



A GOOD FRIEND AND HIS OR HER DUTY

DF 101 E



A Good Friend and His or Her Duty

DF 101E

Author: Phramaha Sathien Suwannathito

Translated by: Douangchanh Snith

Edited by: Molly Lim

July 2556

A Good Friend and His or Her Duty

DF 101E

Kindly send your feedback or advice to:

DOU Liaison Office
P.O. Box 69 Khlong Luang
Pathum Thani 12120
THAILAND

Tel. : (66 2) 901-1013, (66 2) 831-1000 #2261
Fax : (66 2) 901-1014
Email : info@dou.us

CONTENTS

Foreword	i
Course Syllabus	ii
Method of Study	iii
Chapter 1	FUNDAMENTAL UNDERSTANDING ABOUT
	What Is a KALYĀṆAMITTA
1.1	The Meaning of a Kalyāṇamitta 4
1.2	The Features of a Kalyāṇamitta 6
1.3	Different Types of Friends 7
1.4	Example of Kalyāṇamittas 8
Chapter 2	The Importance of a Kalyāṇamitta
2.1	The Necessity of Having a Kalyāṇamitta 16
2.2	The Value of a Good Friend 18
2.3	The Worth of a Kalyāṇamitta from the Tripitaka Perspective 26
Chapter 3	The Principles of Becoming a Kalyāṇamitta
3.1	The Qualities of a Kalyāṇamitta 33
3.2	Example of Kalyāṇamittas 36
3.3	How to Select a Kalyāṇamitta 40
3.4	The Benefits of Being a Kalyāṇamitta 42
Chapter 4	To Fulfill the Duty of a Kalyāṇamitta to Oneself
4.1	To Fulfill the Duty of a Kalyāṇamitta to Oneself 49
4.2	The Ideal Kalyāṇamittas of the World 57
Chapter 5	To Fulfill the Duties as a Kalyāṇamitta to Others
5.1	The Principles of Becoming a Kalyāṇamitta to Others 68
5.2	The Conduct of a Kalyāṇamitta 76
5.3	A Kalyāṇamitta's Words 76
5.4	Artful Speech and Fulfillment of a Kalyāṇamitta's Duties 78
5.5	Advocacy for Peace 79

Chapter 6	The Culture of the Ideology To Be a Kalyāṇamitta	81
6.1	A Kalyāṇamitta and a Bodhisatta	84
6.2	A Kalyāṇamitta and the World Peace	89
6.3	The Hindrances of Becoming a Kalyāṇamitta	90
Chapter 7	The Buddha and the Duty of a Kalyāṇamitta	99
7.1	The Qualities of a Kalyāṇamitta by the Buddha's Example	102
7.2	The Teaching Techniques (3 Types of Miracles)	106
7.3	The Buddha's Way of Answering Questions	115
Chapter 8	Experiences in the Duty of a Good Friend	118
8.1	Having Good Friends Even Animals Can Overcome Obstacles	123
8.2	The King Milinda's Good Friend	125
8.3	Association with Fools Leads to Wrong Doings but to Associate with Pundit Makes Life Prosperous	127
8.4	A Good Friend Leads to Nirvana	129
8.5	A Good Friend Helps Overcome Recklessness	131

FOREWORD

The subject DF101E covers the basic duties of a good friend. It is intended to inform students about the meaning of being a good friend, its essence, principles and basic practices so that they are informed on how to be a good friend to themselves and to others. The Committee has compiled course materials which had been taken from the Tripitaka and other books written by experts in the field. It is hoped that students can apply their understanding of the information to the practice and hence experience more benefit and will learn more in the future.

This course material is a result of a team effort. The material has been checked and rechecked several times, but mistakes may still be present. The Committee welcomes comments and feedback that will allow it to further improve the course material.

The Committee of the Kalyāṇamitta Subject Group
September 2005

COURSE SYLLABUS

1. Description of the Course Material

DF 101E A Good Friend and His or Her Duty

It is the study of the meaning of being a good friend, its essence, its primary principles, role and duties. It also shows how the Buddha fulfilled his duty as a good friend. It demonstrates the application of this knowledge as an individual and as a group's conduct in society. It exhibits the inspiration, methodology and practical steps in fulfilling the duty of a good friend.

2. Course Objectives

1. To enable the student to learn and understand the duty of a good friend to oneself and towards others.
2. To enable the student to apply the knowledge and appropriately conduct themselves in their daily lives.
3. To inspire the student and to provide a guideline on how to fulfill a good friend's duty by taking the Buddha as an example.

3. Topics Covered in the Course

- Chapter 1 Fundamental Understanding about Who Is a Kalyāṇamitta
- Chapter 2 The Importance of a Kalyāṇamitta
- Chapter 3 The Principles of Becoming a Kalyāṇamitta
- Chapter 4 To Be a Good Friend to Oneself
- Chapter 5 To Fulfill Duties of a Kalyāṇamitta to Others
- Chapter 6 How to Instill the Ideology of a Kalyāṇamitta's Duty
- Chapter 7 The Lord Buddha and the Duties to Become a Kalyāṇamitta
- Chapter 8 Experience of Being a Kalyāṇamitta

METHOD OF STUDY

1. Preparation for Self-Learning

In order to achieve the objectives of the course, the student should follow the steps for studying each chapter as follows:

- a. Spend an hour each day on the course material and try to finish each chapter within one to two weeks.
- b. Begin each lesson with the pre-test to evaluate the student's prior comprehension of the subject material. Complete the exercises provided in each chapter. At the end of the chapter, the student should assess his/her comprehension of the material covered in the chapter by completing the test at the end of the chapter.
- c. The student should combine the study of the text book with the education through long distance learning via satellite (details can be found in heading 5).

2. Process of Study

Before beginning each chapter, the student should go over the layout of the chapter in terms of its topics, concepts, and objectives before proceeding with the detailed study. The student should write down each main point of the chapter as the student proceeds with his/her study. The student should also complete the test at the end of each chapter. The student will then know how well he/she has learnt the subject matter, and whether he/she is ready to proceed to the next chapter. With the understanding of the course and regular implementation, the student will realize the benefits in their daily lives.

3. The Exercises

The student should plan to finish the exercises according to the time table. It is important that the student completes the test diligently so that he/she can experience real benefit from this course.

4. Long-Distance Learning via Satellite and Other Media

The Foundation for the Study of the Dhamma for the Environment broadcasts its programs via satellite to present information which will be useful to the student of this topic. Therefore the student should try and take time to watch the program in order to have better understanding of the duty of a good friend. For further information the student can contact the DOU administration office in the application form.

5. Attending the Inner Dreams Kindergarten

To further the student's understanding of the duty of a good friend, the student is advised to watch the 'Inner Dreams Kindergarten' which is broadcasted via satellite every Monday to Saturday from 19.30 to 21.45 (Thai time). The student can request the schedule from the DOU administration office near where he/she lives.

6. Examination

The examination contains multiple choice questions and dissertation to evaluate how well the student comprehends the subject of the duty of a good friend. However, it is more important that the student understands the course material well enough, does research in order to apply it to his/her daily life and to live appropriately and happily in any society.

Chapter 1

FUNDAMENTAL UNDERSTANDING ABOUT What Is a KALYĀṆAMITTA

Chapter 1

FUNDAMENTAL UNDERSTANDING ABOUT

What Is a KALYĀṆAMITTA

1.1 The Meaning of a Kalyāṇamitta

- 1.1.1 The Literal Meaning of the Word “Kalyāṇamitta”
- 1.1.2 The Word of Kalyāṇamitta as taught in Buddhism
- 1.1.3 The Meaning of the “Kalyāṇamitta” in terms of Duty

1.2 The Features of a Kalyāṇamitta

- 1.2.1 The Kalyāṇamitta in terms of Benefit
- 1.2.2 The Kalyāṇamitta in terms of Guidance
- 1.2.3 The Kalyāṇamitta in terms of Co-Workers or Partners in a Relationship
- 1.2.4 The Kalyāṇamitta in terms of Consistency

1.3 Different Types of Friends

1.4 Example of Kalyāṇamittā

Concepts

1. The kalyāṇamitta is the one who brings peace to the world. A kalyāṇamitta is someone who has the right view, and who would provide guidance on how to lead an appropriate life.
2. Throughout the long journey in the rounds of rebirth to progress to Nirvana, a kalyāṇamitta is a person who directs us towards a safe and right destination. At the same time a person who fulfills the duty of a kalyāṇamitta is comparable to the bright sun that allows us to see things as they really are.
3. A kalyāṇamitta is not only the one who guides us to lead a spiritual life, is also the one who encourages us to live a life away from the road to ruin or one who helps us to become successful.

Objectives

1. To enable the student to understand and explain correctly the meaning of a kalyāṇamitta.
2. To enable the student to understand correctly the importance of a kalyāṇamitta.
3. To enable the student to understand and be able to explain the features and types of kalyāṇamitta.

Chapter 1

FUNDAMENTAL UNDERSTANDING ABOUT What Is a KALYĀṆAMITTA

Human beings in this world collectively live in either a small family or be part of a large group or a society. They group according to nationality, place of origin, language or similar beliefs. They could either be related as parents, siblings and friends. Their different status would influence their conduct, their decision, to the way they choose to live life in accordance to the human or natural environment. But if the person chooses to live a life that is beneficial to oneself and can advise others to live a proper life then that person is a kalyāṇamitta to oneself and others.

1.1 The Meaning of a “Kalyāṇamitta”

The kalyāṇamitta has various meanings as follows:

1.1.1 The Literal Meaning of the Word “Kalyāṇamitta”

Kālyāṇamitta originates from the word “kalyāṇa” which according to the dictionary (The Royal Institute of Thailand) means good, beautiful or beloved and mitta means close friend. So kalyāṇamitta means beautiful friend, beloved friend or close friend.

1.1.2 The Word Kalyāṇamitta as Taught in Buddhism or from the Tripitaka.

The word kalyāṇamitta in the Tripitaka means being a good company and associating with a good company. The Lord Buddha called it “kalyāṇamitta” in Dī ghajāṇa Sutta, where the Lord Buddha addressed a young man:

“ Behold *Byagghapajja*.....what is a kalyāṇamitta, it is the one in this world who is either a householder or a member of a society, who lives and communicates with members of the household or people in society, who might be either a wealthy person, a child of a wealthy family, young or old who is of pure conduct and endowed with faith, virtue, generosity, wisdom, the one who has studied faith and gain faith, and follows the person who is endowed with faith, who studied virtue, and follows the person who is endowed with virtue, the person who has studied generosity and follows the generous one,

who studied wisdom and follows the one who is endowed with wisdom, behold *Byagghapajja*, he is called “Kalyāṇamitta”

In summary the person who leads a decent life or who has a kalyāṇamitta wherever he/she lives, would know to associate with good people, would learn the skill from that person and use it to improve one’s life. And in terms of primary benefit, it is also to associate with a kalyāṇamitta who is of unblemished conduct, who is endowed with faith, virtue, generosity and wisdom.

In addition, in the *Abhidhammapitaka*, it is explained that the fact of having kalyāṇamitta means we ought to associate with a kalyāṇamitta and follow his footsteps in becoming a kalyāṇamitta.

What is a kalyāṇamitta conduct?

When we converse, associate with, respect, or are devoted to a person or inclined to listen to that person who has faith, virtue, who is a scholar and generous, we are considered being a kalyāṇamitta.

That is to say when we know a person who is endowed with faith, virtue, who knows from listening to the wise, who is generous, intelligent and wise, we ought to associate with that person. At the same time, we would improve ourselves and be a good person in bodily action and in the mind. We would be a kalyāṇamitta and also have someone as a kalyāṇamitta.

1.1.3 The Meaning of the “Kalyāṇamitta” in terms of Duty

kalyāṇamitta in terms of duty is the person who behaves well, practices the dhamma and fulfills the duty of a good Buddhist for one’s own benefit and for the benefit of others. kalyāṇamitta is a good friend who suggests, teaches, counsels, or even a good book or good environment that is conducive or motivates gaining wisdom through listening, conversation, consultation, interrogation, reading, including the choice of media that is beneficial.

The meaning of kalyāṇamitta in terms of duty includes people or good company and also helpful media. On the contrary some reading materials can be misleading or create delusion i.e. the media that encourages ingratitude towards parents, negativity, greed, hatred and delusion and literature that increase the sensual desires of the readers. This is not classified as kalyāṇamitta.

A good environment such as good schools that are clean, tidy, hygienic, drug free and schools that have good teachers who are role model for students can be kalyāṇamitta.

Good parents, good public servants e.g. good head of the village, good Lord Mayor, or good politicians, MPs etc...who are virtuous and role models can be kalyāṇamitta to the people at large.

Apart from this, kalyāṇamitta includes media that gives right information, encourages good living style in a society that is beneficial to individuals and the public in general.

1.2 The Features of a Kalyāṇamitta

1.2.1 The Kalyāṇamitta in terms of Benefit

If we are to consider being a kalyāṇamitta in terms of benefit received, the end result should be positive, legal and ethical. Sometimes the benefit that we get from a friend can be practical but illegal or unethical such as money for bribery, illegal firearms and stolen goods. Such a giver is not classified as a kalyāṇamitta.

1.2.2 The Kalyāṇamitta in terms of Guidance

We need to see that the advice we received should lead us to goodness, to the cessation of defilements such as greed, hatred and delusion. It should not be advice leading to illegal activities or immoral actions such as cheating in the exam, the disbelief in the law of kamma. Religious members, should teach what is proper. Some of the advice they give might not be pleasant, but it should be in accordance with morality in order not to increase defilements if we are going to be a kalyāṇamitta. Any predictions that we really don't know to be true or not or lottery numbers that could be inaccurate, such things should not be said. The clerics who do this are not considered as kalyāṇamitta.

1.2.3 The Kalyāṇamitta in terms of Co-Workers or Partners in a Relationship

A kalyāṇamitta whether at work or at home or in the classroom ought to be caring, have good will, honest and help each other to do more good deeds. At work a kalyāṇamitta would help by giving good advice, and help solve problems that might occur. In the classroom a kalyāṇamitta would encourage each other to study and gain more knowledge for better result and achievements. In a relationship, as kalyāṇamitta, householders should be caring, honest and help each other.

1.2.4 The “Kalyāṇamitta” in terms of Consistency

To be a kalyāṇamitta one needs to be consistent in conduct and be trustworthy. The kalyāṇamitta can give advice on personal level such as health or family issues or other issues that one cannot solve.

From what has been mentioned, a kalyāṇamitta is not only a good company but someone who can give advice leading to right actions. The person also has to have a mentor (kalyāṇamitta) who is also of good character. He also ought to be selective who he associates with i.e. the person who would guide him to do good. As such whoever has a kalyāṇamitta would have a flourishing life. As appeared in the Tripitaka the person who would like to have a flourishing life should follow the stories below.

During the Buddha’s time while staying at a Kakkarapatta near Koḷiya city, a man called Dīghakajaṇu approached Lord Buddha, paid respect to him and sat in an appropriate seat and asked the Lord Buddha the following question:

“Oh! Blessed one. I am a householder who is still filled with sensual desire, adorn my body with flowers, scented lotion and I am still happy having assets. May the Lord please expound proper Dhamma to me for my benefit, for my happiness in this world and thereafter.

The Lord Said:” Behold Bayagaghapajja: There are 4 Dhamma principles that can bring benefit and happiness to householders. What are they:

1. Uññhānasampadā
2. ārakkhasampadā
3. kalyāṇamitta
4. Samachīvittā

As per the above statement we can see that to lead a beneficial and happy life it is important to have a Dhamma called kalyāṇamitta.

1.3 Different Types of Friends

There are 2 types of kalyāṇamitta: A kalyāṇamitta on the mundane level and on the spiritual level

1) A kalyāṇamitta on the mundane level

A kalyāṇamitta on this level is the one who can help, give information or advise on topics of a mundane level such as work or improvement of work system. The advice given is called the gift of knowledge or Viddayādāna.

2) Akalyāṇamitta on a spiritual level

Would not only give advice for a more comfortable life but would show how the Dhamma can help the recipient to raise the quality of the mind such as giving advice to friends about generosity, keeping up moral principles and meditation. This is called the gift of dhamma or Dhammadana.

1.4 Examples of Kalyāṇamitta

Generally speaking anyone can be a kalyāṇamitta to others such as a father can be a kalyāṇamitta to his children and vice versa. A teacher can be a kalyāṇamitta to his students and vice versa. To fulfill a duty of a kalyāṇamitta, one does not only help others have a better life and but also to have a better life after death as in the following stories:

A teaching monk who fulfills a duty of a kalyāṇamitta towards his father.

In the vicinity of Sophoan mountain there was a well-articulated teaching monk, Phra Soṇa, whose father was a hunter who used dogs to help him catch animals. The monk had been trying to stop his father from this occupation. But his father didn't want to stop. When the monk saw that he couldn't stop his father from wrongful action and to keep up with morality, he just muttered: Dear father, don't live a life by way of suffering and harm". He then begged his father to ordain even though the father was not keen to.

Later when his father became old and fell ill, in his sick bed, he saw hell appearing to him i.e he saw a group of big dogs coming down from the mountain to surround him and wanting to bite him. He was frightened and asked the monk:

"Phra Soṇa, please stop them, please stop them".

The elder monk Sona asked: "What is it father?"

His father said: "Can't you see that the dogs are going to attack me?"

Phra Soṇa realized that the vision his father saw would definitely bring him to miserable realms. He pondered:" how could a father of a monk like me who ordained for the sake of Buddhism, end up in hell. Thus I need to help him". So he organized for novices to get a variety of flowers to decorate the ground and the seat used to pay homage to the Cetiya and the Bodhi tree. The monk got his father to come and sit on his bed on the ground of the Cetiya. He said to his father.

"Venerable father, these flowers are for you to do the offering, please say: Oh! Lord Buddha I am a pauper. I would like to pay homage to you with this offering".

He repeated after his son and filled his mind with faith. As a result, he saw visions of the heavenly parks: Nantavana garden, Citraladavana garden, Misasakavana garden and pārusakavana garden and celestials abodes and heavenly dancers surrounding him.

He said to Phra Soṇa “Keep away Soṇa. Keep away Soṇa.”

Phra Soṇa was surprised and asked his father: “What are you talking about Venerable father”.

The father said: “your relatives are coming”.

He meant the celestial angels who were Phra Soṇa’s relatives were coming.

Phra Soṇa was delighted to know that through this good vision of his father paying homage to the Cetiya, his father would surely go to a happy realm.

From this story we learn that even a monk can fulfill a duty of a kalyāṇamitta, as Phra Soṇa urged his father to ordain, and before his father passed away, he organized for his father to pay homage to the Cetiya so that he would have a good vision, and that his father would think of the good deeds he had done. This shows that having a kalyāṇamitta is crucial. He can give good advice and be a guiding light even in the last moment of life.

A story of Phra *Sāriputta* being a kalyāṇamitta.

Once upon a time an ascetic named Sanjaya lived in Rajagaha city with a large company of 250 wandering ascetics. Among his disciples Upatissa and Kolita had made an agreement with each other that whoever of them attains the Deathless first is to inform the other.

One morning the great Assaji Thera, one of the first five ascetics who became emancipated took his bowl and his robe, entered Rajagaha for alms. Phra Assaji was graceful in his manner with his eyes set low. When Upatissa saw the Thera, he thought to himself:” Never before have I seen a samaṇa like this samaṇa. He must be one of those samaṇa who have attained Arahantship in this world, or who have entered upon the path leading to Arahantship. Suppose I were to approach this samaṇa and ask him. “For whose sake, your reverence, have you gone for homelessness? And who is our Teacher? And whose Dhamma do you like? Then this thought occurred to him, ‘it is not the proper time to ask this samaṇa question, for he is going for alms in the village. Suppose if I were to follow in the footsteps of this samaṇa until he finished his meal. When the time is proper I will approach him and ask questions. He said to Phra Assaji:” Calm and serene, your reverence, are your organs of sense; clear and radiant is the hue of your skin. For whose sake, your reverence, have you gone for homelessness? And who is our Teacher? and whose Dhamma do you like?

“There is, friend, a Great samaṇa, a son of the Sākaya, who has gone from a Sākaya family. I have gone forth on account of this Lord and this Lord is my Teacher and I like this Lord’s Dhamma.”

“But what is the doctrine of your reverence’s Teacher, what does he point out?”

“Now, friend, I am new, not long gone forth, fresh to this Dhamma and Discipline. I am not able to teach Dhamma in full, but I can tell you its purport briefly”

Then the wanderer Sāriputta said to the Venerable Assaji:

So be it, your reverence;

“Say much or little as it suits you; Tell me but the meaning now. For I need no more than the meaning with no thought of details yet”.

Then the Venerable Assaji uttered this epitome of Dhamma to the wanderer Sāriputta:

“The perfect one has told the cause. Of causally arisen things; and what brings their cessation, too; such is the doctrine preached by the Great Monk”.

When the wanderer Sariputta had heard this epitome of Dhamma, there arose Dhamma-vision, dustless, stainless, that whatever has the nature to arise, all that has the nature to cease.

Then Sāriputta went to see Kolita. And Kolita saw Upatissa when he was still some way off, with a countenance like the lotus and his senses serene. And seeing thus, he said to the wanderer Upatissa.

“Friend Upatissa, your countenance is pure and clear, and your senses serene, have you, Venerable Upatissa found the Deathless”.

Yes, Venerable Kolita, I have found the Deathless”

What is the way that leads to Deathless?

“Venerable, today I saw the great Assaji Thera who entered Rajagaha for alms. He was graceful in his manner with his eyes set low. I thought to myself:” Never before have I seen a samaṇa like this samaṇa. He must be one of those samaṇa who have attained Arahantship in this world, or who have entered upon the path leading to Arahantship. Suppose I were to approach this samaṇa and ask him.

“For whose sake, your reverence, have you gone for homelessness? And who is our Teacher? And whose Dhamma do you like? When the time is proper I will approach him and ask questions. I said to Phra Assaji:” Calm and serene, your reverence, are your organs of sense; clear and radiant is the hue of your skin. For whose sake, your reverence, have you gone for homelessness? And who is our Teacher? And whose Dhamma do you like?

“There is, friend, a Great samaṇa, a son of the Sākaya, gone forth from a Sākaya family. I have gone forth on account of this Lord and this Lord is my Teacher and I like this Lord’s Dhamma.”

“But what is the doctrine of your reverence’s Teacher, what does he point out?”

“Now, friend, I am new, not long gone forth, fresh to this Dhamma and Discipline. I am not able to teach Dhamma in full, but I can tell you its purport briefly”

Then I said to the Venerable Assaji: So be it, your reverence;

“Say much or little as it suits you; tell me but the meaning now. For I need no more than the meaning. With no thought of details yet”.

Then the Venerable Assaji uttered this epitome of Dhamma to me: The perfect one has told the cause. Of causally arisen things; and what brings their cessation, too; such is the doctrine preached by the Great Monk.

Having heard this, Kolita had reached the Deathless state similar to Sāriputta. He mind was pure, he attained the pure Dhamma insight into things, (that, whatever has the nature to arise, all that has the nature to cease).

Phra Sāriputta said to his friend: Let’s invite our teacher the wandering ascetic Sākaya to listen to the teaching of the Lord Buddha, it will bring him great benefit. “Just like in our case we have heard it from Phra Assaji who is his disciple and we have reached the Dhamma. But the ascetic Sākaya refused and was happy to remain a teacher to his disciples.

Anyhow both ascetics had gone and paid homage to the Lord Buddha. The Lord Buddha saw Sāriputta and Mogallana coming in the distance;

Seeing them, he addressed the Bhikkhū saying” Bhikkhū, these two friends, Kolita and Upatissa are coming, this pair of disciples will be my chief, my eminent pair”.

Then Sāriputta and Moggallana approached the Lord; having approached, having bowed down their heads to the Lord’s feet, they spoke thus to the Lord:

“Lord, may we receive the Going forth in the Lord’s presence, may we receive Ordination”

The Lord said;

“Come, Bhikkhū, well expounded is the Dhamma, live the Holy life for making an utter end of dukkha”.

After ordination on, the two ascetics became Phra Arahants and chief disciples. They had great role in disseminating Buddhism. And they are known as Phra Sāriputta and Phra Mogallana. This story shows us the kalyāṇamitta aspect between both chief disciple monks and also they had a chance to meet a great teacher i.e. the Lord Buddha.

Summary

In terms of being a kalyāṇamitta to others and to have kalyāṇamitta, if it is to help each other in a good way, then our life would flourish. As we cannot be the only good one and we cannot live in isolation in this world, it is essential that we connect with others. Whether this connection is being treated as a kalyāṇamitta or not, the social relationship would affect our life. However, if we are a kalyāṇamitta to others and vice versa, surely our life on both levels would be happy and successful i.e. on the mundane and spiritual level.

ASSIGNMENTS

After you have finished studying this chapter, complete the test and the exercises provided in the workbook before proceeding to the next chapter.

Chapter 2

The Importance of a Kalyāṇamitta

Chapter 2

The Importance of a Kalyāṇamitta

2.1 The Necessity of Having a Kalyāṇamitta

2.2 The Value of a Good Friend

2.2.1 A Kalyāṇamitta Is Everything for a Sublime Life

2.2.2 A Kalyāṇamitta Is a Symbol of the Noble Path

2.2.3 Having a Kalyāṇamitta Helps with the Attainment of the Complete Eight Noble Path

2.2.4 A Kalyāṇamitta Is the Path to Developing Enlightenment Factors

2.3 The Worth of a Kalyāṇamitta from the Tripitaka Perspective

Concepts

1. Some mistakes might be resolved but errors from not knowing the truth of life in the rounds of birth might make the person suffer in the miserable realms for a long time, during which it is impossible to remedy. A kalyāṇamitta is an important person who points to the right path and informs people of the truth of life, helps close the door to hell and opens the door to heaven.
2. A kalyāṇamitta is everything for a sublime life. A kalyāṇamitta performs noble actions. Even during the time when the Lord Buddha pursued perfection as a Bodisatta, he still needed a kalyāṇamitta. A world without a kalyāṇamitta is surely worse than being blind and not being able to see its beauty.

Objectives

1. To enable the student to understand the necessity of having a kalyāṇamitta and being a kalyāṇamitta to oneself and others.
2. To enable the student to understand and explain the worth of a kalyāṇamitta to motivate others to become a kalyāṇamitta to themselves and others
3. To enable the student to understand and explain the worth of kalyāṇamitta to the world.

Chapter 2

The Importance of a Kalyāṇamitta

To travel at night we need the light so that we can reach our destination properly and safely. Similarly, during the journey in the rounds of births it is necessary to have a mentor or kalyāṇamitta who guides us to heavens and Nirvana. The Lord Buddha himself had fulfilled the duty of a kalyāṇamitta to the ones who were ready to receive the instructions in order to cross over suffering in the cycle of existence to the shore of Nirvana. As most people's minds are covered with ignorance, only very few people would know the path to heavens and Nirvana on their own. Since birth they had to face numerous obstacles and dangers in life and within the cycles of rebirth. If they are heedless and commit wrong doings they would have to suffer in miserable realms. But if they meet a pundit or a good friend who guides them to the bright path, from being deluded, they would come back to the right path. Therefore we ought to associate with a kalyāṇamitta and to be a kalyāṇamitta to oneself and others and be heedful in order to sustain our life on the right path because a kalyāṇamitta is a guiding light for the people of the world.

2.1 The Necessity of Having a Kalyāṇamitta

To associate with a kalyāṇamitta is like the first step to make virtue arises, the beginning of the path to the uttermost success on the mundane and spiritual level i.e. on the mundane level one would be successful as a householder. On a spiritual level, one would be guided to attain Nirvana. Kalyāṇamitta doesn't mean only a good friend but a person who is qualified to be a guiding light for others to lead a decent life. Whoever has a kalyāṇamitta is considered as having done good deeds. We ought to associate with the person because he/she is rare to find in this world. The Lord Buddha praised the person who has a kalyāṇamitta:

Once upon a time Phra Ānanda said to the Lord Buddha:

Oh! Blessed one, to have a kalyāṇamitta is considered as having half of the benefit of leading a holy life.”

The Lord Buddha said:” Behold Ānanda, don’t say so because a kalyāṇamitta is the completeness of the holy life. Behold Ānanda any Bhikkhu who has a kalyāṇamitta would be able to develop the Noble Eight Fold path.”

To have a kalyāṇamitta is everything that is needed to lead a noble life. The Lord Buddha himself in one of his past lives was born as a young man called Jotipāla, he used to have wrong understanding of the Triple Gem. But his friend Ghātikāla was his good friend. He urged Jotipāla to meet Kassapa Buddha. After Jotipāla tasted the Dhamma, he gained the right view and his life changed. He then seriously pursued perfection with all his might until in his last life he became enlightened as the Buddha as the following story illustrates:

During the pursuit for perfection, the Lord Buddha was born as a Brāhmin called Jotipāla. He had a friend Ghātikāla who was a potter. Even though they were from different social status they were close friends in their young age. As he grew up, Ghātikāla listened to the Buddha Kassapa’s sermon; and developed faith and so devoted himself as layman who had taken the Triple Gem as his refuge. As he had found a bright path for himself, he encouraged his friend to listen to the Dhamma from the Lord Buddha.

Ghātikāla had tried to convince his friend to meet the Buddha Kassapa time after time. But his friend was reluctant. He told Jotipāla: “My friend, to meet the Buddha who is an Arahant is a blessing, let’s come to listen to the Dhamma.”

Jotipāla who was born in a Brahman family didn’t have faith in Buddhism. He said:” Don’t worry about it, my friend Ghātikāla, to pay respect to the bald monk is of no benefit, you can go on your own.”

No matter how many times Ghātikāla tried to explain to him that to see the Lord Buddha was precious, and to listen to his sermon was a blessing, it appeared as if his invitation was fruitless. One day he decided on a tactic and urged his friend to have a bath in the river that was located near the residence of the Buddha. After the bath Ghātikāla again invited his friend saying that the Buddha’s residence was nearby and to go for a walk to the Buddha’s residence. Jotipāla refused and insisted that he wanted to go home no matter how often his friend asked him.

Finally Ghātikāla seeing that his friend would not go with all sincerity he pulled Jotipāla’s hair and dragged him to see the Lord Buddha. Chotipala who had made good merit, thought to himself:” how surprising, Ghātikāla who is from a lower social status, and a potter, dared pull my hair and yet I am from the Brahman clan. Normally my friend didn’t behave like this. He always meant well to me, he never led me to the wrong path, so to meet the Lord Buddha must be good.”

Having thought about this, instead of getting furious at his friend, he agreed to go and see the Lord Buddha with his friend. After having a conversation and listening to the Dhamma, Jotipāla gained strong faith and consequently he urged Ghātikāla to ordain with him. However, as Ghātikāla had to care for his blind parents, he was not able to do so. Jotipāla then decided to ordain in Buddhism and lead a holy life until he passed away.

The Lord Buddha said to Phra Ānanda:” Don’t think that Ghātikāla, the potter is the Tathāgata, but it was the Brāhmin Jotipāla instead who was me in that life.”

The Lord Buddha had a kalyāṇamitta, Ghātikāla who made him see the Right View and had the opportunity to pursue perfections to become enlightened and be the Buddha. The Lord Buddha himself had had predictions from uncountable Buddhas that he definitely will become a Buddha as such he was a Niyata Bodisattva. Even so he still needed support from kalyāṇamitta to attain the highest destination in life because a kalyāṇamitta is everything in a sublime life i.e. for a person to completely lead a pure and holy life he would need advice from a kalyāṇamitta.

The Lord Buddha said to Phra Ānanda:

“Behold Ānanda do understand that to have a kalyāṇamitta, or good company is the entirety of a holy life because all beings by nature are born, age , die, and succumb to sufferings, sorrow, lamentation, grief and despair. They could cross over all these sufferings by having me as a kalyāṇamitta. Do understand that to have a kalyāṇamitta is the entirety of a holy life.”

2.2 The Value of a Kalyāṇamitta

2.2.1 A Kalyāṇamitta Is Everything for a Sublime Life

The story started at Sāvathī city when Phra Sāriputta went to pay respect to the Lord Buddha and said:

“Oh! Blessed one, to have a kalyāṇamitta is the entirety of a holy life Sir.”

The Lord said:’ it’s correct, it’s correct Sāriputta, to have a kalyāṇamitta is the entirety of a holy life. Behold Sāriputta, a bhikkhu who has a kalyāṇamitta can expect to practice the noble eight fold path, and to practice it intensively.”

Behold Sāriputta, a bhikkhu who has a kalyāṇamitta can practice the noble eightfold path, and practice it intensively. The Bhikkhu in this Dhamma discipline would practice the Right View which includes the eradication of greed, hatred and delusion. He would practice right concentration that includes the removal of greed, hatred and delusion.

Behold Sārībutta, he who has a good friend would practice the noble eightfold path and intensively practice it.

“Behold Sārībutta, having a good friend is the entirety of a holy life. Do understand well that all beings are by nature to be born, to age, to die, to succumb to sorrow, lamentation, suffering, grief and despair. They could cross over all these sufferings by having me as a good friend. Do understand that to have a good friend is the entirety of a holy life.”

2.2.2 A Kalyāṇamitta Is a Symbol of the Noble Path

To be a kalyāṇamitta and to have a kalyāṇamitta are the most important factor for a person to lead a decent life, a life of a noble one and to become a noble person. The Buddha praised the fact of kalyāṇamitta as a symbol of the noble path in many instances as follows:

“Behold Bhikkhū, before the sun rises; the first thing that appears is the silver and golden light. The arising of the noble eightfold path in a Bhikkhū is because he has a kalyāṇamitta. Also a Bhikkhū who has a kalyāṇamitta would have the chance to practice the noble eightfold path and to practice it intensively.

“Behold Bhikkhus, bhikkhus in this Dhamma disciplines (Dhammavinaya) would practice the right view (Sammā dithi) based on complete solitude, complete absence of lust, complete extinction of suffering This is how Bhikkhū who have kalyāṇamitta is to practice the noble path that includes the eightfold path and to practice it intensively.

“Behold Bhikkhū, which one of the Dhamma is important to the arising of the noble eightfold path? It is to have a kalyāṇamitta”

“Bhikkhū who have kalyāṇamitta can expect to practice the noble eightfold path and intensively practice it.”

“Behold Bhikkhū, how Bhikkhū who have kalyāṇamitta can expect to practice the noble eightfold path and intensively practice it? Bhikkhū in the Dhamma disciplines would practice the right view that includes the eradication of greed, hatred and delusion. He would practice the right concentration that includes the removal of greed, hatred and delusion.

“Behold Bhikkhū, bhikkhū who have kalyāṇamitta would practice the noble eightfold path and intensively practice it”.

The Lord Buddha specified the importance of having a kalyāṇamitta in Tutiya kalyāṇamitta “Behold Bhikkhū, one of the Dhamma that is important to the arising of the noble eightfold path is to have a kalyāṇamitta.”

“Bhikkhū who have kalyāṇamitta can expect to practice the noble eightfold path and intensively practice it.”

“Behold Bhikkhū, Bhikkhū in this Dhamma discipline would practice the right view that includes the eradication of greed, hatred and delusion. He would practice the right concentration that includes the removal of greed, hatred and delusion. Behold Bhikkhū this is how Bhikkhū who have good friends would practice the noble eightfold path and intensively practice it.”

The Lord Buddha specified so because the fulfillment of a duty of a kalyāṇamitta is important in guiding beings towards the path to heavens and Nirvana. They could lead a safe and proper life and not stray from the path to Nirvana. Whoever fulfills the duty of a kalyāṇamitta is the person who helps the arising of the noble path. It is the person who initiates the enlightenment for beings who are in the dark so they can attain the light of real happiness.

This is how important the fulfillment of the duty of a kalyāṇamitta is to the world. The world needs kalyāṇamitta who are guiding lights to help beings get to their destination safely.

A Wealthy Man Who Was the Kalyāṇamitta

There was a famous person, a kalyāṇamitta, not only had he made merit by himself, he also urged his friends to do so as well. This wealthy merchant had strong faith in the Buddha, the Dhamma and the Sangha and was known to have the Triple Gem as his refuge.

He would valiantly associate with people from different faiths and shared the higher benefit of the Triple Gem. He had fulfilled the duty of a kalyāṇamitta by inviting his friends to listen to the Dhamma and practice meditation. One day this wealthy merchant invited his 500 friends who were adherent of other religion to bring flowers, oil, lotion, honey and cane juice, medicine and clothes to offer and to pay respect to the Lord Buddha at Jetavana Vihara. The wealthy merchant having presented the offering sat on one side. Out of consideration for him, his friends did whatever the wealthy merchant did. They sat and watched the Lord Buddha. They saw that the Lord Buddha had a fine-looking face comparable to the full moon, his body was complete with 32 marks of a man with perfect body and radiance. There was a meter bright radiant light emitting from each side of his

body that was similar to the garland of flowers. They thought to themselves “Samaṇa Gotama is so nice-looking it is not surprising that his followers have strong faith in him. Now that we are here to listen to the Lord Buddha’s Dhamma, let’s see how wonderful his teaching is”. With this thought they all got close to the Lord Buddha.

In that order, the Lord Buddha expounded his teaching on various topics with a resounding and beautiful Brāhma like voice. His teaching was beautiful from the beginning, middle and to the end. After listening to his teaching a strong faith arose in the 500 men’s hearts, they stood up to pay respect to the Lord Buddha and announced that they would give their previous faith and take the Buddha as their refuge. Since then the wealthy merchant and his 500 friends regularly came to make merit at the Vihara. The wealthy merchant was delighted to see that his friends now gained the Right View.

Later the Lord Buddha left Sāvathī to go to Rajagaha city for a different place of meditation. The 500 men stopped going to the temple and reverted to their old faith. Seven to eight months later when the Lord Buddha came back to Jetavana Vihāra, the wealthy merchant and his friends came to pay respect to the Lord with their usual offerings and sat at the proper seat.

The wealthy merchant said to the Lord that his friends reverted to their previous faith and renounced their refuge in the Triple Gem. As the Lord Buddha opened his mouth to ask the five hundred men, it is as if someone had opened an urn that was filled with a variety of fragrant flowers and the celestial fragrance pervaded in all directions. This resulted from the magic power of his trustworthiness that he practiced for uncountable lives. In a melodious voice, he then asked the 500 men: “You became laymen, is that right that later you have renounced the refuge in the Triple Gem and reverted to your previous faith?”

The 500 men could not deny it and said: “It is true Sir.”

The Lord Buddha said to them: “Behold Laymen, in this world system from below i.e. the great hell and the topmost, the Brahma world and unlimited distance horizontally there is no one more precious than the Tathāgata. Laymen and laywomen who have the Triple Gem (Buddha, Dhamma, and Saṅgha) as a complete refuge would not go to hell. Apart from not being born in hell, those beings would be born in heaven with celestial wealth and why did you renounce this refuge and chose the other faith instead. This is not a proper action.”

The Lord said: “Anyone with the Triple Gem (Buddha, Dhamma and Saṅgha) as a refuge after dying would not go to hell. They will be reborn in a celestial body. In general humans who are threatened by danger would take mountains, trees and building as their refuge. These are not reliable refuges. These cannot help them escape from suffering. Whereas those who have the Triple Gem as a refuge, once they have the 4 noble truth, with right wisdom and take the Triple Gem as refuge, could cross over all sufferings.”

The Lord Buddha cautioned them: “Behold laymen when you meditate and have as the object of concentration, the Buddha, the Dhamma and the Saṅgha you will attain the path and fruits of Sotāpanna, Sakadāgāmi, Anāgāmi and Arahanta. You have renounced this refuge and this is not a proper action.”

After listening to the Buddha’s guidance, the wealthy merchant stood up and held his hands together above his head and said:” Now that those laymen have renounced the highest refuge to believe in another religion that is based on assumptions and commit this wrong doing. To prevent this happening again, May I ask the Lord to expound a clear Dhamma to remove my friends’ wrong view please Sir.”

The Lord then said to them to listen to the teaching with respect, After the Lord finished expounding his teaching on the 4 noble truth, those laymen attained the fruit of Sotāpanna with an unalterable faith in the Triple Gem.

We can see that to maintain faith we need a kalyāṇamitta’s support in order to get to the other shore i.e. Nirvana. The wealthy merchant with his heart of gold was a kalyāṇamitta to the 500 laymen. If we follow his footstep what we gain is merit, delight to have fulfilled the duty of being a guiding light to the people of the world and we would feel proud of ourselves until our last moment.

2.2.3 Having a Kalyāṇamitta Allows the Attainment of the Complete Noble Eightfold Path

In addition, the Lord Buddha explained:

“Behold Bhikkhū, when a bhikkhu who has not attained Phra Arahant wishes happiness from the “Yoga” training I can’t see any actions nor any factor that already exists better than to have a kalyāṇamitta. A Bhikkhu who has a kalyāṇamitta would be able to remove unwholesomeness and cultivate wholesomeness.”

“Behold Bhikkhū I can’t see how any Dhamma that can cause the Noble Eightfold path to arise, or for the existing path to thrive than to have a kalyāṇamitta. Behold Bhikkhū this is how Bhikkhū who have kalyāṇamitta would practice the Noble Eightfold path and intensively practice it.”

Associating with a kalyāṇamitta helps to complete the Noble Eightfold path. It consists of:

Samma Diṭṭhi : Right View :Generosity is good, to care for each other is good, parents are our great benefactors, to respect the ones worthy of respect is good, hell and heavens do exist, there is this world and the next, there are recluses who practice well and can validate the reality of this world and the next world do exist. This Right View leads to a practice to attain the paths and fruits to Nirvana.

Sammāsaṅkappa : Right Thought: is the thought to keep away from sensuality, hatred and malevolence.

Sammā Vācā : Right Speech: To avoid false speech, slandering or malicious speech, harsh speech and frivolous speech.

Sammā Kammanta : Right Action: To do the right action that is beneficial to oneself and others.

Sammā ājīva : Right livelihood: To avoid occupations that are prohibited by the Lord Buddha: Selling weapons, selling humans, selling toxic substance, selling live stocks. These professions bring about demerit.

Sammā Vāyāma : Right Effort: to make effort to accumulate more merit, to train the mind to come to a standstill and to be heedful.

Sammā Sati : Right Mindfulness: to become aware and keep the mind at the centre of the body.

Sammā Samādhi : Right Concentration: The mind remains firmly at the centre of the body with one sensation.

When the meditator observes the Noble Eightfold path then he could attain good concentration and his mind can reach the sphere of Pathama Magga Sphere (known as “Dhammānupassanā-Satipaṭṭhāna Sphere”) which is the initial path that leads to the Paths and Fruits of Nirvana [Magga, Phala and Nibbāna. This is the destination of all lives.

The sphere of Pathama magga is also the gate way to attain Phra Dhammakaya. When the mind is firmly settled and brought to a standstill in the middle Pathama Magga Sphere then we will see the following spheres:

Sīla Sphere (Morality Sphere).

Samādhi Sphere (Concentration Sphere).

Pañña Sphere (Wisdom Sphere).

Vimutti Sphere (Liberation Sphere).

Vimutti-Ñānadassana Sphere (Insight Sphere).

Then we will discover subsequently the Refined Human Body or dream Body, the Celestial Body, the Form-Brahma Body, the Formless-Brahma Body and the Dhamma body of Dhammakaya and more subtle Dhamma bodies until finally we would attain the Arahatta Dhamma Body. We would become Phra Arahatta which is completed with path and fruits of Nirvana. Finally we would be liberated from all defilements.

The Dhamma body of Dhammakaya is the best kalyāṇamitta within. It is the real refuge. When we attain Dhammakaya we can rely on it. When we are in danger it can help us beyond suffering. When we are happy happiness increases. We would be safe from miserable realms and sufferings in the cycle of existence. We would be safe from all dangers. In attaining Dhammakaya, the door to the miserable realm is closed. In our last moment if we see Dhammakaya clearly and brightly within, the blissful realm is our destination. The choice of which level of heaven we want to be is in accordance with our desire.

2.2.4 A Kalyāṇamitta Is the Beginning of the Path Way Towards “Bojjhaṅga”

the Development of the Seven Constituents of Enlightenment

“Behold Bhikkhū, before the sun rises there is a sign i.e. the silver and golden light. Similarly, the sign of the arising constituents of enlightenment is to have a kalyāṇamitta. A bhikkhu who has a kalyāṇamitta can expect to develop those qualities and to do it intensively.

Behold Bhikkhū, how can a Bhikkhu who has a kalyāṇamitta is due to develop the seven constituents of enlightenment and do it intensively? Behold Bhikkhū, bhikkhū in this Dhamma disciplines would develop awareness of these qualities that includes the eradication of greed, hatred and delusion. He would practice equanimity associated with these constituents that includes the removal of greed, hatred and delusion. Behold Bhikkhū this is how Bhikkhū who have good friends would develop the seven constituents of enlightenment and do it intensively.”

The seven constituents of enlightenment if we follow them fully and in accordance with the right technique we would attain the higher knowledge in Buddhism, whether it'd be the 3 higher knowledge, the 8 higher knowledge, and the 6 supra psychic power. Complete liberation from all defilements that have been lingering in the mind for a long time can be achieved either by the power of the mind (Liberating mind) which is firm and in oneness or the other way for liberation is by the power of pure wisdom that can see through all the dhammā. If we want to see through all the dhammā of the Buddha and to

attain the higher knowledge and liberation we ought to associate with good friends who will introduce us to the seven constituents of enlightenment. The Lord Buddha gave the analogy of a house where the roof is the highest part of the building, similarly bhikkhū who develop the seven constituents of enlightenment and do it intensively would tend towards Nirvana and would tend to lean towards Nirvana. Without a kalyāṇamitta there is hardly an opportunity to develop these seven qualities.

Whoever has listened to and has developed the constituents until they become second nature, in case of illness one can make a resolution and recover from ill health through the power of the recitation of Phra Paritta. Once upon a time when the Buddha had a vision that Phra Mogallana and Phra Kassapa suffered from severe ailment. The Buddha then went to visit them and asked them about their conditions. The Lord then recited the seven constituents of enlightenment to them.

Both Bhikkhū let their minds follow the recital and miraculously got well as soon as the Buddha finished his illustration. Even the Buddha himself, when he was sick he then asked Phra Chunta to recite the constituents of enlightenment. At the end of the recitation the Lord Buddha also recovered miraculously. Consequently Thai people asked monks to come to their home to recite “Phra Paritta” to keep away all bad vibes and only keep what is propitious.

“When a bhikkhu who has not attained Phra Arahanta wishes happiness from the “Yoga” training, I can’t see any external factor that is more worth than having a kalyāṇamitta. A Bhikkhu who has a kalyāṇamitta would be able to remove unwholesomeness and develop wholesomeness”.

“Bhikkhū who have kalyāṇamitta may expect the rising of the following:

1. They would be endowed with morality; be completely composed in conduct and observe the fundamental precepts
2. They would be the ones who have the opportunity to listen or to discuss as they wish, topics that helps them to improve their behavior, to purify their mind, to be content with what they have, to make effort, morality, concentration, wisdom, liberation and insight etc..
3. They would have firm intention to strive, to eradicate unwholesomeness and cultivate wholesomeness, be keen, persist and be firm in increasing meritorious actions.
4. They would be endowed with noble wisdom and know what is of nature to arise and to cease. They would be able to remove all defilements which lead to the end of all sufferings.

2.3 The Worth of a Kalyāṇamitta in the Tripitaka Perspective

To know who to associate with is most important because once we choose someone to associate with, the person becomes part of our life. Our life could be better or worse depends on this association. Who has a pundit who is a kalyāṇamitta is considered extremely lucky because by nature the pundit only thinks, says and does good deeds. To associate with such a kalyāṇamitta gives us an opportunity to pursue perfection and accumulate merit. It is considered as a magical life that is in accordance with the Lord Buddha's speech:

“Behold Bhikkhū, I can't see any reason that causes the greatest benefit as having a kalyāṇamitta. Behold Bhikkhū, having a kalyāṇamitta results in greatest benefit”.

“Behold Bhikkhū I can't see any dhamma that causes the arising of the wholesomeness that has not arisen and that unwholesomeness that has arisen to decrease apart from having a kalyāṇamitta. Behold Bhikkhū having a kalyāṇamitta causes the arising of the wholesomeness that has not arisen and that unwholesomeness that has arisen to decrease”

There was a saying In the Mahā Nārada kassapa Jataka :

Once upon a time a king, Aṅgati reigned over Mithilā city. He was very experienced in warfare. He came out always victorious each time he led his army against his enemies. One night while staring at the full moon he became so relaxed that he asked his three government officials: “My officers on this full moon night what do you think I should do?”

Alāta one of the government official suggested that the king conquer more cities through wars.

Sunām, the second Government official suggested that the king enjoy and indulge in his wealth which he had obtained through hardship (wars). Hearing both advices, the king kept quiet and didn't make any decision.

The third government official suggested that the king could expand his intellect by consulting and have Dhamma talk with a philosopher who was wise.

The king agreed to the third suggestion. But Alāta advised that there was a scholar, Arcelaka who was renowned for this knowledge and his sweet talk. The king agreed and went to see Arcelaka. The king asked about the result of merit making, generosity, the truth about good and bad deeds. Arcelaka said it's not proper to do good deeds. Whether we do good or bad deeds or not after a long time (84 kappā = a very very long time) everyone will be pure therefore good or bad actions don't bear any fruit.

The king believed in his words because he thought the person who didn't feel ashamed being naked and wearing long beard must be one free from defilements. The king thought to himself, it's true. Before I used to think that good and bad deeds bore fruit and there was this world and the next. This is wrong. I have to stop doing all good deeds. On his arrival to his city, he ordered his people to organize entertainments in his palace. After this he didn't perform any of his official duties as he used to do but led an immoral life instead.

On the 15th lunar day his daughter, the princess Rucā royal princess who had been practicing the Dhamma came to ask the king to provide for the poor. The king refused and said to his daughter that in the past he gave her some money to make merit, but it was wrong because he was advised by an Arahanta that good and bad deeds didn't bear any fruit and after a certain time everyone would be pure by themselves.

The king said as an example there was a beggar who confirmed Alāta's teaching by saying that he could recollect one life. The beggar said in the past life he was a wealthy man and he was devoted to doing good deeds and performing generosity regularly. And why in this life he had become a beggar and where was the result of his good actions.

The king said his government official Alata confirmed that he could recollect one life: in his past life he was a hunter and killed cows to sell the meat in the market and he did this all his life. But these bad deeds didn't give bad result. On the contrary, in this life he became a government official with high status. This showed that bad actions didn't bear any bad consequences.

The princess could recollect seven past lives and could see seven future lives. She said the two men could only recollect one life, their statements were not correct and complete. For the beggar in the life as a wealthy man, he had prevented people donating to Phra Arahanta so this made him a beggar. Whereas Alāta who used to kill cows in his past life but in the life before the recent one he paid homage to the Cetiya with flowers. This resulted in him becoming a government official in this life.

The king didn't believe in his daughter's words because his belief in Arcelaka was stronger. The princess knowing that his father associated with a fool that gave him Wrong View", so she made a resolution and pledge for someone with super power to come and change her father's view.

At that time Phra Brahman, Nārada, knowing of this event with his vision and with his heart of a good friend " Kalyāṇamitta" left his celestial abode in the Brahmaloka world

and appeared in front of the King who was frightened to the point of leaving his throne and standing on the floor when he saw the bright light.

The king asked the new comer who said that he was Phra Brahma, his intention was to warn the king that good and bad actions bore fruit. The king said if this was true he wanted to borrow 500 Kahāpaṇa and would refund him with 1000 Kahāpaṇa next life. The Brahma said there was no way that the king could redeem the loan because he broke the precepts as such he would go to hell and where could he find the money to refund him.

Then Phra Brahma explained the suffering in hell to the king. Hearing these, the king felt sad and frightened. He then asked Nārada Brahma to show him the path to heaven. Nārada said to escape from the suffering in hell the king must perform generosity, keep the precepts, meditate and spread love and kindness to all beings then the king can go to heavens. Having Nārada as a good friend changed the King's view, he then governed his kingdom according to the Dhamma and accumulated merit according to Nārada's advice. After his passing, he was reborn in the heavens.

This shows that associating with a kalyāṇamitta is most important to us. There are people from different walks of life including, fools and pundits real and false friends. If we decide to associate with someone, this person can influence our decision and could even overpower us.

If we desire a flourishing life we ought to be selective in associating with people. We ought to associate with scholars, pundit or good people then we ought to be a good friend, a dhamma friend to others so that this world would be brightened with the Dhamma. Even Phra Arahanta Upālī has taught new monks as follows:

“New monks who ordained with faith and are new to the Dhamma ought to associate with kalyāṇamitta who are pure and diligent. They ought to be observant while living among the congregation of monks and ought to study the discipline and completely practice the training. They ought to be smart in knowing what is proper or not proper and shouldn't let themselves be overwhelmed by lust.”

In order to progress in life it is necessary to associate with kalyāṇamitta who would support us on the path of virtue.

Summary

The knower or Pundit, not only he is his own refuge but he can be a refuge to others. As we become a guiding light that is like the moon that is clear from clouds, wherever we go the people at large would look for us. People by nature have problems, and as long as they don't have the answer to why they were born and what are their duties, they still need a helping hand from a kalyāṇamitta so that they can get to their destination successfully.

ASSIGNMENTS

After you have finished studying this chapter, complete the test and the exercises provided in the workbook before proceeding to the next chapter.

Chapter 3

The Principles of Becoming a Kalyāṇamitta

Chapter 3

The Principles of Becoming a Kalyāṇamitta

3.1 The Qualities of a Kalyāṇamitta

3.2 Example of Kalyāṇamittā

3.2.1 A Layman as a Best Kalyāṇamitta

3.2.2 Daughter-in-Law as a Best Kalyāṇamitta

3.3 How to Select a Kalyāṇamitta

3.4 The Benefits of Being a Kalyāṇamitta

3.4.1 The Benefits of Being a Kalyāṇamitta

3.4.2 Example of the Benefits Gained from Fulfilling the Duty of a Kalyāṇamitta

Concepts

1. To become a kalyāṇamitta it is necessary to know the required quality, ethical principles of kalyanamitta and the code of conduct.
2. As all actions have causal effects, knowing the benefits resulting from being a kalyāṇamitta will motivate people to become a kalyāṇamitta to others.

Objectives

1. To enable the student to understand and explain the correct principles in being a kalyāṇamitta
2. To enable the student to know examples of kalyāṇamittā in the past. This will serve as an incentive for the student to become a kalyāṇamitta.
3. To enable the student to explain the fruits of being a kalyāṇamitta.

Chapter 3

The Principles of Becoming a Kalyāṇamitta

3.1 The Qualities of a Kalyāṇamitta

To succeed in becoming a kalyāṇamitta it is necessary to train oneself in accordance with seven principles of a kalyāṇamitta so that one can effectively fulfill the related duties. This will serve as a motivation to accumulate more merit and pursue perfections. Kalyāṇamittā can be considered to be our relatives, our associates or companions.

To live in this world we do need others. Our kalyāṇamittā, relatives or retainers are important influences to us to lead a joyful life and to be able to fully do good deeds. As such we ought to make friends with people so that we can feel that we have kalyāṇamittā all around us. However, as kalyāṇamittā are one of the factors contributing to our flourishing life, we need to know who kalyāṇamittā are. Through these associations people can support each other to do good deeds and have prosperous life and to arrive at the final destination safely.

Anyhow we must know the way to identify who to associate with whether the person is a disguised enemy or real friend who is prepared to give their lives for our sake. When associating with this type of person our life will be safe and we will not stray from the right path. The Lord Buddha taught us the following criteria to identify kalyāṇamittā:

Kalyāṇamittā are generous and caring;

They will protect us from all dangers so that we are safe and our wealth is secure.

In danger the kalyāṇamitta will be willing to help us and be by our side all the time.

When we ask for help, our kalyāṇamitta will give to us more than we request,

Even if we don't request the kalyāṇamitta will happily give things to us anyway.

The kalyāṇamittā will be with us through thick and thin

and will not keep any secret from us and will trust and be honest to us.

The Lord Buddha said:

“Bhikkhū who are loving, pleasant to be with, respectable, worthy of praise, well versed, tolerant to harsh words, eloquent, not to guide to the road to ruin. Bhikkhū who have those qualities are classified as real friends. They mean to provide only what is beneficial. Whoever is looking for a friend should associate with those with the above mentioned qualities; even if at first one is not accepted”.

Maintaining the status of a kalyāṇamitta is very important. Some only teach others but forget to examine oneself to see whether one is qualified to guide others. As such we ought to study the seven principles of a kalyāṇamitta. Once being qualified as a kalyāṇamitta when associating with anyone we would do it sincerely and without feeling embarrassed to fulfill the duty of a kalyāṇamitta. The seven principles are as follow:

1. **Piyo** or lovely meaning a kalyāṇamitta is a person who is pleasant to be with. A kalyāṇamitta makes us feel constantly refreshed, joyful and happy. As we get closer to this kalyāṇamitta and converse with him/her we feel happier and want to consult him/her.

To have this qualities one has to train oneself to be polite, gentle and graceful in all postures, to make other people feel welcome, be kind and likes to help because one knows that these qualities are valuable. A kalyāṇamitta who has these qualities is comparable to a full moon that is luminous, cool and charismatic and loved by people.

2. **Garu** means respectable. He is well known by the people for his virtue. Apart from this a kalyāṇamitta should set himself properly all the way in fulfilling his duty. When his relatives saw him they couldn't help but be delighted to show their respect to him. They feel confident, warmed and complete assurance that he can be their refuge and their counselor.

To fulfill the duty of a kalyāṇamitta well one needs to self-train to be skilled in giving advice, and be proficient in answering questions with the right teaching. He sets himself properly especially to show consideration to his relatives. He is unmoved by fortune, status, praise, happiness, misfortune, demotion, criticism and unhappiness. He does not have prejudice or is not bias due to love, hatred, delusion or fear. He is consistent especially with his time and his words whether it is about his personal or family matter, with his job and in fulfilling his duty as a kalyāṇamitta. If a kalyāṇamitta is lovable and respectable he will be highly well-thought of and loved by kalyāṇamittā and his relatives.

A kalyāṇamitta with this caliber is comparable to a solid mountain that can't be destroyed by strong wind and can be a timeless refuge.

3. **Phāvanīyo** means admirable. It is a feeling that we can't help ourselves but to tirelessly praise his qualities with delight; we would feel like inviting our relatives to meet and listen to his teaching because we are confident that no matter how serious the problems that our relatives have this kalyāṇamitta can help solve all of them.

A kalyāṇamitta with these characteristics ought to be knowledgeable of mundane matters and be wise spiritually. When he decides to say or do something the outcome is more than expected. This quality makes him the pinnacle of trust as he is loving, respectable and admirable. These qualities are the best tools for fulfilling the duty of a kalyāṇamitta because people are impressed by his reputation. This kalyāṇamitta is comparable to the midday sun that is mighty and shines brightly in the sky.

4. Vattā means being clever in giving effective guidance. He is persuasive in his words in making people do righteous deeds. He keeps guiding with sincerity and pure love until his relatives recognized him as a real kalyāṇamittā who steers them into the meritorious path even it is in an environment that can easily lead people to immoral path easily. This characteristic is gained through proper up guidance from their parents and teachers who are his kalyāṇamittā until it became his second nature. With this quality his relatives can sense his pure motivation behind the guidance and they are not offended and annoyed.

5. Vacanakakhamo means he is tolerant to harsh words from relatives and people around him. He is always willing to listen to questions and request for advice without expressing any anger or annoyance. He will endure listening to people releasing their suffering, and dissatisfaction whether it is in regards to their family, their work or their way of life or any criticism or any misunderstandings. To have this quality, a kalyāṇamitta realizes that if he/she lacks forbearance he/she will regret not being able to fulfill the duty of a kalyāṇamitta.

This quality makes a kalyāṇamitta the center of attention and accepted by relatives and people at large and will be praised for his actions. This kalyāṇamitta is comparable to the earth that is not affected by anything that is poured onto it whether it is a fragrant or filthy matter.

6. Gambhīraṇa kathaṇa kattā means he can explain complex issues by simplifying them. This will dispel any doubt people have about the world, life and various Dhamma topics. As such they can use his advice to solve their problems, reduce their suffering and attain happiness with ease.

For a kalyāṇamittā to have this characteristic, he would have to have great compassion and endeavor to search for more knowledge in order to explain clearly to people. This is a real kalyāṇamittā.

This quality exists in a person who ignites the light of wisdom for sentient beings. He is comparable to the one who brings the light in the dark, who uncovers what is

covered, shows the path to the disorientated soul so that they can be confident and ready to stay on their journey until they reach their happy destination.

7. No caṭṭhāne niyojaye means he/she does not lead people to ruin i.e. he conducts himself properly and virtuously. He/she does not cause decadence in families or at work while fulfilling the duty as a kalyāṇamitta. He/she becomes a role model for relatives. A kalyāṇamittā of this caliber is wise to understand what is right from what is wrong, what is good from what is bad, what is proper from what is not. He/she is ashamed and afraid of misdeed. He/she will not do wrong actions even unseen. This kalyāṇamitta is like a good scale that is consistent and always tells the right weight regardless of whom he/she associates with.

Any person who acquires the above seven qualities, he/she will be the most benevolent to the world. He/she is sacred and has the power over all sentient beings because he makes them feel comfortable and cool under the heated sun and see the brightness even with their eyes closed.

To have the above qualities one ought to have the 3 basics virtues: the power of wisdom, great compassion and purity. It requires the person to study thoroughly the dhamma, regularly perform generosity, maintain precepts and meditate. He/she would not miss any of these activities no matter how busy or exhausted he/she is. A person who fulfills these duties is called a kalyāṇamitta who really brings peace and happiness to the world.

3.2 Example of Kalyāṇamittā

To successfully and miraculously fulfill the duty of a kalyāṇamitta one needs to study various topics of the Dhamma and be able to apply the knowledge when one explains to merit makers, so they will feel delighted, have faith to do good deeds for themselves and be kalyāṇamittā to others.

Apart from the following examples shown in this book, the student should try to find out more, then remember the good stories, try to understand and apply the findings where appropriate when fulfilling the duty of a kalyāṇamitta. This will help motivate the student and emphasize the duty of kalyāṇamitta. This also arouse the faith and delight of the audience in pursuing perfection for themselves and this in turn helps other merit leaders to improve their skills and fulfill the duty of kalyāṇamittā more effectively and earn merits.

3.2.1 A Layman as a Best Kalyāṇamitta

During the era of Kassapa Buddha, there were sponsors who provided meals to a great assembly of 20,000 monks including the Buddha.

After he finished his meal, the Lord Buddha rejoiced in the merit and said:

“Some people perform generosity but don’t invite others to join in the merit making, he/she will be re-born rich but has no friends.

Some people don’t perform generosity but invite others to make merit, when reborn he/she will not possess wealth but has great number of friends.

Some people give generously and invite others to make merit when reborn he/she will be endowed with great wealth and a large number of friends.

One sage heard the teaching and gained faith. With his heart on being a kalyāṇamitta, he thought of fulfilling the duty of a kalyāṇamitta because he desired both wealth: materials and friends. He invited his relatives who accepted to make merit; some agreed to provide food for 10, or 20, 100, or 500 monks according to their means.

The sage fulfilled his duty joyfully until he came across a beggar, Mahā Dukkata. With his great compassion, he urged the man to join in the merit making but Dukkata said:

“To donate meals to monks only rich people can do it. I don’t even make enough money to buy food for myself on the next day. I live from hand to mouth, how can I offer food to monks?”

The benevolent kalyāṇamitta with his sharp intellect advised that:

“My poor friend, lots of people have copious meals, wear fine clothes and live in a beautiful big house, but even you have to work all day you still don’t have enough to sustain your life, didn’t you think that this is the result of your little merit performed in the past.”

Mahā Dukkata was speechless and sad. He decided to provide a meal for one monk. He then earnestly worked hard to provide for his family and for one monk.

The following morning the sage invited monks according to the list of sponsors. Mahā Dukkata came to see the sage to get a monk to his place for a meal. It appeared that the sage forgot to put Mahā Dukkata’s name on the list. Mahā Dukkata covered his face and cried as if he was pierced in the abdomen with a spear and lamented:

“You invited me yesterday to provide food to a monk. My wife and I worked very hard all day and prepared the meal at the crack of dawn for this occasion, please allocate a monk to us.”

The sage felt guilty as he saw that all the monks were invited, so as the last resort he advised Mahā Dukkata to go and see the Buddha at his residence, which is surrounded by the king and princes and princess. They are waiting for the bowl from the Buddha. The king and his followers said to Mahā Dukkata who walked passed them towards the Buddha's residence.” This is not the time for you to get doggy bags, because they saw him getting the leftovers. As he reached the Buddha's residence.

Mahā Dukkata then put his head on the door step and said:

“I am the poorest man in this city please be my refuge Sir.”

The Lord Buddha opened the door and gave his bowl to Mahā Dukkata who felt as if he received a universal monarch's wealth. The king was shocked and looked at his children. The king offered to buy the bowl for 100,000 kahāpana but Mahā Dukkata didn't accept the offer. He walked ahead the Buddha towards his hovel and offered the meal to the Buddha.

After finishing his meal the Lord rejoiced in his merit. As soon as the Buddha rose from his seat, a rain of seven gems came pouring onto Mahā Dukkata's hut. The king then ordered that the wealth be piled up in the royal court. Finally he appointed Mahā Dukkata as a wealthy man of the city. Since then Mahā Dukkata kept performing merits all his life. After his passing he was reborn in heaven and enjoyed his celestial wealth for one Buddha's era.

During our Buddha “Samana Gotama's era Mahā Dukkata was reborn in a family that attended to Phra Sāriputta. Once he reached seven years of age, he had faith and ordained and not long he became Phra Arahanta. This is due to the merit he made under the sage's guidance. The Buddha said:

“To be reborn as a human is through the power of the merit.

To be wealthy or super wealthy is through the power of the merit.

To be a king or a universal monarch is through the power of the merit.

Even to become Phra Arahanta who is pure from defilements or to become a Buddha is through the power of the merit.

Therefore merit is the origin of happiness and all successes that we wish for.”

3.2.2 Daughter-in-Law as a Best Kalyāṇamitta

During the Buddha's time in Ukaka city, there were two young men who studied together: Ukaka and Anāḍapindika. They made an agreement that in the future once they have their families and if one side asks for their daughter's hand to marry their son,

they have to abide by this. After both finished their studies they became millionaires in their cities.

Later the millionaire Ukaka made a trip to Sāvathī with 500 carts for trading. When the millionaire Anāḍapinḍika learnt of the news, he told this daughter: “My dear, your father, Ukaka came to our city, I would like you to take care of him.” She agreed and cooked delicious food fragrant cream and other delicious food for the millionaire. She impeccably prepared everything for him including garlands of flowers.

Seeing her manners and ethics and her care for her duties, he felt very happy with her. So during a conversation with Anāḍapinḍika he mentioned about the pact they had between them when they were young. He then asked for Cū ḷasubhaddā ‘s hands for his son. Ukaka had a wrong view and didn’t have faith in Buddhism unlike the millionaire Anāḍapinḍika.

As such Anāḍapinḍika consulted with the Lord Buddha who could see that in the future the millionaire Ukaka will reach the Dhamma. The Lord gave permission. Anāḍapinḍika went home and related the story to his wife. Finally they organized a wedding for their daughter and the son of Ukaka ‘s tycoon.

On the day that Anāḍapinḍika sent his daughter to her parent’s in law, he offered a meal to the monks presided with the Buddha. He then sent his daughter with lots of supplies and jewelries. The people in Ukaka city and her in-laws also organized a welcoming ceremony for her. On arrival she exhibited her wealth to the city dwellers similar to what Mrs Visākhā i.e. she was wearing luxurious jewelry and standing on her car as it proceeded into the city. She received gifts from the people and in return she also sent them suitable handouts.

On that auspicious day the millionaire Ukaka intended to pay homage to the naked ascetics he believed in, he asked Cū ḷasubhaddā to pay respect to those hermits. But she couldn’t make herself see them and didn’t have any desire to do so. Ukaka had asked his retainers to ask her to come many times but she refused. That made Ukaka very angry and told his servants to kick her out from his house. Cū ḷasubhaddā realized that it was unreasonable of him, she then asked 8 judges to oversee the matter. They found out that Cū ḷasubhaddā was not at fault and asked Ukaka to concede to it.

Ukaka said to his wife that his daughter in law didn’t show respect to these hermits whom she considered being shameless. But his wife thought differently, she was wondering how are the monks that Cū ḷasubhaddā admired so much. She then asked Cū ḷasubhaddā for their qualities and she replied:” My monks are composed and peaceful.

They are courteous and graceful while walking with their eyes set low. They talked moderately; their actions, speech and mind are pure.

Cū ṣasubhaddā explained her admiration for the Triple Gem to her mother in law:

“My monks are pure from defilements; they are radiant physically and mentally. They possess complete virtues, supra knowledge and are so perfect in conduct and they are not moved by the eight world phenomena (fortune/misfortune, gaining status or losing it, praise or criticism, happiness or unhappiness).”

These are the qualities of my monks. Her mother in law then asked Cū ṣasubhaddā to invite her monks to her house. Cū ṣasubhaddā agreed to this request and organized an abundant offering to the monks presided by the Lord Buddha. On her invitation, she was standing on the top floor of the palace facing Jetavana Vihāra and recollected the virtue of the Lord Buddha and paid homage with flowers, candles and incenses and said:

“Oh Blessed one, I would like to invite you and the congregation of monks for a meal the next day. Please accept my invitation Sir.”

She finished her invitation by throwing eight handfuls of jasmines in the air which floated above the Lord Buddha like a ceiling while the Lord was expounding his teaching to the four communities in another city.

When the Lord finished his teaching, Anāḍapinḍika then invited the Lord for a meal the next day but the Lord said he had already accepted Cū ṣasubhaddā's invitation. Anāḍapinḍika asked:

“Cū ṣasubhaddā lives more than 120km how she could invite you? Sir.”

The Lord said: “Behold gentleman, good people even when they are far away they appear close to me as if they are standing in front of me. The lord exemplified” good people are visible from afar like the Himalaya mountain but evil people are not visible here, they are comparable to an arrow that was shot in the night.”

The next day the Lord Buddha with enlightened monks went for a meal that Cū ṣasubhaddā had prepared. This brought boundless delight and faith to Ukaka and his family. Finally after listening to the teaching they all gained insight.

3.3 How to Select a Kalyāṇamitta

It is important to be selective when we decide to associate with someone because our life can be flourishing or degrading depending on our association. The Lord Buddha said: “not to associate with fools is a blessing because fools tend to think, speak and do wrong actions

regularly and tend to guide people to the wrong path. Whoever is close to fools will be influenced by them therefore if we desire to have a prosperous life we should avoid fools.”

In the past sage said: “Even if there is no good people in Jambūd īpa it is best not to associate with fools. We are to keep away from them as far as we can like we keep away from verminous snake. Because fools only bring about disaster. All misfortune are caused by fools. Association with fools only brings suffering.”

The Lord Buddha said:”

Behold Bhikkū, you should associate with kalyāṇamitta who have the following seven qualities:

1. The one who gives what is hard for him to give.
2. The one who does things that are hard for him to do.
3. The one who tolerates harsh words that is hard to tolerate.
4. The one who reveals his secret to his kalyāṇamitta.
5. The one who keeps confidential his friend’s secret.
6. The one who never let his friend down in danger.
7. The one who doesn’t look down on his friend’s misfortune.

According to the Buddha’s words, we should not associate with just anybody but with people who are righteous. In principle we are the reflection of our association. Therefore if we are to have someone as a friend we need to think carefully. “A sage should not associate with low people but with great people.”

A kalyāṇamittā is desirable by all. Some people have lots of friends, classmates, someone to socialize with i.e. to eat with, drink with, go sightseeing with, but to find someone with the above qualities is very rare. Therefore it seems as if the term a real friend is something that we can easily hear of but it is very hard to find such a person. Associating with a kalyāṇamittā only brings benefits. We can trust and rely on that person because he/she will not disappoint us.

There are four types of real friend:

1. A supporter i.e. someone who protects us from leading a heedless life or someone who helps safeguarding our belongings when we become negligent. In financial crisis we can rely on this type of friend who will provide us help.

2. Someone who is our constant companion when we are happy or in trouble. To associate with this type of person makes our life safe and secure. We can see sincerity in the relationship, he/she can sacrifice his or her life for our sake. The kalyāṇamitta will confide in us and keep our secret confidential. In danger the kalyāṇamitta is always by our

side. There was an old saying; “It easy to find a companion in feast but it is hard to find a companion in death”. We can see who our real friend is by looking at the last point.

3. A kalyāṇamittā will discourage us from doing wrong but encourage us to do good. He/she will give good advice, tell us what is positive and show us the way to heaven.

4. The loving friend is not happy with our failure. When we prosper our kalyāṇamitta will be joyful with us and prevent people from saying bad things about us but praise for our admirers.

3.4 The Benefits of Being a Kalyāṇamitta

There is no friend more valuable than a kalyāṇamitta because a he/she brings peace to the world and leads people to do good such as performing generosity, observing morality and meditating. This kalyāṇamitta is a security sentinel of our wealth by inviting us to give donation i.e to change the material wealth into spiritual wealth, or external wealth into internal wealth i.e. the wealth that even thieves cannot steal from us and or it cannot be destroyed by natural disaster. The wealth that we can take with us everywhere we go. The kalyāṇamitta will encourage us to observe the precepts and meditate in order to still the mind and attain Nirvana.

A kalyāṇamitta is the one who lights up people’s heart with the Dhamma of the Lord Buddha. This Dhamma light will take them to the sublime path and make them meet with eternal happiness. The people who fulfill the duty of a kalyāṇamitta will have a flourishing live in many lifetime and will have the opportunity to be reborn in happy realms only.

3.4.1 The Benefits of Being a Kalyāṇamitta

1. Will be born in the land where morality, concentration and wisdom prosper.
2. Will have obedient partners, offspring and retainues.
3. Will be charismatic, lovable and respected by others.
4. Will have good memory, intelligent and wise.
5. Will have a stable and established occupation.
6. Will be free from all dangers: robberies, flood, oppression and all enmities.
7. Will be strong, healthy, well proportioned, beautiful and powerful.
8. Will have a balanced mind, be strong, tolerant, be logical and unmoved by phenomena in the world.
9. Will be reborn in heavens when the person is still not fully liberated.

10. Will gain the Dhamma insight and attain the path and fruits of Nirvana easily.

In the past before their sons left home, they were taught by Sages that calamity will increase when associating with fools. Because having fools as companions they will only experience suffering as if they are living with enemies.

It is important to be selective when it comes to associating with someone because by associating with kalyāṇamitta our life will flourish and our character will improve as sages will only recommend good and proper courses of actions. Unlike associating with fools our life will turn sour and we will suffer enormously. Sometime we will lose our wealth or even our life because fools will commend only wrong courses of actions that can be of his interest. The people of the past warned: “Fools will lead to wrong doing, kalyāṇamitta lead to benefitting actions.”

It is like when one wraps a rotten fish with a leaf which in turn will be putrid. On the contrary if one wraps a fragrant flower with a leaf in no time the leaf will be aromatic. Therefore sages, who realize that our character can be changeable, we ought to associate with good people and avoid evil people because the good people will lead us to heaven and bad people will lead us to hell.

Sages or kalyāṇamitta are the ones who always have radiant mind, they know from what is right to what is wrong, from what is good to what is bad, from what is merit to what is demerit. They lead their life with mindfulness and wisdom. They can teach themselves and others. Whoever associates with these sages will be guided to avoid bad deeds and only perform good ones. This will close the door to hell and open the door to heaven. While associating with sages we will absorb his knowledge and wisdom, in turn we will become a wise person who will live on observing precepts, meditating and cultivating wisdom. This is similar to wrapping a fragrant flower with a leaf. Therefore associating with sages is a highest blessing, we will live a happy and flourishing life.

3.4.2 Example of the Benefits Gained from Fulfilling the Duty of a Kalyāṇamitta

During the Buddha's era, a high ranking official was able to attain Arahantship by listening just to one chapter of the Dhamma, through his four analytical insights while he was still a layperson. He recollected his previous life to search for the causes of his easy and swift Dhamma attainment (Sukhāpaṭipatā and Khippābhinyā). He then found out that during Vipassī Buddha, he was born in a family that have “Right View” in Bandumaī City. When he knew that the Buddha had arrived in the world, he then thought of inviting people

to come and make merit so that their actions will be their provisions in every lifetime and to listen to the teaching so that they will have the Triple Gem as their refuge.

He left his house walking bare feet, he invited strangers and acquaintances to make merit from his own will. He announced that the Buddha had arisen in the world, he urged people to make merit and observe the eight precepts and take the opportunity to listen to the Dhamma teaching. And that there was no gem more valuable than the Buddha Ratana, Dhamma Ratana, Sangha Ratana. The king Bandhuma who was the Buddha's father heard this young man's voice and asked what he was doing. After the king knew that this young man invited people to make merit, he rejoiced in his merit and realized that this young man walked bare feet to fulfill this honorable duty, it must have been very tough, so the king gave the young man a well tamed horse.

The young man felt more encouraged after obtaining such chivalrous gift, he fulfilled his duty of a kalyāṇamitta without missing a day. He covered larger areas than before. The king knew that the young was doing his job joyfully, said that the horse alone was not suitable for someone who had a sublime heart like this. He then offered the young man a royal cart harnessed by 4 strong horses expecting that this will facilitate his job.

As a result people from near and afar have known the Middle Path, they knew how to perform generosity, observed the precepts and meditated. Once they listened to the Dhamma expounded by the Buddha many of them attained insight. This young man was rewarded with lots of properties and jewelries by the king and he also received one elephant for his transport to pursue perfections.

Wearing beautiful attires, he was sitting on the elephant and invited people to appreciate the virtue of the Triple Gem for 80,000 years. After his passing he was reborn in the heaven and lived in a big mansion. He had a radiant body and especially a fragrance of sandalwood emanated from his body. The lotus perfume came out from his mouth in every lifetime due to the result of fulfilling the duty of a kalyāṇamitta as he announced the auspicious news to the people for them to come to listen to the Dhamma and attain the refuge within. That made him attain the Dhamma, became free from defilements, reached Arahantship and gained thorough insight knowledge of the Buddha easily.

This is one of the examples of kalyāṇamitta in the past who devoted themselves to the work of Buddhism. They conducted themselves as a bridge for people to discover the light of Dhamma from the Buddha. They were good role models for us. As such we should follow their footsteps for our own perfections and for the real peace of mankind.

Summary

There are many people who conduct themselves like Bodhisatta by fulfilling the duty of a kalyāṇamitta i.e. to invite people to perform generosity, observe the precepts and meditate. This is an honorable duty and a beautiful biography. One day when we can bring our mind to a complete stillness and recollect our actions, we will be pleased and proud of our self that we have complete the task that is hard to achieve.

ASSIGNMENTS

After you have finished studying this chapter, complete the test and the exercises provided in the workbook before proceeding to the next chapter.

Chapter 4

To Be a Kalyāṇamitta to Oneself

Chapter 4

To Be a Kalyāṇamitta to Oneself

4.1 To Fulfill the Duty of a Kalyāṇamitta to Oneself

- 4.1.1 Sappurissa Dhamma : the Seven Virtues of a Good Man
- 4.1.2 Sati Sampajañña : Mindfulness and Clear Comprehension
- 4.1.3 Hiri Ottapa: Moral Shame and Moral Fear
- 4.1.4 Khanti Soracca : Endurance and Refinement
- 4.1.5 Kusalakammapatha¹⁰ : Meritorious Activities to Train Oneself to Be a Complete Person
- 4.1.6 To cease 4 prejudices 4 Agati dhamma
- 4.1.7 Padhānā : To Exert Oneself
- 4.1.8 Brahmavihāra : the Four Sublime States of Mind
- 4.1.9 Abhiñhapaccavekkhaṇa: Ideas to Be Constantly Reviewed

4.2 The Ideal Kalyāṇamitta of the World

- 4.1.1 The Daughter of a Weaver, Who Is a Kalyāṇamitta to Herself
- 4.1.2 The One Who Sees Suffering since Birth
- 4.1.3 An Old Woman Who Self-Taught to Free Herself from Birth, Old Age and Death

Concepts

To guide other people one ought to train oneself vigorously and self-examine until one become a flawless role model in thought, speech and bodily action to others. One's actions have to be better than any thousands or even millions of words uttered. One ought to show by example in actions and what one says ought to be meaningful, fair and virtuous always. This will lead people to have faith in us and motivate them to follow us in meditation without any hesitation. To train oneself to be a kalyāṇamitta is most important as one can then be a guiding light to the people of the world to lead a better life and to see the path to heavens and Nirvana.

Objectives

1. To enable the student to understand and self-train to be a kalyāṇamitta appropriately and completely
2. To enable the student to realize and vigorously train oneself to be an ideal kalyāṇamitta to the people of the world
3. To enable the student to appreciate those who had been successful in being a kalyāṇamitta to themselves.

Chapter 4

To Be a Kalyāṇamitta to Oneself.

A kalyāṇamitta is a person who is endowed with virtue inside out. And in order to succeed in fulfilling the duty of kalyāṇamitta one has to start with oneself. Taking the Buddha as an example, after he ordained and decided on the quest for salvation, he strove for enlightenment, once he attained Arahantship he fulfilled the duty of a kalyāṇamitta to himself until he was complete in knowledge and had impeccable conduct. He then fulfilled his duties as a kalyāṇamitta to humans, celestials and Brahma beings including other beings until his passing to Parinibbāna [Nibbāna].

4.1 To Self-Train To Be a Kalyāṇamitta to Oneself

The person who can successfully fulfill the duty of a kalyāṇamitta is the person who is eager to improve oneself in thoughts, speech and bodily actions. He/she is willing to let go of prejudices which could be an obstacle in the duties as a kalyāṇamitta.

One would have to be a person who can see the future benefit for oneself and for the ones whom we want to bring the light of the Dhamma to, and more importantly the great benefit for mankind. Thus we ought to study the principles that help improve the quality of living of a kalyāṇamitta.

4.1.1 Sapapurisa Dhamma: The Seven Virtues of a Good Man

The virtues of a kalyāṇamitta to the people of the world:

1. Dhammaññu: knowledge of the Dhamma, the law and the causes. One needs to know the Dhamma in one's heart so one can use it as a guideline to teach oneself and others. He/she is not a loser i.e. he/she would have a thorough understanding of the teaching of the Buddha at a certain level should find the opportunity to study the Dhamma in the Buddhist Tripitaka, to listen to the Dhamma from monks and to read the Dhamma books.

2. Atthaññu: knowing the essence of the Dhamma, knowing the meaning, the purpose and the consequences. One would need to understand thoroughly the meaning of various Dhamma topics until one can use them beneficially and properly. One needs to

understand the objective of the Dhamma topic, the rationality. Also one needs to understand the person's motive whom we are fulfilling our duty of a kalyāṇamitta as such when there are problems we can help solve them.

3. Attaññū meaning knowing oneself, i.e. knowing what is noble or not, what is proper or not and knowing one's strength i.e. one's knowledge and capability. A kalyāṇamitta should have well-founded faith i.e. the complete confidence in the Triple Gem, embrace the complete basic of the "Right View", pure precept, be a learner, have good knowledge about the world in its real sense, have to be generous, not stingy, have wisdom and capability to teach or advise the person one is going to mentor. And one has to be quick-witted because while one fulfills the duty of a kalyāṇamitta there might be unexpected problems and obstacles coming up.

4. Mattaññū meaning knowing what is right for oneself, how to manage oneself, starting from one's livelihood, maintain oneself suitably. Not to overspend, know how to estimate consumption of food and other goods and services and not be wasteful. When wearing garment it's doesn't have to be glorious but presentable that makes one respectable. He/she ought to be modest and content with solitude life.

5. Kālaññū meaning knowing the proper time, how to manage the time for oneself i.e to know when and what to do: One plans clearly for tasks on a daily, monthly and also yearly basis i.e. when is the time for studying, working, resting, meditation and Dhamma studies.

6. Parisaññū meaning knowing the community. To join in a meeting or social order one ought to know the protocols, the culture or tradition of each locality. One ought to know etiquettes i.e to know what to avoid more than what one should be doing: How to walk, stand, sit and talk. These are one of the keys for success in fulfilling the duty of a kalyāṇamitta in a particular society.

7. Puggalaparoparaññū meaning knowing how to differentiate the individuals, i.e. knowing how to analyze people, the chemistry of the person whom one converses with. This is the first and important step towards success in fulfilling the duty of a kalyāṇamitta. It's important to select whom to associate with or whom not to and which Dhamma topic is suitably related to the person. It is similar to a Doctor who prescribes the right medication to patients so they can recover quickly.

4.1.2 Mindfulness (Sati) and Clear Comprehension (Sampajaññū)

A kalyāṇamitta has to be mindful and with a clear comprehension constantly.

Having mindfulness means one can recollect the past events when one wants to whether it is thought, speech and actions, the person is not vague or absent minded about the present and has no fear or scattered mind about the future. Mindfulness is the Dhamma that prevents one from making mistakes.

Clear comprehension means being conscious of what one is doing, speaking or thinking. This Dhamma is protecting our actions, speech and thoughts during the 3 periods (past, present and future) so one doesn't come down under the influences of defilements. This Dhamma helps one to be righteous only. These two Dhammas are most important in all activities. Other Dhammas are helpful but not as important as these two. Without these two other Dhammā can't arise because they are accommodating other Dhammā.

4.1.3 Moral Shame and Moral Fear (Hiri Ottapa) Are the Virtues That Protect the World and the One Who Practices Them

Hiri means: feeling ashamed of immorality

Ottappa means: feeling the fear of the result of wrong deeds

Hiri means feeling ashamed while performing wrong deeds through actions, speech and thoughts. One feels disgusted and do not dare do wrong.

Ottappa means the feeling of fear of misdeeds and of the danger resulting from committing unwholesome actions. These Dhammā are also called the world protective Dhammā. As people are not vindictive nor bear ill will towards each other, they will live in harmony, unity and love. Consequently these 2 Dhammā bring peace to society. Hiri Ottapa also means that people are prevented from wrong doing even when given the opportunity. Knowing that it is bad deeds, one would feel ashamed and fear to do wrong as one knows that Hiri Ottappa are more important, then the world will be peaceful and continue to exist. As such a kalyāṇamitta should cultivate these 2 Dhammā so one can fulfill the duty of a kalyāṇamitta beautifully, successfully and purely without any feeling of guilt.

Sometimes we call these 2 Dhammā Sikkaka Dhamma i.e. the Dhammā that are meritorious and pure. These will lead to the purification of the mind. They are sometime called Deva Dhamma or the Dhammā that turn an ordinary person into an angel or the blessed one. After passing away one would go to heaven if one has these 2 Dhammā.

4.1.4 Khanti Soracca : the Gracing Virtues

Khanti: patience, tolerance or forbearance

Soracca: modesty or meekness

Khanti or endurance means to tolerate unpleasant feelings (Aniṭṭhāroma) such as we have to be patient when we don't get what we desire or we get what we don't wish for therefore we have to have forbearance.

There are 4 types of endurance:

1. Endurance when facing hardship: hard work, exhaustion or the weather is too cold or too hot, too windy or too sunny for example

2. Endurance during sickness i.e. tolerance to pain no matter how serious it is. One can keep countenance without showing agitation

3. Endurance to painful feelings i.e. endurance when one is being ridiculed, to sarcasm and conflicts at work for example.

4. Strength not to come under the influence of defilements: greed, hatred and delusion that have been our mind for such a long time and they are always ready to rise anytime.

Endurance to hardship allows one to complete the task on hand.

Endurance during sickness allows one to be mindful and have clear comprehension of life

Endurance to painful feelings and not to be influenced by defilements prevent us from engaging in wrong doing through anger. Endurance allows a kalyāṇamitta to fulfill his/her duties successfully. He/she is comparable to the earth that keeps supporting trees, mountains etc. A kalyāṇamitta needs to endure in order to change the bad matter to the good one. He/ she accepts criticism, harsh words without thinking of retaliation or revenge.

Soracca means to be modest, to know how to keep the mind happy and one doesn't show grief or over react. On the contrary one would smile and be joyful.

The 5 results of endurance:

1. Beloved by people.
2. He/ She doesn't commit wrong doings.
3. He/she is harmless.
4. In their last moment he/she has a clear mind.
5. When passing one would go to heaven.

The Buddha expounded: “Behold Bhikkhū what are the five benefits of endurance:

1. Beloved by people.
2. He/ She doesn’t commit sin.
3. He/she is harmless.
4. At the last moment he/she has clear mind.
5. When passing one would go to heaven.

These are the fruit of tolerance”.

Soracca has the same fruit as endurance but it is the virtue that makes endurance more outstanding. A kalyāṇamitta should endeavor to train oneself to have endurance so one will not be subject to the influence of defilements: greed, hatred and delusion. To do this one has to regularly meditate and maintain one’s ideology that one will contribute to the world peace.

4.1.5 Meritorious Activities 10 Kusalakammapatha to Train Oneself to Be a Complete Person:

These meritorious activities are divided into;

Being pure in bodily actions:

1. Abstaining from killing beings.
2. Abstaining from stealing.
3. Abstaining from sexual misconduct.

Being pure in speech:

1. Abstaining from telling lies.
2. Abstaining from slanderous or malicious speech.
3. Abstaining from harsh speech.
4. Abstaining from frivolous speech.

Being pure in thoughts:

1. Not to be greedy.
2. Not to bear ill will and be revengeful.
3. To accept what is decent.

Results of pure conduct:

1. One can't blame oneself.
2. Sages praise such a person.
3. Good reputation.
4. Be mindful even at the last moment of life.
5. After passing on one goes to happy realms.

4.1.6 To Cease Prejudices Caused by 4 Reasons

Chandāgati means to be bias due to love: i.e. during the lawsuit, to portion out products, charge or dispute, promotion or giving award etc... For example make someone a winner even if the person doesn't deserve to be or promote or award someone. All these are determined through love which is not just

Dosāgati means to be bias due to anger or hatred during the above mentioned circumstances which is not right either.

Mohagati means to be bias due to ignorance: during the above mentioned circumstances one does not know the truth, or what is right or wrong, one does not investigate thoroughly and accept wrong actions and this is not objective.

Bhayāgati means to be bias due to fear of authority during the above mentioned circumstances the magistrate fails to penalize influential people who did wrong out of fear for oneself or even when our subordinate does something wrong but we don't dare punish the wrong doer due to fear that we are not being kind enough or we fear that it might get them into trouble. This is also unjust.

A kalyāṇamitta should avoid the above biases and should be just and fair.

4.1.7 To Exert Oneself

Padhāna means making an effort. To put an effort to do what is right is Sammappadhāna. In this world in order to succeed one needs to make an effort physically, verbally and intellectually. Some even risk their lives to achieve what one intends to. Some work hard to become wealthy, but some endeavor to do wrong such as stealing, pickpocketing and plundering or even murders. However for a kalyāṇamitta they would exert themselves to cease and avoid unwholesomeness and make an effort to increase wholesomeness. This type of effort is made to attain Nirvana only.

There are 4 types of effort:

1. Saṃvara-padhāna means one makes an effort to prevent unwholesomeness to arise within one's mind by taking precaution in regards to the six senses: eyes, ears, nose, tongue, body and mind.

2. Pahāna-padhāna means one makes an effort to abandon or to overcome unwholesomeness in the mind until there is no more wickedness.

3. Bhāvanā-padhāna means one makes an effort to cultivate and develop wholesomeness through generosity, observation of precepts and meditation.

4. Annurakkhanā padhāna means one makes an effort to maintain or secure our merit or good deeds i.e. like salt is taken for its salty taste.

These 4 efforts should be cultivated.

4.1.8 Brahmavihāra: the Four Sublime States of Mind

Brahmavihāra is the Dhamma of seniors or the Dhamma of Brahmā and they are also important for a kalyāṇamitta. To fulfill the duty of a kalyāṇamitta one needs to start with a virtuous mind that is full of compassion towards sentient beings. A kalyāṇamitta ought to cultivate the four sublime states of mind until they become their second nature.

The 4 types of sublime states consist of:

1. Mettā: means loving-kindness or friendliness or pure love such as parental love, parents who only wish for their children's happiness.

2. Karuṇā means: compassion. One wants to help relieve people from suffering, to feel anxious when other are in trouble. One would try to help physically or through giving advice.

3. Muditā means sympathetic joy or altruistic joy when seeing the happiness of others that they are blessed with fortune, status, praise and happiness.

4. Upekkhā means equanimity, neutrality or poise. One maintains neutrality when other people are in trouble for example when our enemies are in trouble, one will not feel overjoyed because one knows that all sentient beings own their kamma,. One doesn't spread loving and kindness inappropriately to a thief who was punished. And one doesn't get upset when our loved ones are in trouble, knowing that all beings will reap the result of their actions whether they are good or bad,. They are born with their kamma, Kamma is their creed and they are heir of their kamma and have kamma as their refuge.

The fruit of cultivating the 4 sublime states of mind:

Whoever cultivates Mettā or loving and kindness will live a safe life. One lives for harmony and the cessation of ill will which is negative.

Whoever cultivates Karunā, compassion, will perform good deeds in helping others who are in trouble and we just do not let them down and run away and the benefit is the cessation of vengefulness.

Whoever cultivates empathy or sympathetic joy Muditā will feel the joy and the benefit is the cessation of jealousy.

Whoever cultivates neutrality Upekkhā will gain benefit i.e. the cessation of irritation.

4.1.9 Ideas to Be Constantly Reviewed Abhiñhapaccavekkhan

It is the 5 Dhammā that a kalyāṇamitta needs to constantly review:

One should consider on a daily basis that we by nature grow old and we haven't gone beyond old age.

One should consider on a daily basis that we by nature sicken and we haven't gone beyond sickness.

One should consider on a daily basis that we by nature to die and we haven't gone beyond dying.

One should consider on a daily basis that we must sooner or later be separated from our loved ones and things that we treasure¹

One should consider on a daily basis that our kamma belongs to us if we perform good deeds we will receive good result and if we perform unwholesome actions we will receive evil result.

The fruit of considering this group of Dhamma:

1. They will help us eradicate indulgence about the feeling that we are still in our youth which allows us to have fun and spoil ourselves. Hence we should dedicate to our studies or fulfill what is proper while we are still able to.

2 They are beneficial i.e. they will help us eradicate indulgence about our health. Hence we dedicate to our studies or fulfill what is proper while we are still healthy or we take measures to prevent sickness or maintain our good health.

3. They will help us eradicate indulgence about our life so we would expedite completing our task before we die and work for self-benefit and for common interest.

4. They will help us remove attachment to things and people with the understanding so that when separation occurs we will not grieve.

5. They will help us avoid wrong view i.e. to one doesn't have to contribute to being good, bad or suffering. Everything just happens by itself. But we would rush to per for only good actions and avoid evil. They also motivate us to cease unwholesome actions and perform wholesome actions i.e. they will make us endeavour to complete our duties.

4.2 The Ideal Kalyāṇamittā of the World

Everyone desires to have a kalyāṇamitta or a real friend who can advise us only to do good. An ideal friend is the one who is endowed with faith, morality, knowledgeable of the Dhamma, generous, who are diligent, mindful, have good concentration and wisdom.

The clear moon in the sky is brighter than any stars, similarly a person who is endowed with morality, faith and generosity is more glorious than the stingy ones.

On the cloudy day and powerful lightings light up everywhere regardless whether it is the highlands or basin. The disciples of the Lord Buddha who are complete with vision and are sages surpass stingy people in terms of longevity, complexion, happiness, status and wealth and he/she will enjoy heaven afterlife.

A kalyāṇamitta who has eight types of wealth will have the following attitudes:

Having faith as wealth kalyāṇamitta is the person who has faith and have confidence in the Enlightenment of the Buddha, believe in the law of kamma and its results i.e. the fruit of generosity, the good result of worship, believe in the consequences of actions, in this world and the next, that parents are valuable, there are beings who spontaneously arise as ascetics who conduct themselves well and practice righteously who knew this world and the next thru their own wisdom and taught others to see the same. Such people did exist. People should associate with those sages who can teach themselves and others.

In terms of morality as wealth: whoever observes morality are beloved and lovable, respectable and praised, who complains and reprimands evil and endures harsh words from their friends who are hermits.

“The Lord Buddha said:” There are 5 benefits from having precepts or morality:

1. Behold all, whoever have precepts or morality will be wealthy due to their watchfulness.
2. Behold all, whoever have precepts or morality will have widespread good reputation.
3. Behold all, whoever have precepts or morality will be brave and not feel embarrassed when meeting with royalties, Brahmans, merchants, hermits etc...
4. Behold all, whoever have precepts or morality will have a bright and clear mind when passing away
5. Behold all, whoever have precepts or morality will go to fortunate realms after passing away.

Sutra wealth means the one who knows the Dhamma well, will be able to give good and clear advice as if one uncovered what is covered, revealed the secret, gave direction to the disorientated ones and brought the light into the dark.

In terms of generosity wealth the person will not be greedy, does not cheat, be unambitious, content with what one has, love a solitude life.

In terms of diligence wealth, one will start to make an effort for the sake of all beings

In terms of mindfulness wealth, one will have a firm and balanced mind.

In terms of concentration wealth, one's mind will be well focused.

In terms wisdom wealth one will be wise to make right judgment on various legal proceedings.

A kalyāṇamitta is the one who is gifted with meritorious principles through mindfulness. He/she knows what is or isn't of real benefit for beings through wisdom. He/she is focused on meritorious activities through concentration, will keep beings from what is not useful and guide them to perform beneficial actions through his effort. Therefore we can say that a kalyāṇamitta is lovable, respectable and admirable. He/she will guide beings to do the righteous actions, he will endure harsh words and only utter profound and meaningful words.

4.2.1 The Daughter of a Weaver, Who was a Kalyāṇamitta to Herself

This is a story of the daughter of a weaver who fulfilled the duty of a kalyāṇamitta to herself by practicing meditation in accordance with the Buddha's advice to Buddhists who contemplate death. She practiced it continuously for three years. As a result she attained the primary path of fruition i.e. Phra Sotāpanna. After passing away she was reborn on the 4th level of heaven i.e. Dusita.

Once upon a time the Buddha went to Aravī city and exhorted the following to the people: “Dear all, do meditate on death by reminding oneself that our life is ephemeral, death is certain. We will definitely die. We all have death as the end. Our life is impermanent but death is permanent. Therefore do contemplate death”. After expounding his teaching the Buddha returned to Jetavana Vihāra. Some people did follow the Buddha’s teaching but others hardly did and still lived their life recklessly. The daughter of the weaver knew to counsel herself and with her wisdom, practiced it religiously.

Three years later the Buddha compassionately went back to Arāvī city to teach the people and the daughter of the weaver came to listen to the teaching as usual. The Lord Buddha addressed her amid the assembly:

Kumārī : “Where are you from?”
Kumārī answered: “I don’t know my Lord.”
The Buddha asked: “Where are you going?”
Her answer: “I don’t know my Lord.”
The Buddha asked: “Don’t you know?”
Her answer: “I know my Lord.”
The Lord Buddha asked: “Do you know?”
Her answer: “I don’t my Lord.”

Her answer irritated the assembly because they understood that she was disrespectful to and playing with the Buddha. To remove people’s doubt, the Lord Buddha said:

“Kumārī when I asked you where you are from then you answered you didn’t know.”

Kumārī who had profound wisdom replied. “I didn’t know which realm I came from therefore my answer was I don’t know.”

The Buddha approved her answer and said: “Kumārī you are wise you can answer my question very well.”

When I asked you: “where you are going then you said you don’t know.”

Kumārī answered as she understood: “After I passed away I don’t know where I am going to be reborn.”

When I asked you: “don’t you know and you replied I do know.”

Kumārī said: “I do know that I will definitely die, then my answer was I know.”

The Lord Buddha then said: “when I asked you, do you know, then you said you don’t know.”

Kumārī answered: “I know that I will die for sure but I don’t know when, I then answered you that I don’t know.”

The Lord Buddha praised the daughter of the weaver whose mind is focused on death, she was able to counsel herself and didn't wait for anybody to remind her of her duty. The Lord Buddha admonished the assembly that:

“You all didn't understand and accused Kumārī who is my daughter of wrong doing.”

The Lord Buddha then expounded this teaching about mindfulness of death. At the end of the Buddha's sermon, the daughter of the weaver became the stream winner, Phra Sotāpanna whose life will ever flourish. But due to her previous bad kamma, when she got home she saw her father asleep next to the weaving engine. She woke him up and by accident she pushed the tip off the engine and hit her chest very hard. As a result she fell on the ground and died instantly. After her passing she was reborn on the 4th level of heaven which is Dusita.

4.2.2 The One Who Sees Suffering in Birth

Our goal in every life we are born in is to complete the pursuit of our perfections and attain the Triple Gem that as our inner refuge. While we are pursuing perfections we might come across obstacles, problems that are hard to solve but if we know how to fulfill the duty of a kalyāṇamitta to ourselves, to have endurance, know how to remain positive and be above all obstacles and to keep the mind bright all the time. We don't wait for anyone else to motivate us. We will definitely then overcome obstacles.

During the Buddha's era there was a son of a multi-millionaire merchant who could counsel himself and fulfill the duty of a kalyāṇamitta to himself i.e. he contemplated sufferings in this world that occurred repeatedly i.e. suffering since the time of conception in the womb, being born and all the way through: suffering from sickness, dissatisfaction, sadness, grief, lamentation etc...So he decided to cease his suffering and attain eternal happiness. He therefore let go of his wealth and ordained as a Buddhist monk under the name of Tissa. After he joined the monkhood he diligently put into practice all the disciplines and meditation without missing one day. His sister in law was possessed by greed and wanted to own the entire wealth of the family. And she feared that Tissa will disrobe and become a householder and she will have to share the fortune with him. So she hired a group of thieves to murder the monk so she could get rid of the problem beforehand.

The thieves found out where the monk lived and surrounded his residence. Seeing lots of people the monks asked: “who are you and where are you going?” The thief said:” Someone hired us to kill you. We have encircled you, so you can't escape. Just give in.”

Even the elder realized that death is getting close, he didn't have any fear of it but felt disgusted with suffering and defilements that could follow in the next life. He knew that as long as he hasn't attained Arahantship he will still be subject to sufferings. He said to the thief "Layman please give me some time until tomorrow then you can do whatever you like with me. The thief said: "if we give you one night who can guarantee that you will not escape?" To assure the thief that he will not run away he hit both his legs with a big rock until the bones are all shattered and said: "please believe me I cannot run away at all." However, the thieves still surrounded his residence diligently. The monk endured strong pain but kept his mind calm and clear from anger against the thieves and the person who hired them. He counseled himself that: what he was experiencing would have been from his past demerit, he then recollected that his 227 precepts since the day he ordained have been pure and bright as the flawless moon. While pondering upon his moral sphere, he felt the joy all over his body but he maintained his calmness and cultivated Vipassanā until finally he attained Arahantship that night.

The above story shows that Phra Tissa knew how to counsel himself even when death was progressing he endured the pain and didn't get angry at anyone but kept his mind calm and serene until he attained Arahantship as he wished. Therefore it is important to be able to counsel oneself because it is the foundation a complete Sīla (precept) Samādhi (concentration) paññā (wisdom).

4.2.3 An Old Woman Who Self-Taught to Free Herself from Birth, Old Age and Death

There was a saying that: Any effort to attain Nirvana, that effort is unsurpassed and it is praised by all sages as being the most precious action. A kalyāṇamitta should give importance to efforts to improve the mind at every breath. One can't let oneself continue with the mundane flow. We ought to be a role model to the people. We need to have in mind that we ought to train ourselves in every way constantly. It is comparable to a long journey, while others are asleep we are awakened and while they are awakened, we step forward. As others follow our steps we would have reached our destination already. This is the way of life of a kalyāṇamitta who brings brightness to the world. When making an effort to sustain our life through work, business or studies, this effort only helps us to have a comfortable life. It is an activity that is still evolved in sensuality i.e. it is related to forms, sound, smell, taste, touch and feelings. Some people who don't have complete mindfulness and wisdom would still dedicate themselves to activities that are not essential and bring about suffering to themselves. Whereas with an endeavor to remove defilements

from the mind by training it to remain still, we will not experience disappointment because we don't have wrong expectation. Sometimes it requires time and opportunity to ourselves, because our mind has been scattered and wondering about things that are external to ourselves for a long time, when it comes to bringing the mind within then we need to do it slowly. It is similar to the sun rising from the horizon in the morning. We can't force it to rise quickly or slowly since everything has what is proper within itself. As we are not forcing things to happen or we don't expect any result in mind training then the outcome always comes with joy. The Lord Buddha himself had praised that: the person who makes effort to remove defilements is a person who is filled with merit. As in the following story of Pahouputhka Theri who lived a thoughtful life and made effort until she reached Arahantship.

During the Buddha's era there was a wealthy woman who had 7 sons and 7 daughters. All her children got married and after her husband passed away, she was prodded by her children to divide the family wealth. So she did it equally and gave it all to her children without keeping anything for herself. She thought she would be looked after by her children in her old age.

Since she never taught her children to listen to the Dhamma of the Buddha or to go to the temple and she never taught them about gratitude towards parents. At the beginning, each of the children took care of her for one or two months. As the time passed the children were busy with their business and didn't have much time to care for her. Sometimes they were sarcastic as well and they asked her why she didn't spend time with other children since everyone received equal part of the wealth. Hearing this comment, she felt angry and upset, she then moved to stay with the other children.

At the beginning she was taken care of very well then again after time passed either her daughter in laws or her son in laws didn't speak to her nicely and intended to upset her. They didn't take good care of her as they should have.

Seeing that she couldn't rely on any of her children, even though she was staying with them and she felt she was a burden.

As such she recollected that the Lord Buddha had great compassion towards beings. She decided to ordain as a Bhikkhunī.

After she received permission to ordain, she checked and saw that there was nothing she could be delighted about in this world. She was able to bring up 14 children until they had families of their own but none of them could care for just one mother. She was able to counsel herself that in her old age she was lucky to have the precious opportunity to ordain in Buddhism as such she should not be reckless and ought to make utmost effort so that she wasn't to be blamed that she ordained in her old age due to lack of other refuge than the temple or Buddhism. She then decided to practice earnestly to speedily attained Nirvana.

Each day after she swept the ground, cleaned the premises and took care of elder Bhikkhunī she never missed her daily meditation. She let go of all the affairs of the world and brought her attention back to the center of the body. Her mind became unified and one night she decided to meditate all night. It was very dark, she couldn't see a thing. It was very hard to practice. So she held onto a pole to do walking meditation. While doing her walking meditation to remove drowsiness, she was holding onto the timber pole because she was afraid of having an accident. Due to her old age she couldn't move quickly like young people.

During her walking meditation, she was recollecting the teaching of the Lord Buddha and trying to still her mind within. She was moving externally but internally her mind was still. The Lord Buddha in his residence saw in his mind that she was trying hard, he therefore radiated his bright light as if he was sitting in front of her and he expounded his teaching: "Though one should live a hundred years not seeing the Dhamma, yet more precious is life for a single day seeing the Dhamma."

The Bhikkhunī let her mind flow in accordance to the Lord's Dhamma and considered the Dhamma expounded. She let her mind proceed to the Centre within. Finally she attained Arahantship, became completely detached from the things of the world. She reached the other shore and had only Nirvana in her mind.

Summary

The above stories show that the person who fulfills the duty of a kalyāṇamitta to oneself, leads a thoughtful life and endeavored to train their mind to be still within. This results in happiness always. As such it is most important that one can counsel oneself not to be negligent thinking that one is still young and immortal. No one in this world can be our kalyāṇamitta to us than our self. As time goes by we ought to give equal importance to our duties and our mind. On the worldly level we ought to have a right livelihood, not being negligent or take advantage of others. One would earn one's living to provide for the family and make merit. On the spiritual level one ought to earnestly study the Dhamma of the Buddha and aim at accumulating merit, purify the body, speech and mind regularly. As we fulfill the duty of a kalyāṇamitta to oneself to the completion as we call atahitaparayojana that is to perform meritorious deed for self-benefit. In this way our performance of the duty of a kalyāṇamitta to others (parahitaparayojana) will also be accomplished.

ASSIGNMENTS

After you have finished studying this chapter, complete the test and the exercises provided in the workbook before proceeding to the next chapter.

Chapter 5

To Fulfill the Duties as a Kalyāṇamitta to Others

Chapter 5

To Fulfill the Duties as a Kalyāṇamitta to Others

5.1 The Principles of Becoming a Kalyāṇamitta to Others

- 5.1.1 Not to Cause Trouble
- 5.1.2 To Advice on Dhamma and Inform about Merit Making Activities
- 5.1.3 To Point out the Value of Merit
- 5.1.4 Different Types of Merit
- 5.1.5 To Keep the Mind Clear and Bright

5.2 The Conduct of a Kalyāṇamitta

5.3 A Kalyāṇamitta's Words

5.4 Artful Speech and Fulfillment of a Kalyāṇamitta's Duties

5.5 Advocacy for Peace

Concepts

1. A kalyāṇamitta is a real giver. In general a kalyāṇamitta on a mundane level might provide material things such as food, maintenance, clothes, information to increase our intellect and a real kalyāṇamitta who advises on the truth of life is the one who provides guiding light to sentient beings, the way to a righteous life, the path towards the heavens and Nirvana. Normal friends can only provide comfort for this lifetime but a kalyāṇamitta provides happiness over lifetimes.
2. Our speech and actions are influential and it is a means to measure our caliber as a Kalyanamitta. Hence a kalyāṇamitta ought to know how to communicate what leads us to become an ambassador for peace.

Objectives

1. To enable the student to understand the principles of completely fulfilling the duties of a kalyāṇamitta.
2. To enable the student to know the behaviour of kalyāṇamittā in terms of manners and speech that can contribute to successfully being the guiding light to the people.

Chapter 5

To Fulfill the Duties as a Kalyāṇamitta to Others

The Lord Buddha said: “Behold bhikkhū, I am free from all snares, both those of devas and those of men. And you, Bhikkhū, are freed from all snares, both those of devas and those of men. Walk, bhikkhū, on tour for the blessing of the multitude, for the happiness of the multitude, out of compassion for the world, for the welfare, the blessing, the happiness of devas and men. Let not two (of you) go by one (way). Bhikkhū, teach Dhamma which is excellent at the beginning, excellent in the middle, excellent at the end. Explain with the spirit and the letter the Holy life completely fulfilled, completely pure. There are beings with little dust in their eyes, not hearing Dhamma, are deteriorating, they will understand Dhamma, and I, bhikkhū, will go along to Uruvelā, Senanigama to teach Dhamma.

5.1 The Principles of Becoming a Kalyāṇamitta to Others

5.1.1 One Should Not Cause Trouble

As a kalyāṇamitta when we fulfill our duties to our relatives or our loved one, we should keep this in mind that we are a giver. We are to show them the path to righteous living, the bright path to a supreme refuge and opportunity to pursue perfections so that they possess noble provisions to pursue perfections over lifetimes. While fulfilling our duties it'd be to invite them to meditate at the temple, to observe precepts and to perform generosity as all these are beneficial to them. No matter how meritorious it is to us, we should ensure that they shouldn't be upset with us because if we are to do good deeds the result should be joyful for both parties. If we feel that they are not ready due to personal or family problem or the time is not suitable, we ought to fulfill our duties to our best abilities by informing them about merit making activities and its benefits. It's up to them to make a decision to make merit. Don't make them feel that we are bothering them and their family. Not only we show them the path to heavens and Nirvana, we ought to make them feel comfortable like we do as well.

The following discourse can be followed by a kalyāṇamitta as well even if the Buddha had not specified so.

The Buddha said:" Behold Bhikkhū, any Bhikkhū who possess the 6 qualities will be the ones who can bring benefits to oneself and others. What are the 6 qualities:

1. He has good memory of the Dhamma teachings.
2. He analyses the meaning of the Dhammā that he remembers.
3. He thoroughly knows the Dhammā and practices them appropriately.
4. He is eloquent and speaks pleasantly to the locals about topics that are not harmful but beneficial.
5. He explains clearly about the holy life, engages people to observe the precepts and to make them joyful. Behold Bhikkhū the one who has the above qualities is the one who practices for the benefit of oneself as well as for the benefit of others.

5.1.2 To Inform about Dhamma and Merit Making Activities

As we know everyone is searching for happiness and freedom from all sufferings. Our first duty to our relatives is to inform them about the Buddha's teachings that we have learnt and practice and explain to them that the path to happiness is to bring the mind to a standstill at the centre of the body, the seventh base of the mind. When the stillness is proper, they will attain Phra Dhammakaya who is the real refuge for all mankind then we introduce the value of being born as a human being.

The Buddha said:

“To be born as a human being is very hard
life of all beings are difficult
to hear the Dhamma is hard
The rise of the Buddha is rare.”

To be able to be reborn as a human being is hard. It requires strenuous effort in accumulating a lot of good deeds. The Lord Buddha compared the chance to have a human birth as: within the vast ocean there was a blind turtle, which every 100 years would come up to the surface to put his head into a ring. For that turtle to put his head into the ring is very hard, to be reborn as a human being is harder. After being reborn as a human being, to lead a meritorious life is hard because there are many obstacles or danger that might happen to us anytime. And the opportunity to listen to the Dhamma of a noble one is also rare. In the olden days people were searching for the truth and wished to discuss with sages in order to lead a righteous life in accordance to the noble teachings.

Each Bodhisatta had to pursue perfections for a very long time and they did that in all forms. In some lives they were reborn in the animal realm but they still pursue perfections in order to become enlightened. This is how hard the rising of each Buddha is.

This is the story in Camapeyaya Jataka:

In one of the past life of the Buddha, he was reborn as a king of serpent. He had a very big body and had long life. He was endowed with wealth and retinues. He became bored with his wealth and thought that even with all the wealth and comforts he was still an animal, as such there was hardly an opportunity to make merit. He was then determined to observe the precepts in order to be reborn as a human being. He left his kingdom and stayed in a peaceful place to keep his precepts (as in his kingdom he had many female attendants serpents so to keep the precept was very hard). Those female serpents were terrified that he was leaving them so they put perfume on their body and seduced him to wipe out his precepts.

To keep his precept pure he came up to human realm and coiled his body next to a termite nest on the bank of a river. People saw him and paid homage to him with fragrant flowers and other offerings. The king of serpent went back to his kingdom once a month.

His Queen Sumaṇā became worried and asked: “Sir, when you go to the human realm for a long time and if you are in danger how would I know?” The king of serpent took her to a pond and told her: “My dear when you see that the water is cloudy it means that I will be persecuted, if I am caught by the garuda the water will be boiling and if a snake hunter catches me the water will turn red like blood.” After telling his wife how to identify the dangers he might be facing, he then returned to the human realm again.

While he was keeping the precepts, one day a snake hunter saw the king of serpent and thought of catching the king of serpent to show to the people in the city as his way to earn his living. He took some herbs and recited the incantations which made the king of serpent’s body felt like it was burning with hot charcoal. His head was so painful as if it was pressed very hard. He lifted his head and saw the snake hunter. He knew that if he was angry and if he blew fire onto the snake hunter, his body would be pulverised. But if he did that, he would have broken his precepts.

As he counselled himself, he then turned his head back. He didn’t fight or harm the snake hunter for the sake of keeping his precepts pure. As the hunter saw that the king of serpent remained still, he chewed the herbs and blew it onto the King of serpent’s body and the latter felt as if he was severely burnt. His body was swollen, he wriggled painfully and

restlessly. The hunter then grabbed its tail to straighten its body and squeezed its body with a timber stick. The king of serpent couldn't move and was forced to open his mouth. The hunter then blew the herbs into its mouth that made all the teeth of the king of serpent fall off. His mouth was bleeding profusely. Then the hunter stepped onto its body until all the bones were squashed. The king of serpent's body was bleeding all over. He was in terrible pain but still kept his spirit strong with determination to keep his precepts more than his life. He endured and didn't even think of harming the hunter.

The hunter saw that the king of serpent became weak, and he then put it inside a cage and made it perform in various villages. The king of serpent did everything that hunter ordered him to do. The audience was very pleased with the show and gave money to the hunter. The hunter presented his show until he reached a city. The king ordered the hunter to come to the palace so that he could see the show. The people of the city came to see the show and applauded merrily.

That day the Queen Sumanā missed her husband and went to the pool. She saw the pool turning red like blood and knew immediately that the king of serpent was caught by the snake hunter. She left the kingdom to look for her husband. She was crying all the way while asking villagers of her husband's whereabouts until she came to the city. She then flew up to the sky. She saw her husband performing, which made her cry as she felt so sorry for him.

The king of serpent saw her. He felt embarrassed and returned to the cage. The king was surprised and looked up to the sky and saw the Queen of serpent standing in the sky and cried.

The King asked: "Who are you, why are you crying as if you are mad, what have you lost. She replied: "I am coming for my husband who was caught by the snake hunter and the serpent that performed for you is my husband".

The king asked: "Normally the king of serpent is very powerful and virulent, why was he overpowered by the snake hunter?" She replied: "your Majesty, the King of serpent didn't exhibit his power because he was observing the precepts. If he didn't keep the precept your city will certainly burn down. Please release the King of Serpent Sir."

The king ordered the snake hunter to do so. Suddenly the king of serpent transformed himself to a man. He put his hands together to thank the King for his compassion and saved his life and told the king the whole story and invited the king to visit his kingdom.

The King saw his great wealth and thousands of retinues and they all had celestial beauties and fragrance and asked why the king of serpent made such an effort to keep the precepts.

The king of serpent replied: Your majesty I made an effort to observe the precept because I want to be reborn as a human. Having a human body gives me more opportunity to keep the precept, I can pursue other perfections more comfortably and have more chance to meditate and attain Nirvana more easily than as being a King of serpent. As such I chose keeping the precept more than my life”.

From this story we can see that to be reborn as a human is very hard. All pursuers of perfections of all eras want to be reborn as humans because the human realm is the most appropriate realm to pursue perfections in all forms. Consequently, we are very fortunate to be reborn as humans. We should not live a reckless life but to actively pursue the ten perfections or at least to perform generosity, observe the precepts and meditate every day. When our perfections are complete we will attain the path and fruition of Nirvana which is our highest goal in life.

5.1.3 To Point Out the Value of Merit

Since we could indicate to our loved ones the value of being reborn as a human the next step is to make them understand the value of merit: merit is the origin of happiness and all success in life. Good deeds that we perform will help us achieve our goal. To be rich or super rich is due to our wholesome actions. Similarly to become a King, a Universal Emperor or to become a noble one, a silent Buddha or even the Buddha, all these are attainable due to the merit accumulated. As such we know how important merit is to our life. The more we regularly purify our actions, speech and mind the quicker we can make our life complete and attain Phra Dhammakaya.

The Lord Buddha delivered a discourse in Nidhikaṇaḍasutta as follows:

“Our wealth (Puñnidhi) comes from merit. It is a private property and thieves cannot take it away from us. Any wealth (Puñnidhi) that we can take with us, being a wise person we ought to accumulate that Puñnidhi. This Puñnidhi provides wealth that is desirable to celestial and human beings. What satisfying results that angels and humans so desired, these satisfying results come from Puñnidhi.”

To have a beautiful complexion and melodious voice, beautiful figure, be good looking, to have high status, to have lots of retinues. These satisfying results that celestial and human beings possess are generated by Puñnidhi.

To become a king, a monarch, to be great, live a pleasant life of a much-loved universal emperor or even the king of celestial beings. These satisfying result have Puñnidhi as their origin.

Human wealth, the pleasure in celestial realms and wealth in Nirvana that are so desired by angels and humans come from Puñnidhi. The one who practices spiritual exercises or a meditator who has lots of friends, who can practice well, who is skilled in transcendental wisdom and liberation, these satisfying results that angels and humans so desired are from Puñnidhi.

Analytical knowledge, Nirvana, insight knowledge obtained by disciples, the enlightenment of silent Buddhā, the Enlightenment of the Buddha, all these satisfying results can be attained by angels and humans through Puñnidhi. Merits create so much benefits like so. Consequently sages who are wise do praise the ones who have accumulated merit.

Puñnidhi means precious treasure which generates worldly and spiritual wealth. When loads of boons have been accrued they will become the sea of boons which will help us to be happy and successful. Some might be doubtful and want to know where Puñnidhi is, where it is buried, can we dig it up and use it. Can we physically see it like we do see other treasures?

Puññā is not something abstract but when we can completely still the mind, we will know and be able to see that Puññā has a spheric form, it is clear and attached to the centre of the body of all humans. Some have small sphere, some have larger sphere. The size depends on the intensity of the good deeds that each person accrues. It is quite amazing that all treasures whether they are worldly and spiritually are enclosed inside boon i.e. physical wealth, material wealth, intellectual wealth, fortune, status, praise, happiness, path and fruit of Nirvana. And there is a cord of wealth from this Puññā that is connected to the centre of the body.

Some people have long cord some are short, some have a broken cord. This cord is originated from the source of Puññā which is somewhere very far, deep and subtle located in a superb realm. When this cord is tightly connected to the centre of the body, it will draw coarse human wealth to us so we can use it to pursue perfections endlessly. When this cord of wealth is connected to the centre of our body, we will be endowed with all the wealth and we can exist through Puññā. Whenever they wish for anything honorable their wishes will be fulfilled.

5.1.4 Different Types of Merit (Puññā)

After we have advised our loved ones about puññā, apart from mentioning mainly about generosity, we ought to find appropriate time to explain the way of accruing puññā in Buddhism which is not only to perform generosity but there are 10 ways of merit making (Puññākiriya -vatthu)

1. Dānamaya: Puññā gained through giving.
2. Sīlamaya: Puññā gained through keeping the precepts.
3. Bhāvanāmaya: Puññā gained through meditation.
4. Apacāyanamaya: Puññā gained through being humble.
5. Veyyāvaccamayaa: Puññā gained through helping in decent activities.
6. Pattidānamaya: Puññā gained through transferring merit to others.
7. Pattānumodānamaya: Puññā gained through rejoicing in other people merit making.
8. Dhammassavanamaya: Puññā gained through hearing the sermon.
9. Dhammadesanāmaya: Puññā gained through delivery of the sermon.
10. Diṭṭhujukamma: Puññā gained through making one's view to become right "Right View" or Sammādiṭṭhi.

These ten meritorious activities can be briefed into 3 actions: giving, morality or precepts and meditation.

Precept and Meritorious Activities Are the Training to Help Oneself Improve One's Quality of Life.

After a kalyāṇamitta advises loved ones to appreciate the value of being reborn as a human being and the benefit of merit making, one ought to advise ways to improve their quality of live in accordance to the Buddhist way i.e. to keep the precepts as a path to heavens. A precept keeper builds up safety and trust. This way he will keep himself away from the danger of unfortunate realms. At the last moment one will not fear death and the next life.

The Lord Buddha said: "A wealthy householder whose conducts is righteous, endowed with faith, is gentle and generous, who understands others and likes to help, and who is friendly and speaks pleasantly that person with the above mentioned virtues does not have to fear the world beyond."

To maintain the purity of the five precepts is to create confidence in the cycle of existence. At the same time one ought to practice the ten meritorious deeds. This is the way to reinforce the five precepts. They are:

Three ways to purify our bodily actions.

Four ways to purify our speech.

Three ways to purify our mind.

1. Three ways to purify our bodily actions:

To abstain from killing.

To abstain from stealing.

To abstain from sexual misconduct.

2. Four ways to purify our speech

To abstain from telling lies.

To abstain from slanderous speech.

To abstain from harsh words. and

To abstain from frivolous speech.

3. Three ways to purify our mind

Not to be greedy.

Not to have ill will.

Have the right view i.e. to believe that generosity bears fruit, to worship has result, there are results of good and bad deeds, there is this world and next, our parents are valuable, there are beings who arise instantly and there are ascetics who with righteous practices could see and understand this life and the next with supra knowledge attained through ones' own effort and to teach others to have the same skills.

The Lord Buddha delivered Cūḷakamamavibhaṅgasutta:

“Behold all some men or women in this world who like to kill, who are cruel with their hands soiled with blood, engrossed with assassination, do not have mercy for living beings. After they passed away, they will go to a state of loss and woe, unhappy realms, to places of suffering, hell. After they had purged their bad kamma, the result of killing will make them live a short life wherever being reborn as humans.

Whereas men or women who abandon killing, avoid killing, who put down weapons, who feel the shame of doing bad deeds, who feel compassion, help beings and spirits. After passing they will go to happy realms, celestial realms. After they had exhausted their good kamma, the result of being harmless wherever being reborn as humans they will live a long life.

Some men or women who regularly torture beings with their hands or rocks or pieces of timber or weapons, after passing they will go to a state of loss and woe, unhappy realms,

to places of suffering, hell due to their bad deeds. After they had purged their bad kamma, the result of harming beings, wherever being reborn as humans, they will have lots of illnesses.

Some men or women who regularly do not torture beings with their hands or rocks or pieces of timber or weapons, after passing, they will go to happy realms, celestial realms. After they had exhausted their good kamma, the result of being harmless wherever being reborn as humans, they will have little illnesses.”

5.1.5 To Keep the Mind Clear and Bright

While fulfilling the duty of a kalyāṇamitta one might encounter various obstacles i.e. from travelling, the weather and even our relatives who we intended to meet. They might misunderstand us or our duty we are fulfilling or our temple etc.. We might need sometimes to clarify their questions and during the conversation there might be some words that irritate us, we need to be careful, keep calm and don't show our impatience.

Therefore every time we fulfill our duty of a kalyāṇamitta we need to prepare ourselves well to face all situations by placing the mind softly at the centre of the body and recollect the merit we will get and our goal to be part of bringing peace to the world and keep our mind joyful bright and clear always. Think of our goal i.e. to pursue perfections and fulfill the duty of a kalyāṇamitta to our relatives.

5.2 The Conduct of a Kalyāṇamitta

Personality is the first impression we have when we see someone. As such the first step is to keep oneself fit and healthy, present oneself appropriately, be composed, respectable, and joyful have a smile on our face. But we ought to be mindful and cautious even when we converse with our close relatives. Don't forget that we are a representative of the Buddha. To inspire them to have faith, we ought to remind ourselves always that we are to meet with our beloved relatives with whom we mean well and we need to remain proper.

5.3 A Kalyāṇamitta's Words

1. Appicchakathā : The words that inspire people to be frugal
2. Santuṭṭhikathā : The words that inspire people to be satisfied with whatever is their own
3. Pavivekakathā : Words that are conducive to tranquillity (peaceful body) and peace (peaceful mind)

4. Asaṃsaggakathā : Words that are conducive to be secluded, not to mingle in clique too much
5. Viriyārambhakathā : Words that are encouraging to make effort
6. Sīlakathā : Words that are encouraging to keep the precepts
7. Samādhikathā : Words that are conducive to calm and peace of mind
8. Paññākathā : Words that are conducive to the arising of wisdom
9. Vimuttikathā : Words that are conducive to mind liberation
10. Vimuttiñāṇadassanakathā: Words that are conducive to knowledge and vision after the mind is liberated from defilements.

“Behold Bhikkhū if you hold onto the above 10 kathā and say the kathā, you will be even more powerful than the sun and the moon, not to mention other wandering ascetics.

A Story of a Daughter-In-Law Was the Best Friend

In Sāvathī city there was a daughter of a family who attended the two chief disciples. She had faith in Buddhism and respect for the Triple Gem. She was endowed with good manners and delighted in making merits. When another family with the similar statutes asked for her hand for their son, her parents refused because they were frightened that their daughter would not be able to perform generosity, observe the precepts, listen to the Dhamma or to follow the eight precepts on holy days as she liked. But the other family was determined to have her as a daughter in law, and promised that she could make merit as she pleased.

To this agreement, her parents agreed to let their daughter marry. After marriage she treated her husband as if he was an angel and served her parent-in-laws very well. She fulfilled her duty of a kalyāṇamitta by showing to in-laws her goodness to the point that there was nothing to improve and she was a good role model to her family. She conducted herself well as a Buddhist who had the Triple Gem as a refuge.

One day she said to her husband: “I wish to offer food to elder monks who came to my family regularly.”

Her husband replied: “My dear you can perform generosity as you like.” After she received permission from her husband, she invited the two elder monks and offered them refined food in large quantity. After they finished their lunch, she pledged to the monks: “Exalted ones this family had wrong view and didn’t have faith and didn’t know the benefit of the Triple Gem, May you help them. I would like to invite you for meals until they appreciate the benefit of the Triple Gem.”

The monks accepted her invitation and came to her home regularly.

Later she asked said to her husband: “The elder monks came to our family regularly, why don’t you attend to them, to see monks is the blessing.” The next day her husband greeted the monks and had a conversation with them. Finally after the elder monk delivered a sermon, he gained faith in the Triple Gem.

She was so happy that she could fulfill the duty of a kalyāṇamitta to her husband. She noticed that her husband did his duty by setting up the seats, providing the monks with drinking water and listened to their sermons. Later his wrong view was removed.

One day after the monk delivered a sermon both her husband and herself attained Phra Sotāpanna, stream winners, and all members of the family including servants had the Triple Gem as a refuge.

She fulfilled her duty of a kalyāṇamitta progressively due to her consistency. One day she said to her husband: “My master it is not useful for me to be a householder I wish to ordain.” Her husband replied: “Very well my honorable dear even myself will ordain as well.” He took her to Bhikkunī’ residence. As for himself he went to see the Buddha and asked to be ordained. Not too long after both of them did Vipassanā meditation, they attained Arahantship.

5.4 Artful Speech and Fulfilment of the Duty of a Kalyāṇamitta

Artful speech whether it’d be in any language is a high statement. It is to be praised by scholars. Celestial and human beings all praised and rejoiced. It is the speech that is filtered from the ones who have pure mind and most importantly if they are from a compassionate kalyāṇamitta who guides to righteous actions, they are considered being the most valuable words as they are lead to Nirvana. A kalyāṇamitta who only utters proper words will get the best merit. Artful speech means the speech that has been thought of carefully. They are not for just to say something but they are words that are beneficial both to the speaker and the listener.

The Compound of Artful Speech:

1. It contains the truth
2. It reflects politeness and is pleasant to the ear. To be pure, gentle and loving
3. It is useful to the speaker and listener. However if what one says, no matter how polite and true but not useful and harmful, one should not say anything.

4. One should speak out of compassion, and wish the listener happiness and prosperity. This means even it is true, polite, useful but if one is still angry and jealous, one should not say anything because the listener might not be able to tolerate it.

5. One should see whether it is appropriate or not i.e. to know whether it is the right time to say something. Our words might be well intended, truthful, polite, and useful and out of compassion but if it's not the right time and the listener is not ready to listen, the outcome might be deceiving such as it could turn out to be in criminalizing or fault finding.

To know the proper time to speak means to know the time, to say or not to say something and for how long and we need to estimate the result.

We need to know the suitable place and environment to speak and what to expect from our words. For example out of good heart we advise our friend not to drink alcohol while he is intoxicated or surrounded by his friends, he might feel offended and might retaliate in different ways.

Apart from being clever with speaking one should know when to keep quiet. A good speaker should know what not to say more than what to say.

5.5 Qualities of an Ambassador for Peace

1. To be open to others's opinion.
2. To be able to make other people listen to oneself.
3. To be concise.
4. To remember the whole content of one's speech.
5. To understand the whole content thoroughly.
6. To be able to communicate one's idea.
7. To be eloquent in what is useful and what is not.
8. Not to provoke disputes.

Summary

To completely fulfill the duty of a kalyāṇamitta one should have been able to perform what one wants to teach others or one has achieved success on the worldly or spiritual field so one can mentor others on righteous activities. If one can't do any of the above it is inappropriate to teach others.

As per the Lord Buddha's Buddhavacana:

“First one should set oneself

In that which is proper,

Then others one may teach: a wise man is not blamed

One self is refuge of oneself

What else indeed could be our refuge?

By a good training of oneself

One gains refuge hard to gain

As one teaches others

So should one do oneself,

Fully tamed, others one may tame

To tame oneself is really hard”.

ASSIGNMENTS

After you have finished studying this chapter, complete the test and the exercises provided in the workbook before proceeding to the next chapter.

Chapter 6

The Culture of the Ideology

To Be a Kalyāṇamitta

Chapter 6

The Culture of the Ideology To Be a Kalyāṇamitta

- 6.1 A Kalyāṇamitta and a Bodhisatta
- 6.2 A Kalyāṇamitta and the World Peace
- 6.3 The Hindrances of Becoming a Kalyāṇamitta

Concepts

1. The rising of a kalyāṇamitta is extremely rare. To be one, one has to intensively cultivate the ideology in being a giver, in renouncement, endurance and a great compassion over a long period of time.
2. In this world, there will always be obstacles whether one is doing good or bad, meritorious or demeritorious deeds. Similarly to fulfill the duty of a kalyāṇamitta one might encounter big or small complications. This is quite normal. But it could be a way to proof our potential to be a perfect pursuer of perfections and the world's best friend.
3. Endurance is the key in fulfilling the duty of a kalyāṇamitta. It is the virtue enabling one to reach the highest goal which is to help oneself and others attain Nirvana.

Objectives

1. For the student to understand the wonderful ideology that helps one to fulfill the duties of a kalyāṇamitta.
2. For the student to have a broad view of difficulties in being a kalyāṇamitta and the ways to solve problems.
3. For the student to be positive when overcoming obstacles that one encounters while fulfilling the duty of a kalyāṇamitta.

Chapter 6

The Culture of the Ideology To Be a Kalyāṇamitta

6.1 Kalyāṇamitta and a Bodhisatta

A Bodhisatta is a person who aspires to become a Buddha in the future. Before attaining Buddhahood, every Bodhisatta has to lay their life to pursue perfections. With a steady and resilient determination to reach their goal, which is the attainment of the Supreme knowledge, the clear understanding of the world, they have to give up everything including their wealth, their organs or even their life. They continuously fulfill the duty of a kalyāṇamitta to themselves and others. Their pursuit of perfections is comparable to:

During the pursuit of perfections they will not let anything stop them even if the path is filled all along with scorching charcoal or there is a sea of fire that burn glaringly until the shore can't be seen but if they know that their destination (Nirvana) is just across the other shore, they vigorously endure to cross over to it.

They tirelessly pursue perfections until they attain enlightenment and become the world's greatest teachers.

It is almost inconceivable that someone would consider becoming a Buddha and to haul sentient beings to Nirvana. It is harder than trying to find a needle in the haystack. In addition, one has to repeatedly think, speak, do and remind oneself of the goal regardless how long it will take to achieve it. They pursue perfections without thinking of the time. When their perfections are mature then it is the time their wishes are fulfilled. Bodhisatta are the ones who have the mind beyond ordinary humans. When they perform generosity, they give it all. People in the world want to get but these Bodhisatta want to give, they even relinquish their flesh, blood and life.

Bodhisatta are the most generous of the world and the universe and they make sacrifice. They also strive to keep the precepts and meditate over uncountable lifetimes even when they know that it will take a long time to become a Buddha. During the pursuit of perfections there were quite a lot of them who became discouraged as they still belonged to Aniyata Bodhisatta category i.e. they felt that to free sentient beings from the cycle of births and deaths was extremely hard, they therefore just wished to become chief disciples or noble disciples. Their pursuit of perfection didn't take very long, they just needed to purify themselves from defilements. For Great (Phra Asīti) disciples they had to

pursue perfections for at least 100,000 Kappa (1 kappa equals to the time when the world is formed and completely destroyed). The Chief disciples took 1 Asankheyya (10 with the power of 140 times) and 100,000 kappa.

Bodhisatta pursued perfections for uncountable lives. If we are to compare to the blood they gave, the amount was more than the sea in the ocean, more of their flesh than the earth, more of their eyes than the stars in the sky and more of their heads than coconut fruits in the hemisphere (Jambūdīpa).¹

The story of their pursuit of perfections in the Tripitaka is only a fraction of their whole deeds.

In fact our last Buddha had pursued perfections for 20 Asankheyya and 100,000 Kappa. During the first 8 Asankheyya, the Bodhisatta only inspired to become a Buddha but didn't dare tell anybody. As this thought was firmly attached to the centre of his body, he announced it to the people around him. That motivated him to make merit with every Buddha that he met and he informed that Buddha of his intention to become a Buddha in the future. The Buddha praised and rejoiced in his merit and blessed him success. He had met many Buddha during his pursuit of perfections, even though he didn't receive any confirmation, he still tirelessly continued pursuing perfections.

At the 16th Asankheyya when he was reborn as Sumedha hermit, he laid down his body on the unfinished muddy road for the Buddha Dīpuṅkara and his Arahāt disciples to cross over. At that time he received the first prediction by the Buddha Dīpuṅkara that he will become a Buddha under the name of Samaṇa Gotama. After that meeting when his perfections were complete at the 20th Asankheyya and 100,000 kappa, his wishes came true and he became the best friend of the world in accordance to the prophecy of the Buddha Dīpuṅkara.

Hence whoever wishes to be a Bodhisatta should also have the passion in fulfilling the duty of a kalyāṇamitta. One can't just wish without performing the duty. An inspiring Bodhisatta should be compassionate and guide people to live righteously i.e. to avoid wrong doings, perform all good deeds and invite them to meditate. Everyone has the right to be a Bodhisatta or to inspire to become a Buddha and follow the footsteps of the past Bodhisatta. However, not everyone will become a Buddha. No matter how great or supreme the inspiration is, its attainment depends on our performance.

¹ Each universe shares identical physical components comprising a Sun, a Moon, Mount Sumeru, four continents: the Rose Apple Continent [Jambūdiipa], the Western Continent [Aparagoyānādiipa], the Northern Continent [Uttarakurūdiipa], the Eastern Continent [Pubbevidhādiipa], four cosmic oceans, six realms of heaven and the Brahma world.

The King of Angels Fulfill the Duty of a Kalyāṇamitta

During the reign of the King Brahmmdatta in Sāvathī city, there was a wealthy man called Ilasīsa. He inherited 80 kotī (800 millions) from his parents. In the past life he performed generosity with the field of merit but his precepts were flawed. That led him to be born with the following deformities: he had a hump back, was limping, had squinted eyes, and had a boil on his head. He didn't look trustworthy nor inspirational. Because of his looks people didn't recognize his status and made fun of him, which upset him quite often.

Apart from looking dreadful Ilasīsa was stingy. He didn't want to give to the poor nor hermits. He didn't even want to spend on himself due to the fear that his wealth will be depleted. His was the opposite to his parents who performed generosity regularly and was a great sponsor as the past seven generations. After Ilasīsa was appointed a wealthy man of the town, he didn't preserve the honorable tradition of his family. He had his almonries burnt down; he banished beggars and concealed his wealth meticulously. His house now became a fortress instead of a refuge for other beings.

It was a custom that wealthy people paid visits to the king twice a day. One day on his way home, Elleesa noticed that there was a country man who drank alcohol and ate a side dish deliciously by himself as if he didn't have a worry in the world. Ilasīsa wanted to do the same thing to drown his sorrows for being a subject of fun.

He thought if he was to have a lavish drinking event like other wealthy people did, he was afraid that his servants would ask for a drink which will make him spend more money. He tried to curb his craving for alcohol for a few days, until one day he couldn't help himself. He ordered his servant to buy a bottle of spirit then he went outside of the city with his servant and had his drink by himself hidden under a shrub by a river. He sent the servant somewhere else to stop passers-by from coming nearby. In the meantime his father who used to perform generosity was reborn as a chief of angels after he passed away. He wanted to know whether his disfigured son was still following his ancestors' customs by performing generosity or not?

With his divine eyes, the father found out that his son had the almonries that he established burnt down and his son ordered his servants to get rid of beggars. His son also had a wrong view, not only was he deformed but he had an obnoxious mind. His son was extremely stingy. The father thought without his intervention to change his son's character, his son will go to hell and suffer from the result of his stinginess and his addiction to alcohol. Out of his love for his son he thought of torturing Ilasīsa to make him perform generosity and meditate so that he could go to heaven.

Hence the Chief angel (Thao Sakka) descended to human realm and disguised himself as the wealthy Ilasīsa and came to the royal court. As the king saw the wealthy Ilasīsa come at an unusual time, he asked:

“Ilasīsa why do you come at a wrong time today?”

The fake Ilasīsa replied: “My majesty, I have lots of wealth (80 kotī) please get it and keep it in your reserve.”

The king refused to do so and allowed the fake Ilasīsa to give it away to the poor. The fake Ilasīsa returned home and said to his servants:

“I have been stingy for a long time. I realize that generosity is good. Help me give my wealth away.”

Hearing his blessed words, His wife, children and servants all rejoiced in the fake Ilasīsa’s action. So they made an announcement to the people in the city to come and get what they want: jewelry, money, food. etc. The poor people in the city came with their bags and crowded in front of Ilasīsa’s house. He ordered his servants to open his reserve filled with 7 types of gems and allowed people to take as much as they could.

There was a poor man who said to the fake Ilasīsa that he didn’t have a carriage. The fake Ilasīsa then gave him a pair of cows and a carriage on which the poor man filled with treasure and drove it home. On his way, he was praising Ilasīsa continuously. The real Ilasīsa, still drunk, heard his name, got out of the shrub and yelled out loudly: “Country man these are my cows and my carriage how did you get them?” He held onto the yoke.

The country man got down and screamed at Ilasīsa:

“Monster, the wealthy Ilasīsa performed generosity and gave to everyone in the city, how can you accuse me of stealing your cows and carriage?”

The country man got really upset and hit Ilasīsa on his neck very hard as the lightning strike and off he went.

Ilasīsa was all shaking, dusted himself off and ran and held onto the carriage. The man stopped the carriage and hit Ilasīsa very hard and shook his neck and left. Ilasīsa being hit so hard, became sober and returned to the city. Seeing people taking his wealth, he yelled at them but nobody paid attention to him.

Ilasīsa thought only the king could be his refuge so he went to the palace and reported the full story to the king. The king then ordered the fake Ilasīsa to come to the palace. After an examination, the king couldn’t identify who the real Ilasīsa was. Ilasīsa’s family and retinue were ordered by the king to find out who was the real Ilasīsa. They all pointed to the fake one and told the king that he was the real Ilasīsa.

The wealthy man didn't give up. He thought he had a disgusting boil hidden under his hair on his head and his hair dresser was the only one to know about it. The king had the hairdresser identify both men. The king asked the hairdresser:

“Do you recognise Ilasīsa?”

The hairdresser replied: “Your majesty, if I check their heads, I will be able to identify him.”

Hearing the conversation, Thao Sakka made a boil appear on his head as well. The hairdresser checked both of them and couldn't tell who the real Ilasīsa was. The hairdresser said to the King:

“Your Majesty, both men have a hump back, were limping, had squinted eyes, and had a boil on their heads, I can't tell the real Ilasīsa from the fake one Sir”.

The wealthy man got shaky and lost his mind. Due to his greed he couldn't contain himself and fainted. The fake Ilasīsa then said to the King: “Your Majesty I am not Ilasīsa but I am Thao Sakka (Chief of Angels).

Then he paused himself gracefully into the air. Ilasīsa's family tried to attend to the real Ilasīsa who after gaining consciousness, stood up and paid respect to Thao Sakka (Chief of Angels).

Thao Sakka (Chief of Angels) cautioned Ilasīsa: “Listen Ilasīsa the wealth that you have was mine it's not yours and I am your father. As I made a lot of merit, therefore I was reborn as Thao Sakka. You broke our tradition because of your stinginess by burning the almshouses, getting rid of beggars. You only accumulate wealth for your own consumption. If you don't perform generosity I will destroy your wealth completely and will now hit your head to death with my weapon”.

Threatened to death, Ilasīsa got frightened and came back to his sense, he promised: “From now on I will perform generosity”.

Thao Sakka accepted his promise and advised him to keep the precepts and left for his celestial abode. From then on Ilasīsa started a new life by generously giving donations, regularly keeping his precepts. After he passed away, he was reborn in the heaven world.

This is one of the examples of the Bodhisatta who even with his celestial wealth still fulfilled his duty of a kalyāṇamitta. This duty was deeply-rooted in Bodhisatta's heart all the time.

6.2 Kalyāṇamitta and the World Peace

The world or most sentient beings are still caught up by defilements. The people who didn't purify their mind regularly every day seem to get caught up even more by sensuality. It is important to have a kalyāṇamitta who is a guiding light. In this world only kalyāṇamitta can make the people wake up to themselves from their obsession for sensual pleasure and materialism. However, kalyāṇamitta is similar to a candle that can light up a limited space for a short time. It is not enough to brighten up the whole world. But if there are hundreds or millions of kalyāṇamitta who fulfill their duty and guide people to lead a life beneficially, to see the value of accumulating merit more than material wealth and competitions and the benefit and happiness of the community at large more than individual comfort and to advise people to lead a heedful life and appreciate that being human provides the best opportunity to pursue perfections. If everyone has this in mind there will be a massive power, a chain of people doing wholesome deeds. People will live in this world with compassion and good will towards each other. Peace will spread throughout boundlessly. World peace can happen with the work of kalyāṇamitta.

The King as a Best Friend

During the era when our present Buddha was pursuing perfections as a Bodhisatta, he was reborn under the name of Prince Janasannadhakumara, son of the King Brahmadatta. He was skilled in all arts. After the King passed away, the prince ascended the throne. He appreciated the value of being born as a human and he also desired to bring peace and happiness to the world. Even though he was highly skilled in warfare, he didn't wish to make war instead he reigned by practicing the 10 Dhammā of the monarch. He ordered the building of six almonries, he gave away 600,000 Kāhāpaṇa daily. He performed generosity to such an extent that his reputation spread out far in Cambūdīpa hemisphere. He ordered the release of prisoners, provided people with four requisites. When any poor people arrived in his kingdom, they were all well looked after. He was determined to remove suffering and promote happiness equally to all and advised people to keep the precepts. His people loved and trusted him.

Every 15th lunar day the king observed the 8 precepts and urged his people to practice the Dhamma like him. He ordered the announcement to his people to come and listen to the Dhamma which he delivered and cautioned people to live a heedful life and told them how to avoid remorse:

“People should not let the time pass without doing anything beneficial. In their youth they should hurry to study and learn various skills and use them in their profession, to make their living for themselves and their family so they will not regret later. And they should be honest and not cheat otherwise they will not be trustworthy and they should not harm or kill.”

Human is a noble minded being, one ought to be tolerant, not harm others but be compassionate towards others, one should be content with one’s partner and not to find happiness based on other’s suffering, because one will reap what one has sowed like a toothed wheel once thrown will come back to the thrower.

A clever person should perform generosity regularly so one will not have a hard time later. Do not be stingy because one will regret that due to stinginess one who used to be wealthy will now be deprived. One should remain a giver. One is brought up by their parents should be grateful and be obedient as if one is a special offspring.

In addition, the King advised his people to consult hermits who have righteous conduct as they can show the path to heaven and Nirvana. Moreover he recommended that people should have Dhamma conversation with the keeper of precepts so they can be close to the Triple Gem and thus can increase their intellect.

Every fortnightly, the Bodhisatta King delivered the Dhamma talk that he considered beneficial to his people. They obediently followed his teaching. As a result, people had a peaceful and harmonious life. Everyone was trying to live righteously and perform wholesome actions. There were no thieves no criminals. There was no conflict but peace. After they passed away they were reborn in happy realms: heavens.

6.3 The Hindrances of Becoming a Kalyāṇamitta

6.3.1 The Lack of Clear Goal in Life

One needs to have a clear goal in life so one knows which direction to take and focus one’s effort accordingly. Without a goal in life we are engrossed with our studies or making our living, our life will be similar to floating rubbish. Having a proper goal will make us start to lead a righteous life as per a Buddhist saying i.e. “To set oneself up properly”. There are two goals in life, one is the worldly level which is to study and to make one’s living and the second goal in life is spiritual one which is to strive to attain Nirvana. Spiritual goal is important because in each life we need to accumulate our merit which will be our provision over lifetimes. Keep our goal by pursuing perfections and purify our actions, speech and mind so that after we pass away we will be reborn in a better

realm and can fully lead a virtuous life with ease. Live a life focusing on attaining Nirvana like the Buddha. Phrathepyanmahamuni 's instructions is as follows:

“In each life we are born into we are to find a refuge, something that is permanent, that can make us feel happy by ourselves, and to be our real self. All these are within Phra Dhammakaya which is the core of our life. It is a profound life within ourselves. We can reach it by training the mind to be still. As soon as we can still the mind, we can reach it regardless of the time. Once we reach Phra Dhammakaya there will be a change, our life will improve, we will be happier, it will be a more stable and secure life.

The pursuer of perfect life is to illumine Nirvana, strive to do good deeds and pursue perfections and we have a duty over lifetime which is to be a kalyāṇamitta, to be a guiding light to people so they can practice virtue and meditate in order to attain Phra Dhammakaya. We will give all to spread Buddhism throughout the world. World peace is the only goal.”

6.3.2 Lack of Spirit

One of the obstacles in fulfilling the duty of a kalyāṇamitta is the feeling of disheartenment. This can happen to anyone. It is comparable to the sea where sometimes it is on a high tide sometimes on a low tide. The sun can become obscured or the moon can be hidden by the cloud. The reason for feeling discouraged is one might be isolated from our community or not have the opportunity to listen to the Dhamma. As a result one might lack the conscience of a kalyāṇamitta with a Bodhisatta's heart.

To remedy that we ought to associate with someone who is highly motivated who can pull us out of dispiritedness. We ought to regularly listen to the Dhamma from Pundits or sages who have the wisdom to create world peace. After we listen to the Dhamma, we need to analyze the benefit of being a kalyāṇamitta then we will feel inspired. Whenever we feel down, we need to meditate more. The endless incentive will be felt when we still our mind at the centre of the body. The centre of the body is the point of origin of unlimited mental strength. Whenever we reach Phra Dhammakaya we will give our pure love and well wishes to everyone we know, we will feel the happiness in fulfilling our duty like we have never done before. As such it is important for a kalyāṇamitta to meditate regularly.

The Buddhist Techniques to Motivate People as per Saṅgīṭisutta

1. Sappapurisaṇseva is to associate with noble ones. We ought to regularly frequent teachers or kalyāṇamitta who have higher spirit than us. Sometimes the sight of a kalyāṇamitta

alone is already a blessing as it will lift our spirit. The spirit of a kalyāṇamitta will shine within us endlessly.

2. Saddhammassavana is to regularly listen to the Dhamma from teachers or kalyāṇamitta to reinforce our goal and resolution.

3. Yonisomanasikāra is to have analytical thought i.e. to evaluate the teaching with virtuous mind, increase loving and kindness and compassion towards sentient beings. We ought to help each other to advise people about virtue, as we know before them, we ought to tell others.

4. Dhammānudhammapatipatti means to meditate as per proper Dhamma. We ought to be diligent in meditating to be a role model to others. At least even if we didn't fully fulfill our duty of a kalyāṇamitta, our conduct and our virtue can inspire others.

The Spirit in Fulfilling the Duty of a Kalyāṇamitta

Phrathepyanmahamuni or Luang Phaw Dhammajayo motivated kalyāṇamitta about tolerance towards people who come to the temple as follows:

“When everyone reaches Phra Dhammakaya, they will stop harming each other but to love and wish everyone well, the world will be peaceful. How much people will understand and reach Phra Dhammakaya is up to you all my children. The most important thing is that everyone should meditate and reach Phra Dhammakaya so that they can see for themselves that Phra Dhammakaya does exist within everyone and it is noble. Then you can advise others to practice and reach Phra Dhammakaya as you did.

For a long time people have never found real peace because they were searching for it in a wrong place, they tried by error as such they don't know where happiness is and how to access it. Not until the rising of the Lord Buddha who has reached enlightenment from which he gained wisdom and guided people to still their mind at the centre of the body, the seventh base of the mind and become one with the Triple Gem so that within them they will know the way to real happiness.

As time passed from the Buddha's era, the majority of people failed to recall the right technique and they started to trial by error. At the same time there were only few people who can tell which is the right method. To attain Phra Dhammakaya is very important because when everyone attains it they will know themselves the real happiness and can create world peace based on the right technique and through direct path.

The way is to produce mass consciousness to inspire people to meditate and to attain Phra Dhammakaya and real happiness. We need to gather lots of people to come and

meditate together at least there should be a picture of 1 million people meditating together in white uniforms on the important Buddhist days: Māgha Pūja Day or the 22 April.

This responsibility is in your hand. Move forward to fulfill this honorable duty to mankind. This is not a dream but it can become true because Phra Dhammakaya exists within everyone, there is the technique and there are people who have attained it. As such everyone can reach it.

The most important key is that we have to attain Phra Dhammakaya ourselves and when everyone does, we will be able to create an image of 1 million people meditating at Mahā Dhammakaya Cetiya which is the centre for pursuing perfections for ourselves as well as for the whole mankind. When this picture appears in this world where with technology people can network throughout the whole world, it will be a powerful picture and will inspire people in every corner of the world. They will want to meditate as in the picture then Dhammakaya will spread all around the world.

We all need to help each other to the full with all our might. We need to lay down our life for it without thinking of forthcoming obstacles. Please have in mind that we can make it happen. A picture of 1 million people is a picture of virtue that will really manifest in this world. Meanwhile keep yourself fit and healthy, regularly exercise, and stay well. We are to work hard as such we have to be ready physically because good health is the base of a healthy mind, happiness and all success. We are to work hard as such we can't neglect our health; we have to make our body strong and vigorous at all times.

The next step is to prepare our mind to be strong and stable, to have the spirit of pursuers of perfections through which we will have determination to be part of promoting peace. We must cultivate this confidence and to remind ourselves every day and many times a day as long as we can remember.

When we have this idea in mind and are full of assurance, the next step is to get ready with our knowledge and the Dhamma to explain: what is Dhammakaya, its location and how to attain it. We need to make ourselves ready to have a complete knowledge, prepare questions and clear answers including the history of our temple, our organization and any other beneficial stories. By preparing ourselves well with information we will feel more confident.

As we get ourselves ready, the important thing not to miss is our spirit. Sometimes we might encounter obstacles or the people who don't understand us or don't agree with us or are aggressive. Keep cool and don't be discouraged, we need to be patient and be always ready to forgive everyone.

When we have all these qualities, we will be valiant and will have a noble quality of a good friend and keep walking forward. Consider the people who are around us as meritorious and let's talk to them and advise them so they will have the opportunity to accumulate merit: To perform generosity, observe the precepts and meditate with us so that they will have provision over lifetimes.

After fulfilling our duty, every night before going to sleep recollect the merit we have made and resolve that through the grace of our merit that we sleep happily, that we be under the protection of Phra Dhammakaya, the Buddhā in Nirvana, that we be strong and healthy in body and mind, that we know how to counsel people to meditate to attain inner peace and to do good deeds together.

As we wake up in the morning, clean ourselves, meditate and spread loving and kindness boundlessly and think of the people we are going to meet and wish that we be welcome and that when they listen to us that they be joyful and decide to come and make merit with us, with our community. With the power of the merit while we fulfill our duty of a good friend and wish that we meet decent people, the people who have the right view and who are ready to follow the same ideology i.e. to bring peace to the world very quickly.

Sometimes during our duty, we might not get what we intended to but don't be upset and don't make a decision for them, just do our duty; give correct advice of what is beneficial to them and to the society. Make them understand clearly. Finally we will get their approval with strong virtue and faith that they made for themselves.

My children, when we all do our duty in full, a picture of 1 million people will become true and when this image spreads out around the world; it will create a powerful inspiration for a mass of people to meditate together. Our life will be highlighted with great merit and we will have joy as a reward when true world peace and happiness occur".

6.3.3 Lack of Patience

Failure in our duty is possible because we do it for a while and then just give up. Even when we have the determination, an ideology and the clear goal in life but without endurance it is possible that we stop our duty because to fulfill the duty of a good friend is like rowing a boat upstream. We need to be in good health, have strong spirit and tolerance towards occurrences in the world that are due to ignorance and misunderstanding of the people.

Phrathepyanmahamuni (Luang Phaw) taught us to have forbearance while fulfilling a good friend's duty as follows:

“The waves in the ocean creates a new one, similarly the wave of good deeds create new ones”. Luang Phaw would like his children to be strong and have a good friend’s spirit, to counsel our relatives so they become virtuous, and invite as many people as possible to meditate so they will see their life change for a better one.

He wants us to fight, to endure and be strong but be humble and show respect to others. This will reduce our ego and train us to tolerate unpleasantness that we encounter. He likes us to endure in the face of obstacles like the earth that is indifferent to whether people pour good or bad stuff on it, or the tongue in the venomous snake’s mouth, and to behave like a rag or a door mat that people clean their feet on, to be humble in order to lift the quality of our mind, to keep this noble value in order to improve people’s mind. We will bring peace to the world by showing the value of being a human and meditate together.

We will overcome all obstacles that stop people from appreciating the kindness of the world’s munificent ones and not to pay back. These people are the prototype of our heart, our soul and our body. This success will follow us, will be our life plan over future lifetimes until we reach Nirvana. We must be the champion, the heir of the Buddha who had gained an incalculable victory”.

Resilience to Overcome Obstacles

The Lord Buddha expounded the teaching concerning endurance in Paṭhomayodhajīvasutta Sutta. He compared the five characteristics of the professional combatants and of hermits as flows:

Behold Bhikkhū the five types of professional combatants exist among the Bhikkhū:

1. Bhikkhū in this Dhamma discipline, who stop still, become fearful, can’t continue a holy life and disrobe when they see the dust blowing up. What can the dust be? It is when Bhikkhū hear of attractive, honorable women with beautiful complexion in that house or village, they shivered and can’t endure or continue the holy life and so disrobe. This is similar to some professional combatants who became motionless with fear and couldn’t go into the battle field when they saw the dust blowing up.

2. The Bhikkhū who can still endure when seeing the dust blowing up but when they see the tip of the foes’ flags, stop still, become fearful, and can’t continue a holy life and disrobe. What is the tip of the foes’ flags? It is when the Bhikkhū in the Dhamma discipline didn’t hear of attractive, honorable women with beautiful complexion in that house or village but when they see those women with their own eyes they shivered and couldn’t endure or continue the holy life and so disrobe. This is similar to some

professional combatants who became motionless with fear and couldn't go into the battle field when they saw the tip of the foes' flags.

3. The Bhikkhū who can still endure when seeing the dust blowing up and the tip of the foes' flags, but when they hear the uproar of the foes, stop still, become fearful, can't continue a holy life and disrobe. What is the uproar of the foes? It is when women approached the Bhikkhū in this Dhamma discipline who lived in the forest, at the base of the tree or an empty house, the women smiled, talked, teased or mock them. Those Bhikkhū shivered and couldn't endure or continue the holy life and so disrobe. This is similar to professional combatants who could endure when seeing the dust blowing or the tip of the foes's flags but when hearing the uproar of the enemy, they became motionless with fear and couldn't go into the battle field.

4. The Bhikkhū who could still endure when seeing the dust blowing up, the tip of the foes' flags or hearing the uproar of the foes, but became fearful when attacked by the foes. What is being attacked by the foes? It is when women approached the Bhikkhū in this Dhamma discipline who lived in the forest, at the base of the tree or in an empty house and lured them. Those Bhikkhū shivered and couldn't endure, didn't disrobe but got into sexual involvement. This is similar to professional combatants who could endure when seeing the dust blowing or the tip of the foes' flags, when they heard the uproar of the enemy, but became fearful as the enemy attacked.

5. The Bhikkhū who can still endure when seeing the dust blowing up, the tip of the foes' flags, hearing the uproar of the foes, they endure when being attacked by enemies, they won the battle and occupied the battle camp. How is their victory? It is when women approached the Bhikkhū in this Dhamma discipline who live in the forest, at the base of the tree or an empty house and lured them. Those Bhikkhū didn't get involved but remove themselves from those women and be satisfied with solitude life in the forest, the base of the tree, the mountains, the cave, the cemetery, in the open air or next to the pile of hay and adopt a meditative posture, sitting cross legged with back straight, maintaining their mindfulness, purifying their mind from the five hindrances, attained the profound insight gradually until they became Arahanta. This is their victory. It is similar to professional combatants who could endure when seeing the dust blowing or the tip of the foes' flags, hearing the uproar of the enemy, endured as the enemy attacked and kept fighting. They were victorious and occupied the enemy camp”.

Endurance and the Spirit in Fulfilling the Duty of a Kalyāṇamitta

Phrathepyanmahamuni talked about endurance as follows:

“Endurance is similar to the foundation pile of the building. It is the groundwork of all success.”

Therefore my dear children when you encounter obstacles, problems or any criticism, you shouldn't be restless, discouraged and give up. As we desire world peace and that all mankind reach Phra Dhammakaya how can we let defilements overpower us or stop us from pursuing our perfections. My brave soldiers of the Dhamma movement, be strong, endure and overcome all obstacles with good deeds.

You all probably have heard the predictions about different eras in a poem: When the ruthless era ends it will be the land of white crows, the civilized societies then Thailand will be a great nation. This is the vision that our ancestors had seen in their meditation over hundred years ago. We have been through the ruthless and painful period, now there is an image of a large mass of people (Upāsaka, Upāsikā) in white uniform who come to meditate and support Buddhism. This is the signal of the true land of white crows.

This does not mean that it will be a period where the country will be taken over by foreigners or westerners as some people think. But it means it will be the land of virtue and people will have the Triple Gem as their refuge which will lead to civilized societies where people will be prosperous materially and spiritually. It is with great pleasure that our ancestors 'vision becomes true in our era as the fruit of our honored work.

As such my dear children stride forward to fulfill your duty and show people the virtuous path, illumine and bring purity to the society since you were born in Thailand, a kingdom with a monarch who is filled with virtue. Finally the world will realize the value of Thailand as the land of enlightenment as the predictions from our ancestor become a complete reality.”

Summary

To fulfill the duty of a good friend means to show the bright path, the path to heaven and Nirvana to all sentient beings. It is an unconditional duty which is fulfilled out of great compassion. This duty doesn't yield any reward but what we can get is merit, perfections and the real world peace. As such a kalyāṇamitta ought to be patient and strong while performing this honorable duty. We ought to be tolerant to hardship when performing our duty whether they be from people, animals, or even the weather, then these will be trifles in our pursuit of perfections.

Let's take the Bodhisatta as an example. They had encountered numerous hindrances but due to their patience and their well-founded ideology, hindrances couldn't discourage them. Their mind was focused on the pursuit of perfections only. This quality followed them to their final life. They laid down their life as they strove for enlightenment. Finally they attained supreme and eternal happiness. We all ought to have the spirit of Bodhisatta in mind. As long as we don't reach Dhammakaya we will not give up. Then we will all have our wishes fulfilled and attain Phra Dhammakaya within.

ASSIGNMENTS

After you have finished studying this chapter, complete the test and the exercises provided in the workbook before proceeding to the next chapter.

Chapter 7

The Buddha and the Duty of a Kalyāṇamitta

Chapter 7

The Buddha and the Duty of a Kalyāṇamitta

7.1 The Qualities of a Kalyāṇamitta by the Buddha's Example

- 7.1.1 Great Compassion as a Foundation
- 7.1.2 Humility
- 7.1.3 Tolerance
- 7.1.4 Fairness
- 7.1.5 Caution
- 7.1.6 Respectability
- 7.1.7 Understanding of Students' Nature and Intellect.

7.2 The Teaching Techniques (3 Types of Miracles)

- 7.2.1 The Teaching Technique Using Psychic Power
- 7.2.2 The Teaching Technique Using Athesana Miracle
- 7.2.3 The Teaching Technique Using Anusasanee Miracle

7.3 The Buddha's Way of Answering Questions

Concepts

1. The Buddha is the best role model of the fulfillment of the duty of a kalyāṇamitta. It is important to learn his techniques so that we can use them beneficially while fulfilling our duty in our modern era.
2. There is no greater teacher and human than the Buddha in this world including the celestial realms and Brahman realms, because he has insight knowledge enabling him to know the disposition and the conduct of the person whom he is going to teach, that made his listeners understand clearly the message and they finally attain Nirvana.

Objectives

1. To enable the student to understand the Buddha's principles in fulfilling the duties of a kalyāṇamitta.
2. To enable the student to gain more faith and respect in the Buddha who was the great teacher because he had perfectly fulfilled his duty of a kalyāṇamitta.
3. To enable the student to understand the Buddhist principles and techniques the Buddha used to teach people so that whoever wishes to be kalyāṇamittā to others can use them as a guide.

Chapter 7

The Buddha and the Duty of a Kalyāṇamitta

The Buddha is the greatest friend to others because through his guidance people were able to liberate themselves from suffering and reach eternal happiness. No teachers of any doctrine can be compared to the Buddha because He was able to teach humans and celestial beings as in this saying: *Sattha Deva Manusasaṇ.*” He was able to teach people to gain insight and enlightenment with his normal speech, he could make them attain the knowledge of the Noble Truth that transformed them from being ordinary to noble ones and it is impossible to find someone like him in our era. As he was the Leading teacher, he was able to successfully announce his new doctrine within a short period of time. While fulfilling his duty of a kalyāṇamitta he was able to make 1,250 people see the truth and become noble ones within a period of 8 months. During his lifetime Buddhism was firmly established in the Southern territory of the Ganges River and later became the world religion. Studying his attributes and the technique of his teaching is similar to studying the Buddhist teaching techniques. We can apply these in fulfilling our duty of a kalyāṇamitta in our modern era.

7.1 The Characteristics of a Kalyāṇamitta in the Buddhist Way

7.1.1. Great Compassion as a Foundation

The Lord Buddha had great compassion towards all sentient beings because he saw that they were in the dark due to ignorance. They didn't know the bright path, the path to heavens or Nirvana. His teaching was not intended to bring any reward or reputation unlike other teachers in our era. He only taught to help his disciples to be free from suffering and didn't expect anything in return. He didn't want wealth because he is beyond richness and poverty. Any teacher who expects rewards can't be a good teacher. Similarly anyone who fulfills the duty of a kalyāṇamitta and expects fortune, title and praise can't be called a real kalyāṇamitta.

7.1.2 Humility

The Buddha did everything for his disciples' “knowledge”, nothing could stop him whether it be distance, and he can be anywhere, meeting anyone or talking to anyone.

One time he went to a forest to meet a cruel thief Angulimala who had killed hundreds of people and was about to kill his mother due to his misunderstanding. Sometimes when it was necessary the Buddha had to clean blood, pus, urine and stools of sick monks. He went to help Phra Tissa who had a putrefied body. The story was, during the Buddha's era there was a well to do young man named Phra Tissa who ordained lifelong. Due to his previous bad kamma, one day he suffered from a rash as small as the mustard seeds and as time went on, an eruption broke out on his body. As the disease progressed the rash became as big as the size of mung beans, kidney beans, chickpeas, jujubes stones, embolic myrobalans and then bael fruit. Finally they burst open and his whole body became covered with open sores with blood and pus.

He was in great pain and his body emitted foul smell until his fellow monks didn't dare get close to him. His bones began to disintegrate until he couldn't move at all. He was lying on blood and pus in his residence all by himself and his under and upper robe were all dirty. He was lying there waiting to die pitifully.

The Buddha saw that he was abandoned by his fellows and that he didn't have any refuge in this rough time. With his great compassion the Buddha left his residence and went to the fire hall and boil the water by himself. When other Bhikkhū learnt that the Buddha came, they rushed to help and carry Phra Tissa's bed to the fire house. The Buddha instructed the other bhikkhū to take Tissa's upper robe, wash it thoroughly in hot water and lay it in the sunshine to dry. The Buddha showered Phra Tissa and get him dressed with dried upper robe and had his under robe be washed in hot water and laid in the sun to dry. When the under robe was dried the Buddha helped Tissa to put on the under robe and upper robe.

Then the Buddha stood near Phra Tissa's head and taught his disciple to understand the suffering associated with the physical body: "Bhikkhu, consciousness will depart from you, your body will become useless, not for too long it will lie on the ground like a useless log". Phra Tissa was lying there listening to the teaching while suppressing his physical pain. Gradually he let his mind follow the Buddha's voice until his mind became still and unified, he finally attained Arahantship.

7.1.3 Tolerance

The Buddha kept calm even when he was attacked with vulgar language.

One time when the Buddha went for alms round accompanied by a monk, who was the son of the Monarch Licchavi, called Sunakakhatta in Tooloo colony. He met a naked

recluse named Korakkhattiya who behaved like a dog walking on all fours and ate food from the ground with his mouth. Seeing that, Phra Sunakakhatta thought the latter was an enlightened one. The Buddha knew his thought and reprimanded him: “behold worthless man, are you still considering yourself to be a Sakyan son?”. Phra Sunakakhatta asked: “My Lord why do you say so?” The Buddha said: “because you believe that the recluse Korakkhattiya who behaves like a dog is a good Arahant.” Phra Sunakakhatta retorted sarcastically: “Are you still possessive of Arahantship?” This response was rude but the Buddha still talked to him normally as before.

There was another instance when the Lord Buddha went for alms round near Aggidabhāradavāja Brāhman’s house. This Brahmin was a strong adherent of Brahmanism. As he was worshipping the fire he saw the Buddha approaching he yelled out loud: “Stop there bald man, stop there ascetic, just stop there wicked man.” This is very rude but the Buddha just asked him unperturbed: “Brahman you know a wicked person? and what Dhamma made a person wicked?”. The Brahman said he didn’t know. The Lord Buddha then expounded his teaching until the Brahman finally swore to become a layman.

7.1.4 Fairness

One time the Buddha accepted an invitation for a meal at a prostitute’s house, her name was Ambapāpalī. Not long after the royals from Licchavī of a higher status invited the Buddha as well but he turned down the invitation saying that he had already accepted Ambapāpalī’s invitation. A teacher who favors some student and disfavor others can’t be a good teacher. Thus a kalyāṇamitta should not be discriminating but to be compassionate towards everyone regardless their origin, social class and clan.

7.1.5 Caution

The Buddha was careful when making a decision, he didn’t rush. His caution was shown in his following teaching:

“Behold Cunda something in the past that is not true, not real and useless, that speech the Tathagata will not utter.”

Even if it is true and real but useless, that speech the Tathagata will not utter.”

But if it is true, real and useful the Tathagata will know when it is timely and appropriate to explain that speech. This applies to events that will occur in the future or happen at the present moment”.

From these statements we can see that even it is true and useful, the Buddha still considered whether it was appropriate before he said anything. This means he was extremely cautious.

Another instance was when the Buddha greeted the king Pasendikosala at Pupphārama temple: There were 7 coiled hair ascetics, 7 ascetics who were free from all attachments, 7 naked ascetics, 7 ascetics who only wore only one old piece of cloth in front of their body, and 7 wanderers with hair in their armpits, and wearing long nails. The latest were carrying their utensils. Seeing them walked pass the king went down on his knees and put his hands together and saluted them respectfully. He then told the Buddha that those ascetics were among other Arahantā in this world.

The Buddha said: “Behold Your Majesty, being a layperson and you are still involved in sensuality and lead a domestic life and surrounded by your children and wife....., it is very difficult to know that these recluses are Arahantā

“Behold Your Majesty, It is only by dealing thoroughly with a man over a long period that you can know about his virtue. It is not something to be discovered by a moment’s thought, nor can a fool learn it, only a wise man.”

“It is by long association with a man that his integrity can be judged. It is in times of trouble that a man’s fortitude becomes apparent. And it is in dealing with a man, conversing with him extensively, that one is able to tell how wise he is.”

The king was deeply impressed with the Buddha’s words, that finally he confessed that those men were his officials who had disguised to spy on the state affairs in the countryside.

7.1.6 Respectability

Teachers don’t only pass on their knowledge to their students but they are their role models in conduct as well. The teachers should practice what they preach.

The Buddha said about him: “Behold Bhikkhū, the Tathagata said and did accordingly, did and said so. As such the Tatagatta is known as Yathāvādītathākārī or Yathāvādītathākārī.”

7.1.7 Understanding of the Students’ Nature and Intellect.

A competent teacher should know their students’ nature and intellect so they can adjust their teaching to suit the individuals or group of students.

There are 4 types of people

The Buddha discovered that there were 4 types of people who were classified according to their intelligence i.e.:

1. The ones who can comprehend instantly. Just on seeing the topic they understand straightaway.
2. The ones who can comprehend when given some explanations.
3. The ones who is advisable i.e. the ones who can understand when presented with detailed explanation and through clarifications.
4. In this category, there are two sub classifications: the ones who are low in intellect and can't understand anything judiciously and the other one is the ones who have firm wrong view and are stuck to their own way but if special techniques are used then they can understand. The above are comparable to:

Different types of water lily:

The first one can be compared the one that rises above the water, it blooms instantly as soon it is exposed to the sun light.

The second category is the one that is about to rise above the water on the next day and will bloom as soon as exposed to the sun light,

The third category is the one that is under the water and gradually will rise above the water and bloom,

The fourth category is the one that is stuck in the ground, without special care it will be eaten by fish or turtles.

7.2 The 3 Types of the Buddha's Teaching (Pātihāriya-3)

The Buddha taught people by using the three techniques: each technique is called miracle as it gave miraculous result because students gained intuitive insight and became noble ones.

1. The Buddha used the wonder of Psychic power or Psychic manifestation (Iddhipā ṭihāriya) to tame transgressors who don't easily accept the teaching for example when he tamed Uruvelā Kassapa and his followers and when he tamed the king of serpent and an ogre.
2. The Buddha used his mind reading technique to teach the first and second category of people (Ādesanā Pātihāriya).
3. The Buddha used the monologue or dialogue with the people who are to be led or instructed (Anusāsanī Pātihāriya).

The 3 types of miracles were definitely used by the Buddha to teach people as He said:

“Any religion with the leading teacher who had practiced for a long time but his disciples are not skilled, not being able to announce the noble truth well, not being able to deliver the Dhamma for miracle result, and not being able to clarify the questions of the other rival religious, that teaching is not pure or whole.”

7.2.1 The Teaching Technique Using Psychic Power

The Buddha used the wonder of Psychic power to tame the wrongdoers, criminals, transgressors or the strong headed people and the contenders. He used it in the following instance:

The Buddha Concealed the Son from the Wealthy Man’s Vision with His Psychic Power.

While staying in the forest Isipatana Marukāyavana in the city of Bārāṇasī the Buddha had an opportunity to talk to a son of a wealthy family called Yasa who felt discontented with life. He left home and met the Buddha in early dawn and after listening to the teaching he attained the fruition of stream entry (Sotāpana). The next day Yasa’s father went looking for his son and arrived at the forest. The Buddha thought to himself if he sees his son he might miss the special attainment he deserves. It occurred to the Buddha that: Suppose I were to perform such a psychic wonder that the great merchant, sitting here should not see Yasa, the young man of the family, sitting here? Then the Buddha performed such a psychic wonder. The father asked the Lord Buddha: “Lord, has the Exalted one not seen Yasa, the young man of my family?”

The Buddha didn’t answer him directly but invited him to sit down and said: “Maybe if you sit here you might see him”. Then he delivered his teaching to both of them. At the end of the teaching the father became Phra Sotāpana and the son attained Arahantship. Then the Buddha removed his psychic power and both of them saw each other.

Yasa was the first layperson and then his father, the great merchant of Benares that the Buddha taught by using his psychic wonder until his students gained intuitive insight and become noble ones.

The Taming of Three Ascetics Brothers

In Uruvelā subdistrict on the bank of the river Nerañjarā there were 3 coiled hair ascetics brothers with 1000 retinues. They practiced austerity and were renowned and well respected by the people of Magadha.

The Buddha wanted to teach those ascetics as such he went to see the elder brother called Uruvelā Kassapa and asked for permission to stay in their fire-hall. The elder ascetic prohibited the Buddha because there was a terribly venomous king of serpent, the Naga living there. But the Buddha insisted that he wanted to stay there in order to show them his power. That night the Buddha used his power to successfully tame the king of serpent and the next morning he put it in his bowl to show it to the ascetic. That made those ascetics to have faith in the Buddha but the elder ascetic still didn't give in because he understood that he was a greater Arahant.

Later the Buddha performed many miracles such as:

1. He made the elder ascetic see the four Great Guardians Angels including Thao Sakka, the Lord of Devā, and Brahma Sahammapati approached Him.
2. He could read the elder's mind correctly.
3. He went on alms round in Uttarakurudīpa continent and various angels came to help him wash the rag-robe.
4. He showed to the ascetics the Jambolan plum, a native fruit that he brought from the Rose Apple Continent [Jambūdīpa].
5. Through His psychic power he made five hundred sticks chopped simultaneously, made five hundred fires kindled simultaneously, made five hundred fires extinguished simultaneously and He created the five hundred fire-vessels.
6. And lastly He receded the water and paced up and down in the middle on dust-covered ground. The elder ascetic finally gave in.

The Buddha Dispelled Sela Brahman's Doubt

There was one time when Sela Brahman, the leader of the Vedic belief accompanied by 300 retainers came to pay respect to the Buddha. Sela Brahman, adept of body reading inspected the Buddha's physiognomies and saw his Great man's characteristics except 2 features: that is the Buddha's sexual organ and his tongue. Suddenly the Buddha with his special psychic wonder made him see it and poked his tongue back and forth through his ears and through his nostrils and covered his forehead with his tongue. That made Sela Brahman gained faith as he saw all the complete 32 marks of a Great Man in the Buddha.

The Buddha Revealed Himself to Help His Disciple

One time after his ordination in Buddhism Phra Piṅkiya went to see Bāvarī Brāhman in a remote area near Kothavari River with the intention to help his teacher to

understand the truth. When the Buddha knew that both of them have acquired proficient spiritual faculties, while staying at Jetavana temple in Savathī city, he emitted gold ray of light to both of them. In the meantime Phra Piṅkiya was describing the virtue of the Buddha as soon as he saw the light, to his surprise he saw the Buddha in front of him. He acclaimed and said to Bāvarī Brāhman: “Here comes the Buddha”.

The Buddha Helped the Thief Aṅgulīmāla

The most popular story is about the story of the Buddha taming the thief Aṅgulīmāla who had killed 999 people and at that time he was hiding inside Mahāvana forest near Sāvathī city. In the morning the king sent a troop of soldiers to subdue the thief. Out of her love for her son his mother was afraid that they would kill her son, so she decided to go and inform him early in the morning. But if she appeared to him, he would kill her as he could not recognize anyone because his mind was disturbed and occupied with the thought of getting just a finger.

Out of his compassion for the thief and his mother, the Buddha went ahead of the mother. As soon as Aṅgulīmāla saw the Buddha, he pulled out his sword from the sheath and ran after the Buddha. But no matter how hard he tried, he could not catch the Buddha finally he gave up.

The Buddha used the psychic wonder only when it was necessary.

7.2.2 The Buddha Taught Using (Ādesanā Pātihāriya) His Marvel of Thought Reading

This is one of the technique of the teaching that requires the understanding of the audience's thoughts and teach them accordingly. The Buddha used this technique to teach people who are highly intellect and who could change their view as soon as they hear the topic of conversation.

There are 2 techniques Ādesanā Pātihāriya:

1. To teach by using impressive but short speech.
2. The Buddha didn't verbally teach the students but he gave them some duty to perform until they knew by themselves.

1) The Buddha Taught by Using Impressive but Short Speech

The Buddha used this technique with some people and on some occasions and this teaching most of the time make the audience understand and change their view.

As they gained the right view, they were ready to understand the teaching through illustration, through monologue or dialogue so they can gain insight but in some cases some of them were able to gain intuitive insight and enlightenment with short teaching.

2) The Buddha Tamed the Stubborn 5 Ascetics

The 5 ascetics believed that through severe self- mortification the prince Siddhartha would certainly achieve enlightenment. They also hoped that if he attained enlightenment they would be able to listen to the truth from him. But as the Bodhisatta abandoned the practice of austerity that made them lose faith in him and moved away to live in Isipatana Marukatayavanta forest near Benares city.

Not long after his enlightenment the Buddha went to see the 5 ascetics at Benares city. Seeing the Tathāgata coming in their direction, they remarked to each other sarcastically: “Samaña Gotama, the loser, he is shamefully coming to ask for help”. Even when the Buddha told them that he became enlightened they didn’t believe in him but called Him by his family name arrogantly. However at the end the Buddha was able to tame the stubborn 5 ascetics with a short question.” Bhikkhū, do you remember, have I ever spoken to you like this before?

“The 5 ascetics decided to listen to Him as they remembered that they have never heard this before and the Buddha was the most trustworthy person.”

The Buddha Helped 30 Young Men

On his way to Rajakaha city, the Buddha was resting under a tree not too far from the area where the 30 young men brought their girlfriends on an outing, except one who doesn’t have a girlfriend, so he hired a prostitute instead. While they were enjoying themselves, the prostitute picked up the belongings of her companion and made off. Realizing that, all went to look for the woman until they saw the Buddha sitting under a tree and asked him if he had seen a woman her or not.

The Lord asked them: “Young men, do you have anything with the woman?”

They told the Buddha the whole story. The Buddha said to them: “O young men which do you think is better: to try to find a woman or to discover yourself?”

They all agreed that it’s better to search for themselves and they agreed to listen to the teaching and they saw the Dhamma finally.

The Buddha Hynoptised the Thief Aṅgulīmāla with His Words

Lord Buddha used a feat of supernormal power so that the bandit Aṅgulīmāla, was unable to catch up with him. Not only the blessed one used the supernormal power but he also used the mind reading power technique as well.

Exhausted the robber stopped and called out: "Stop, monk! Stop, monk!"

The Lord said: "I have stopped, Aṅgulīmāla. Have you stopped, too?" This made the bandit uncertain and interested in what the Buddha had to say. He said:

"You are lying while you are walking monk, you tell me you have stopped; The Buddha said: "Aṅgulīmāla, I have stopped for ever all evil but you have not."

When Aṅgulīmāla heard these words, the brightness of his heart overcame him. He stopped still, threw his sword down and dropped on his knees at the Buddha's feet to listen to the Buddha's teaching with Anusāsani-pātihāriya.

Brief Teaching to Bāhiya,

Once there was an ascetic outside of Buddhism from Suppāraka on the far side of an ocean. He came to meet the blessed one while he was on alms round and asked the Buddha three times to teach him Dhamma. The Buddha forbid him three times as he found that it was not a suitable time to expound the teaching, but finally the Lord briefly said: "Thus Bāhiya, you should train yourself : In what is seen there is only the seen; in what is heard there is only the heard; in what is sensed there is only the what is sensed, when you know something there is only what is to know; in what is understood is only what is understood , then for you Bāhiya, there will be no "there" when there is no "there", then Bāhiya there will be no "here" when there is no "here", then Bāhiya you are not in this world..... nor next world , and in between both extremes it is the end of suffering. When Phahiya had listened to this concise Dhamma teaching he gained intuitive insight and there was a big change within himself that later he became Arahant.

The Lord Buddha praised Phra Bāhiya that: "O bhikkhu, Bāhiyadārucīriya is a sage, he practices the Dhamma suitable to the Dhamma and he didn't trouble me with queries on Dhamma".

Phra Assaji Taught Phra Sāriputta Briefly

During the first period of the dissemination of Buddhism, the Lord Buddha stayed at Rajakaha city. One morning while Phra Assaji (1 of the 5 ascetics) was going from door to door for alms round, the wanderer Upatissa who was an imminent student of another sect

whose leader was Sañjaya was impressed by the manner and calmness of Phra Assaji. Given the right opportunity, he asked Phra Assaji :

“Please tell me who is your teacher and what did he teach?” Phra Assaji replied: “I am only a new comer into the monk’ life under the Buddha, so I don’t know much yet about his teaching. I can’t explain to you in detail but perhaps I can give you a brief summary of it in a few words. Phra Assaji began to recite the verse which summed up the Buddha’s doctrine of causation.

At this Phra Sāriputta grasped the meaning and gained intuitive insight. There was a change of his view, he attained the first stream entry: “Sotāpana.”

2) To Teach by Guiding the Student to Do without Any Verbal Instruction

In some cases the Buddha didn’t verbally teach the students but he gave them some duty to perform until they discovered the truth by themselves. The Buddha used this technique with people who were mentally so disturbed that they were not ready to listen to any message.

Phra Choulpanthok Stroked a White Cloth

During the Buddha’s era there was an elder monk called Mahāpanthoka who later got his younger brother, Cullapanthoka to ordain. His elder brother assigned him to memorize a cantation consisting of a quarter set but 4 months passed he still couldn’t do it.

His elder brother saw that he couldn’t make it so he wanted him to disrobe and get back to his lay devotee’s life. Phra Cullapanthoka didn’t want to disordain but he had no choice. On his way out of the temple he saw the Buddha who after knowing his story, took him to his residence and told Phra Cullapanthoka to sit down and gave him a white cloth and ask him to stroke it and to recite a mantra “Rajoharanang” and not to think of anything else.

Phra Cullapanthoka continued stroking the cloth and recited the mantra, his mind attained meditative state, bright, pure and peaceful. When the time was right he gained intuitive insight and finally attained Arahantship.

This story tells us that attaining the Dhamma is not related to intelligence or general mental ability. Some people with low intellect could attain the Dhamma quickly as per Phra Cullapanthoka story. He had bad memory but could attain the Dhamma quickly but some people with high intellect had to take time to attain it because they are engrossed with rationalization like Phra Sāriputta.

Kīsā Gotamī Accepted Mortality

There was a woman called Kīsā Gotamī whose only child died suddenly. She was so upset she lost her mind. Out of her love for her child, she didn't get rid of the corpse but carried it with her and went all around the village to ask for a medicine to revive him. Some people took pity on her, some made fun of her. All she heard was there was no medicine for her child or sometimes she was chased away.

One day she met a lay devotee who advised her to ask for the medicine from the Buddha. She rushed to Jetavana temple immediately and asked the Buddha who said to her that there was certainly a medicine. She was so delighted that it was the first time she heard positive answer. She asked the Buddha about the ingredient of the medicine. The Buddha told her that the ingredient consists of the mustard seeds which are very easy for her to find, but before she left, the Buddha told her to get them from the house where no one had died.

She went on looking for the seeds until she felt exhausted because every house that she went to there were deaths. Finally she felt a brightness in her mind. She realized that death was normal. Everyone in this world had to die and there were more dead people than the ones alive and there was nothing strange about her child's death. Her child passed away according to the universal law. At the same time she had learnt something new. She then buried the corpse and went to see the Buddha. She had attained Arahantship in the end.

7.2.3 The Normal Way of Teaching, Miracle of Education

This Anusāsanī-pātihāriya miracle technique is the narration or normal technique that the teacher didn't use any psychic or mind reading power. The Buddha used this technique mostly and it had proved to be the most efficient, because the Buddha was not only endowed with power but he had the highest wisdom and all information was stored at centre of his Arahant Phra Dhammakaya. With his sharp wisdom, he knew which Dhamma to teach his disciples for them to attain enlightenment like him.

The Buddha scrutinized until he knew the student's nature.

The Buddha looked into the thoughts of all in the assembly and their past life then he adjusted the content and techniques he was going to teach to suit the listeners. He checked the world beings with his divine eyes.

He saw that some beings had little dust in their eyes, with little defilements, some had more, some had mature spiritual faculties and some had immature faculties. Some had good manners and others have coarse manners. Some could learn quickly and others don't.

Some could see there is suffering in the next world. But there are other worlds where there is a mixture of happiness and suffering.

Before the Buddha delivered his teaching he knew what spiritual level his listener will attain through his thorough scrutinisation. He didn't teach all equally but he did according to their relationship to him. One time Asibannadhakaputta, the headman asked the Buddha: "Lord, does not the Exalted One dwell in compassion for every living being?, but Lord, does the Exalted One teach Dhamma in full to certain ones, but to certain others not teach Dhamma in full. The Lord Buddha replied: "Suppose a farmer has three fields, one excellent, one moderate and one poor of bad soil, if he wished to sow seeds he would sow first the excellent field, having done that he would sow the moderate one. Having done that he might or might not sow the poor one of bad soil. "Well headman, just like that excellent field are my bhikkhū and bhikkhunī, I teach them Dhamma excellent in the beginning, excellent in the middle and excellent in the end, both explained its meaning and its literal one. I proclaim the Holy life perfectly fulfilled in all its purity, why is that, Headman, it is because with me as their island, with me as their cave, with me as their shelter, with me as their strong holds, with me as their refuge. The Buddha taught his bhikkhū and bhikkhunī first then other religious, recluses and Brahmins and wanderers.

Sometimes the Buddha used his special knowledge to read his listeners' mind as per the following story:

The exalted one, grasping with his mind the thoughts of all in that assembly, said to himself: "I wonder who of those present is capable of understanding Dhamma". He then knew that Supabaddha who sat among the assembly was capable to understand Dhamma.

The Buddha Taught according to the Nature of the Student.

Phra Buddha Kosācārāya, a wise Indian who studied and worked in Sri Lanka, the writer of the sacred book "Visudhi Magga" had classified people into 6 categories according to the nature of their mind:

1. One of lustful temperament.
2. One of hateful temperament.
3. One of deluded temperament.
4. One of speculative temperament.
5. One of faithful temperament.
6. An intelligent natured person.

7.3 The Buddha's Way of Answering Questions

The Buddha used various techniques to answer the question, this depended on the level of wisdom and the nature of the enquirer and how much the person understood the Dhamma. In brief summary the Buddha used 4 techniques:

1. Ekaṇṣabayākaraṇīya pañhā : The question that needs direct answer.
2. Paṭipuchābayākaraṇīya pañhā : The question that needs to clarify before it is solved.
3. Vibhajjabayākaraṇīya pañhā : The question that needs to classify then it can be solved.
4. ṭhapanīya pañhā : The Interminate questions are the questions that don't need to be attended to because it is not useful to answer the questions:

Whether the world is eternal or not eternal.

Whether the world is finite or infinite.

Whether the soul and body are identical or different.

Whether the enlightened one exists after death
or does not exist after death

or both exists and does not exist after death

or neither exists nor does not exist after death.

Those questions are interminated questions, the answer is not useful neither to the enquirer nor to the person who answered the question and not leading to estrangement, nor dispassion, nor attainment of Nirvana. Therefore it is not necessary to answer nor to find the answer.

There Are 3 Ways to Say Something (Kathāvatthu-3):

“Behold Bhikkhū people talk about the past, the future and the present events;

Behold Bhikkhū this is the way to know if it is worthwhile to hold a conversation with the person or not:

1. The person who does not give direct answer when the direct answer is needed
“The person who does not classify the answers that need to be classified

The person who does not clarify the question before giving the answer when clarification is needed

The person who does not ignore the question which deserves to be ignored

Then we ought not to converse with this type of person.”

But if the person gives direct answer

“The person classifies the answer

The person clarifies the question before answering

The person ignores the question which deserves to be ignored

Then we ought to converse with this type of person.”

2. Behold Bhikkhū this is the way to know if it is worthwhile to talk to this person or not

“If the person is vague about what is possible

If the person is vague about what is not possible

If the person is not certain about the conventions

If the person is not certain about others’ conversation

If the person is not sure about the practice

Then we ought not to converse with this type of person.”

3. Behold Bhikkhū this is the way to know if it is worthwhile to talk to this person or not

“If the person is shifty, shows anger and resentment

Then we ought not to converse with this type of person

But if the person is not shifty, does not show anger nor resentment then we ought to converse with this type of person.”

4. Behold Bhikkhū this is the way to know if it is worthwhile to talk to this person or not

“If the person is rambling, talk insultingly, make fun and fault finding

Then we ought not to converse with this type of person

But if the person is not rambling, not talking insultingly, not making fun and fault finding

Then we ought to converse with this type of person.”

People while talking start fighting, have incompatible view, being self-important, and sarcastic like indecent people who are fault finding. These people are happy to see each other’s mistakes, carelessness, absent minded and fantasies, noble people don’t talk like this.

When a noble one wants to talk, being intelligent and knows the time, he talks sensibly, he doesn't get angry, not full of self-importance, he is calm, respectful, peaceful, humble, he only says what he knows, when people say the right thing he would rejoice with them, when he heard people said something wrong, he would not attack, he would not take advantage, would not swear or make oath.

Honorable people talk to each other to increase their intellect and faith. This is the conversation held by noble people who are wise. Knowing these principles then you might talk. Don't boast."

Summary

As the Lord Buddha was the world's greatest knower, He knows clearly the nature, and faculties of sentient beings therefore He was the highest achiever in fulfilling the duty of a kalyāṇamitta as He was named "Sabbaññū" He was the greatest teacher i.e. he was the most proficient teacher as he was called "Satthā Deva Mānussānaṅ." He didn't only teach humans but celestial beings, Brahmas, serpent, orgre, garudas and heavenly musicians. The Buddha used multiple techniques in his teaching and no teacher could be compared to the Buddha for being able to teach as many students as he did.

ASSIGNMENTS

After you have finished studying this chapter, complete the test and the exercises provided in the workbook before proceeding to the next chapter.

Chapter 8

Experiences in the Duty of a Good Friend

Chapter 8

Experiences in the Duty of a Good Friend

8.1 Having Good Friends Even Animals Can Overcome Obstacles

8.2 The King Milinda's Good Friend

**8.3 Association with Fools Leads to Wrong Doings but to Associate with the Wise
Makes Life Prosperous**

8.4 A Good Friend Leads to Nirvana

8.5 A Good Friend Helps Overcome Recklessness

Concepts

1. The people whom we associate with closely have strong influence on our present and future lives. Whether we are going to happy or unhappy realms this can be predicted by the people we associate with. To associate with good friends (Kalyāṇamitta) is important because it leads the person to achieve success in this lifetime and the next until Nirvana is finally attained.
2. Even if the person had accumulated merit in the past but if in this lifetime we don't have a good friend, our life can be gloomy or we might make mistakes. Lots of past merits can make the person lead a better life especially combining with the support of a good friend our life will be prosperous, glorious leading to Nirvana which is the supreme aim of all mankind.

Objectives

1. To enable the student to know examples of the Buddha's disciples and even of animals who fulfill the duty of a good friend.
2. To enable the student to understand the fulfillment of the duty of a good friend in various circumstances, times and locations.
3. To enable the student to gain wisdom and courage and feel that one can be a good friend.

Chapter 8

Experiences in the Duty of a Good Friend.

This duty is an honorable one because by fulfilling it we follow the footsteps of sages of the past who were the guiding light to the people in the world. It is to follow the footsteps of the Bodhisatta in pursuing perfections in order to liberate themselves and other sentient beings from the sea of suffering in the cycle of existence and attain Nirvana which is eternal happiness. It is necessary that one has to exert and endure at the utmost and combine with the practice of Dhamma in order to keep positive and strong. After we finish our duty apart from gaining merit and perfections we also have experiences which are very important. Everyone has various experiences but all of them are valuable and worthy of praise and became our guidelines to follow.

The Most Venerable Phrathepyanmahamuni (Luang Phaw Dhammajayo) taught kalyāṇamitta the following:

“kalyāṇamittā are comparable to crystal balls that are guiding lights for thousands and hundreds of thousands of people to come to the world of complete happiness and peace which is beyond words. As such no matter how much hardship you encounter whether it be people and other obstacles, my dear kalyāṇamittā keep strong, stay positive and glow with your manner and speech as good friends who are adorned with the Dhamma. Time passes, everything is impermanent, our body is gradually decaying but look around and reflect to ourselves, yesterday has gone, today is as is and tomorrow will come and where are we standing.

Spend your time and lead your life rightly and keep being charitable. You will feel joyful and keep walking ahead in confidence with a smile on your face and with love, sincerity and forgiveness. When we complete our task, everyone’s task will be completed as well.

We have been travelling on a long journey during which we might feel exhausted and down but please endure. On this path we will all be on it together forever.”

Phra Sāriputta Fulfilled His Duty of a Good Friend

Once there was a group of 499 thieves who kept robbing the villagers regularly. At that time there was a man called Tampathatikka with yellow eyes and red beard wanting to join the group. But its leader examined his appearance and thought to himself that the

man with those features was out of sorts, he would be able to cut his mother's breast and his father's neck to drink milk and blood fearlessly. This type of person was dangerous as such he didn't accept the man.

No matter how much he tried he was not accepted but Tampathatikka didn't give up because he wanted to become a thief. So he attended to one of the members of this group until he became trusted. So the member took him to their leader and convinced him to accept the new comer. Finally the leader accepted him as his member after much persistence.

Few days after the recruitment of this man, they haven't yet robbed the villagers, the whole group was caught by the villagers and officials. The judge ordered the decapitation of the 500 thieves as they were dangerous to the monarch and villagers but no one dared to. So the Judge negotiated with the leader that if he executed his 499 members he would be set free. But the leader loved his men, he was still holding onto the ideology of a great thief i.e. not to hurt their members. As such he firmly refused the offer. So the city dwellers kept asking the rest of the group, but no one accepted to kill their buddies, they rather died. Then they asked Tampathatikka who straightaway agreed to it. He killed all of the thieves without any fear within minutes. So he escaped death and was respected by the people. He was appointed as the executor with red beard.

Since that time they called him the "Red beard executor" instead of the "Red beard robber." He killed prisoners ranging from 1-500 at a time. All up he had killed 2000 people. As he got older he had less strength and instead of beheading prisoners at one go he had to hack them 2-3 times which tortured them too much. So the people decided to replace him with a new one.

As the Red beard executor was no longer working, he came back and rested at home. He had never had a chance to wear new cloth, to drink rice milk, to adorn his body with flowers and fragrant lotion while he was working. So he ordered his attendants to prepare what he needed and he went to bathe himself in a river. After that got dressed in a new cloth, adorned his body with Jasmin flowers and fragrant lotion. He was resting joyfully and was preparing to drink the rice milk.

At that time Phra Sariputta just got out from his absorption (Niroth Samabat) he thought to himself: "Today who will I help?" He had the executor with red beard appearing in his vision. He made himself stand in front of the executor's house. When the executor saw the elder monk, he became faithful and thought: "I have done misdeeds for a long time and killed many people. Today I have offerings and a venerable

monk is standing at the door, I shall make offering now." He then offered his rice milk to Phra Sariputta and invited him for a meal.

After lunch Phra Sariputta gave him a blessing but the executor's mind was not settled because he was preoccupied with the thought that he had done so much misdeeds. So his mind was engrossed with his past deeds and he was not ready to listen to the Dhamma, practise it nor to attain the Dhamma. But the elder monk knew his thoughts and asked him: "Layman, did you kill the people because you liked it or did somebody ordered you to?"

He frankly answered: "Venerable, The King assigned me to do it." The elder monk said: "As such how could you engage in demeritorious deeds? He thought: "I didn't commit demerit."

After that his mind was free from concerns and became neutral. He was not attached to the demerit from killing people. Therefore his mind became bright and he was able to pay attention to the Venerable monk's teaching. His mind flowed with the teaching and became unified. It drifted within gradually and attained the stream entry, Phra Dhammakaya of Phra Sodapana which was illuminated within. Later the venerable monk took leave to go back to Jetavana temple. Tampathatikka accompanied the elder monk back and held his bowl. On his way home he was gored to death by a mother cow but as his mind was joyful in the Dhamma he attained and the merit performed after he died he was reborn on the 4th level of heaven, Dusita.

8.1 Animals Can Overcome Obstacles with Their Good Friends' Help

In Surawa Jataka, the Buddha said: "Who supports friends in times of trouble, the person is a noble one. While recollecting the Dhamma of noble ones, one does not abandon a friend in fortune or misfortune."

In these days it is very hard to find Pundit or a real Kalyāṇamitta (good friend). The Buddha described a real good friend with 4 characteristics: Good friends are generous and caring; they will protect us from all dangers so that we are safe and our wealth is secure.

These are the 4 characteristics:

1. A constant friend who is always helping us.
2. The one who advises us about what is beneficial i.e. the path to heaven and Nirvana.
3. The one who is generous and has sincere love for us.
4. The one who is not jealous when we are prosperous.

A good friend is the one who constantly is by our side even in times of trouble he will not abandon us and is willing to forego his life to save ours. This is the characteristics of a real good friend and the one who possesses the Dhamma of noble ones.

In the Maha Ukusa Jataka there was a big lake and a king-hawk lived on the Southern direction, a female hawk lived in the Western direction, a King-Lion in the Northern direction, a king-bird *hailieetus leucogaster* lived in the Eastern direction and a king-turtle lived in the lake. The king-hawk desired to marry the female hawk but she told him to make some friends first, in case of danger he could get their help. He followed her advice by making friends with the mentioned animals and then came to live together with the female hawk. They built their nest on Mitrayna korth tree. Later they had 2 baby birds.

One day there was a group of hunter who were hunting all day and was not able to catch any animals. They felt exhausted and went to rest under a Matraynia koth tree. As they were bitten by mosquitos they started to make a fire and the smoke went up to the nest and made the two baby birds cry. As the hunters heard their noise, they planned to catch them for food.

When the mother hawk saw that she asked her husband to get help from his friend, the king-bird *hailieetus leucogaster* who comforted him by saying: “Don’t have any fear, it is normal for the wise to help their friends who are in trouble.”

Then he flew up and held onto a top branch of the tree and observed the hunters. It flew to the lake and kept the water in its mouth and blew it on the fire. As the fire was put off the hunters came down to ignite the fire again and climbed the tree again. The bird kept doing this until midnight. It felt exhausted but the hunter didn’t give up.

The king Hawke thanked the bird and asked it to rest and went to king turtle for help. The turtle said: “Don’t worry my friend, I will try my best to help you. Likewise ones who being sincere to their friends try their best to help.”

The baby turtle wanted to help as well but his father said that he was too young to do that. The king turtle went to the lake to grab mud and sea weeds to extinguish the fire. Seeing that the hunter turned their attention to the turtle and tried to catch it. But the turtle dipped into the water. Not knowing that the water was deep, the hunter jumped into it. He was trying to find the turtle for a long time but couldn’t find it and was stuck in the water. He had a hard time and felt extremely exhausted.

After he came up from the lake, he started the fire again and climbed the tree. The mother hawk asked her husband to get help from the king lion who said: “This is nothing my friend I will help you. Like noble ones who normally do their best to help

when their friends are in danger.” The king lion then charged onto the hunter who ran away for his life. This had saved the baby birds that made the king Hawk so joyful and the thanked all his friends.

From this story, Kalyāṇamitta is important to everyone. Where we have a good friend we should maintain our friendship and not allow the relationship to be broken, even at times when there might be some misunderstanding, don’t take it to heart. Try to mend it and make up because friendship is more important than anything else.

But the real good friend that we can’t overlook is our friend within the Triple Gem. He is the best friend of all and his love is pure. He can dissolve suffering and bring happiness and prosperity as always.

8.2. The King Milinda’s Good Friend (Kalyāṇamitta)

Milinda was a king of the city of Sagala. He was skilled in debating and no one could provide answers to the doubts he had about religious matters. He challenged knowledgeable people from near and far in debates but no one could satisfy him. As such his kingdom didn’t have any religious ascetics for 12 years. Phra Assagutta, one of the large number of Arahants feared that Buddhism will disappear due to what King Milinda was doing so he convened an assembly of 1000 million Arahants to ask if anyone could answer the King or could make him have faith in Buddhism. Phra Assagutta asked 3 times. There was no one, so the whole assembly agreed to invite the god Mahasena who had made merit with the King Milinda in previous lives and as he was wise he would be able to answer the king and to protect Buddhism.

After they agreed, the assembly of all Arahants ascended to the second level of heaven where King Sakka was the leader. Thao Sakka saw many Arahants and asked: “O Venerable, you have come here in a large company, is there anything you would like to attend to, please tell me.” They told King Sakka the story, and he said he could see only one person who could perform this duty. So he invited the Arahants to the celestial palace of the god Mahasena.

At first the god Mahasena refused 3 times because he didn’t know that was his duty. As he could no longer decline, he said if he was to be reborn he wished to be wise and be able to answer all the questions to dispel all doubts that King Milinda had. The Arahants promised that it would be as such. After the god Mahasena accepted the invitation they disappeared from the heaven and continued their meeting to select a monk who will

nurture and be a good friend to the god Mahasena until the latter was ordained and fulfill his mission.

At the assembly Phra Assagutta asked if there was any monk who didn't attend the meeting as this one was very important to Buddhism. There was an Arahant Phra Rohaṇa who was in deep meditation for 7 days in his residence at Himavanta forest. The elder monk knew through his magical power that the assembly needed to see him so he vanished from there to appear in the middle of the assembly. He was asked by Phra Arahantā that Buddhism was in peril and why he neglected the Buddhist task, and would he be willing to let Buddhism worsened.

He agreed that he was neglecting the Buddhist duty. As a punishment for neglecting communal duty but not Sangha principles the assembly ordered Phra Rohaṇa to go to Kajangala where the god Mahasena had been reborn as Nāgasena and wait for him to grow up. Phra Rohaṇa had to go for alms every day at Brahman Sonuttara's house for 7 years and 10 days and work out the ways to bring his son Nāgasena to ordination because he is the principal warrior of the Buddha and he alone could save Buddhism.

Phra Rohaṇa accepted the ruling and since then he performed his duty every day with joy and a Kalyāṇamitta spirit even though he was not greeted by the family of Brahman Sonuttara because they didn't have faith in Buddhism until one day the Bramanī said to him: "O Venerable please go somewhere else."

Hearing these words Phra Rohaṇa left and on his way he saw the Brahman who asked him: "Venerable did you get something today?" Phra Rohaṇa replied: "Yes, Brahman I got a little bit." Brahman Sonuttara not having faith in Buddhism was furious, he went home and asked his family whether they gave something to the monk. But everyone said they didn't give anything. That gave him bad thoughts about Buddhism and he thought that Venerable had lied to him, so he wanted to reproach the monk.

The following morning Phra Rohaṇa continued his routine, seeing the monk, the Brahman said with anger: "Venerable you lied to me, yesterday no one gave anything to you but you said you got a little bit." Phra Rohaṇa replied: "O Brahman I have been coming to your place for 7 years and 10 days, I didn't receive any alms, no words were said to me, on the contrary you show your discontent until yesterday your wife said to me, to go somewhere else. That is why I said to you yesterday, I got a little bit, and how could I lie to you?"

Hearing the Elder monk's words his heart started to open up. He thought, that monk said nice words even with something as little as what his wife said, but if he got more he

would praise more so he asked his family to give alms to the monk. And they got close to the monk and saw his serenity and he is controlled in faculties they gained more faith and invited him for a meal. This shows that in order to get into the Brahman's house the Elder monk had to have a resilient spirit of Kalyanamittta.

This is only the beginning, he hadn't met Nagasena yet. Nāgasena was extremely intelligent. When he was 7 years old he was able to remember everything when listening only once to what his teacher taught him. Until one day he asked his father if it was all about the teaching in Brahmanism. His father promised to find other teachers for him. Nagasena walked down the palace and lamented:

“Empty are these three Vedas and as chaff.

There is in them neither reality,
worth nor essential truth.”

Phra Rohaṇa knew the boy's thought, left his residence and made himself appear in front of Nagasena and said: “Young boy, the knowledge in Buddhism is richer and more profound than any religion in this world.” Nāgasena was thirsty for knowledge so he ordained and intensively studied the whole scriptures and practiced meditation until he attained Arahantship. He then advocated for Buddhism and represented the whole of Buddhist congregation in the debate with the King Milinda. He was able to convince the king who later ordained and practiced and attained Arahantship finally.

We can see from this story that Phra Nagasena no matter how bright he was, he still needed a Kalyāṇamitta like Phra Rohaṇa who had endured for 7 years and 10 days before he could get a beautiful gem of Buddhism. The duty that we are fulfilling is to bring the light of peace to the world, so don't be discouraged. Please take Phra Rohaṇa as an example, he endured without the feeling that he had to because he knew that it was his duty and to accumulate merit. He is our role model, we need to follow his footstep then we can be at the top and complete our pursuit of perfections.

8.3 Association with Fools Leads to Wrong Doings but to Associate with The wise Life Will Be Prosperous

Everyone in this world wants to be happy, prosperous and one way to attain this is to associate with Kalyāṇamitta who points to the right direction as per the following Dhamma motto:

A person who wishes for everlasting happiness should avoid false friend and associate with Kalyāṇamitta. It is similar to a blind turtle which held onto a little log in a vast ocean, likewise a clansman who associates with a lazy person will be stuck in the cycle of existence. Therefore one ought to avoid lazy people and associate with a Kalyāṇamittā who are tranquil, have strong determination and devoted to the practice.

The first step of good deeds that the Buddha commended was to avoid fools and associate with paṇḍita or kalaynamittā who will guide us to heaven and Nirvana.

A fool is a person who has clouded mind, his view about the world is distorted and he always thinks, speaks and does bad things. He doesn't abide by any rules and always brings trouble to people. Whoever associates with him will have bad reputation, lose wealth, jobs, relatives, friends and values. If we associate with fools we will surely become a fool. As per the following story:

In Benares city, a Bodhisatta was born as a King's counsellor. The King of this city, King Brahmatatta had a nice, kind and precious elephant. One day, after a robbery, the thieves got together next to the elephant's lodge to plan for the next burglary as to where, how to injure the owners so that they couldn't retaliate. They taught each other: "We robber should be impolite, merciless, and rough and shouldn't feel sorry for anyone. Be ferocious and rude to do our job."

The thieves came to meet and discuss there regularly so the elephant heard those conversations and thought he should be rough, ferocious and wicked. So in the morning when the care taker came the elephant grabbed him with his trunk and hit him on the ground to death. And anyone who passed by was killed by the elephant. People thought that it became mad and reported to the king.

The King Brahmatatta sent the Bodhisatta to investigate the matter and it was found that the elephant was well. As the Bodhisatta was very ingenious he presumed that the elephant might have heard people's conversation that made it change. The Bodhisatta then asked the care taker who told him that a group of thieves had been gathering at night next to the elephant lodge for quite some time. Straightaway the Bodhisatta understood that the precious elephant became a ferocious one because he heard the thieves' discussion and thought that it was taught to behave wickedly. The Bodhisatta reported to the king that the elephant was well but it had heard the thieves' discussion. So the Bodhisatta advised the king that to get the elephant back to its normal behavior the king should invite religious monks to come and teach virtue, good conduct and values next to the elephant's lodge.

The religious monks discussed that: “a good person should have morality, polite, gentle, kind, have endurance and compassion towards humans and other beings. The elephant heard that and thought that it was taught to be moral, polite and kind. After that he became his old self. When the king knew about it, he was delighted and praised the Bodhisatta for his wisdom and intelligence that he could understand animals’ nature. Thus he promoted the Bodhisatta to a higher position.

8.4 Kalyāṇamitta, a Good Friend Guides to the Path of Nirvana

Everyone in this world wants happiness, and is searching for real refuge. People want to know their own story, where they are from, why are they born and what are their goals in life. But to know all these it is necessary to associate with kalyāṇamittā who will show us the way as per this motto “Associating with kalyāṇamitta, we will not take a wrong path.”

The Lord Buddha expounded in Maha Soutsom Jataka the following:

“To associate with noble ones even once can help protect oneself. Whereas associating with unprincipled ones even many times can’t help protect oneself. It’s good to associate with noble ones, their vast knowledge will help to prosper. The beautiful royal carriage might get old similar to our body, but the Dhamma of noble ones will never become an antique. Only knowers know each other. The sky is distant from the earth, one shore of an ocean is far away from the other but the principles between noble ones and immoral ones are farther.”

Before we associate with, have a respect for or follow the guidance of someone we need to find out if that person is a virtuous one or unprincipled one. Do not believe in the un-virtuous one because he will only make us waste our chance in pursuing perfections. But if it is a noble one we ought to pay attention to his advice and follow his footstep as per the following story:

During the Buddha’s era there were two young men, they were close friends. One is called Sirikutati who had faith in Buddhism and the other one is called Karatin who followed another religion. Frequently recluses from another religion advised Karatin to tell Sirikutata not to go to the Samaṇa Gotama as it was useless. It was better to come to them and make offerings to them. Karatin had tried many times but Sirikutata didn’t pay attention but as his friend insisted Sirikutati asked: “My friend, what do your master know?”

Karatin replied proudly: “let’s not mention about it, my master knows everything, the past, present and future and he knows my actions, my speech and my thoughts.”

Sirikutata said: “I don’t know about that. I want see your master’s power, please invite them to my place tomorrow. ”Karatin was delighted and reported to his master who felt happy that they would gain some offerings.

The following morning 500 recluses came to Sirikutata who greeted them and resolved that if those recluses had perfect knowledge that they don’t enter his house because he didn’t prepare any food for them but only pits with dung. He invited them in and explained to them that it was a tradition of this house that everyone should sit at the same time. The 500 recluses didn’t know and got inside the house and sat on cushions with dung pits underneath it. They all fell in the pits and felt so embarrassed.

Half a month passed Sirikutata said to Kuratin: “my friend it’s useless to consult those recluse let’s come to the Lord Buddha.” Kuratin would like to hear this for a long time so he could revenge. He asked: “What does the Lord Buddha know?” Sirikutati praised the Lord Buddha: “The Lord is an Arahant, became enlightened by himself, he had perfect knowledge of the past, present and future and he is the great teacher of human and celestial beings.” Karatin didn’t believe what his friend said but in order to take revenge he said: “My friend let’s invite the Buddha and 500 monks for a meal at my house tomorrow.”

Sirikutata went to see the Buddha and told him the story. The Buddha accepted the invitation because he knew with his supra knowledge that tomorrow lots of people would attain the Dhamma and the two friends would become stream entry winners (Sodāpana).

Karatin made people dig a big pit between the two houses and have 80 carts of log burned inside the hole. He had the pit covered properly and made a bridge between the two houses with rotten timber. He expected that when the Buddha and his 500 monks walked on the bridge that they would fall into the burning pit and also he had empty urns pretending that there were plenty of food.

A big crowd gathered in front of Karatin’s house. At the right time, the Buddha accompanied by 500 disciples arrived. Karatin greeted the Buddha paid respect to him and put his hands together and stood in front of the Buddha and thought: “if the Buddha knows everything and can read beings ‘mind, may he not enter my house because he will fall into the burning pit and the urns are empty and there is no food.”

The Buddha knew karatin’s thought but wanted to help him, so the Buddha walk on the bridge and with his supra power a big water lily arose and supported his steps and he

went to sit on the seat, even the 500 disciples did the same. Seeing that Karatin became agitated and went to tell Sirikutati that there was no food in the urns. Sirikutati comforted him and told him to open the urns. To his surprise all the urns were filled with food. Karatin became so delighted and gained faith in the Buddha. He then respectfully offered the meal to the Buddha.

After the meal the Buddha rejoiced in the merit and taught: “whoever doesn’t know the virtue of Buddhism, of the Sangha due to the lack of divine eyes. Beings who don’t have divine eyes are so called blind.”

The Buddha continued his teaching: “Perfumed water lilies that grew from the waste that people threw on the roadside bring delight to the people. Similarly the disciples of the Buddha who rise above lay devotee’s life (litter) are glorious among the ones who don’t have divine eyes.”

At the end of the teaching, 84,000 people saw the Dhamma and the two friends became Phra Sodāpana. Since then they performed generosity in Buddhism for the rest of their lives.

We can see from the above story that we are influenced by our association or information. Without Sirikutati as a kalyāṇamitta, Karatin would still be deluded and his life would be in the dark due to ignorance but having listened to Dhamma teaching from the noble one i.e. the Buddha who was the best friend of the world, even once had changed him from a lay person to a noble one. Therefore the duty of a good friend is an honorable one and it is within the student’s ability to do it. As such students should proudly recognize that they can become a kalyāṇamitta too.

8.5 Association with Kalyāṇamittā Helps to Overcome Recklessness

During the Buddha’s era, Phra Sāriputta and a large company of monks arrived at the country side Thakina Kiri and stayed there for sometimes. One day a young monk who came from Rajakaha city came to pay respect to Phra Sāriputta. After they exchanged greetings, Phra Sāriputta asked about news of the Buddha and the congregation of monks whether they were well. The young monk replied that the Buddha and the congregation of monks were well.

Later the elder monk asked about the Brahman Thananjani. The young monk was quiet for a while and said: “Thananjani is well but he has changed from being a virtuous person to be reckless. He uses his status to engage in corruption, he is no longer following

morality and remarried after his old wife died. His late wife was virtuous and had faith in Buddhism but his new wife is not.”

Having heard that the elder monk felt the compassion toward the deluded Brahman. He and the large company of monks travelled to Rajakaha to pay respect to the Lord Buddha. In the morning while Phra Sariputta was going for alms round, Brahman Thananjani saw the elder monk from afar, as he had respect for the elder monk, he greeted the monk joyfully like two relatives who had not seen each other for a long time. The elder monk saw the opportunity so he invited Brahman Thananjani to rest under a tree and asked him whether he was still diligent in Dhamma practice.

With this direct question, the Brahman felt embarrassed and confessed that he was so busy making his living, he had neglected the dhamma practice and became reckless because he had lots of worries and had to provide for his parents, family and retainers, he had to force himself to do bad deeds even though he felt ashamed about it.

The elder monk looked at the Brahman with compassion and wanted to warn him so he could revert to do good deeds as before. The elder monk asked him: “O Brahman I understand how you feel but please answer my question i.e. if one person acts dishonestly just to provide for his parents and his family. Later after he died he was dragged and thrown into the dreadful great hell by the hell denizens. He then begged the hell denizens as follows: O hell denizens the fact that I committed sin because I had to make money to provide for my parents, my family, my retainers, make merit and transfer it to my late relatives and to serve the King as such please have mercy for me, please don’t drag me into the hell.

Behold Brahman, the hell denizens would not feel pity for the man but they had to perform their duty. Even the man and his family cried so much until their tears turned into blood, the hell denizens still performed their duties and threw him into the hell where he suffered for a long time.”

Hearing the teaching from the elder monk who was his best kalyāṇamitta, the Brahman woke up to himself and promised the elder monk that he would lead a virtuous life. As he was brought up to believe in Brahmanism he had a strong desire to be reborn in the Brahman realm. The elder monk knew Brahman Thananjani’s thoughts and also as he was a Brahman himself before he knew how to teach him the practices to be reborn in the Brahman’s realm.

Brahman Thananjani continued to lead a heedful life once more and practiced virtue intensively. As time passed he became old and sick and was lying on a sick bed. He was in

great pain but he was still conscious and wanted to hear the Dhamma from Phra Sāriputta so that his mind would be bright that would allow him to be reborn in a happy realm.

He ordered his attendant to tell Phra Sāriputta about his ill health and asked the elder monk in his convenience to come and support him. The elder monk accepted the invitation by keeping quiet and after the attendant left, he put his upper robe on and went to Thananjani's house.

As the elder monk arrived, he sat on a seat that was prepared for him which was close to Thananjani's bed. The elder monk asked the Brahman: "O Brahman, how are you, are you feeling better, is your pain reducing and can you cope?"

Thananjani was moved by these kind words, he put his hands together to show respect to the chief disciple and whispered softly: "O Venerable, who is full of compassion for me. You come to visit me in this circumstance, at the moment my whole body is suffering from excruciating pain and my stomach is aching due to bad wind, I can't endure the discomfort and I think I will die soon as my pain is increasing more and more." Thananjani then kept quiet and the tears welled up his eyes as he knew that he would no longer be alive.

The elder monk looked at him with full compassion and knew that Thananjani had accumulated lots of merit and now death is coming to him. At that moment only the Dhamma is the most potent medicine and his best refuge. The Chief disciple illustrated the comparison of various realms ranging from hell, to the realm of animals to the beauty and glory of each level of heavens. Brahman Thananjani allowed his mind to follow the elder monk's voice and felt as if he was going to be re-born in the heavens.

Phra Sāriputta said that the Brahma's realm is more glorious than any heavens. As soon as he heard Brahma's realm, his eyes lit up and he smiled delightfully because he had strong faith in Brahmanism and as he wished to be reborn in that realm. As the chief disciple delivered the Dhamma on Brahma's realm the Brahman became more joyful as such Phra Sāriputta thought of telling him the practice to get there. The elder monk said:

"O Brahman, I will explain to you the practice to go to the realm of Brahma and to befriend with those Brahma, please listen carefully: to practice loving-kindness, compassion, sympathetic joy and exercise equanimity, to radiate the unbounded states of mind until it becomes second nature, Brahman this is the training to befriend with the Brahma, the Great ones.

The Brahman who had strong desire to be reborn in the Brahma realm followed the teaching of the chief disciple until he attained the first Jhana and as the result he

dwelled in bliss and his pain ceased to bother him. His face looked refreshed and joyful as if he was not sick. He asked the elder monk to bid farewell to the Buddha on his behalf as he knew that we wouldn't be able to do it himself.

When the elder monk felt that the time he spent there was sufficient he left the Brahman and not long after the Brahman passed away with a joyful mind. He was reborn as a Brahma with a beautiful and radiant body with a stunning celestial mansion and wealth on the Parijaja Brahma realm.

Summary

We can see that to associate with Kalyāṇamittā is considered as being extremely fortunate because with the support of Kalyāṇamittā if we make mistakes we can change the course of our life from a journey to an unhappy realm to the one directed to heaven and Brahma realm as a saying: “A life starting with mistakes, a good friend can help mend it.” Therefore the student should see the importance of associating with a good friend and the student should be a good friend to oneself and others at the same time. From this story we can see that everyone has a time bomb with us and it could detonate anytime. With our limited time we should hasten to do good deeds and strive intensively before death takes over. While we are in good health and positive if we are heedful in practicing the Dhamma we will attain insight easily. But if we are reckless we might see the Dhamma before our last moment like Thananjani who was suffering in excruciating pain and also death was near. But because he had a good friend like Phra Sariputta who saved him he was able to have a refuge and attain the absorption and finally he was able to be reborn in Brahma realm. However not many people could be so fortunate.

Thus with the rest of the little time that we have, even if it is short but it is very precious for our pursuit of perfections. We can't pursue perfections in other realms. The human realm is the best realm to do this. While we are strong we ought to pursue perfections with all we can. Don't be reckless in doing meditation, to purify the mind and train it to be still all the time.