



BASICS OF BUDDHISM

Buddhism – the path to Freedom

The noble eight-fold path and a guided 'step by step' practice:

- Learn the truth of life as it is
- you will learn to let go of stress, worries, and burdens that were accumulated from life.
- Through meditation, one obtains inner peace, happiness, wisdom, and clarity.
- Solve day to day problems with Buddhist wisdom
- At last, you will end the suffering permanently

Four Noble truth and Noble Eight Fold Path in Theravada Buddhism and Meditations

Bodhaka W S Irugal Bandaralage

[Course title]

Kalyana Mithra asraya and what a rare occurrence and he who teaches the betterment of this life and after

The Four Noble Truths comprise the essence of Lord Buddha's teachings

1. The truth of suffering,
2. The truth of the cause of suffering: Cravings
3. The truth of the end of suffering,
4. The truth of the path that leads to the end of suffering.- The Noble Eight fold Path

The Truth of suffering

Patichcha Samuppada Cycle: The endless cycle of birth and death

1. Ignorance - avijjā	It is with ignorance (Avijja) as condition that formations (Sankara) come to to be. Ignorance of the Four Noble Truths in particular. That is to say, not seeing the realities of suffering and its origin
2. Volitional Formations - saṅkhārā	Acts of the will in body, speech or mind. The making of karma.
3. Consciousness - viññāṇa.	Knowing the sensory objects through the six types of consciousness, i.e. vision, hearing, smell, taste, touch and thought
4. Body-Mind - nāmarūpa	The physical body and the three mental aggregates excluding consciousness, i.e. mental formations, perception and feeling. These together are sometimes called the mental body.
5. Sixfold Base- saḷāyatana	The psycho-physical bases of the six senses. The sense organs and their associated mental factors.

6 .Contact - phassa	Sensory impingement. The coming together of three factors; the physical organ, its object and consciousness. Example - visual contact is the coming together of light waves and the sensitive cells of the retina together with conscious awareness.
7. Feeling - vedanā	Pleasant, unpleasant or neutral emotional reaction to sense contact
8. Craving - taṇhā	Craving for sense pleasures, craving for existence, craving for nonexistence. NB the link between feeling and craving is the key point where the cycle can be broken and liberation can occur
9. Clinging – upādāna	The intensification of craving to the level of obsession. Defilement is very difficult to deal with if it has been allowed to develop to this stage. Four kinds of clinging are listed; clinging to sense pleasure, to views, to rites and rituals and to the doctrine of a self.
10. Becoming – bhava	Coming into existence or being. There are three levels of being; sensual, fine-material and immaterial. These correspond to sensory, jhanic and formless jhanic consciousness. Also to existence in the various realms. Sensual being includes the lower realms, human and sensual heavens. Fine-material includes the brahma realms and immaterial the realm of formless deities. NB nibbana is outside all of these realms and is not a type of becoming at all.
11. Birth – jati	The emergence into one or another order of beings.

<p>Jara, Marana, shoka, Paridewa,</p>	<p>12. birth, aging, sickness, death, encountering the unpleasant, separation from the pleasant, not gaining what one desires, and the five “aggregates” (<i>skandhas</i>) that <u>constitute</u> the mind and body (matter, sensations, perceptions, mental formations, and awareness).</p> <ul style="list-style-type: none"> • Suffering in Human existence: • Sathara Apaya • Diwyaloka & Brakma loka
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<https://studentlanka.com/2016/02/24/what-is-patichcha-samuppadaya-dependent-origination-in-buddhism>

The Truth of cause of suffering: Cravings

The 60 different types of cravings associated with Eyes, ears, nose, tongue, body, mind

The Truth of the end of suffering

The Freedom from The 60 different types of cravings associated with Eyes, ears, nose, tongue, body, mind

The truth of the path that leads to the end of suffering. - The Noble Eight fold
Path

- (1) SAMMA DITTI correct view, an accurate understanding of the nature of things, specifically the Four Noble Truths,
- (2) SAMMA SANKAPPA correct intention, avoiding thoughts of attachment, hatred, and harmful intent,
- (3) SAMMA WACHA correct speech, refraining from verbal misdeeds such as lying, divisive speech, harsh speech, and senseless speech,
- (4) SAMMA KAMMANTHA correct action, refraining from physical misdeeds such as killing, stealing, and sexual misconduct,
- (5) SAMMA AGIWA correct livelihood, avoiding trades that directly or indirectly harm others, such as selling slaves, weapons, animals for slaughter, intoxicants, or poisons,
- (6) SAMMA WAYAMA correct effort, abandoning negative states of mind that have already arisen, preventing negative states that have yet to arise, and sustaining positive states that have already arisen,
- (7) SAMMA SATHI correct mindfulness, awareness of body, feelings, thought, and phenomena (the constituents of the existing world), : Refer to maha sathipattana sutta
- (8) SAMMA SAMADHI correct concentration, single-mindedness.

<https://www.britannica.com/topic/Eightfold-Path>

- (1) SAMMA DITTI correct view, an accurate understanding of the nature of things, specifically the Four Noble Truths,

Saddha-confidence	
Sammsara – the cycle of birth and death	
Law of Karma	
The rewards of dana and sila	
The supreme qualities of parents	
The existence of Opapathika	
The noble venerated beings who attained (magapala)	

Indriya dharama – Spiritual Faculties/ powers

Saddha - confidence	
Virya – Striving	
Sathi – mindfulness	
Samadhi - concentration	
Panya – Wisdom	

(2)SAMMA SANKAPPA correct intention, avoiding thoughts of attachment, hatred, and harmful intent,

Chandaya - desire	Chiththaya - consciousness	Viriya – striving	Vimansa – investigation/ facts
Intention of Free from Greed/cravings			
Intention of free from anger			
Intention of free from ignorance			
Intention of free from hatred			
Intention of free from Harmful intent			

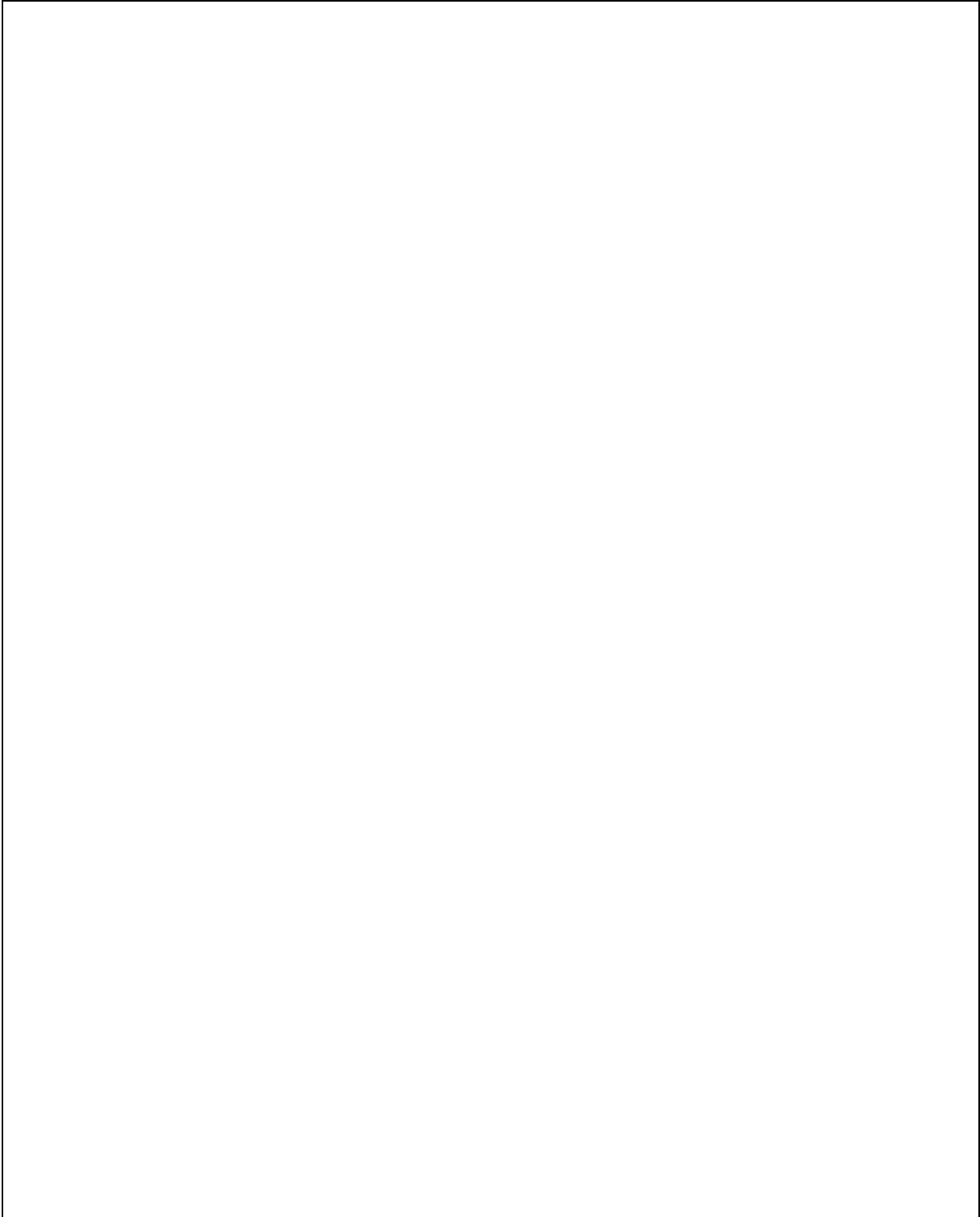
(2) SAMMA WACHA correct speech, refraining from verbal misdeeds such as lying, divisive speech, harsh speech, and senseless speech,

	How to avoid/ stop
Lying	
Divisive speech	
Harsh speech	
Meaningless speech	

(3) SAMMA KAMMANTHA correct action, refraining from physical misdeeds such as killing, stealing, and sexual misconduct,

	How to Avoid/ stop
Killing	
Stealing	
Sexual Misconduct	

- (4) SAMMA AGIWA correct livelihood, avoiding trades that directly or indirectly harm others, such as selling slaves, weapons, animals for slaughter, intoxicants, or poisons,



Abandoning wrong

Preventing wrong

Preserving what's right

Starting What's right

DASA AKUSAL

There are three (3) sub divisions of Wrong Conduct with Body

- Killing of living creatures of all sorts,
- Stealing possessions belonging to others
- Misbehaves sexually

There are four (4) sub divisions of Wrong Conduct with Words.

- lies
- speak to create such split up groups.
- talking roughly.
- engage in frivolous talk and gossip.

There are three (3) sub divisions of Wrong Conduct with Mind.

- Would think greedily on other's wealth. Would desire the wealth belonging to others to be his.
- Angry thoughts
- One would be of wrong and distorted views

DASA KUSAL

- *Dāna* (giving)
- Transfer of merits to others (*pattidāna*)
- Rejoicing (accepting or participating) in other's merits (*pattanumodana*)

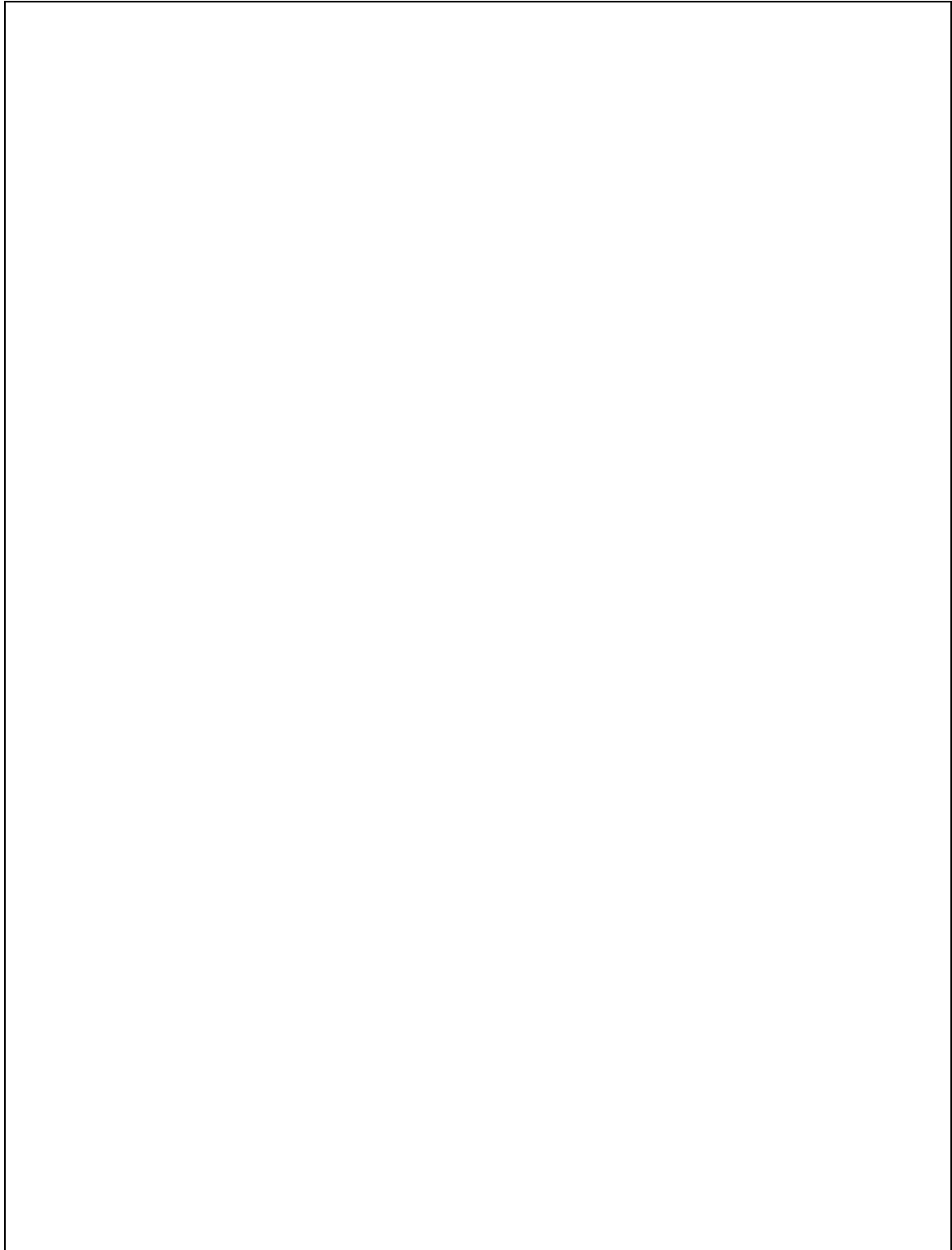
- *Sila* (morality), i.e., observing 5, 8, or 10 precepts
- Reverence to elders and holy persons (*apacayana*)
- Pay homage to religious places, take care of such places, etc (*veyyavacca*)

- Meditation (*bhavana*)
- Listening to Dhamma discourses (*Dhamma savana*)
- Teaching Dhamma (*Dhamma desana*)
- Correcting one's wrong views, especially on *kamma* (*ditthijukamma*)

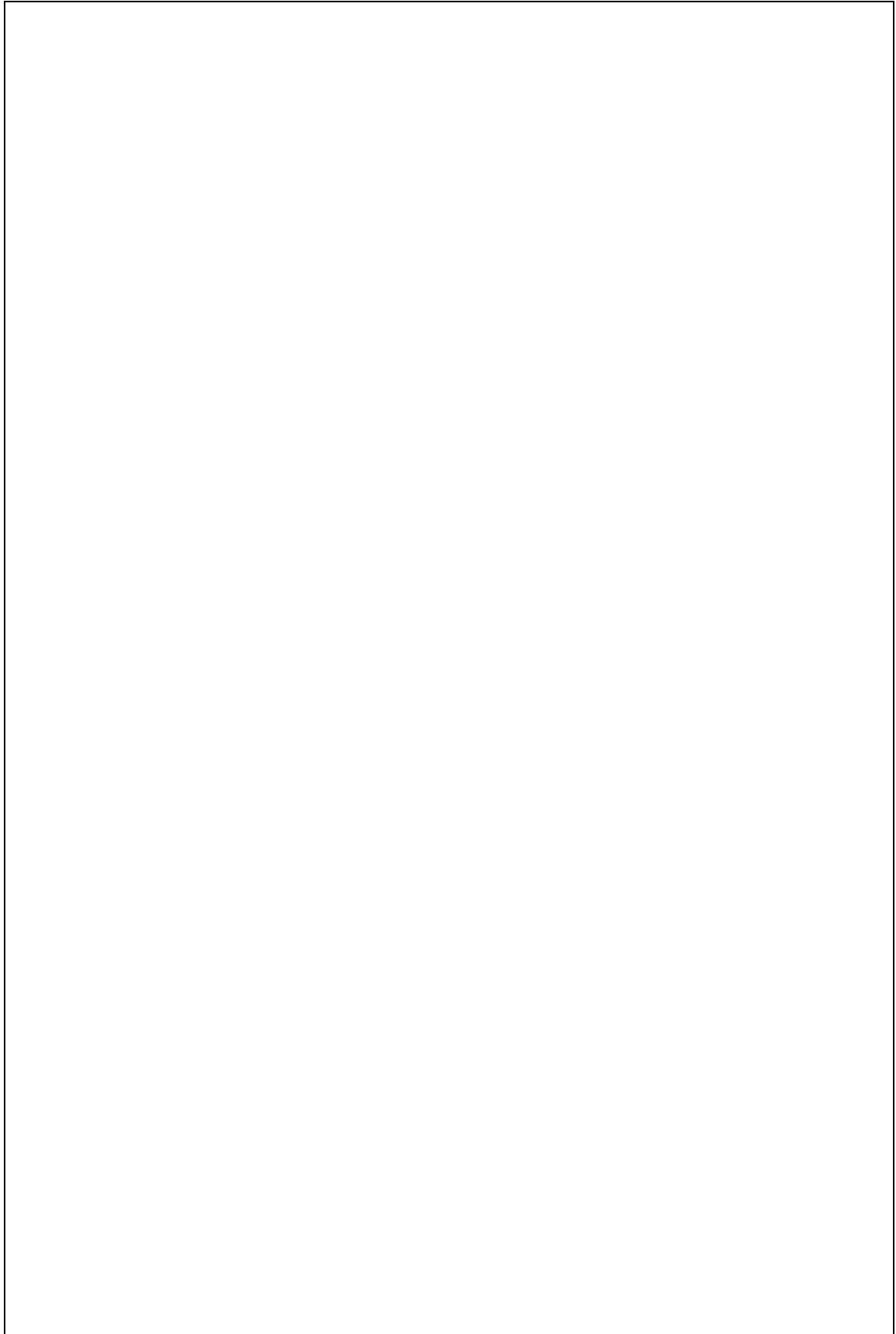
(7) SAMMA SATHI correct mindfulness, awareness of body, feelings, thought, and phenomena (the constituents of the existing world), : Refer to maha sathipattana sutta

I. Kayanupassana (Contemplation on the Body)

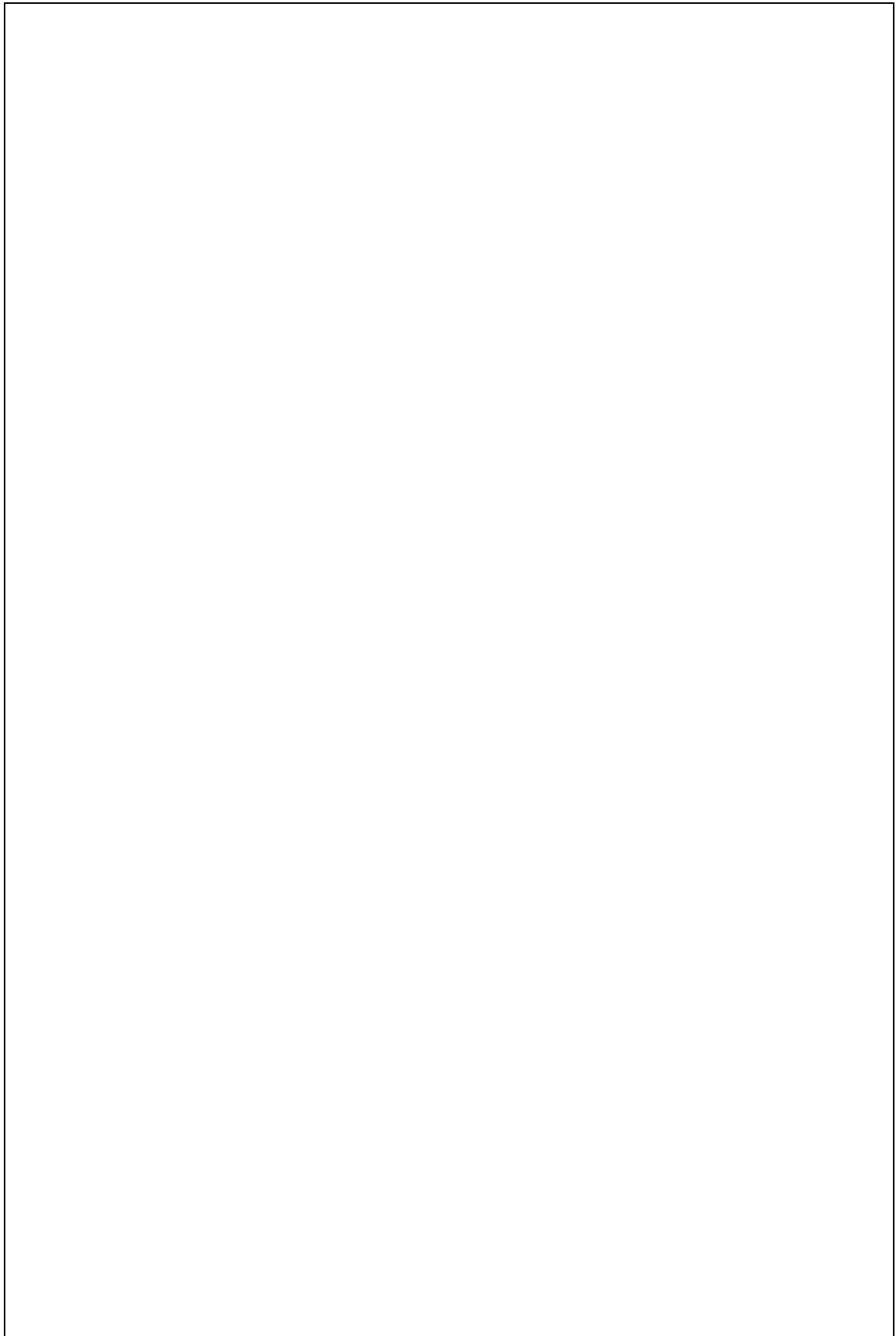
Anapana Pabba (Section on In and Out Breathing)



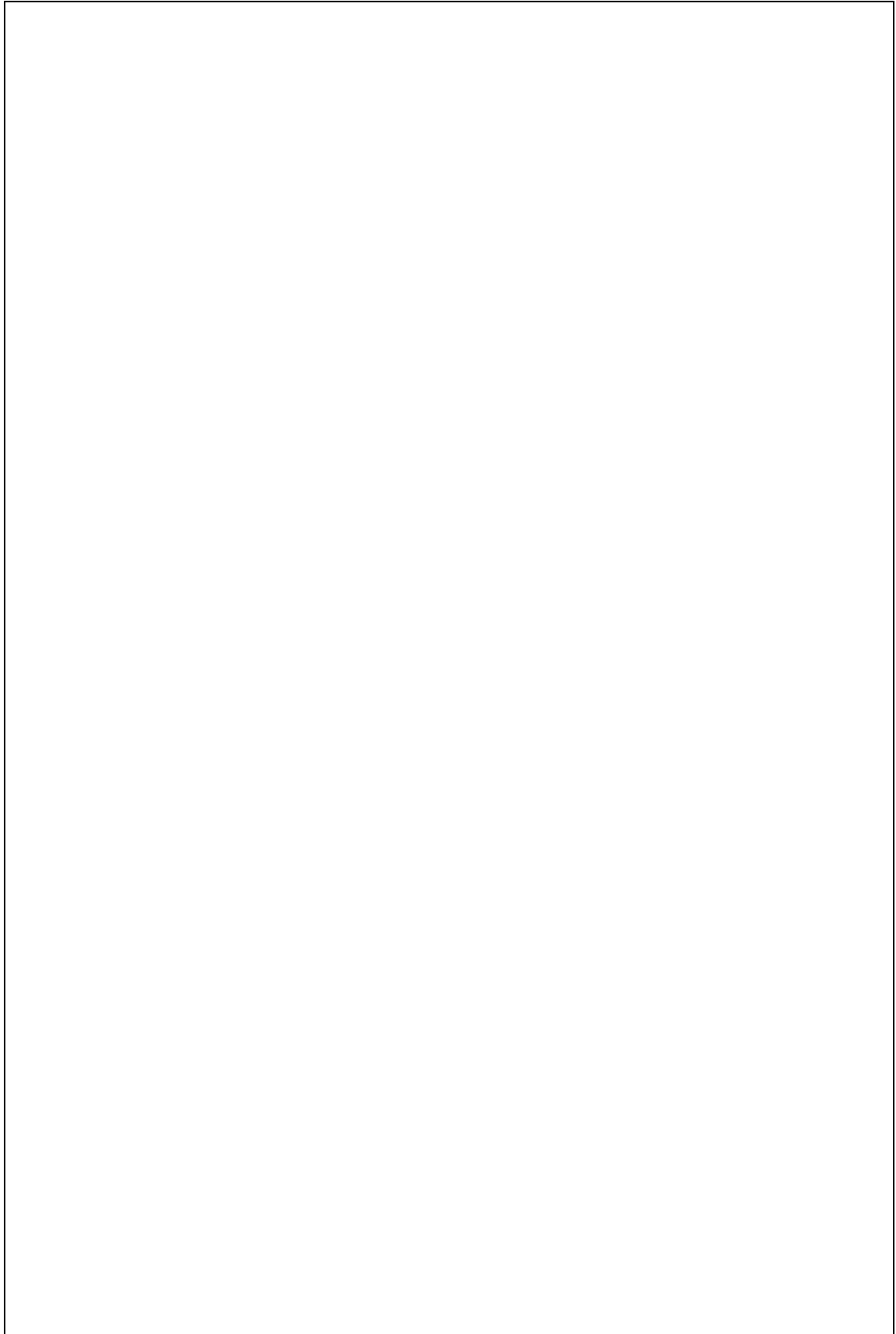
Iriyapatha Pabba (Section on Postures)



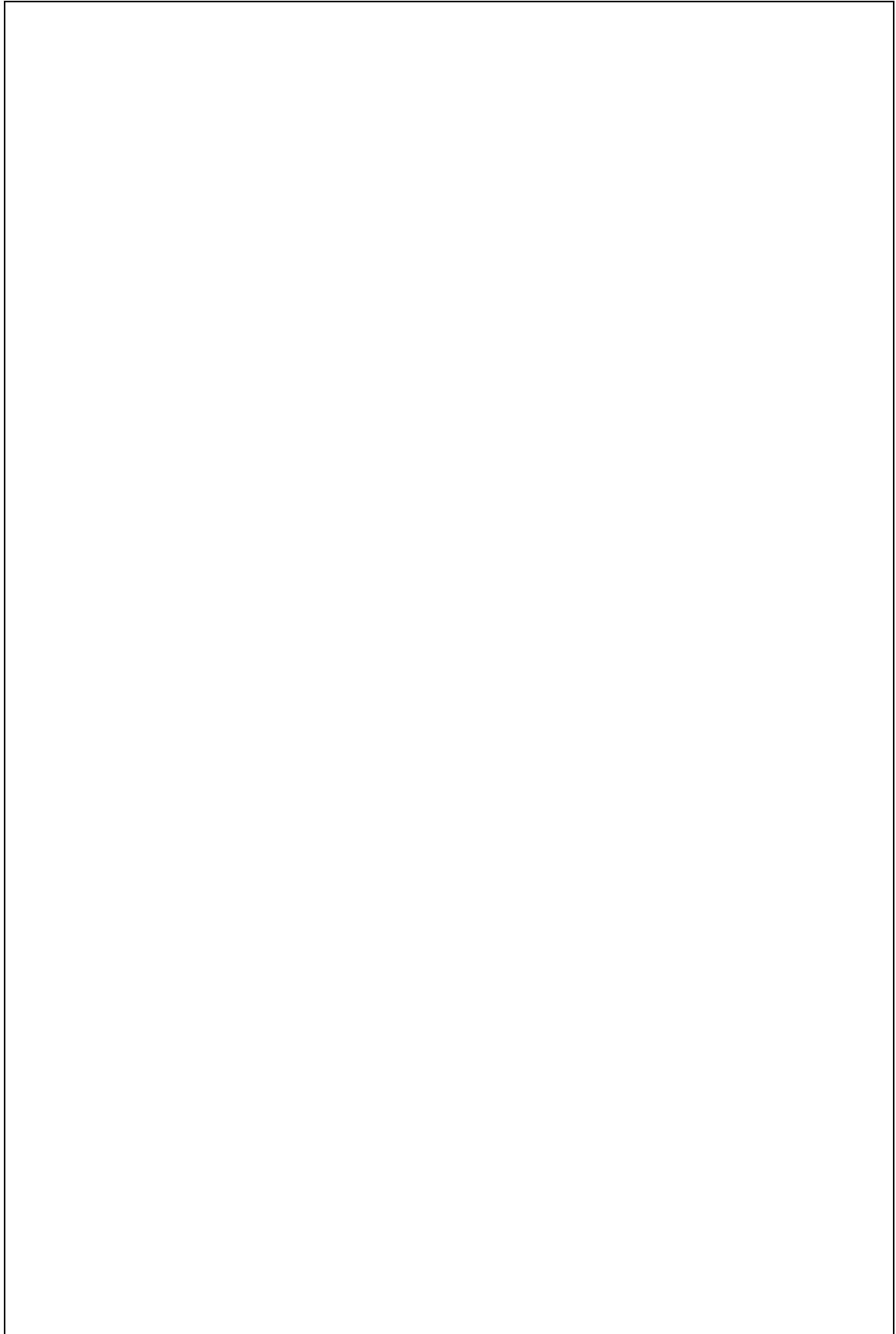
Sampajanna Pabba (Section on Clear Understanding)



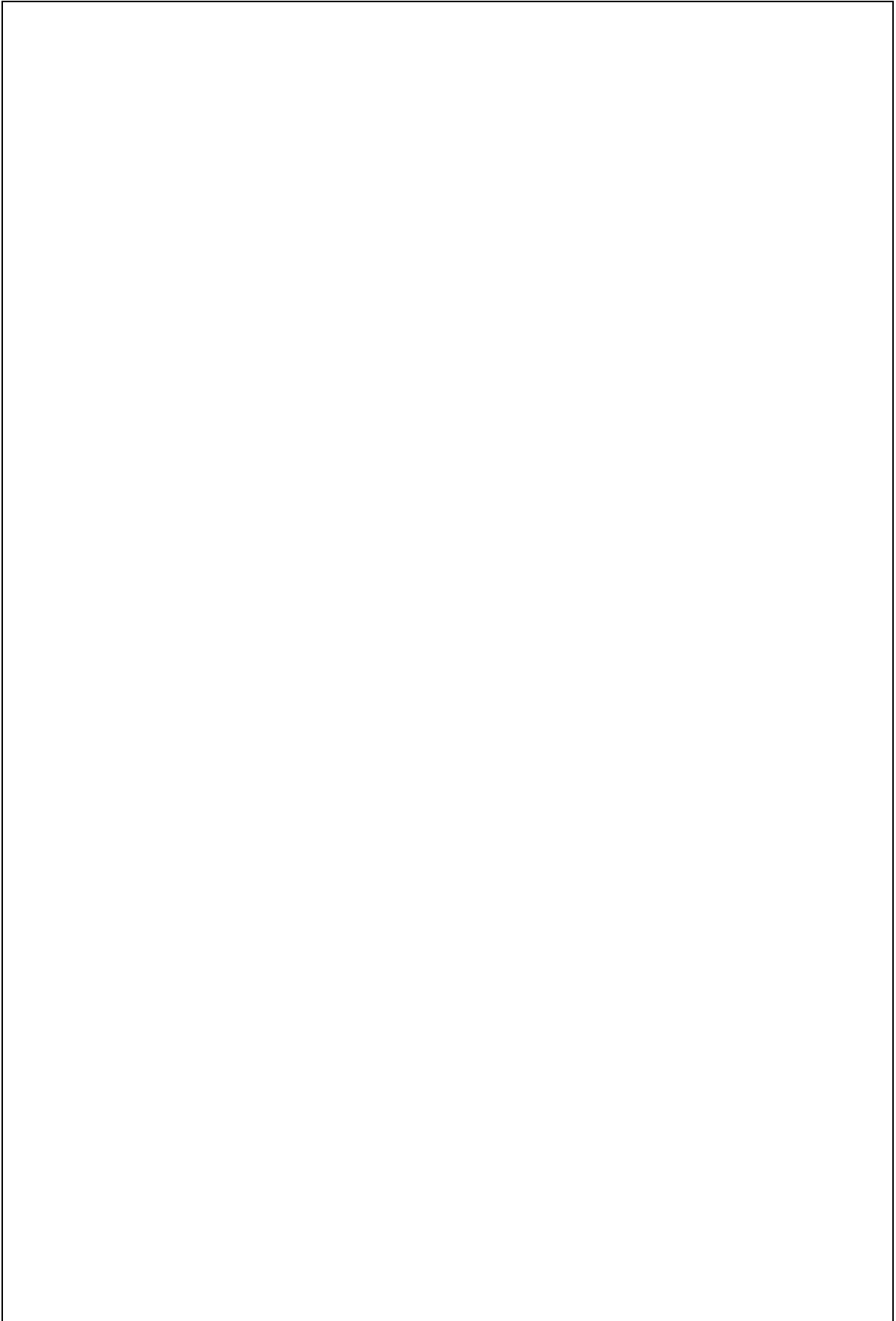
Patikulamanasika Pabba (Section on Contemplation of impurities)



Dhatumanasika Pabba (Section on Contemplation of Elements)



Navasivathika Pabba (Section on Nine Stages of Corpses)



Vedananupassana (Contemplation on Feelings)

chttanupassana (Contemplation on the Mind)



Dhammanupassana (Contemplation on Dhammas)

Five mental hindrances (*pancha-nivarana*)

Sensual desire (<i>kamacchanda</i>)		
Ill-will (<i>vyapada</i>)		
Sloth and torpor (<i>thina-middha</i>)		
Restlessness and remorse (<i>uddacca- kukkucca</i>)		
Sceptical doubt (<i>vicikicca</i>)		

Saptha Bojjanga: Seven factors of Enlightenment

Sathi sambojjangaya	
Damma Vijaya Sambojangaya	
Viriya Sambojangaya	
Prithi sambojangaya	
Passaddhi Sambojangaya	
Samadhi Sambojjangaya	
Upeksha Sambojangaya	

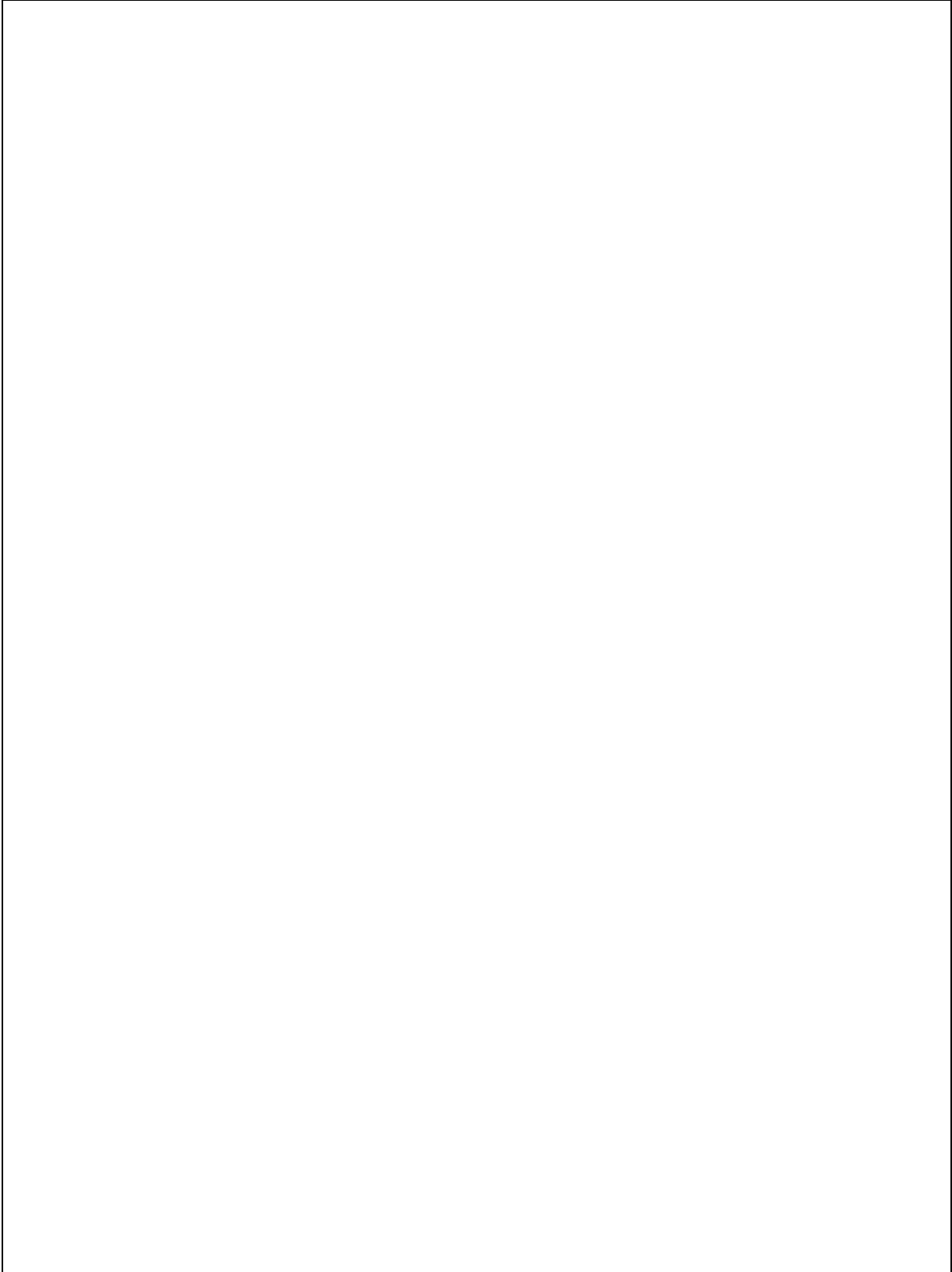
Pancha Upadanaskandaya

	eye	year	nose	toung	body	mind
Rupa						
Passa - contact						
Wedana- feelings						
Sanya – Identify						
Samskara- intention						
Vinyana – consciousness						

Ayathana

Eye	
Year	
Nose	
Toung	
Body	
Mind	

(8) SAMMA SAMADHI correct concentration, single-mindedness.



Anussathi BAWANA

- **Buddhanussathi**
- **Dhammanussathi**
- **Sanganussathi**
- **Silanussathi**
- **Chaganussathi**
- **Dewathanussathi**
- **Upasamanussathi**
- **marananussathi**
- **kayagathasathi**
- **anapanasathi**

sathara brakmavihara Bawana

- **Mettha**
- **Muditha**
- **Karuna**
- **Upeksha**

Dasa Sanya

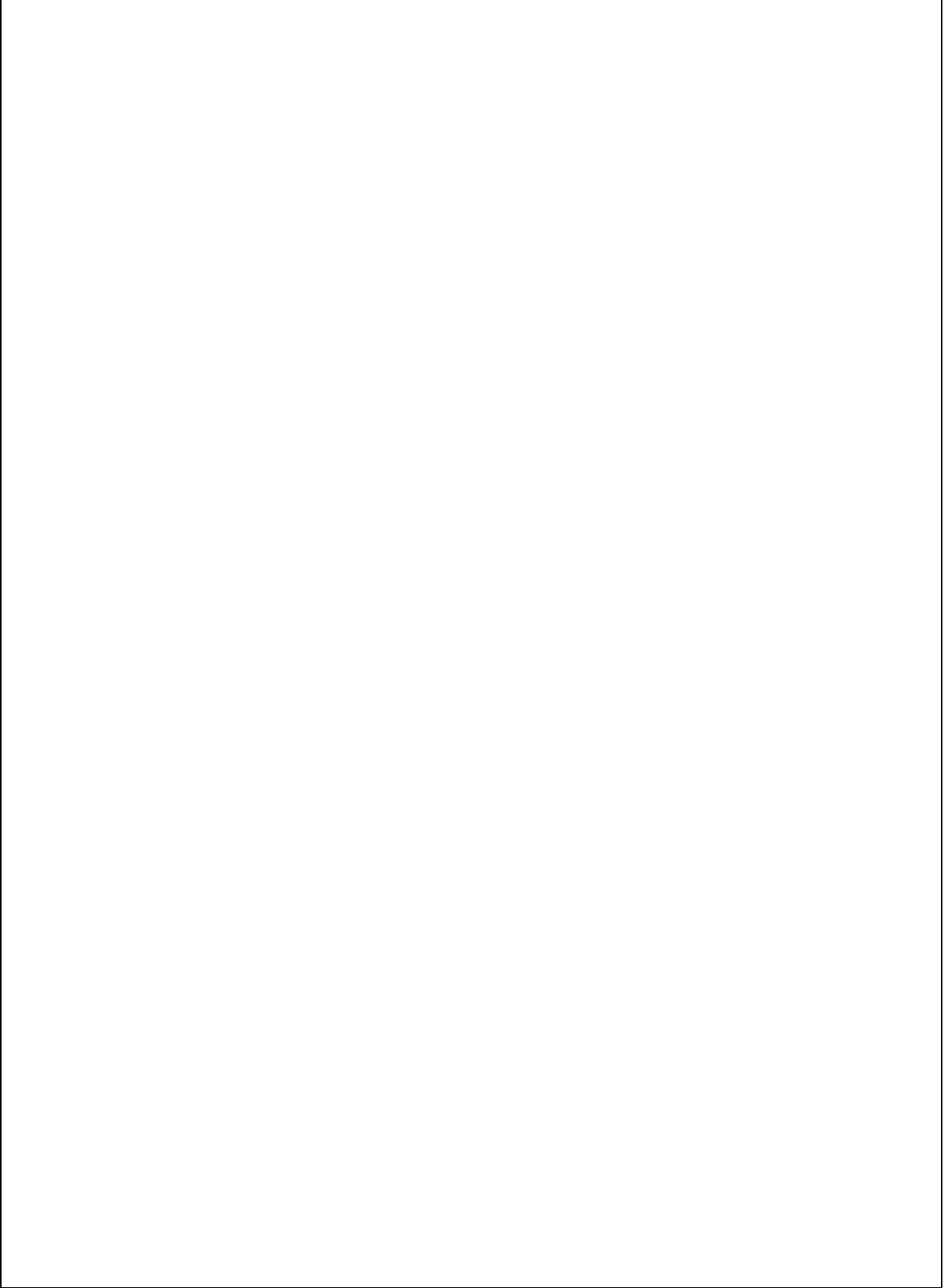
- **Anithya sanya**
- **Anaththa sanya**
- **Asuba Sanya**
- **Adinawa sanya**
- **Pahana sanya**
- **Viraga sanya**
- **Nirodha sanya**
- **Sabbaloke anabiratha sanya**
- **Sabbasankaresu anichcha sanya**
- **anapanasathi**

Kasina Bawana

Anuththara Indriya Bawanawa

Vidarshanawa

Anithya, Dukka, Anathma



“May myself and all beings are free of suffering, healthy, happy, and be free of all suffering”

What *kusala* should be done by one who is **seeking cooling down (by seeing the unfruitful nature of this world)**: moral, upright and disciplined, with pleasing manners and **humble**.

Always happy, bearing only good (*gati*), with **few mundane duties and simple life**, with senses calmed and a cooled mind, with few burdens (possessions), and **treating everyone the same** (regardless of race, color, etc.)

Not engaging in harmful/lowly actions (and this thought that one always holds), may all beings **attain *Nibbāna* (and get to the ultimate happiness)**.

Whoever there may be with a breath of life (including microscopic beings or *aṇuka*), trapped by greed for so long in *sansāra*, may they be free of fear and greed without exception.

Those who are seen or unseen, those dwelling far or near, those born as well as those seeking birth (*gandhabbā*), may all beings **attain *Nibbāna***.

May no one deceive another, treat everyone like close relatives. May they not wish each other harm, and **by seeing the unfruitful nature of this world, may they be free of suffering**.

Just as a mother would protect her only child with her life, may this protection affect **all beings on an equal footing**.

May all cultivate *mettā* towards **all beings on an equal footing**, those who live above, below, or across. May all be unhindered and without enmity

Whether standing, walking, sitting or lying down, may all sustain this *mettā* mindset (what the Buddha called ***Brahma Vihāra***).

Being **moral based on right vision (a *Sōtapanna*)**, and by removing *kāma rāga* with effort one will **never again be in a womb (*Sakadāgāmi* or higher)**.

<https://puredhamma.net/bhavana-meditation/ariya-metta-bhavana/>

Saptha Wishuddhiya

1. Purification of conduct (*sila-visuddhi*)
2. Purification of mind (*citta-visuddhi*)
3. Purification of view (*ditthi-visuddhi*)
4. Purification by overcoming doubt (*kankha-vitarana-visuddhi*)
5. Purification by knowledge and vision of what is path and not-path (*maggamagga-nanadassana-visuddhi*)
6. Purification by knowledge and vision of the course of practice (*patipada-nanadassana-visuddhi*)
7. Purification by knowledge and vision (*nanadassana-visuddhi*)

Helping You Move Forward

Since he was young, Bodhaka has been experimenting with his thoughts and trying to understand the intricacies of his mind. Before even turning nine, he was already meditating with his grandfather and practising Anapanasathi Bawana and Mettha Bawana. As he grew up, he went to different Buddhist meditation teachers for guidance. He eventually learned and practised Kayanupassana and Chithanupassana.

He also holds Graduate Diploma of Management and Master of Information System from Central Queensland University Australia.

At the age of 23, he came to Australia in 1999, eager to learn and practice Kundalini yoga and Chinese Chi Kung. He joined an Eckankar group as well. In the course of time, he got fascinated with modern-day personal development and self-help practices. By then, he was practising affirmation and self-hypnosis as well as experimenting with his unconscious mind. Sadly, he lost himself in the process of doing many things.

He went back to Sri Lanka in 2008 to do some soul-searching and to find himself. In time, he organised and created personal development products using his own experience and other forms of learning. He spent almost nine years in this venture which include putting together training programs.

I have Learned over 40 different Buddhist meditation techniques and experience in teaching others

"I coach my clients in a way that utilizes both their heads and their hearts. I first learned about coaching when I hit a roadblock in my own life and was struggling to move past it. The techniques I developed were so successful that friends and family began asking me for help with their own challenges. This motivated me to turn my newfound passion into a full-time career. If you have any questions about my methods, or would like to schedule a consultation, please get in touch today.

