Thursday Dharma Classes – Spring 2019
***The Life and Teaching of Shakyamuni Buddha As They Relate To Us In 2019***

***From last week: the Buddha’s marvelous powers?***

Page 228: The Buddha’s Daily Routine p.226 – 232

*His day was divided into five parts: the Forenoon, the Afternoon, the First Watch, the Middle Watch, the Last Watch…the whole day He is fully occupied with His religious duties. Unlike other being He sleeps only for one hour at night. For two full hours in the morning and at dawn He pervades the whole world with thoughts of boundless love and brings happiness to millions…He tirelessly worked for the good and happiness of all till His eightieth year.*

The Forenoon *He surveys the world with his Divine Eye to see whom he could help. If any person needs his spiritual assistance, uninvited he goes…to Angulimala…(*p227*)*

The Afternoon *He takes a seat in the monastery and the monks assemble to listen to his exposition of the Dharma…toward evening the lay followers flock to him to hear the Dharma****. Perceiving their innate tendencies and their temperments with the Buddha-Eye, he preaches to them for about an hour. Each member of the audience, though differently constituted, thinks that the Buddha’s sermon is directed in particular to him…***(p.229)

The First Watch from 6 to 10pm exclusive reserved for instruction to monks (p.230)

The Second Watch from 10pm to 2am exclusive reserved for instruction to Celestial Beings (p.230)

The Last Watch from 2am to 6am
1. Pacing…(from 2-3)
2. Mindfully sleeps on his right side (from 3-4)
3. Attains the state of arahantship and experiences nirvanic bliss
4. Attains the Ecstacy of Great Compassion… (p.230)

**Class 4 Shakyamuni Buddha: his teachings to his monastic community**

**The Monk With Dysentery Sutra (the Kacchuvikara-*vatthu Sutra)*
The Angulimala Teachings**

**History of the Bhikkhuni Sangha**

The Buddha worked with, and learned from, the Sangha. Over his life he developed procedures and processes for becoming a monk. Initially it was a s simple of responding to his call: *Come, monk!* Over his lifetime and beyond the Vinaya (the Rules) were developed for male and female monastics.

As with the rules at Shasta Abbey, there is often a story behind them…

A few weeks ago one of us asked about the story of The Monk with Dysentery -   the Kacchuvikara-*vatthu Sutra.* Shakyamuni Buddha came across a sick monk “fouled in his own urine and excrement,” with no one attending to him. As Buddha questions the other monks he discovers that no one is helping the monk because the monk had never helped them in return, leading to his famous teaching: ***“If you don’t tend to one another, who then will tend to you? Whoever would tend to me, should tend to the sick.”***

**The Buddha’s Teaching to Angulimala as a Monk**Meanwhile, King Pasenadi sets out to bring Aṅgulimāla to justice. He stops first to pay a visit to the Buddha and his followers at the Jetavana monastery. He explains to the Buddha his purpose, and the Buddha asks how the king will respond if he were to discover that Aṅgulimāla had given up the life of a highwayman and become a monk. The king says that he would salute him and offer to provide for him in his monastic vocation. The Buddha then reveals that Aṅgulimāla is sitting only a few feet away, his hair and beard shaven off, a member of the Buddhist order. The king, astounded but also delighted, addresses Aṅgulimāla by his clan and mother's names and offers to donate robe materials to Aṅgulimāla. Aṅgulimāla, however, does not accept the gift, because of an [ascetic training](https://en.wikipedia.org/wiki/Dhutanga) he observes. In the end, the king chooses not to persecute Aṅgulimāla.

Later, Aṅgulimāla comes across a young woman undergoing difficult labor during a childbirth. Aṇgulimāla is profoundly moved by this, and understands pain and feels compassion to an extent he did not know when he was still a brigand.

He goes to the Buddha and asks him what he can do to ease her pain. The Buddha tells Aṅgulimāla to go to the woman and say: *Sister, since I was born, I do not recall that I have ever intentionally deprived a living being of life. By this truth, may you be well and may your infant be well.*

Aṅgulimāla points out that it would be untrue for him to say this, to which the Buddha responds with this revised stanza:

*Sister, since I was born*with noble birth*, I do not recall that I have ever intentionally deprived a living being of life. By this truth, may you be well and may your infant be well.*[*[1]*](https://en.wikipedia.org/wiki/A%E1%B9%85gulim%C4%81la#cite_note-Buswell_2013-1)*[emphasis added]*

After Aṅgulimāla makes this ["act of truth"](https://en.wikipedia.org/wiki/Sacca-kiriya), the woman safely gives birth to her child. This verse later became one of the [protective verses](https://en.wikipedia.org/wiki/Paritta), commonly called the *Aṅgulimāla paritta*.Monastics continue to recite the text during blessings for pregnant women in Theravāda countries, and often memorize it as part of monastic training. Thus, Aṅgulimāla is widely seen by devotees as the "patron saint" of childbirth. Changing from a murderer to a person seen to ensure safe childbirth has been a huge transformation.

This event helps Aṅgulimāla to find peace.[[59]](https://en.wikipedia.org/wiki/A%E1%B9%85gulim%C4%81la#cite_note-Langenberg-68) After performing the act of truth, he is seen to "bring life rather than death to the townspeople"[[59]](https://en.wikipedia.org/wiki/A%E1%B9%85gulim%C4%81la#cite_note-Langenberg-68) and people start to approach him and provide him with [food](https://en.wikipedia.org/wiki/Alms#Buddhism).

However, a resentful few cannot forget that he was responsible for the deaths of their loved ones. With sticks and stones they attack him as he walks for alms. With a bleeding head, torn outer robe and a broken alms bowl, Aṅgulimāla manages to return to the monastery.

The Buddha encourages Aṅgulimāla to bear his torment with equanimity; he indicates that Aṅgulimāla is experiencing the fruits of the karma that would otherwise have condemned him to [hell](https://en.wikipedia.org/wiki/Hell_%28Buddhism%29). Having become an [enlightened disciple](https://en.wikipedia.org/wiki/Arahant), Aṅgulimāla remains firm and invulnerable in mind. According to Buddhist teachings, enlightened disciples cannot create any new karma, but they may still be subject to the effects of old karma that they once did. The effects of his karma are inevitable, and even the Buddha cannot stop them from occurring.[[69]](https://en.wikipedia.org/wiki/A%E1%B9%85gulim%C4%81la#cite_note-78)

After having admitted Aṅgulimāla in the monastic order, the Buddha issues a rule that from now on, no criminals should be accepted as monks in the order.

After his death, a discussion arises among the monks as to what Aṅgulimāla's [afterlife destination](https://en.wikipedia.org/wiki/Buddhist_cosmology) is. When the Buddha states that Aṅgulimāla has attained Nirvana, this surprises some monks. They wonder how it is possible for someone who killed so many people to still attain [enlightenment](https://en.wikipedia.org/wiki/Enlightenment_%28Buddhism%29). The Buddha responds that even after having done much evil, a person still has a possibility to change for the better and attain enlightenment.