

NAMO BUDDHAYA!!!

Children's Dhamma Program

Noble Dhamma for Little Hearts

Generosity

Being generous is one of the many ways that you can collect lots of merit in your life. Being generous is all about giving something that is yours to others in goodwill. We can give many things such as food, drinks, clothes, medicine, books, etc. We can give alms to the poor, refugees, friends, monks, animals as well as the Supreme Buddha.

Today we are going to learn how to practice generosity in a proper and correct way. We could collect a huge amount of merit by practicing generosity in a proper manner.

Supreme Buddha said, "There are these five gifts of a good person. What five?"

1. Gifts given out of faith 2. Gifts given out of respect 3. Gifts that are given in a timely manner 4. Gifts that are given unconditionally 5. Gifts given without harm, or pressure

(1) Because he has given a gift out of faith, the result of this selfless generosity is a wealth of good kamma in the future, he becomes rich, with great wealth and property, and he is handsome, attractive, graceful, possessing the supreme beauty of complexion.

(2) Because he has given a gift respectfully, the result of this selfless generosity is a wealth of good kamma in the future, he becomes rich, with great wealth and property, and his sons and wives, servants, and workers are obedient, lend an ear, and apply their minds to understand.

(3) Because he has given a timely gift, the result of this selfless generosity is a wealth of good kamma in the future, he becomes rich, with great wealth and property, and timely benefits come to him in abundance.

(4) Because he has given a gift unconditionally, the result of this selfless generosity is a wealth of good kamma in the future, he becomes rich, with great wealth and property, and his mind inclines to the enjoyment of sensual pleasures.

(5) Because he has given a gift without harming and pressuring himself or others, the result of this selfless generosity is a wealth of good kamma in the future, he becomes rich, with great wealth and property, and no damage comes to his property from any source, whether from fire, floods, thieves, or displeasing heirs. These are the five gifts of a good person.

- ❖ By giving a gift to an animal, the offering may be expected to repay a hundredfold.
- ❖ By giving a gift to an immoral ordinary person, the offering may be expected to repay a thousandfold.
- ❖ By giving a gift to a virtuous ordinary person, the offering may be expected to repay a hundred-thousandfold.
- ❖ By giving a gift to one outside [the Dispensation] who is free from lust for sensual pleasures, the offering may be expected to repay hundred-thousand time a hundred-thousandfold.

- ❖ By giving a gift to one who has entered upon the path to realizing the Dhamma, the merit one receives is immeasurable.

The story of the Banker

At the time when our Supreme Buddha was residing in the Anathapindika's monastery in Savatthi king, Pasenadi of Kosala approached the Supreme Buddha, paid homage to him, and sat beside him.

"The King said, "Venerable sir, a Banker in Savatthi has died. He did not have any children to take over his wealth. I have come to you after transferring his wealth to the palace since he had not named anyone to receive his wealth. He had a million gold coins, also silver coins, it was worth a lot." Further, the king explained the lifestyle of this banker. "Even being such a rich man with Gold and Silver, his meals were simple. Such as red raw rice and sour soup. His clothes were a rough robe which has been made by joining three pieces of thick cloth which were not dyed. His vehicle was a little old cart covered over with an old umbrella to prevent him from the sun and the rain."

Supreme Buddha explained the reason why he couldn't make up his mind to enjoy his wealth. "Once in a past at the time of the Private Buddha named Thagarasikhi this Banker was a wealthy man. Once he ordered his servants to offer alms-food to the Private Buddha Thagarasikhi. After giving orders to servants, he arose from his seat and walked away. But after giving, later he felt regret and thought if he gave that meal to a servant or a worker would have been useful to him. So he regretted offering food to the Private Buddha and later on he also murdered his brother's only son to get his wealth."

"As a result of the good Kamma he collected by ordering to offer alms to the Private Buddha he was born seven times in the heavenly world. As a result of the remaining part of the same good Kamma, he was born seven times as a banker in this same city of Savatthi. But because he regretted offering food to the Private Buddha, As a result of that bad Kamma, he could not make up his mind to dress well, or to enjoy delicious meals, or to have comfortable vehicles for his use. He could not make up his mind to enjoy luxuries or to have a comfortable life."

"Great king, and because this banker murdered his brother's only son to get his wealth; as a result of this bad Kamma, he was born in hell and suffered greatly for many thousands of years. As a remaining result of that bad Kamma; this is the seventh time his wealth has been taken by a king since he had no children to inherit his fortune after his death."

"Great king, his past merit is finished, since he had not collected merit in this life, by now this banker has been born in the hell and suffering greatly."

As you can see, the moral of this discourse is to teach you how to practice generosity correctly. You should never give anything to someone with attachment or regret with the thought that it was not a beneficial thing to do. Whether giving to an animal or someone who is practicing the Dhamma, you should always keep in mind your intention affects how much merit you receive.

Lone Star Buddhist Meditation Center