

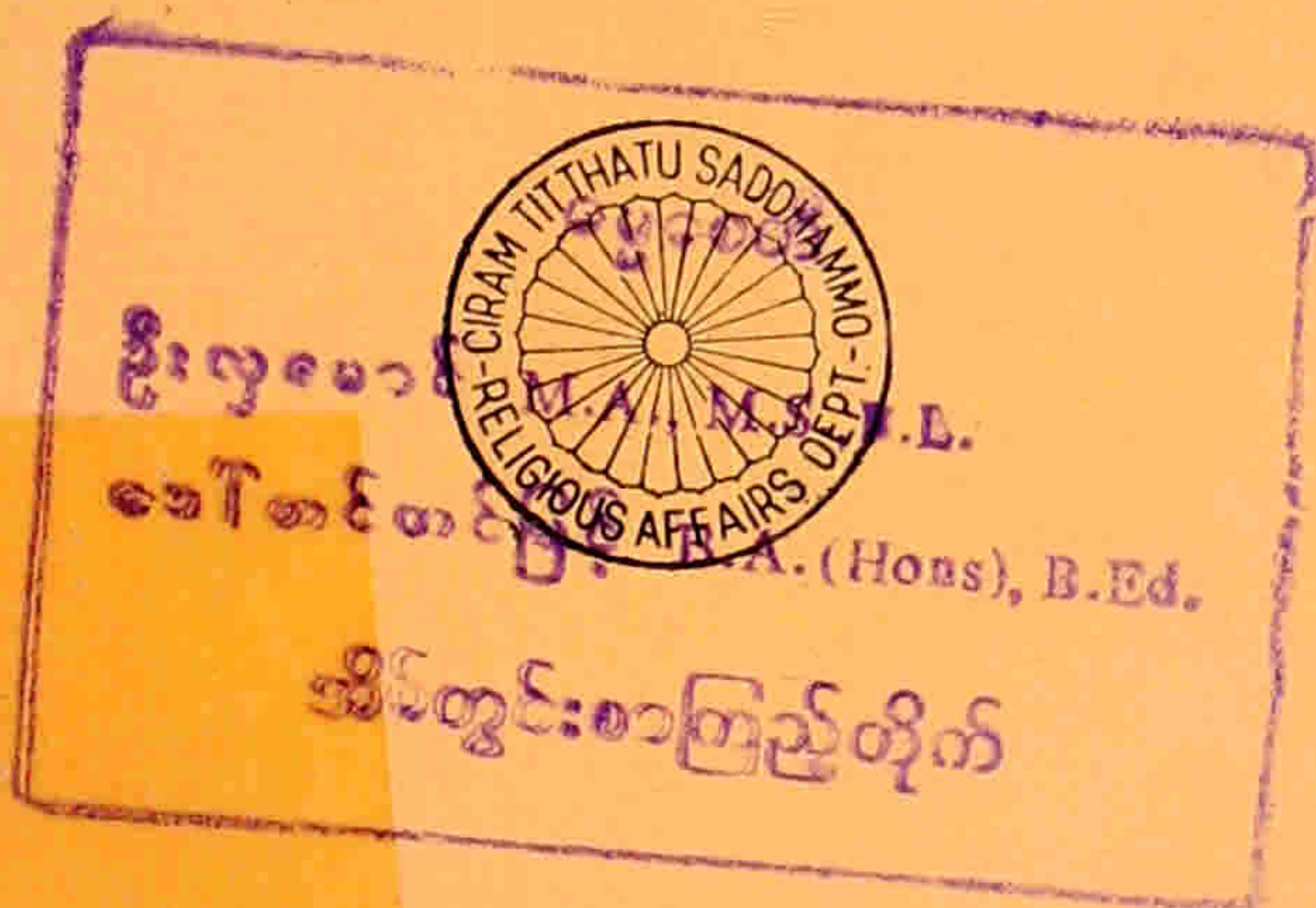


Basic Principles of Burmese Buddhism

by

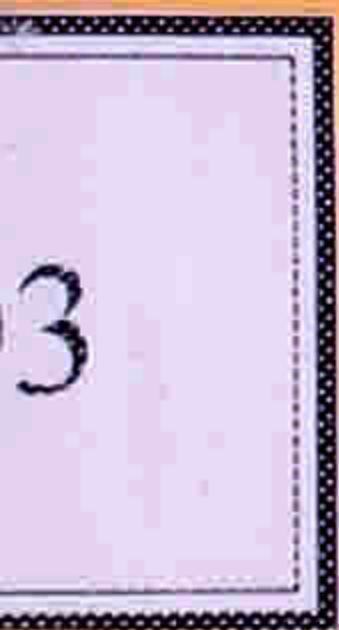
• Sao Htun Hmat Win

B.A.Hons.; M.A.; A.M.; S.R.F. (*Harvard*)



Department of Religious Affairs,
Rangoon.

1985



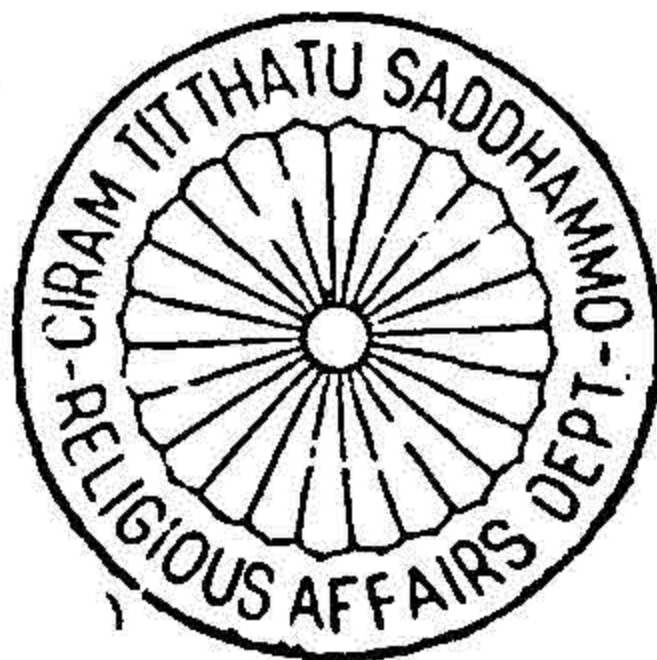
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The Author

Sao Htun Hmat Win

The Author

The nativity of Sao Htun Hmat Win, the eldest son of U Gaw Yar(a) Sao Sam Hlaing and Nang Htay Htay, was celebrated at Fort Stedman in Mong Hsawk Township of Yawngphwe State in the Shan Hills, on the 12th of August 1925.

He got through his elementary, secondary and higher education in Mong Hsawk, Yawngphwe, and Taunggyi American Boys' High School successively, receiving outstanding awardments of Federation Scholarship. In 1942 he received the Diploma in Teaching of Japanese Language with first class honours.

Sao Htun Hmat Win was awarded the Rangoon University Collegiate Scholarship and the President's Prize of Distinction in the Matriculation Examination in 1947.

Fully ordained as a monk with an epithet of Rev. Vannadhajasiri, he passed the Lower, the Middle, and the Higher monastic examinations in Buddhist canonical scriptures. He also won first prizes in Literary Contests sponsored by the National Fine Arts and University Burmese Association, in 1949-50.

Sao Htun Hmat Win graduated from Rangoon University with degrees of B.A. Hons. in 1952, M.A. in 1954, and was granted the Special Research Scholar Awardment in 1957 at the International Institute for Advanced Buddhistic Studies.

Nominated by the Government, he was sent abroad to the United States of America and had successfully gone through his master degree in the History and Philosophy of Religion at Harvard Graduate School of Arts and Sciences. He was also enrolled in the Ph.D. Class as a Senior Research Fellow at the Harvard Divinity School (Cambridge) in the Comparative Study of World Religions Program (1959-62).

In 1962 he returned home, to serve at the International Institute for Advanced Buddhistic Studies as Head of Research Department; and eventually raised to the Director of Research in the Ministry of Religious Affairs.

In 1968 he gained the National Literary Award for his masterpiece, 'Elements of Research Methods'. Having enlisted as a pioneer member of the Writers and Journalists Organization, he had devoted himself in research works for decades and contributed thirty books to the world of knowledge. He reads and speaks various languages such as Shan, Pa-o, Burmese, English, Japanese, French, German, Hindi,

Pāli, Sanskrit, Tibetan, etc. to engender his intensive research exploration.

Very recently in 1984 he was invited by the Indian Council for Cultural Relations, the Government of India, to visit India for three months. He had made an intensive research tour within India visiting historical and cultural sites, monuments, museums, libraries, educational institutions and universities. He joined the Vipassanā Meditation Group at Igatpuri to experience personal religious inspiration for twenty days. He had also chances to visit the Buddhist historical sites in Gaya, Buddha Gaya, Baneres, Rajagir, Nalanda, Gorakhpur, Kasi, Kusinagar, Patna, Lumbini, Vaisali, Sravasti, Kapilavastu, New Delhi, Mathura, Ajanta, Elora, Sanchi, Canarie, Bombay and Calcutta. Being a well-known Burmese Buddhist Iconographist and Pāli Scholar, he had participated in the International Conference of Iconography held in New Delhi. Soon after his happy return from India in June 1984, an invaluable treatise 'The Basic Principles of Burmese Buddhism' is presented for another publication in English.

His two volumes of the Burmese Buddhist Iconography and the Historical Sketch of Burmese Buddhist Culture become celebrated works of eminent and profound scholarship in the field. The Eleven Holy Discourses of

Protection and the Book of Loving-kindness are also some brilliant works done among his thirty books.

Here again we put forth another readable prayer book compiled by the same, for the benefit and welfare of the Buddhist devotees reading English, and we hope this service will be appreciated too.

August 1984, Rangoon.

Basic Principles of Burmese Buddhism

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Basic Principles
of
Burmese Buddhism

BASIC PRINCIPLES OF BURMESE BUDDHISM

INTRODUCTION

The Devotional Services of the BURMESE BUDDHIST

Every Burmese Buddhist home has a small shrine usually on the auspicious eastern side of the house, above the head level as a sign of respect. The shrine usually consists of a shelf for a flower vase to honour the Lord Buddha who has been symbolised by a picture or by an image or by a statuette of bronze, marble, wood or papiermâché. The devout Burman must perform his act of devotion in front of the house-hold shrine every day early in the morning and late in the evening. Offering of food before noon and offering of flowers, candles, joss sticks, drinking water, and any other oblations must be regularly done by the members of the family in that house-hold. The daily devotions are expressed in terms of:-

1. The Common Prayer (ဘုရားရှိခိုး)
2. The Observance of Precepts (သီလခံ)
3. Offerings. (ပူဇော် ဆက်ကပ်ခြင်း)
4. The Dissemination of Loving Kindness. (မေတ္တာပို့)
5. Recitation of Suttas, holy discourses and doctrines. (ဝိသုဒ္ဓိစာစဉ်)

6. Meditation and Telling Rosary-beads.
(ဘဝနာကမ္မဋ္ဌာန်းပုတီးဝိပင်)

7. Sharing of Merits and Water Libation. (အမျှဝေ ငရုတ်ချ)

It is a lovely Theravāda Buddhist tradition here in Burma that almost every adult Buddhist is well versed in these devotional services. And these daily private devotions educate the worshipper to be able to participate in public rituals and religious ceremonies occasionally performed in the village chapel, in the monastery, at the pagoda, and during the Buddhist festivals.

As a matter of fact these religious services include the core elements of the Buddhist cultures and the Buddhist Litany. In other words these are the basic principles of Burmese Buddhism.

The devout Buddhists are introduced to the Buddhist doctrine in Burmese as well as in Pāli, the sacred language of the Theravāda Buddhists. In addition to these basic principles they must train themselves to lead the congregational services in chanting or reciting the discourses prescribed in the popular prayer book.

The component parts of the public service can be set forth in the order as they typically occur.

1. Invocation of the deities. (နတ်ပင့်)
2. Invocation of the presence of the Lord Buddha (ဘုရားပင့်)
3. Declaration of the day and date (သဘသနာလျှောက်)
4. The Common Prayer (ဘုရားရှိခိုး)
5. The Observance of Precepts and Sabbath (သီလခံ)
6. Offerings of food, flowers, light, etc. (ဆွမ်းကပ်, ပန်းကပ်, ဆီမီးကပ်)
7. Dissemination of Loving Kindness (မေတ္တာပို့)
8. Recitation of the holy discourses (ဝတ်ရွတ်စဉ်)
9. Meditation (သမထဘာဝနာကမ္မဋ္ဌာန်းစီဖြန်း)
10. Sharing of the merits and water libation (ရောက်ချအမျှဝေ)
11. Farewell greetings of the deities (နတ်ပို့)
12. Conclusion of the religious service by sharing of the merits ; Sādhu calling. (အမျှဝေ သာဓုခေါ်)

CHAPTER ONE
THE COMMON PRAYER
(ဩကံသဘုရားရှိခိုးအကျယ်)

Buddham pūjemi = May I worship the
 Enlightened One

Dhammam pūjemi = May I worship the
 Law of Dhamma

Samgham pūjemi = May I worship the
 Order of Samgha

Okāsa, Okāsa, Okāsa

Kāya Kamma-physical transgression. Vacī-kamma, verbal transgression, and Mano-kamma-mental transgression are three possible offences that I might have committed; and to be excused from these penalties I raise both hands in reverence folding above my forehead; and worship, honour, greet, and humbly pay homage to the three Precious jewels-the Lord Buddha, the Holy Law of Dhamma, and the Holy Order of Samghā; once, twice and thrice I pray, O my Lord, Sir.

By this seemly act of salutation may I be excused now and forever from the four Apāya States of Woe; the three Kappa

Scourges; the eight Aṭṭhakkhaṇa Wrong Conditions; the five Verā Enemies; the four Vipatti Deficiencies; the five Vyasana Misfortunes; the ten Daṇḍa Penalties; the sixteen Upaddava Punishments; the twenty five Bhaya Horrors; the thirty two Kammakaraṇa Tortures; the ninety six Rogā Diseases and Ailments.

And may I, in my final existence, pretty soon, attain the Four Transcendental Paths of Magga, the Four Transcendental Fruition of Phala and the Ultimate Bliss of Nibbāna, O my Lord Buddha, Sir.

Common Prayer in brief

(မြကသ ဘုရားရှိခိုးတကျဉ်း)

Okāsa, Okāsa, Okāsa

In order that all my sins, accumulated from evil deeds done physically, verbally and mentally, may be eliminated and excused, I raise both folded hands up above my forehead, worship, honour, greet, and humbly pay homage to the Three Precious Jewels of the Buddha, the Dhamma and the Saṃghā; once, twice, thrice I pray, O my Lord, Sir.

By this act of salutation may I be excused forever from the four Apāya, the Three Kappa, the Eight Aṭṭhakkhaṇa, the Five Verā, the Four Vipatti, the Five Vyasana; and at the final existence may I attain Magga, Phala and Nibbāna. O my Lord, Sir.

Glossary

Buddham pūjemi = I worship the
Enlightened One

Dhammam pūjemi = I worship the
Doctrine, the Law

Samgham pūjemi = I worship the Order

Okāsa = I supplicate permission to salute
the Lord Buddha the sacra of
devotion, worship, honour and
respect.

Okāsa = I supplicate permission to salute
the Holy Doctrine the sacra of
devotion, worship, honour and
respect.

Okāsa = I supplicate permission to salute
the Holy Order the sacra of devo-
tion, worship, honour and respect.

Kāya kamma = physical action

Vacī kamma = verbal action

Mano kamma = mental action

sabba dosa = all sins; all penalties

pathama = firstly; once

dutiya = secondly; again for the
second time

tatiya = thirdly; again for the third
time

Three Ratana = *Three precious jewels*
(ရတနသုံးပါး)

Buddha ratana = the Precious Buddha

Dhamma ratana = the Precious Doctrine

Samghā ratana = the Precious Order

Four Apāya = *Four states of Woe* (အပါယ်လေးပါး)

1. Niraya = rebirth in hell

2. Tiracchāna = rebirth as an animal

3. Peta = rebirth as a ghost

4. Asurakāya = rebirth as a demon

Three Kappa = *Three Scourges* (တံသုံးပါး)

1. Dubbhikkhantara Kappa = famine

2. Saṅgātata Kappa = wars

3. Rogantara Kappa = epidemic

Eight Atthakkhaṇa = *Eight Wrong Circumstances*
(ခုနစ်ခုခံရမှု)

1. Niraya = born in hell

2. Tiracchāna = born as an animal

3. Peta = born as a ghost

4. Asaññaaja = born as a lifeless brahmā

5. Vikatindriya = born with deformed faculty

6. Paccantaja = born in a slum

7. Arūpino = born as a formless deity
8. Micchādīṭṭhiko = born as heretic

Five Verāni = Five Enemies (၇နိဒ္ဒမုနိးငါးပါး)

1. Patirājā = tyrants
2. Aggi = conflagration
3. Ogha = flood
4. Cora = robber
5. Amitta = foe

Four Vipatti = Four Deficiencies (ငိပ္ပတ္တိတရားလေးပါး)

1. Kāla vipatti = Dark age, wartime, depression time
2. Gati vipatti = born in four (*apāya bhūmis*) states of woe
3. Payoga vipatti = unlawful earning of life
4. Upadhi vipatti = physically deformed
(Vipatti = Vipratī = ဝိပရတ္တိ =

Five Vyasanas = Five Misfortunes (ဗျာဒနတရားငါးပါး)

1. Ñāti vyasana = loss of relatives
2. Bhoga vyasana = loss of wealth
3. Roga vyasana = loss of health
4. Sīla vyasana = loss of virtue, moral destruction
5. Diṭṭhi vyasana = loss of ideology, view
(Mahāniddeśa-pāṭi)

Ten Daṇḍa = Ten Penalties (ဒဏ်ဆယ်ပါး)

1. Pharusa vedanā = cruel suffering
2. Hāni = disaster
3. Sarīra bhedana = bodily injury
4. Garukābādha = heavy affliction
5. Cittakkhepa = loss of mind, insane
6. Rajūpasagga = oppression by the government
7. Dāruṇabbhakkhāna = fearful accusation
8. Ñāi parikkhaya = loss of relatives
9. Bhoga pabhaṅgu = destruction of wealth
10. Āgā aaggi dahyana = ravaging fire that burn the houses

(Dhammapada: 138-140)

Sixteen Uppaddaya = Sixteen Punishments (ဥပုဒ္ဓေါ့ ခဏ္ဍိပါး)

1. Paribhāsana = accusation, censure
2. Anḍubandhana = binding with chains
3. Rajju Bandhana = binding with ropes
4. Saṅkhalika bandhana = binding with hand cuffs
5. Vetta bandhana = binding with sticks
6. Latā bandhana = binding with creepers

7. Pakkhepa bandhana = binding with imprisonment
8. Parikkhepa bandhana=restricted within the walls
9. Gāma bandhana =restricted within the village
10. Nigama bandhana=restricted within the district
11. Nagara bandhana=restricted within the city
12. Raṭṭha bandhana=restricted within the state
13. Janapada bandhana = restricted within the country
14. Na labbhā pakkamitum = prohibited transfer of the residence
15. Dhanam āhanāpeti = confiscation of properties
16. Dukkham domanasam paṭisamvedi = suffer pain and unhappiness

(Mahāniddeśa-315.)

25 Bhaya Bherava = 25 Horrors and Fears
(ဇော: ၂၅-ဝါး)

1. Ñāti vyasana bhaya = Fear from the ruin of family
2. Roga vyasana bhaya= Fear from the suffering of diseases

3. Bhoga vyasana bhaya = Fear from the loss of wealth
4. Sila vyasana bhaya = Fear from decline in morality
5. Diṭṭhi vyasana bhaya = Fear from the loss of insight
6. Jāti bhaya = Fear from Birth
7. Jarā bhaya = Fear from Old-age
8. Vyādhi bhaya = Fear from Sickness
9. Maraṇa bhaya = Fear from Death
10. Rāja bhaya = Fear produced by Despots
11. Cora bhaya = Fear from Robbers
12. Aggi bhaya = Fear from Fire
13. Udaka bhaya = Fear from flood
14. Attānuvāda bhaya = Fear of possible blame to himself
15. Parānuvāda bhaya = Fear of possible blame to others
16. Daṇḍa bhaya = Fear of punishment
17. Duggati bhaya = Fear of misfortune
18. Ūmi bhaya = Fear from tidal waves
19. Kumbhila bhaya = Fear from crocodiles
20. Āvaṭṭa bhaya = Fear from whirlpools
21. Susukā bhaya = Fear from alligators

22. Ājīvika bhaya=Anxiety, as to means of livelihood
23. Asiloka bhaya=Fear from bad reputation
24. Parisaya sārājja bhaya=Shyness in the presence of assemblies of one's fellows
25. Madana bhaya=Fear from drunkard; intoxication.

(Mahāniddeśa-289.)

32 Kamma Karaṇa=32 Tortures (ကံကြမ္မာ ၃၂ ဝါး)

1. Kasāhi tāḷeti=Flog with whips.
2. Vettehi tāḷeti=Flog with sticks.
3. Aḍḍha daṇḍehi tāḷeti=Flog with split rods.
4. Hattham chindati=Cut off hands.
5. Pādam chindati=Cut off feet.
6. Hattha-pādam chindati=Cut off hands and feet.
7. Kaṇṇam chindati=Cut off ears.
8. Nāsam chindati=Cut off nose.
9. Kaṇṇa-nāsam chindati=Cut off ears and nose.
10. Bilaṅga thālikam karoti=Pour boiling gruel into the head from which the skull bone has been removed.

11. Saṅkha muṇḍikaṃ karoti=Rub the scalp with gravel to become smooth like a polished shell.
12. Rāhumukhaṃ karoti=Open the mouth by iron pins and put oil in it and a wick lighted therein.
13. Jotimālikaṃ karoti=Wrap up the body in oily cloths and set on fire.
14. Hattha pajjotikaṃ karoti=Wrap up the hand in oily cloths and set on fire.
15. Erakapattikaṃ karoti=Skinned in strips from the neck to the lips which falls in strips round the legs.
16. Cīrakavāsikaṃ ḥkaroti=Skinned alive from the neck downwards, and the strip tied to the hair to form a veil.
17. Eṇeyyakam karoti = Tie knees and elbows together and let squat on a hot iron-plate.
18. Baḷisamaṃsikaṃ karoti=Hang up on a row of iron hooks.
19. Kahāpaṇikaṃ karoti=Cut out bits of flesh, the size of pennies all over the body.
20. Khārāpatacchikaṃ karoti=Cut all over the body with knives or sharp points and pour salt and caustic liquids over the wounds.

21. Paligha parivattakam karoti=Transfix an iron bar to the ground passing through the root of the ear and drag round and round by the leg.
22. Palālapīṭhakam karoti=Beat with clubs to break the bones and to make the body like a heap of straw.
23. Tattena telena osiñcati = Anoint with boiling oil.
24. Sunakhehi khādāpeti=Let the dogs bite.
25. Jīvantam sūle uttāpeti = Impale alive
26. Asinā sisam chindati = Behead with sword.
27. Tattam ayokhilaṃ hatthe gamenti = Put the red hot iron ball in the hand.
28. Tattam ayokhilaṃ dutiye hatthe gamenti =Put the red hot iron ball in the second hand.
29. Tattam ayokhilaṃ pāde gamenti = Put the red hot iron ball on the foot.
30. Tattam ayokhilaṃ dutiye pāde gamenti =Put the red hot iron ball on the second foot.
31. Tattam ayokhilaṃ majjhe urasmim gamenti=Put the red hot iron ball in the breast.
32. Nirayapālā samvesevā kuṭṭhārīhi tacchen.i=The hell-guards drag him out and chop the body with axes.

(Mahāniddeśa-315-317 Milinda-276.)

Cha navuti rogā - 96 Diseases (၉၆ ခု၏ ရောဂါများ)

1. Cakkhu rogā = eye disease
2. Sota rogā = ear disease
3. Ghāṇa rogā = nose disease
4. Jivhā rogā = tongue disease
5. Kāya rogā = body disease
6. Sisa rogā = head disease
7. Kaṇṭha rogā = throat disease
8. Mukha rogā = mouth disease
9. Danta rogā = tooth ache
10. Kāso = cough
11. Sāso = asthma
12. Pināso = catarrh
13. Daho = burning
14. Jaro = fever
15. Kucchi = internal complaint
16. Mucchā = fainting: swooning
17. Pakkhandikā = diarrhea, dysentery
18. Sūlā = rheumatism, colic
19. Visucikā = cholera
20. Kuṭṭham = leprosy
21. Gaṇṭho = boils

22. Kilāso = dry leprosy
 23. Soso = dry asthma (phthisis ?)
 24. Daddu = cutaneous eruption
 25. Kacchu = scab
 26. Kaṇḍu = itch
 27. Vitacchikā = scabies
 28. Lohipittam = red bile
 29. Madhumeho = diabetes
 30. Amsā = drooling salivation
 31. Piḷakā = pimple, pustule
 32. Bhagandalā = fistula
 32. Pitta samuṭṭhānā = 32 diseases caused by the disturbance of bile.
 32. Śehama samuṭṭhānā = 32 diseases caused by the disturbance of phlegm.
 32. Vāta samuṭṭhānā = 32 diseases caused by the disturbance of wind.

96. Rogā = 96 diseases

- *97. Apamāro = epilepsy
 *98. Nākhasā = touch poison:
 scratch infection

Atṭha navuti rogā = 98 diseases
 (Mahāniddeśa-10:13.35.195.208:319)

CHAPTER TWO

THE OBSERVANCE OF PRECEPTS

FIVE PRECEPTS (ငါးပါးသီလ)

Regular five precepts of laity shall then be observed by the devotee by the spiritual consent of the Lord Buddha, or occasionally by the personal consent of the Saṃgha (a monk preceptor).

The devotee must express “Reverend sir, I request for the five precepts together with the three Refuges. Would you be kind enough to counsel me on the precepts.”

In Pāli “Ahaṃ bhante, tisāraṇena sāha pañca sīlaṃ dhammaṃ yācāmi: anuggahaṃ katvā sīlaṃ deṭha me bhaṭhe.”

This request must be repeated three times.
Dutiyampi “Ahaṃ bhante... me bhante.”
Tatiyampi “Ahaṃ bhante... me bhante.”

[If the devotee is in his private place he may proceed reciting the words without other’s counselling. But if he were guided by a monk, the monk intones “Yamaham vadāmi, taṃ vadeṭha.”

which means “Thou shall follow me
as I intone.”

The devotee agrees to do so saying “Āma
bhante”

which means “Yes sir, I do”

Then the monk leads intoning the sacred
words of the Three Refuges.]

“Namo tassa bhagavato arahato sammā-
sambuddhassa

which means “May my honour be
to the Glorious, the Almighty, the
Infallible, and the Self-enlightened
Exalted Buddha.”

(to be recited three times)

Buddham saraṇam gacchāmi—I take refuge
in the Enlightened One, the Buddha.

Dhammam saraṇam gacchāmi — I take
refuge in the Law, the Dhamma.

Samgham saraṇam gacchāmi—I take refuge
in the Order of Monks, the Samghā.

Dutiyampi Buddham saraṇam gacchāmi—
Again for the second time, I take
refuge in the Buddha.

Dutiyampi Dhammam saraṇam gacchāmi—
Again for the second time, I take
refuge in the Dhamma.

Dutiyampi Saṃghaṃ saraṇaṃ gacchāmi—
Again for the second time, I take
refuge in the Saṃghā.

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi—
Again for the third time, I take
refuge in the Buddha.

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi—
Again for the third time, I take
refuge in the Dhamma.

Tatiyampi Saṃghaṃ saraṇaṃ gacchāmi—
Again for the third time, I take
refuge in the Saṃghā.

[The monk says at this point. “Tisaraṇa
gahaṇaṃ paripuṇṇaṃ”

You have fulfilled taking refuge in
the Three Precious Ideals.

The devotee replies to this “Āma bhante.”
Thus it is Reverend.

The monk then counsels the devotee to
observe five precepts.]

1. Pāṇātipātā veramaṇi sikkhāpadaṃ
samādiyāmi

I observe the precept not to kill any
sentient being.

2. Adinnādānā veramaṇi sikkhāpadaṃ
samādiyāmi

I observe the precept not to steal the
ungiven things.

3. Kāmesu micchācārā veramaṇi sikkhāpadam samādiyāmi.

I observe the precept not to indulge in unnoble sexual enjoyments.

4. Musāvādā veramaṇi sikkhāpadam samādiyāmi.

I observe the precept not to tell falsehood.

5. Surāmeraya - majja - pamādatṭhānā veramaṇi sikkhāpadam samādiyāmi.

I observe the precept not to be intoxicated with narcotics, drugs, and alcoholic drinks which are the causes of forgetfulness of the Dhamma.

[The monk admonishes the devotee

“Tisaraṇena saha pañca sīlam sādhu-
kam katvā appamādena sampādettha—

Do thou observe these five precepts together with the Three Refuges diligently and mindfully.”

And the devotee pledges himself saying

“Āma bhante=Thus I shall do, Reverend.]

If the devotee is worshipping at home, he does not need the monk to guide the intonation; and the observance of five precepts is well done.

EIGHT PRECEPTS (SABBATH) (ရှစ်ပါးသီလဥပုသ်)

The fullmoon day, the darkmoon day, the new moon day, the eighth days after each of these are Sabbath days observed in Buddhist Burma. On these Uposatha days, the pious devotees usually observe the Sabbath duties spending quietly in a monastery or in a pagoda compound, or in a rest house, or at the foot of a shady tree where they can observe the Sabbath Precepts (Upasatha Sīla) they have vowed early in the morning, witnessed or administered by a monk.

The devotee must approach a monk and supplicate saying: "Ahaṃ bhante tisaraṇena saha aṭṭhaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi; anuggahaṃ kaivā sīlaṃ dettha me bhante =

Reverend sir; I request the Eight Uposatha Precepts together with the Three Refuges. Would your reverend be kind enough to counsel me on the precepts."

The monk then will administer:— "Yamaṃ ahaṃ vadāmi taṃ vadeṭtha =

Thou shall follow me as I intone."

devotee - "Āma bhante = Yes sir, I do."

monk - "Namo tassa bhagavato arahato sammā sambuddhassa."

devotee - "Namo tassa bhagavato arahato sammā sambuddhassa."

” Namo tassa bhagavato arahato
sammā sambuddhassa

” Namo tassa bhagavato arahato
sammā sambuddhassa”

monk - Buddhāṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṃghaṃ saraṇaṃ gacchāmi

devotee - do.....

monk - Duṭṭiyampi Buddhāṃ saraṇaṃ
gacchāmi
Duṭṭiyampi Dhammaṃ saraṇaṃ
gacchāmi
Duṭṭiyampi Saṃghaṃ saraṇaṃ
gacchāmi

devotee - do

monk - Taṭṭiyampi Buddhāṃ saraṇaṃ
gacchāmi
Taṭṭiyampi Dhammaṃ saraṇaṃ
gacchāmi
Taṭṭiyampi Saṃghaṃ saraṇaṃ
gacchāmi

devotee - do

monk - “Tisaraṇa gamana mahā paripuṇ-
ṇaṃ”

devotee - “Āma bhante = Thus it is.”

monk - 1. "Pāṇātipātā veramaṇi sikkhā-
padaṃ samādiyāmi =

I observe the precept not to kill
any sentient being."

2. "Adinnādānā veramaṇi sikkhā-
padaṃ samādiyāmi =

I observe the precept not to
steal any ungiven things."

3. "Abrahmacariyā veramaṇi
sikkhā padaṃ samādiyāmi =

I observe the precept not to
indulge in unnoble sexual
enjoyments."

4. "Musāvādā veramaṇi sikkhā-
padaṃ samādiyāmi =

I observe the precept not to
tell falsehood."

5. "Surā-meraya - majja-pamādaṭ-
ṭhārā veramaṇi sikkhāpadaṃ
samādiyāmi =

I observe the precept not to be
intoxicated with narcotics, drugs
and alcoholic drinks which are
the causes of forgetfulness of
the Dhamma."

6. "Vikālabhojanā veramaṇi
sikkhāpadaṃ samādiyāmi =

I observe the precept not to have any food in the afternoon."

7. "Nacca, gīta, vāḍita, visuka dāssana, mālāgandha, vilepana, dhāraṇa, maṇḍana, vibhūṣana tñānā veramaṇi sikkhāpadam samādiyāmi =

I observe the precept not to enjoy any musical dancing, singing, and playing; not to beautify myself with ornaments, cosmetics, perfumes and flowers."

8. "Uccāsayana, mahāsayanā veramaṇi sikkhāpadam samādiyāmi—
I observe the precept not to sit on high and luxurious seats."

devotee - (follow the intonation through)

monk - Tisaraṇena saha aṭṭhaṅga samannāgataṁ uposathasīlam dhammam sādhuḥkaṁ katvā apamādena sampādettha =

Do thou observe these eight uposatha precepts together with the Three Refuges diligently and mindfully."

devotee - Āma bhante = Thus I shall do, Reverend."

Nine Precepts (ကိုးပါးသီလဥပုသ်)

The devotees who regularly observe the Sabbath Precepts are known in Burma as Upasakā for men pieties and Upasakī for women pieties.

Sometimes one more precept is added to the eight sabbath precepts and they observe the Nine Uposatha Precepts.

9. “Mettā Saha gatenā cetasā, sabba pāṇa bhūtesu mānasam pharitvā viharanam samādiyāmi—I observe the precept to stay with a tranquil mind infused with the volition of love unto all living creatures”.

The devotee shall supplicate the monk with the words “Aham bhante tisaṇena saha Navaṅga samannāgataṃ Uposatha Sīlam dhammam yācāmi; anuggaḥam katvā sīlam detha me bhante=

Reverend Sir; I request the Nine Uposatha Sabbath Precepts together with the Three Refuges. Would Your Reverend be kind enough to counsel me on the precepts.

And the rest intonations are the same as in the observance of Eight Uposatha Precepts, except the concluding admonition of the monk “Ti saraṇena saha Navaṅga samannāgataṃ Uposatha Sīlam dhammam sādhuḥkam katvā apamādena sampādetha.”

— Do thou observe these Nine Uposatha Precepts together with the Three Refuges diligently and mindfully.”

devotee—“Āma bhante = Thus I shall do, Reverend”.

TEN PRECEPTS OF LAITY

(ဆယ်ပါးသီလဥပုသ်)

In Burma the days of the fullmoon and the dark moon are regarded as sacred and sanctified. They are (Sabbath) Uposatha days for the laity as well as for the monks (Saṅghā). The Upasakās or the regular observers of Sabbath become members of the Monastic Order if they observe the Ten Precepts prescribed for the novices (Sāmaṇera). The Upasakās who are unable to observe the rules of the Monastic Order, lead the semi-monastic life entailed by perpetual observance of the Ten Precepts of Laity.

The Upasakā shall approach a monk to request the counselling of Ten Precepts.

Upasakā —“Ahaṃ bhante tisaraṇena saha
dasa gahaṭṭha sīlaṃ dhammaṃ
yācāmi; anuggahaṃ katvā sīlaṃ
detha me bhante—

Reverend Sir; I request for the Ten precepts prescribed for laity together with the Three Refuges: Would Your

Reverend be kind enough to counsel
me on the precepts.”

(He must repeat this request three times)

monk - Yamahaṃ vadāmi taṃ vadetha

Upasaka - Āma bhante

monk - Namō tassa bhagavato arahato
sammāsambuddhassa

Upasakā - Namō tassa bhagavato arahato
sammāsambuddhassa

(He repeats three times)

monk - Buddhāṃ Saraṇāṃ Gacchāmi
Dhammāṃ Saraṇāṃ Gacchāmi
Saṃghāṃ Saraṇāṃ Gacchāmi

Upasakā - (follow after this intonation)

monk - Dutiyampi Buddhāṃ saraṇāṃ
gacchāmi

Dutiyampi Dhammāṃ saraṇāṃ
gacchāmi

Dutiyampi Saṃghāṃ saraṇāṃ
gacchāmi

Upasakā - (follow after this intonation)

monk - Tatiyampi Buddhāṃ saraṇāṃ
gacchāmi

Tatiyampi Dhammāṃ saraṇāṃ
gacchāmi

Tatīyampi Saṃghaṃ saraṇaṃ
gacchāmi

Upasakā - (follow after this intonation)

monk - Tisaraṇa gamana mahāpari-
puṇṇaṃ

Upasakā - Āma bhante

(The monk will intone and the upasakā
shall follow through)

1. Pāṇātipātā veramaṇi sikkhāpadaṃ
samādiyāmi.
2. Adinnādānā veramaṇi sikkhāpadaṃ
samādiyāmi.
3. Abrahmacariyā veramaṇi sikkhāpadaṃ
samādiyāmi.
4. Musāvādā veramaṇi sikkhāpadaṃ
samādiyāmi.
5. Surāmeraya majja pamādaṭṭhānā vera-
maṇi sikkhāpadaṃ samādiyāmi.
6. Vikāla bhojanā veramaṇi sikkhāpadaṃ
samādiyāmi.
7. Nacca, gīta, vādita visuka, dassanā,
veramaṇi sikkhāpadaṃ samādiyāmi.
8. Mālāgandha, vilepana, dhārana, maṇ-
ḍana, vibhūsanatṭhānā, veramaṇi
sikkhāpadaṃ samādiyāmi.
9. Uccāsayana, mahā sayanā veramaṇi
sikkhāpadaṃ samādiyāmi.

10. Jātarūpa, rajata, paṭiggahanā veramaṇi
sikkhāpadam samādiyāmi.=

I observe the precept not to handle
and accept gold and silver.

monk - Tisaraṇena saha dasa gahaṭṭha
sīlam dhammam sādhuḥkam katvā
apamādena sampādeṭha =

Do thou observe these ten
precepts for laity together with
the Three Refuges diligently and
mindfully.”

Upasakā - “Āma bhante=Thus I shall do,
Reverend.”

Ājivaṭṭhamaka Sīla (အာဇီဝတ္ထမကာသီလ)

Another type of Eight Precepts prescribed
for the observer (Upasakā) is known as
Ājivaṭṭhamaka Sīla. The observer of precepts
may sit properly in front of the shrine at
home or in the monastic sanctuary,
worshipping the Buddha with folded hands
above his head and supplicate as follows:—

Aham bhante tisaraṇena saha *Ājivaṭṭha-*
maka Sīlam dhammam yācāmi; anuggaḥam
katvā sīlam deṭha me bhante.

Dutiyampi...

Tatīyampi...

—Āma bhante

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa.

Buddham saraṇam gacchāmi

Dhammam saraṇam gacchāmi

Samgham saraṇam gacchāmi.

Dutiyampi Buddham saraṇam gacchāmi

Dutiyampi Dhammam saraṇam gacchāmi

Dutiyampi Samgham saraṇam gacchāmi

Tatiyampi Buddham saraṇam gacchāmi

Tatiyampi Dhammam saraṇam gacchāmi

Tatiyampi Samgham saraṇam gacchāmi.

— Āma bhante.

Aham bhante ajjatagge pāṇupetaṃ = Sir,

I shall observe these precepts from now to the end of my life:—

1. Pānātipātā veramaṇi sikkhāpadaṃ samādiyāmi.

I abstain from killing living beings.

2. Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi.

I abstain from stealing ungiven things.

3. Kāmesu micchācārā veramaṇi sikkhāpadaṃ samādiyāmi.
I abstain from sexual indulgence.
 4. Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.
I abstain from telling falsehood.
 5. Pisuṇavācāya veramaṇi sikkhāpadaṃ samādiyāmi.
I abstain from slandering.
 6. Pharusavācāya veramaṇi sikkhāpadaṃ samādiyāmi.
I abstain from scolding.
 7. Samphappalāpā veramaṇi sikkhāpadaṃ samādiyāmi.
I abstain from talking frivolous gossips.
 8. Micchājīvā veramaṇi sikkhāpadaṃ samādiyāmi.
I abstain from unlawful livelihood.
- Āma bhante = I do observe sir.
-

CHAPTER THREE

OFFERINGS

(ပူဇော်ခြင်း၊ ဆွမ်းကပ် ပန်းကပ် ဆီမီးကပ် ရေကပ်)

Offering of Water (ရေချမ်းတော်ကပ်)

O My Lord, Thou art worthy of worship who have eradicated all sins and free from all defilements; may I offer this water for cleaning and drink. As the benefit of this good deed may I be purified and liberated from the sufferings in the cycles of rebirth; and attain Nibbāna.

Offering of Foods (ဆွမ်း တော်ကပ်)

O My Lord, Thou art the Almighty, the Noble and the Enlightened One; may I offer these foods to sustain the physical aggregate. As the benefit of this good deed may I be mighty enough to be liberated from the sufferings in the cycles of rebirth; and attain Nibbāna.

Offering of Flowers (ပန်းတော်ကပ်)

O My Lord, Thou art the Glorious One; may I offer these fragrant and beautiful flowers to decorate the sacred abode. As the benefit of this good deed may I be blissful and be liberated from the sufferings in the cycles of rebirth; and attain Nibbāna.

Offering of Lights (ဆီမီးတော်ကပ်)

O My Lord, Thou art the Blessed One and the Conqueror of all evil forces; may I offer these lights of candles, lamps, lanterns and joss sticks to enshrine the sacred chamber and to eradicate the darkness. As the benefit of this good deed may I be enlightened and be liberated from all sufferings in the cycles of rebirth; and attain Nibbāna.

Offering of Requisites (ပစ္စည်း ပရိက္ခရာလှူ)

O My Lord, Thou art the Holy Sage, the Knower of all Truths, the Omniscient, the Self-Enlightend Buddha; May I offer these requisites-in terms of foods, robes, shelters and medicines. As the benefit of these good deeds may I be well equipped with four requisites in the Order and be fully qualified to overcome all sufferings of the mundane worlds; and finally attain Nibbāna.

CHAPTER FOUR

The Dissemination of Love (မေတ္တာ)

1. May I be free from enmity, from anxiety, and from oppression. May I live happily. May I be free from trouble and adversity. May I enjoy my prosperity which shall not diminish from the acquired possession. May I help myself through the Law of Kamma.

2. May all creatures, all sentient things, all beings, all persons, all individuals, all males, all females, all nobles, all non-nobles, all deities, all mankind, and all spirits—

May all of you be free from enmity, from anxiety, and from oppression. May you all live happily. May you all be free from trouble and adversity. May you all enjoy your prosperity which shall not diminish from the acquired possession. May you all help yourselves through the Law of Kamma.

3. Those who are living—in the east, in the west, in the south, in the north, in the north-east, in the south-east, in the north-west, in the south-west, above and below ;

all creatures, all sentient things, all beings, all persons, all individuals, all males, all females, all nobles, all non-nobles, all deities, all mankind, and all spirits—who are living in ten directions; May they all be free from enmity, from anxiety, and from oppression. May they all live happily. May they all be free from trouble and adversity. May they all enjoy their prosperity which shall not diminish from the acquired status. May they all help themselves through the Law of Kamma.

METTĀ BHĀVANĀ (မေတ္တာဘာဝနာ)

1. Ahaṃ avero homi; avyāpajjo homi; anīgho homi; sukhī attānaṃ pariharāmi; dukkhā muñcāmi; yathā laddha sampattito mā vigacchāmi kammassako.
2. Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā—

averā hontu; avyāpajjī hontu; anīghā hontu; sukhī attānaṃ pariharantu; dukkhā muñcantu; yathā laddha sampattito mā vigacchantu kammassakā.

3. Puratthimāya disāya, pacchimāya disāya, dakkhiṇāya disāya, uttarāya disāya, puratthimāya anudisāya, pacchimāya anudisāya, dakkhiṇāya anudisāya, uttarāya anudisāya, uparimāya disāya, heṭṭhimāya disāya—

sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā—

averā hontu; avyāpajjā hontu; anīghā hontu; sukhāttānam pariharantu; dukkhā muñcantu; yathāladhasampattito mā vigacchantu kammassakā.

CHAPTER FIVE

RECITATION OF HOLY DISCOURSES

The Recitation of the Virtues of

Three Precious Sacra (ရတနာသုံးပါးဂုဏ်တော်များ)

A. The Recitation of the Nine Guṇa Virtues of Lord Buddha (ဘုရားဂုဏ်တော်ကိုးပါး)

Iti pi so bhagavā=These are the nine virtues
of that Glorious One—

1. Arahant=He is worthy of worship; for the Almighty One; or the One who had eradicated the defilements and sins.
2. Sammā-sambuddho = He is the supremely enlightened one.
3. Vijjā-caraṇa-sampanno=He is proficient in wisdom and in good conduct.
4. Sugato=He is the Blessed One who speaks the Truth.
5. Lokavidū=He understands the worlds.
6. Anuttaro Purisa damma sārathi=He is the tamer and driver of the hearts of men.
7. Satthā devamanussānam = He is the Master of gods and men.
8. Buddho =He is the Knower of Truths.
9. Bhagavā=He is the Exalted One.

Iti = These are the nine virtues of the Buddha.

I pay my homage to the Buddha endowed with these nine virtues.

B. The Recitation of the Six Guṇa-Virtues of the Dhamma (တရားဂုဏ်တော်ခြောက်ပါး)

1. Svākkhāto Bhagavatā Dhammo = The Dhamma Law is well proclaimed by the Exalted One.
2. Sandiṭṭhiko=It can be realised and seen by the devotee at the present moment.
3. Akāliko=It yields results at any time.
4. Ehipassiko=It challenges the critics to come and see the truth.
5. Opaneyyiko=It gives proper and close guidance.
6. Paccattam veditabbo viññūhi=It is to be realised by each and every wiseman.

Iti=These are the six virtues of the Law of Dhamma.

I pay my homage to the Dhamma endowed with these six virtues.

**C. The Recitation of the Nine Guṇa-Virtues
of the Saṃghā (သံဃာ့ဂုဏ်တော်ကိုးပါး)**

1. Suppaṭṭippanno Bhagavato Sāvaka-saṃgho = The Order of Disciples of the Exalted One had practised well.
2. Ujuppaṭṭippanno Bhagavato Sāvaka-saṃgho = The Order of Disciples of the Exalted One had practised honestly.
3. Nāyappaṭṭippanno Bhagavato Sāvaka-saṃgho = The Order of Disciples of the Exalted One had practised for the higher wisdom.
4. Sāmicippaṭṭippanno Bhagavato Sāvaka-saṃgho = The Order of Disciples of the Exalted One had practised in accordance with The Transcendental Laws.
5. Yadidaṃ cattāri purisa yugāni aṭṭha-purisa puggalā Esā Bhagavato Sāvaka Saṃgho; Āhuneyyo = This Order of Disciples of the Exalted one means the Four Pairs of Ariya-saṃghā or the eight types of Noble Persons who are worthy of offerings meant for the noble guests.
6. Pāhuneyyo = worthy of sacred gifts.
7. Dakkhiṇeyyo = worthy of oblations.
8. Añjalikaraṇiyo = worthy of worship with folded hands.

9. Anuttaram puññakhettaṃ lokassa=
who are the incomparable field to
sow the seeds of merits for the benefit
of the world.

Iti=These are the nine virtues of the
Saṃghā.

I pay my homage to the Saṃgha
endowed with these nine virtues.

D. Pañca Ananta Guṇa=(අපරිමිතගුණ)

**The Five Objects of end-less gratitude and
veneration.**

1. Buddha guṇo ananto=The virtue of
Lord Buddha is endless.

2. Dhamma Guṇo Ananto=The virtue of
the Law is end-less.

3. Saṃgha guṇo ananto = The virtue of
the Order is end-less.

4. Mātāpitu guṇo ananto=The gratitude
towards the Parents is end-less.

5. Ācariya guṇo ananto=The gratitude
towards the Teachers is end-less.

Ime pañca-ananta-guṇe ahaṃ vandāmi.

I pay my due respect to these Five
Objects of endless gratitude and veneration.

RECITATION OF DOCTRINES

E. Udāna kathā=The Paean of Joy

(အနုမတောတိဉ္စဒါနိဝါဒ)

- (a) Anekajāti saṃsāram
sandhāvissam anibbisam
gahakāram gavesanto
dukkhajāti punappunam.
- (b) Gahakāraka diṭṭhosi
punageham[၎]na kāhasi
sabbā te phāsukā bhaggā
gahakuṭam viṣaṅkhataṃ
viṣaṅkhāragataṃ cittam
taṇhānam khayamajjhagā.

PAEAN JOY

of

The First

- (a) I have run through a course of many births, seeking the builder of this house, but not finding him; Painful is birth again and again.
- [၎](b) O builder of the house! Now you are seen. You shall build no house again. All your rafters are broken; your ridge-pole is destroyed. My mind has attained the Unconditioned State (Nibbāna) I have achieved the extinction of cravings (Taṇhā).

(Dhammapada. 153-154)

**F. Paṭiccasamuppāda Dhamma = Law of
Dependent Origination (ပဋိစ္စသမုပ္ပါဒ်စနစ်)**

1. Avijjā—paccayā saṅkhārā
saṅkhārā —paccayā viññāṇam
viññāṇa—paccayā nāmarūpaṃ
nāmarūpa—paccayā saḷāyatanaṃ
saḷāyatana—paccayā phasso
phassa—paccayā vedanā
vedanā—paccayā taṇhā
taṇhā—paccayā upādānaṃ
upādāna—paccayā bhavo
bhava—paccayā jāti
jāti—paccayā jarā maraṇa soka parideva
dukkha domanassa upāyāsa
sambhavanti.

Evametassa kevalassa dukkhakkhandhassa
samudayo hoti.

2. Avijjāya tveva asesavirāga nirodhā
saṅkhāra-nirodho
saṅkhāra-nirodhā viññāṇa-nirodho
viññāṇa-nirodhā nāmarūpa-nirodho
nāmarūpa-nirodhā saḷāyatana-nirodho
saḷāyatana-nirodhā phassa-nirodho
phassa-nirodhā vedanā-nirodho
vedanā-nirodhā taṇhā-nirodho
taṇhā-nirodhā upādāna-nirodho

upādāna-nirodhā bhava-nirodho
bhava-nirodhā jāti-nirodho
jāti-nirodhā jarā maraṇa soka parideva
dukkha domanassa upāyāsā niruj-
jhanti.

Evametassa kevalassa dukkhakkhandhassa
nirodho hoti.

The Law of Dependent Origination

1. Dependent on *Ignorance* there arise
Volitional activities.

Dependent on Volitional activities there
arise consciousness.

Dependent on consciousness there arise
Mind and Matter.

Dependent on mind and matter there
arise Sixfold Sense Bases.

Dependent on sixfold sense bases there
arises Contact.

Dependent on contact there arises
Feeling.

Dependent on feeling there arises
Craving.

Dependent on craving there arises
Grasping Attachment.

Dependent on attachment there arises
Becoming.

Dependent on becoming there arises Birth.

Dependent on birth, there arise oldage, death, sorrow, lamentation, pain, grief and despair.

Such is that uprising of the entire system of suffering.(Dukkha Samudaya).

2. From the utter fading away and ceasing of Ignorance comes the ceasing of volitional activities.

From the ceasing of volitional activities comes the ceasing of Consciousness.

From the ceasing of consciousness comes the ceasing of Mind and Matter.

From the ceasing of mind and matter comes the ceasing of sixfold sense Bases.

From the ceasing of sixfold sense bases comes the ceasing of Contact.

From the ceasing of contact comes the ceasing of Feeling.

From the ceasing of feeling comes the ceasing of Craving.

From the ceasing of craving comes the ceasing of Attachment.

From the ceasing of attachment comes the ceasing of Becoming.

From the ceasing of becoming 'comes
the ceasing of Birth.

From the ceasing of birth comes the
ceasing of old age, death, sorrow,
lamentation, pain, grief and despair.

Such is that ceasing of the entire
system of suffering (Dukkha Nirodha).

3. (a) Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
atthassa kaṅkhā vapayanti sabbā
yato pajānāti sahetu dhammam.

(b) Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
atthassa kaṅkhā vapayanti sabbā
yato khayam paccayānam₂avedi.

(c) Yadā have pātu bhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayam₁ tiṭṭhati mārasenam₁
sūriyova obhāsayam-antalikkham.

3. (a) Truly when Dhammā grow plain
to the ardent, meditating brāhmaṇa
His doubts all vanish, since he
knows thing-with-its-causes.

(b) Truly when Dhammā⁷ grow plain
to the ardent meditating brāhmaṇa
His doubts all vanish since he
discerns the destruction of causes.

- (c) Truly when Dhammā grow plain
to the ardent meditating brāhmaṇa
Routing the host of Māra does he
stand just as the sun when light-
ing up the sky.
-

**G. Paṭṭhāna paccaya uddesa=24 Aspects of
Law of Corelation (ပဋ္ဌာနပစ္စယဥဇ္ဈေသ)**

1. Hetu paccayo=condition or root cause
2. Ārammaṇa paccayo=object
3. Adhipati paccayo=dominance,
predominance
4. Anantara paccayo=contiguity, proxi-
mity
5. Samanantara paccayo=immediate con-
tiguity
6. Sahajāta paccayo = coexistence,
conascence
7. Aññamañña paccayo = reciprocity,
mutuality
8. Nissaya paccayo=dependence, support
9. Upanissaya paccayo=sufficing condi-
tion, decisive support
10. Purejāta paccayo = pre-existence,
prenascence
11. Pacchājāta paccayo = post-existence,
post-nascence

12. Āsevana paccayo=habitual recurrence, frequency
13. Kamma paccayo=action
14. Vipāka paccayo=effect, result
15. Āhāra paccayo=food, nutriment
16. Indriya paccayo=control, faculty
17. Jhāna paccayo=ecstasy, trance
18. Magga paccayo=path, way
19. Sampayutta paccayo=association
20. Vippayutta paccayo=dissociation
21. Atthi paccayo=presence
22. Natthi paccayo=absence
23. Vigata paccayo=abeyance, disappearance
24. Avigata paccayo = continuance, non-disappearance

Iti=There are twenty four aspects of Law of Corelation.

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CHAPTER SIX
MEDITATION AND TELLING ROSARY BEADS
Buddhist Rosary-beads

(ကမ္မဋ္ဌာန်: ပုတီးစိပ်)

Out of forty methods prescribed in Buddhist Meditation, most Burmese Buddhists consider telling of Rosary-beads to be an essential instrument of religious practice. Usually there are 108 beads in a round of rosary: and counting of these beads is called "Bhāvanā Meditation" in Burmese Buddhism. With the concentrated mind upon the virtues or glories of our Lord Buddha the meditator must count one bead of each spell then another until the round of 108 beads are fingered. Burmese Buddhists are proud of declaring that one thousand or more rounds of Rosary-telling have been achieved during the day. They justify the dignity of the meditator by the number of rounds he has told per day. A man with a rosary in his hand gains the reputation of a pious devotee. Rosary beads are made of various materials - such as ivory, bones, horns, cocoanut shells, palm seeds, sandal wood, rose-wood, cane seeds, lacquer, and semi-precious stones. Although Lord Buddha was never seen counting rosary beads, and

no Buddha image has ever been created in Burma with the rosary-beads in his hands, almost all Burmese Buddhists show up their 'Rosary-beads' to pronounce their piety in this religion. Rosary becomes a testimony to be a devout Buddhist. And yet in Burmese Buddhist Iconography, pictures and images of many Disciple Monks are displayed with rosary as one of the requisites of the Monastic Order.

• Some lay devotees and some members of the Monastic Order alike wear the rosary about the wrist or around the neck. They sit somewhere in a secluded place or under the foot of a shady tree, and they click their beads murmuring some sacred words of the Buddha. On Sabbath days, the pious Buddhists sit in the monastery, in the rest-house, or in the pagoda compound with the rosary in their hands and count the beads ever while listening to the preaching of the Lecturer Monk or participating in the profane conversations.

The three characteristics of life; Anicca, Dukkha, Anatta are the sacred words for rosary-telling. Arahāṃ, Bhagavā, Buddhō are the guṇas to be told on the rosary. Sometimes the meditator recites a long phrase or a stanza of verse for the telling of one bead. There are some devout meditators who enumerate the twenty four

relations of Paṭṭhāna dhamma on the rosary:—

Hetu paccayo, Ārammaṇa paccayo,
Adhipati paccayo, Anantara paccayo,
etc.

A certain school of Burmese meditation suggests the devotees to count Nāma, Rūpa (Mind and Matter) on the rosary beads. And all these devices are meant to acquire the fundamental wisdom leading towards Higher Noble Wisdom i.e. Magga Ñāṇa, Phala Ñāṇa and Nibbāna.

VI. (a) MEDITATION ON THE BODY

Kāyagatānussati Bhāvanā

(ကာယဂတနုဿတိ ဘာဝနာ)

Atthi imasmim kāye=In this body there are—

- | | |
|-----------------|-----------------------------------|
| 1. kesā | =hair on the head |
| 2. lomā | =hairs on other parts of the body |
| 3. nakhā | =nails |
| 4. dantā | =teeth |
| 5. taco | =skin |
| 6. māṃsam | =flesh |
| 7. nhāru | =nerves |
| 8. atthi | =bones |
| 9. atthi miñcam | =marrow |
| 10. vakkam | =kidneys |
| 11. haḍayam | =heart |
| 12. yakanam | =liver |
| 13. kilomakam | =abdomen, pleura |
| 14. pihakam | =spleen |
| 15. papphāsam | =lungs |
| 16. antam | =larger intestines |
| 17. antagunam | =lower intestines |
| 18. udariyam | =stomach |
| 19. karīsam | =faeces |
| 20. pittam | =bile |
| 21. semham | =phlegm |

| | |
|------------------|----------------------------|
| 22. pubbo | =pus |
| 23. lohitaṃ | =blood |
| 24. sedo | =sweat |
| 25. medo | =fat |
| 26. assu | =tears |
| 27. vasā | =serum |
| 28. kḥelo | =saliva |
| 29. siṅghanikā | =mucus |
| 30. lasikā | =lubricating oil in joints |
| 31. muttaṃ | =urine |
| 32. matta luṅgaṃ | =brain |

Iti = These are thirty two constituents of this body.

VI. (b) Meditation upon Five Aggregates

(ပဉ္စကန္ဓာ အနိစ္စ, ဒုက္ခ, အနတ္တ)

Ime pañcakkhandhā Aniccā.

These five aggregates of mind and matter are Impermanent.

Ime Pañcakkhandhā Dukkā.

These five aggregates of mind and matter are suffering.

Ime Pañcakkhandhā Anattā.

These five aggregates of mind and matter are (Anatta) unsubstantial.

Five Aggregates are—

1. Rūpa =Matter
2. Viññāṇa =consciousness
3. Vedanā =feeling
4. Saññā =perception
5. Saṅkhāra =mental-conditions

MEDITATION AND TELLING ROSARY BEADS

VI. (c) Three Characteristics of Life

(Anicca, Dukkha, Anatta)

(လက္ခဏာသုံးပါး)

1. Sabbe Saṅkhārā *aniccāti*, yadā paññāya passati; atha nibbindati dukkhe, esa maggo Visuddhiyā.

All compounded things, or created things, or conditioned things are impermanent, transitory, ever changing; when one through (Vippassanā) meditated wisdom realizes thus, he is aware of the suffering. This is the path to the Ultimate Purity (Nibbāna).

2. Sabbe saṅkhārā *dukkhāti*, yadā paññāya passati; atha nibbindati dukkhe, esa maggo Visuddhiyā.

All compounded things or created things are sorrowful, fraught with pain, suffering. When one through (Vipassanā) meditated wisdom realizes thus, he is aware of the suffering. This is the path to the Ultimate Purity (Nibbāna).

3. Sabbe dhammā *anattāti*, yadā paññāya passati, atha nibbindati dukkhe, esa maggo Visuddhiyā.

All elements of being what soever are unreal, non-ego, not absolute, unsubstantial, notself, impersonal, Anatta; When one through the Vipassanā insight discerns thus, he is aware of the suffering. This is the path to the Ultimate Purity (Nibbāna).

CHAPTER SEVEN

SHARING OF MERITS AND WATER-LIBATION RITES

(အပ္ပမေဓရဇ္ဇာန်)

There are ten principles of merit in Burmese Buddhism, known as **Ten Puñña-kiriyā vatthu.** (ပုညကြိယာဝတ္ထုဆယ်ပါး)

1. Dāna = Gift giving, offerings
2. Sīla = Morality; observance of precepts
3. Bhāvanā = Meditation and concentration of mind
4. Apacāyana = Reverence to the elders
5. Veyyāvacca = Religious services
6. Pattidāna = Sharing of merits to others and Libation of Water
7. Pattānumodanā = Rejoicing at the merits of others by calling "Sādhu"
8. Dhammasavana = Auditing the sermons
9. Dhammadesanā = Preaching and reciting of the Dhamma
10. Diṭṭhijukamma = Right belief in right deeds

Every Buddhist must perform therefore *Pattidāna* and *Pattānumodanā* acts; sharing of merits to others by pouring libation-water, and rejoicing at the good deeds done by others. The water-libation ceremony is an intrinsic part of all public rites and rituals and public acts of meritorious giving. It calls the merit of the devotees to the attention of the Mother Earth. Mythically and symbolically the protector of Earth is Goddess *Vasundharā*.

The Lord Buddha was enlightened at the foot of the Bodhi Tree (Papal Tree) in *Budhgaya*, when *Māra*, the Evil One, came with his hosts to oust the Buddha from this holy place. *Māra* pointed to his army as validation for his claim. In turn the Lord Buddha pointed his finger to the Mother Earth as witness to his many meritorious deeds to validate His claim. Thereupon the Goddess *Vasundharā* appeared to stand witness for the Buddha's accumulated merit; she squeezed from her hair the water that had been poured on the earth by the Bodhisatta to commemorate the meritorious deeds in previous lives. This water was so much accumulated that it became a flood, washing away *Māra* and all his hosts. This is the story of the Buddha's conquest of *Māra* the Evil One.

In like manner, the Burman Buddhists commemorate their meritorious deeds by

pouring libation-water on the ground, calling upon the Goddess of Mother Earth Vasundharā to stand witness and to record them.

Water is poured down drop by drop from a glass into a cup or vase which must be showered onto the ground after the rite. The devotee while performing this act recites the following words.

“Reverend Sir, I have offered the offertories; I have observed the precepts; I have practised the concentration of mind and meditation. May all these merits be the support to destroy all intoxicant defilements. May all these merits be the aid to attain Nibbāna.

I share my merit with my parents whose gratitude is many times higher than the altitude of Meru Mountain; I share my merit with the Angel who protects myself: I share my merit with the friends, relatives, teachers, grand parents, ancestors, the Spirit of Death-Yamarājā; all deities in the heavens and all living creatures in water, on earth and in the sky, all beings living in the thirty one existences. May all the audience received properly the merit I have just shared with. May the Mother Earth bear witness to my meritorious deeds.

May you all receive the merits as much as I do.

Sādhu, Sādhu, Sādhu.
Welldone! Welldone! Welldone!”

CHAPTER EIGHT

Central Aspects of Buddhist Philosophy

(ဗုဒ္ဓသဘာဝ)

Sabba pāpassa akaraṇaṃ
kusalass upasampadā
sa citta pariyodapanam
etaṃ Buddhānasāsanam.

Not to do any evil,
to cultivate good,
to purify one's own mind,—
this is the Teaching of the Buddhas.
(Dhammapada. 183)

Three Stages of Religious Practice

(သိက္ခာသုံးပါး)

In order to overcome Ignorance (avijjā) and Craving (taṇhā) a good Buddhist must practise the Middle Way (Majjhimapaṭipadā) or the Noble Eightfold Path=(Ariyaṭṭhaṅgika magga). (မဂ္ဂဇ္ဈိမပါး)

1. Sammādiṭṭhi =Right view
2. Sammāsaṅkappa =Right thought
3. Sammā vācā =Right speech
4. Sammā kammanta=Right work
5. Sammā ājīva =Right livelihood
6. Sammā vāyama =Right effort
7. Sammā sati =Right mindfulness
8. Sammā samādhi =Right concentration
and meditation

(Dhammacakkappavattana Sutta)

These eight aspects of the Noble Path can be classified into three stages of Development;

1. Sīla=morality. (သီလ)
 2. Samādhi = tranquility of mind;
(meditation) (စမ္မာသမ္ဗုဒ္ဓိ)
 3. Paññā=wisdom. (ပညာ)
1. Sammāvācā = Right Speech, Sammā kammanta = Right Work, and Sammā ājīva = Right Livelihood are classified as (Sīlakkhandha) the Stage of Morality.
 2. Sammā vāyama = Right Effort, Sammā sati = Right Mindfulness, and Sammā samādhi = Right Concentration are classified as (Samādhikkhandha) the Stage of Meditation.
 3. Sammā diṭṭhi = Right View and Sammā saṅkappa = Right Thought are classified as (Paññākkhandha) the Stage of Wisdom.

(Visuddhimagga; Vedalla sutta)

1. Sīla (Morality) is conducive to Nibbāna because it produces the self discipline or the character training which is an essential condition for the development of the next two stages on the Noble Eightfold Path. Unless Sīla is practised with detachment it yields inevitable consequences which lead to ceaseless rebirths. So to attain higher stages of

Perfection, the meditator must be pure in morality (Sīla Visuddhi) which is the first step of Seven Purifications.

It is by means of these stages of the Noble Path, Sīla, Samādhi and Paññā, the Ultimate Emancipation or the Perfect Liberation from the woeful rounds of rebirth (saṃsāra) can be achieved.

Thirty-eight Bodhipakkhiya dhammas are prescribed for the ardent Buddhists to acquire the Bodhi wisdom. And the tranquility of mind (samatha) is important merely as a means to the concentration and one-pointedness (ekaggatā) of consciousness which is conducive to (Vipassanā) Insight Meditation and ultimately the attainment of Nibbāna.

Satipaṭṭhāna method, the practice of mindfulness is the most popular and most effective one in Burmese Buddhist meditation. This is the method by which the meditator attends to, and is self consciously aware of his every act, thought, sensation and emotion.

- (1) Kāyānupassanā satipaṭṭhāna is mindful insight of the physical activities.
- (2) Cittānupassanā satipaṭṭhāna is mindful insight discerning the thought.
- (3) Vedanānupassanā satipaṭṭhāna is mindful insight of feelings and sensations.

(4) **Dhammānupassanā satipaṭṭhāna** is mindful insight reflecting upon the emotional phenomena both externally and internally.

2. **Samādhi (Meditation)** is the second stage of Development for the purification of mind (**Citta Visuddhi**). This stage is known as **bhāvanā** meditation of two aspects:—**Samatha** = tranquility-Concentration and **Vipassanā**=Insight Meditation.

Kammaṭṭhāna or Insight Meditation and Concentration is another popular technical term used in Burmese Buddhist Meditation.

After **dāna**=(gift-giving) generosity and **Sīla**=morality, this **Bhāvanā-samādhi** stage is very important and crucial in Buddhist practices. Only through Purification of Mind one can attain the Wisdom which is necessary for the achievement of **Nibbāna**, the Ultimate Goal of the Buddhists.

3. **Paññā (Wisdom)** **Vipassanā paññā** is the only medium of communication between the profane world and the Ultimate Reality, **Nibbāna**.

Paññā is sometimes interpreted as **Bodhi** and hence one who is endowed with **Paññā** or **Bodhi** is called **Buddha-The Knower** or the **Enlightened One**. **Sammāsambuddha** means the **Lord Buddha**; **Pacceka-buddha** means the **Individual Enlightened Ones** who are innumerable like the countless number

of pebbles on a river-bank; and Sāvaka-buddha means the disciples who are enlightened after they have listened to the Teachings of the Lord Buddhas. Paññā is therefore the highest stage of Development in Buddhism, to attain the Ultimate Goal-Nibbāna.

Four Noble Truths (အရိယသစ္စာလေးပါး)

1. The meditator discriminately sees the reality of life to be impermanent, suffering and unsubstantial. Thus he realises the Noble Truth of Suffering (Dukkha Ariya Saccā).
2. He then realises that the source of the sufferings is the Noble Truth of Craving (Samudaya Ariya Saccā). Because of Craving and Ignorance, the endless cycle of rebirths move on and on without ceasing. He therefore realizes that he must eradicate Craving (Taṇhā) and Ignorance (Avijjā).
3. He therefore practises the Noble Eightfold Path or the Middle Way (Ariya aṭṭhaṅgika magga) or Magga Ariya Saccā). These eight aspects of the Noble Path are—
 - (1) Sammādiṭṭhi=Right View
 - (2) Sammā saṅkappa=Right Thought

(3) Sammā vācā=Right Speech

(4) Sammā kammanā=Right Work

(5) Sammā ājīva=Right Livelihood

(6) Sammā vāyāma=Right Effort

(7) Sammā sati=Right Mindfulness

(8) Sammā samādhi=Right Meditation

4. Finally the meditator fulfills the Middle Way and then eradicates Craving and Ignorance, the cause of sufferings. Thus he attains the Perfect Bliss; he realises the Ultimate Reality; he enjoys the Absolute Emancipation; He achieves Nibbāna.

Four Ariya Magga = Four Transcendental Paths (ආර්ය මාර්ග)

1. Sotāpatti magga = Transcendental Path of Stream Attainment.
2. Sakadāgāmi magga= Transcendental Path of Once Returning.
3. Anāgāmi magga = Transcendental Path of Never Returning. .
4. Arahatta magga = Transcendental Path of Arahantship.

Four Ariya Phala = Four Transcendental Fruition (ပရိယောဂ်း)

1. Sotāpatti Phala = Transcendental Fruition of Stream Attainment.
 2. Sakadāgāmi Phala = Transcendental Fruition of Once Returning.
 3. Anāgāmi Phala = Transcendental Fruition of Never Returning.
 4. Arahatta Phala = Transcendental Fruition of Arahathship.
-

Nibbāna = Nirvana = The Ultimate Bliss (နိဗ္ဗာန်)

Nibbāna is to be realized through the knowledge belonging to the Four Paths. It is the objective of those Paths and of their Fruits. It is the departure from Craving which is called Vāna, lusting. Nibbāna is twofold: Nibbāna with remaining stuff of life (Saupādisesa Nibbāna) and Nibbāna without any remainder (Anupādisesa Nibbāna). It is divided into three modes:- Void (Suññata Nibbāna), Signless (Animitta Nibbāna) and Absolute content (Appaṇihita Nibbāna).

Sādhu, Sādhu, Sādhu.

EPILOGUE (Patthanā)

ဆုတောင်း နိဂုံး ပတ္ထနာ

Imāya dhammānudhammapaṭipattiyā
Buddham pūjemi.

Imāya dhammānudhammapaṭipattiyā
Dhammam pūjemi.

Imāya dhammānudhammapaṭipattiyā
Saṃgham pūjemi.

Idam me puñṇam āsavakkhayam-vaham
hotu.

Idam me sīlam Nibbānassa paccayo hotu.

Yam pattam kusalam tassa
ānubhāvena paṇino
sabbe saddhammarājassa
ñatvā dhammam sukhāvaham
pāpunantu visuddhāyasukhāya paṭipattiyā
asoka-manupāyāsam nibbānasukham
uttamam.

Ciram tiṭṭhatu saddhammo
dhamme hontu sagāravā
sabbepi sattā kālena
sammā devo pavassatu.

Yathā rakkhimsu porāṇā
surājāno tathevimaṃ
rājā rakkhātu dhammena
attano va pajam pajam.

I worship Lord Buddha by this appropriate ritual service.

I worship the Dhamma by this appropriate ritual service.

I worship the Saṃghā by this appropriate ritual service.

May this merit be an aid to eradicate the Defilements.

May this virtue be the support to the attainment of Nibbāna.

I have acquired this merit: and by the power of this grace may all living creatures understand the beneficial Teachings (Dhamma) of our Lord Buddha, the Righteous King of Law:

May all the creatures practise according to the Law in order to achieve Bliss and purification and may they attain Nibbāna, the Supreme Happiness, and be liberated from Sorrow and Despair.

May all creatures be pious and respectful to the gracious Law, which may exist for ages.

May the good rain shower in the right time.

Just like the ancient gracious kings protected and reigned over their subjects as if they were their own children; so also may our present ruler govern and protect us righteously.

Sādhu, Sādhu, Sādhu.
Weldone, Weldone, Weldone.

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| Page | Errata | Corrigenda |
|------|---------------------|---|
| vii | Corelation | Correlation (=Corelation) |
| 2 | dovotions | devotions |
| 3 | ကမ္မဋ္ဌာန်းစိဖြန်း | ကမ္မဋ္ဌာန်းစီးဖြန်း |
| 5 | Precious jewels | Precious Jewels |
| 8 | Vikatindriya | Vikalindriya |
| 8-9 | ရပ်ပြန်ရှစ်ပါး | နိရယ၊ တိရစ္ဆာန်၊ ပေတ၊ အသညဇ၊ ဝိကလိန္ဒြိယ၊ ပစ္စန္ဓဇ၊ ဗုဒ္ဓသုည၊ မိစ္ဆာဒိဋ္ဌိက (အ-၃-၆၀) |
| 21 | Thus it is Reverend | Thus it is, Reverend |
| 35 | ဆွမ်းတော်ကပ် | ဆွမ်းတော်ကပ် |
| 38 | enimty | enmity |
| 41 | Almighty One | Almighty One |
| 43 | Exalted one | Exalted One |
| 50 | Law of Corelation | Law of Correlation (= Corelation) |
| 51 | Law of Corelation | Law of Correlation (=Corelation) |
| 63 | recei ved | receive |
| 65 | Sammā vāyama | Sammā vāyāma |
| 68 | The Knower | the Knower |

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