

THE TEACHINGS OF THE BUDDHA

**(Higher Level)
Volume II**

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Morality

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Morality denotes restraint in physical and verbal actions. A moral person will attain blissful existences in the round of rebirths. He will also possess longevity, beauty, strength, good health and wealth. Therefore, everyone should observe the moral precepts in order to attain bliss and happiness in life.

Three Kinds of Abstinence (Viratī)

Viratī means abstaining from evil. In keeping the moral precepts well, viratī plays an important role.

2 The Teachings of the Buddha (Higher Level)

- Abstention from three physical evil actions not relating to livelihood is called *Sammākammanta viratī*.
- Abstention from four verbal evil actions not relating to livelihood is called *Sammāvācā viratī*.
- Abstention from three physical evil actions and four verbal evil actions relating to livelihood is called *Sammājīva viratī*.

Abstaining from physical and verbal evil actions is of three kinds.

(1) *Samādāna viratī* = Abstention from immoral actions through observance of moral precepts.

Samādāna viratī means undertaking to observe five or eight or nine moral precepts before the Buddha image or a bhikkhu or elders and refraining from doing evil actions. It also means that one has made up one's mind not to do evil before one actually encounters evil.

Once upon a time a male lay-disciple in Srilanka went to the forest in search of his missing cow. A python came to him and wound itself around his body. He took out his knife to kill it. But he suddenly remembered the moral precepts he had undertaken to observe and thought, "I shall accept death if need be; I shall not take other's life. Breaching of moral precepts resembles destroying the Dhamma and it is best for me to give up my life." So he dropped his knife and reflected on the moral precepts he was observing. Owing to the effectiveness of his morality, the python could not keep on winding itself around his body and departed immediately.

Like that male lay-disciple one should keep the moral precepts at the risk of one's life, one should give up one's life instead of breaching one's moral precepts. There is no question about giving away one's property and dignity for the sake of keeping one's morality. The invisible good results **always exist** behind every relinquishment.

(2) **Sāṃpattā viratī** = Abstention from immoral actions although one has not undertaken to

observe moral
precepts previ-
ously.

Samṛpatta viratī means instantaneously re-
fraining from committing evil actions when one
is confronted with the cause and the object for
committing evil actions.

Once upon a time in Srilanka, a youth
named Cakkana went into the forest to get
hare's flesh for his seriously ill mother. Then
he caught a hare. When he was about to kill
it, he felt deeply sorry for the frightened hare.
So, out of compassion, he set it free. When he
reached home, he cured his mother by asse-
veration of truth on this event. By the power
of 'Sampatta viratī sīla' his mother recovered as
if the illness was removed and thrown away
from her.

(3) *Samuccheda viratī*=Abstention from
immoral actions
permanently
through eradica-
tion of all roots
of evil by means
of four stages of
path-conscious-
ness.

Defilements such as greed, anger, ignorance, conceit, wrong view, etc., are the roots of committing evil actions. Noble persons (ariyas) have already eradicated the root-causes of evil actions. So they need not abstain from evil actions; they have already discarded evil for ever.

When a poisonous tree together with its roots was ground into powder and burnt to ashes, it will no longer produce any fruits. In the same way, noble persons (ariyās) are free from immoral actions all times because they have eradicated all defilements through Samuccheda pahāna. Even a Stream-winner (sotāpanna) need not specially observe the five precepts in this life as well as in his next existence. The moral precepts have already been established in him for ever.

The Moral Conduct to be Practised and The Immoral Conduct to be Avoided

Sīla is of two kinds: Cāritta Sīla, fulfilling the moral precepts prescribed by the Buddha, and Vāritta Sīla, refraining from the immoral conduct prohibited by the Buddha.

(1) Cāritta Sīla

Cāritta Sīla means keeping up the practice of moral conduct and blameless tasks.

Performance of such social duties as paying respect and veneration to the elders, speaking politely to others, having polite manners, bending forward while passing before the bhikkhus, teachers, parents and elders, never taking a meal before one's teachers and parents and not behaving rudely before the bhikkhus, teachers and parents means keeping Cāritta Sīla. Furthermore, fulfilling the duties of parents, sons and daughters, teachers, wives, husbands, etc., as shown in Siṅgālovāda Sutta also means Cāritta Sīla.

Only one who is fully endowed with conviction and effort can follow the practice of Cāritta Sīla.

Here, conviction means believing that one who practises Cāritta Sīla will enjoy its benefit because it is good practice, and effort means making a vigorous attempt to overcome laziness and to keep up the practice of moral conduct patiently. Only when one can practise the moral conduct out of conviction and effort, one can be called a person who possesses Cāritta Sīla.

(2) *Vāritta Sīla*

Vāritta Sīla means avoiding immoral conduct or demeritorious actions that the Buddha prohibited from committing.

Abstaining from immoral conduct and observing the five moral precepts constantly can lead one to Nibbāna whereas committing evil conduct can truly lead one to Apāya (nether abode).

Impurity of Morality

In observing the five, eight or nine moral precepts, if the first or last precept is breached, the morality or Sīla is said to be broken; if one of the middle precepts is breached, the morality or Sīla is said to have a hole in it; if alternate precepts are breached the morality or Sīla is said to be spotted; if two or three precepts are breached in a row at the beginning, the middle or the end, the morality or Sīla is said to be striped.

These broken, punctured, spotted and striped Sīlas are impure Sīlas.

Similarly, the morality or Sīla can become impure due to the following seven minor types of sexual pleasure.

- (1) Enjoying the personal attendance of a lady;
- (2) Taking delight in laughing clamorously with a lady;
- (3) Taking delight in looking at each other with a lady;
- (4) Taking delight in listening to the sounds of laughing, speaking or singing of a lady;
- (5) Taking delight in recalling the happy past experience with a lady;
- (6) Taking delight in watching others' enjoyment of sensual pleasure;
- (7) Taking delight in longing for the celestial luxury which can be attained as the result of the moral practice.

These causes of moral impurity apply to women as they apply to men.

In addition to the above causes, the following ignoble mental factors also make morality impure.

Kodha = anger,

Upanāha = enmity,

Makkha = destroying others' virtues,

- Paḷāsa = improper rivalry,
- Issā = envy at someone else's prosperity or success.
- Macchariya = Stinginess or reluctance to share one's property with others,
- Māya = deceit or covering up one's fault,
- Sātheya = hypocrisy or pretending as if one possesses a virtue which one does not really have.

Purity of Morality

The morality that is unbroken, intact, spotless and unstriped is pure morality. It is called Bhujissa sīlā because it can lead one to liberation from slavery to craving (taṇhā). It is also called Viññupasaṭṭha sīla because it is praised by the wise. It is also called “Aparāmaṭṭha Sīla because it is devoid of strong desire to gain the great wealth and happiness of human beings or devas and devoid of bigoted belief that one can realize Nibbāna by mere moral practice.

Therefore, as mentioned above, the morality that is

- (1) unbroken,
- (2) intact,
- (3) spotless,
- (4) unstriped,
- (5) able to resist craving,
- (6) praised by the wise, and
- (7) untarnished by craving and wrong view is the pure morality and these seven factors are the causes for purifying morality.

The morality endowed with these seven factors is conducive to concentration of mind. Therefore, one who wants to develop concentration must exert oneself to be endowed with these seven factors. One should safeguard the moral precepts well just like a female pheasant safeguarding her eggs at the risk of her life, or just like a yak safeguarding its feather at the risk of its life, or just like a person, who has one and only son or daughter, looks after him or her tenderly and fondly, or just like one whose one eye is blind safeguarding the remaining eye.

How to observe the Five Moral Precepts

Ahaṃ bhante tisaraṇena saha pañcasīlaṃ
dhammaṃ yācāmi anuggahaṃ katvā sīlaṃ
detha me bhante.

Dutiyampi ahaṃ bhante tisaraṇena saha
pañcasīlaṃ dhammaṃ yācāmi, anuggahaṃ
katvā sīlaṃ detha me bhante.

Tatiyampi ahaṃ bhante tisaraṇena saha
pañcasīlaṃ dhammaṃ yācāmi, anuggahaṃ
katvā sīlaṃ detha me bhante

Bhikkhu : Ya maḥaṃ vadāmi taṃ vadetha

Devotee : Āma bhante

(Namo tassa bhagavato arahato sammā
sambuddhassa) (three times)

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Samṃghaṃ saraṇaṃ gacchāmi

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

Dutiyampi Samṃghaṃ saraṇaṃ gacchāmi

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi

Tatīyaṃpi Dhammaṃ saraṇaṃ gacchāmi

Tatīyaṃpi Saṃghaṃ saraṇaṃ gacchāmi

Bhikkhu : Tisaraṇagamaṇaṃ paripuṇṇaṃ

Devotee : Āma bhante

(1) Pāṇātipātā veramaṇisikkhāpadaṃ
samādhīyāmi

(2) Adinnādānā veramaṇisikkhāpadaṃ
samādhīyāmi

(3) Kāmesumicchācārā veramaṇisikkhā-
padaṃ samādhīyāmi

(4) Musāvādā veramaṇisikkhāpadaṃ
samādhīyāmi

(5) Surāmerayamajjappamādaṭṭhānā
veramaṇisikkhāpadaṃ samādhīyāmi

Bhikkhu : Tisaraṇena saha pañcasilaṃ dhammaṃ
sādhukaṃ katvā appamādena
sampādeṭṭha

Devotee : Āma bhante

Facts Concerning “Pāṇātipāta Precept”

Pāṇātipāta means killing any living being with intention.

Five Factors of “Pāṇātipāta”

- (1) The one to be killed is a living being.
- (2) One knows that the one to be killed is a living being.
- (3) One has the volition or intention to kill.
- (4) One makes the effort to kill.
- (5) The being dies because of that effort and action.

The chief factor for killing is the volition associated with anger (dosa).

Any action performed in accordance with the above five factors is called Pāṇātipāta kamma. The perpetrator will suffer the bad consequences in this life and he will also be reborn in the four miserable realms after his death.

If any one of the above five factors is missing, the action cannot be called pāṇātipāta kamma. For instance, if one steps accidentally

on insects and kills them as one walks along the road, one does not commit pāṇātipāta kamma because this incident happens unintentionally. It is just a demeritorious action.

For this action, although the perpetrator will not be reborn in miserable realms, he may suffer the evil consequences of his demeritorious action commensurately.

Great and Small Offences

Furthermore, the offence of killing a living being may be great or small depending on different situations. According to the size and moral practice of the victim, the offence may be great or small. With regard to animals naturally, lacking in morality, if the size of the animal is small, the offence is small if the size of the animal is large, the offence is great. With regard to human beings, if the victim is of low morality, concentration and wisdom, the offence is small; if the victim is of high morality, high concentration and great wisdom, the offence is great. Where the victims are of equal size and of equal morality, the offence is small if the killer's motive and effort are weak, and the

offence is great if the killer's motive and effort are strong.

The Benefits of Abstaining from Killing

A person who abstains from killing any living being will be reborn after his death in a good destination either as a human being or as a celestial being. If he is reborn as a man, he will possess good health, longevity, etc. All living beings are afraid of death. So, everyone should refrain from torturing and killing others by being considerate to them. One who abstains from killing others, will enjoy the following benefits:

- (1) He has no physical deformities and disfigurements.
- (2) He has good complexion in his future existences.
- (3) He is fit and strong.
- (4) He is quick and active.
- (5) He is brave when confronted with danger.
- (6) He never gets killed by others.
- (7) He is free from diseases.

- (8) He has a large number of followers.
- (9) He enjoys longevity.

Facts Concerning “Adinnādāna Precept”

Taking what is not given willingly by bodily gesture, by word, or by writing, by stealing, robbing, by cheating, by using trick, or taking others' properties by trading with false weight, false measuring basket, or false scales, or short-changing or adulteration are Adinnādāna Kamma.

Five Factors of Adinnādāna

- (1) The thing stolen is possessed by others.
- (2) One knows that it is others' property.
- (3) One has the intention to steal it.
- (4) One makes bodily or verbal actions and efforts to steal it.
- (5) One steals it.

Any action accompanied by these five factors is called Adinnādāna kamma. One who commits stealing will suffer the evil consequences in this life and he will also be reborn in Apāya when he dies.

Grave or Minor Offence

The offence of theft may be grave or minor depending on the morality and virtue of the owner and the value of the stolen properties. Stealing things from one who is endowed with morality and virtue is a grave offence whereas stealing things from one who lacks morality and virtue is a minor offence.

The Benefits of Abstaining from Stealing

One who abstains from stealing others' properties will be reborn in a celestial abode after his death, and in whatever existence he may be, he will enjoy the following benefits.

- (1) He is wealthy;
- (2) He does not have to work hard for a living;
- (3) He has plenty of food and drinks;
- (4) He easily gets what he wants;
- (5) He is skilful in trade and he is prosperous;
- (6) His wealth is not destroyed by the five enemies, namely, flood, conflagration, tyrant, thief, sons and daughters who are unworthy heirs.

Facts Concerning “Kāmesumicchācāra Precept”

A man observing moral precepts must avoid twenty types of women in order to keep his moral precept of abstaining from sexual misconduct. The twenty types of women are:-

- (1) a woman who is under the guardianship of her mother,
- (2) a woman who is under the guardianship of her father,
- (3) a woman who is under the guardianship of her parents,
- (4) a woman who is under the guardianship of her elder and younger brothers,
- (5) a woman who is under the guardianship of her elder and younger sisters,
- (6) a woman who is under the guardianship of her relatives,
- (7) a woman who is under the guardianship of her tribe or clan,
- (8) a woman who is under the guardianship of her Dhamma friends,
- (9) a woman who has been engaged to a certain man,

- (10) a woman who is to be married to the king,
- (11) a woman who has been purchased by a man and living with him as his wife,
- (12) a woman who is willingly living together with a man,
- (13) a woman who on being given properties is living together with a man,
- (14) a woman who on being given clothing is living together with a man,
- (15) a woman who is married to a man with the approval of the elders,
- (16) a woman who formerly has to gather firewood and carry water but has now been taken as a wife,
- (17) a woman who is a slave as well as a wife,
- (18) a woman who is an employee as well as a wife,
- (19) a woman who is a prisoner of war who has been forced to become a wife,
- (20) a woman who is a prostitute.

If a man has sex with any woman who is under the guardianship of someone, he commits *kāmesumicchācāra* kamma, which is a

heinous crime. The perpetrator will suffer the evil consequences such as being reborn in the four miserable realms, being reborn as a sexual pervert in the human world for many existences, and being separated from his loved ones.

Great and Small Offences

If one commits adultery with a person of high morality, the offence is serious; if the person has no morality, the offence is not serious. For example, the youth Nanda, who committed adultery with a female arahat, Uppalavaṇṇa, fell into a fissure in the earth and was immediately reborn in Avīci niraya. Even if the victim lacks morality, the offence will be serious if the adultery is committed forcibly.

Four Factors of “Kāmesumicchācāra kamma”

- (1) The woman belongs to one of the twenty types of women whom one should not have sexual relationship;
- (2) One desires to have sex;
- (3) One makes the effort to have sex;
- (4) One takes pleasure in having sex.

If these four factors are involved in committing adultery, one is said to have committed Kāmesumicchācāra kamma.

The Benefits of Abstaining from Sexual Misconduct

A man who never has sex with another man's wife or with a damsel under someone's guardianship, and a woman who never has sex with another man other than her husband, will enjoy the following benefits:

- (1) They have no enemies.
- (2) They are loved by all beings.
- (3) They get food, drinks, clothing, etc.
- (4) They sleep soundly.
- (5) They wake up peacefully.
- (6) They will not be reborn in the four miserable realms,
- (7) They will not be reborn as a woman or as a sexual pervert,
- (8) They can control their temper,
- (9) They can act and speak boldly and frankly,
- (10) They can live in dignity,

- (6) good features, and fair complexion,
- (7) influence on others,
- (8) effective speech,
- (9) calmness of mind.

Facts Concerning 'Surāmeraya Precept'

'Everyone should abstain from taking intoxicants and narcotic drugs such as alcohol, hashish, cocaine, marijuana, and heroin, because it can result in heedlessness to do meritorious deeds.

Four Factors of Surāmeraya

- (1) It is an alcoholic drinks or intoxicants.
- (2) One has the intention to take it.
- (3) One makes the effort to take it.
- (4) One actually takes it.

Six evil Effects of Taking Intoxicants

The Buddha told the youth Siṅgāla about the six evil effects of taking intoxicants which the perpetrator has to suffer in this present life.

They are:-

- (1) loss of wealth;
- (2) quarrelling and fighting with others;
- (3) suffering from various diseases;
- (4) lack of fame;
- (5) lack of moral shame and moral dread;
and
- (6) lack of knowledge and wisdom.

The Benefits of Abstaining from Taking Intoxicants

If one abstains from taking alcoholic drinks and narcotic drugs, one will attain a blissful existence after one's death, and also enjoy the following benefits:-

- (1) being intelligent,
- (2) being diligent,
- (3) being mindful,
- (4) being grateful to one's benefactor,
- (5) having moral shame and moral dread,
and
- (6) having propensity to do good deeds.

A Story Demonstrating the Benefits of Observing the Five Moral Precepts

Once upon a time, when Dhañanjayakorabya was king of Indapattha city in the Kuru Province the Bodhisatta was born as his son. When he grew up, he studied at Takkasīla. When he was fully educated, his father made him heir prince to the throne, and afterwards, on his father's death, he became king.

The Bodhisatta ruled the country in accordance with ten duties of the king and also observed the five moral precepts (Garudhamma Sīla) well. Like the Bodhisatta, his mother, his queen, younger brother in heir, his chaplain, his landsurveying minister, his charioteer, a wealthy man, his minister of the royal granaries, his gate-keeper, a courtesan and the citizens--all kept the moral precepts untarnished. Therefore, the whole country had fine weather and it was peaceful and pleasant. The king built six Almonries--one at each of the four city gates, one in the centre of the city and one at the palace door--and daily distributed food and things worth six lakhs in local currency.

At that time, in the city of Dantapūra in Kalinga Province, there ruled a king called

Kaliṅga. During his reign, there was a drought and because of that drought there was a famine in the country. The people did not get enough food to eat and suffered from various diseases. They took their children by the hand, went to the palace and made an outcry at the palace door.

When the king opened the window and listened to the outcry, he knew that they were asking him to keep the practice of Royal Dhamma so that it would rain and they would not suffer from starvation and disease.

When the king asked how he should keep the practice of Royal Dhamma, his ministers replied, “Your majesty, the former rulers, when it did not rain, gave alms, observed sabbath precepts and slept on a grass pallet in their royal chamber. Then the rain would fall.” The king followed their advice, but it did not rain.

His men said, “Your Majesty, in the city of Indapattha, there is a royal elephant named Anjanavaṇṇa which belongs to King Dhananjaya-korabya. If you can bring that elephant to our country, rain will fall”. They said so because they thought that Kuru Province got enough rain due to that royal elephant.

The king sent a delegation of brahmins to Indapattha City. The brahmins requested King Korabya to offer his royal elephant to them.

King Korabya, without hesitation, poured donation water into the donees' hands and donated his elephant together with its trappings to the brahmins.

The brahmins brought the elephant to Darṣtapūra City and handed it over to their king. Although the elephant arrived there, no rain fell yet. So the king asked his ministers again why it was so.

His ministers replied, "Your Majesty, King Dhanañjayakorabya always observes the Garudhamma Sīla. So, in his country, it rains once every ten or fifteen days. If you ask for that Garudhamma Sīla and observe it well, it will rain." The King sent eight brahmins to Indapattha City to give the elephant back and to ask for Garudhamma Sīla.

King Korabya said to the brahmins who asked for Garudhamma Sīla, "Brahmins, it is true that I observe Garudhamma Sīla. But now, as I have a slight doubt in my Garudhamma Sīla, I'm not satisfied with my observance. So, I don't want to give my Garudhamma Sīla to

you.” Then the king explained why he was in doubt about his righteousness in detail thus: “Every three years, in the month of Kattika (October-November), I used to hold Kattika Festival. I put on royal costume and shot arrows wreathed in flowers to the four directions from the shrine of Cittarājā. I could see where three of the arrows landed, but I could not see the fourth which was shot into water. I'm not sure whether it hit a fish or not. So I am in doubt about my Garudhamma Sīla. My mother observes Garudhamma Sīla very well. So you can get it from her”. But the brahmins persistently asked for Garudhamma Sīla from him. So the king made them write it on a gold-leaf as follows:-

- Don't kill other living beings.
- Don't take what is not given by the owner.
- Don't commit sexual misconduct.
- Don't tell lies.
- Don't take alcoholic drinks.

Then the brahmins paid homage to the king and went forth to the king's mother. When they requested her to give Garudhamma Sīla, the mother said:

“My sons, indeed I did observe Garudhamma Sīla. But I don't want to give it to you now because I feel doubtful about my observance. I have two sons, the elder being a king and the younger being a prince. One day a certain king from another country sent to my elder son, the Bodhisatta, a golden garland worth one thousand coins and perfumes of sandalwood worth one lakh coins. My elder son gave them to me. But I do not wear any perfumes or any flowers. So I decided to give them to my daughter-in-laws. Then a thought occurred to me thus: “My elder daughter-in-law is the chief queen and I will give her the golden garland. My younger daughter-in-law is relatively poor, and so I'll give her the sandal perfumes.” I did as I thought. After that, I reflected upon my action and some doubt arose in me thus: “I observe Garudhamma Sīla. I should not bring the matter of being poor or not to the forefront. I should give priority to the elder within a family. I have done what I should not do. Have I breached my morality by doing so? My elder daughter-in-law observes Garudhamma Sīla well. So go and get it from her.”

The brahmins, nevertheless, took Garudhamma sīla from the king's mother and went

to her elder daughter-in-law to request for Grudhamma Sīla. She said that she also felt doubtful about her morality because she once felt attached to the prince, her younger brother-in-law. So she told the brahmins to ask for Garudhamma Sīla from the prince.

The Brahmins, nevertheless, took Garudhamma sīla from her and went to the prince. The prince also had a doubt in his morality, saying thus:

“Brahmins, I have some doubt about my morality. I used to go to the king in the evenings to pay him my respect. If I intend to spend the night there, I used to leave the rein and the goad for driving on the chariot. It was a sign for my followers to depart and to come again early in the next morning. If I leave the rein and the goad inside the chariot, it means I will not spend the night there and will go home that very night. So my followers waited for me there. One day while I was staying with the king, it rained very heavily and the king did not let me go home. So I slept there that night. My followers waited for me the whole night in the rain expecting me to go home. In the next morning, when I saw them drenched with rain I thought to myself, “Although I do

observe Garudhamma well, I have made all my followers miserable. So I might have breached my morality. That's why I have a doubt in my morality.”

Although the prince made the brahmins write down Garudhamma Sīla as observed by him, he told them to go and get it from the chaplain. The prince thought that the chaplain observed Garudhamma Sīla better than him. However, the chaplain also told them about his doubt concerning his morality thus:

“Brahmins, I also have a doubt in my morality. One day, I went to the palace to wait upon the king. There I saw a new chariot, sent to the king by another king and a thought rose in me: ‘My chariot is very old. If the king will give this new one to me, how nice it will be. I shall ride about in the new chariot comfortably.’ When I got to the king, I greeted him with the prayer: “Jeyyatu bhavaṃ rājā, meaning, “May you live long, and may you be prosperous.” On seeing me, the king said, “This chariot is excellent. Give it to my teacher.” Though I refused again and again to accept that new chariot, my refusal was in vain. So, I am in doubt about the Garudhamma Sīla I observed because I had coveted other's

property. The land-surveying minister does observe Garudhamma Sīla very well. Go and get it from him.”

After taking Garudhamma Sīla from the chaplain, the brahmins went to the land-surveying minister, told the reason of their visit and asked for Garudhamma Sīla. The minister said:

“Brahmins, I feel doubtful about my morality. One day, I measured a certain field in a village. Tying a cord to a stick, I gave one end of the cord to the owner of the field to hold, and I myself held the other end with the stick. Then the end which I held fell on a crab's hole. I thought, ‘If I put the stick in the hole, the crab in it will die. If I put the stick on the other side some of the king's land will be lost, and if I put it on this side, the farmer will lose some of his land.’ So I didn't know what to do. Then I thought again, ‘There may not be any crab in this hole. If there is a crab in it, it will show itself.’ Then as soon as I put my stick into the hole, I heard a sound ‘Click’. I wondered if the stick had pierced the back of the crab and killed it. So I have a doubt whether I have breached my morality or not.”

Then he sent the brahmins to the charioteer to ask for Garudhamma Sīla.

The charioteer also thought that his morality was not pure, and explained his doubt to the brahmins thus: “Brahmins, I also feel doubtful about the purity of my morality. One day, the king went to the park for hunting. On his return, at sunset, there arose black clouds in the sky. Worrying that the king might get wet, I touched the steed with the goad to speed it up. At the touch of the goad, the steed ran swiftly. Since that time, whenever we went to the park, the steed ran swiftly. The steed thought that there must be some danger at that spot and that was why the charioteer had touched him with the goad. Whether the king was wet or dry, it was not my fault, but I had given a wrong notion to the well-trained steed and because of this notion the steed had to run at high speed again and again; so it got very tired. Although I observe Garudhamma Sīla. I have made other beings tired and weary. That's why I am in doubt about my morality.”

Then, as directed by the charioteer, the brahmins went to a wealthy man, told the reason of their visit and asked for Garudhamma Sīla. The rich man told them how he felt doubtful about his morality thus:

“Brahmins, I have doubt in my Garudhamma Sīla. One day I went to my paddy field, took a handful of rice stalks and tied them to a post at home. Then I thought, I have taken a handful of rice stalks from the field that I haven't yet given the king his due. Surely, I must have broken the Garudhamma Sīla that I observe.”

Then the brahmins, as directed by the wealthy man, went to the minister of the royal granaries and asked for Garudhamma Sīla. The minister also thought his morality to be impure and explained his doubt.

“Friends, now I feel doubtful concerning the Garudhamma Sīla that I observe. One day, while I was measuring the paddy for the king's tax at the door of the granary, I took a handful of paddy from the heap which was not yet measured and put it down as a marker. At that moment the rain began to fall. I put the paddy used as the marker onto the heap which had been measured and took shelter from rain. I wondered whether I threw the marker onto the measured heap or onto the unmeasured heap. If I threw them onto what had already been measured, the king's property would be increased, and the owner would have lost some paddy. So I have doubt about my morality.

Although the minister of the royal granaries made the brahmins write down the moral precepts he observed, he was not satisfied with the precepts himself. So he told them to get Garudhamma Sīla from the gatekeeper. The gatekeeper also expressed his doubt in his morality thus:

‘Brahmins, I am in doubt about the Garudhamma Sīla I observe. One day, at the time of closing the city gate, I cried aloud three times. On hearing my cry, a poor man ran quickly taking a girl by the hand. I blamed him for making love in the forest the whole day and running quickly when the gate was about to be closed. The man told me, ‘No master, she is not my wife. She is my sister.’ Although I do observe Garudhamma Sīla, I have spoken unseemly words to others. Surely I must have breached my morality and I have been feeling doubtful of my Garudhamma Sīla ever since. So, I don't want to give you my Garudhamma Sīla.

Although the gate-keeper let the brahmins write down his Garudhamma Sīla, he told them to get it from a courtesan as he was not satisfied with the precepts himself.

The courtesan also explained how she felt doubtful about her morality thus:

“I do keep Garudhamma Sīla well. One day, a youth came and gave me one thousand coins and departed. I waited for that man for three years. I took nothing from any other man. By degrees, I got poor and went to the court for judgement. The chief judge told me that if that man had not come for three years, I need not wait for him and I could earn my living as before. As soon as I left the court, a young man came and offered me one thousand coins. When I held out my hand to accept it, the man who gave me a thousand coins three years ago suddenly appeared. On seeing him, I drew back my hand and told the second young man to forgive me. Of course, the youth who disappeared for three years was Sakka, King of the devas.

Sakka, standing in space, told the citizens thus: “I gave her one thousand coins three years ago to test her morality. Those who keep morality must keep it like her. And then Sakka filled my house with seven kinds of jewels and returned to his celestial abode.

The courtesan refused to give her Garudhamma Sīla saying, “Because I held out my hand to accept one thousand coins from another man, though I had accepted one thousand coins

before, I take my morality to be imperfect. So I don't want to give you my Garudhamma Sīla. The Brahmin said that merely to hold out the hand could not be a breach of morality, and they again asked for Garudhamma Sīla. So the courtesan had to give it to them.

The brahmins wrote down Garudhamma Sīla on the gold-leaf and returned to the city of Dantapūra. There they gave Garudhamma Sīla to King Kaliṅga telling him what they had known in detail.

King Kaliṅga himself practised Garudhamma Sīla and asked his people to observe it. Very soon owing to these merits, rains came. The three catastrophes, namely, famine, war and epidemic disease, were allayed and the country became prosperous.

From this story we learn that virtuous ones observe the five moral precepts strictly, taking great care even to avoid minor offences. We also learn that the country where the people observed moral precepts well surpassed in wealth and prosperity the country where the citizens did not keep their morality, and that because the residents of Kuru Kingdom, including the king and even the courtesan, observed the moral

precepts well, the land was fertile and the country was prosperous, free from all diseases, Kuru Kingdom was situated near old Delhi.

At the time of the Buddha, when he looked for the place and the people to expound the sublime and profound Mahāsatipaṭṭhāna Sutta, he chose Kuru Kingdom and its citizens, because it was affluent and its citizens observed the moral precepts well and also possessed good health and discriminative knowledge. Here, it should be noted that one will be prosperous only if one observes the moral precepts well.

Brahmacariyapañcamaka Sīla (*Komārabrahmacariya Sīla*)

Komārabrahmacariya Sīla means BrahmacariyapañcamakaSīla. Komārabrahmacariya Sīla means the noble morality of unmarried youths who abstained from all sexual acts in observing five moral precepts. For ladies, it is called Komāribrahmacariya Sīla. The way of undertaking to observe this precept is the same as undertaking to observe the five moral precepts, but instead of saying “Kāmesumicchācārā veramaṇi sikkhāpadam samādiyāmi”, one has to say “Abrahmacariyā verāmaṇi sikkhāpadam

samādiyāmi”. When one formally asks for administering the moral precepts, one must say “Komāra brahmacariya pañcamaka sīlaṃ”, instead of saying “pañca sīlaṃ”.

At the time of Kassapa Buddha, the seven daughters of King Kikī, who would become Khemā, Uppalavaṇṇa, Paṭācārā, Dhammadinnā, Kuṇḍalakesī, Kisā Gotamī, Visākhā at the time of Gotama Buddha, lived as virgins for twenty thousand years, observing Komāribrahmacariya Sīla.

Furthermore, the couples such as King Udayabhadda, the future Buddha and his queen, as well as Dukūla and Pārikā, never enjoyed sexual pleasure although they slept in the same bed, and lived happily in loving-kindness throughout their whole life.

Unmarried virgins and bachelors as well as married couples who temporarily live apart from one another can observe this precept well.

Eight Moral Precepts

The eight moral precepts can be observed permanently or occasionally as much as one is able. They are very suitable for lay persons.

Especially the eight moral precepts are observed on sabbath (Uposatha) days, that is, on the eighth and the fifteenth waxing days as well as on the eighth and either the fourteenth or fifteenth waning days of the lunar month.

Some people observe the eight moral precepts not only on uposatha days but also on the days before and after the uposatha day. One will enjoy the following benefits by observing the eight moral precepts.

- One will achieve great wealth and power,
- Even a Universal Monarch-to-be will become a Universal Monarch only if he observes the eight moral precepts.
- One will attain good human or deva existences repeatedly enjoying great wealth and luxury in saṃsāra, and finally one will attain Maggañāṇa, Phalañāṇa, and realize Nibbāna.
- One will become a virtuous person, admired, trusted and loved by others in this very life.
- One will also possess great wealth in the present life.

How to observe the Eight Moral Precepts

In Pāḷi

Lay devotee : Ahaṃ bhante tisaraṇena saha aṭṭhaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi anuggahaṃ katvā sīlaṃ detha me bhante.

Dutiyampi ahaṃ bhante tisaraṇena saha aṭṭhaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi anuggahaṃ katvā sīlaṃ detha me bhante.

Tatiyampi ahaṃ bhante tisaraṇena saha aṭṭhaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi anuggahaṃ katvā sīlaṃ detha me bhante.

Bhikkhu : Ya maham vadāmi taṃ vadetha.

Lay devotee : Āma bhante.

Meaning

Lay devotee: Venerable Sir, I request for the eight Uposatha precepts together with the Three Refuges. Out of

compassion for me, please administer to me the eight moral precepts.

Bhikkhu : I will recite the following. Do repeat after me.

Lay devotee : Yes, Venerable Sir.

In Pāli : Namō tassa bhagavato arahato sammāsamibuddhassa (To recite three times)

Meaning : Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened one.

Taking Three Refuges

In Pāli : Buddhamaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Sammaṃ saraṇaṃ gacchāmi.

Dutiyampi buddhamaṃ saraṇaṃ gacchāmi.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

Dutiyampi sammaṃ saraṇaṃ gacchāmi.

Tatiyampi buddhamaṃ saraṇaṃ gacchāmi.

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

Tatiyampi sammaṃ saraṇaṃ gacchāmi.

Bhikkhu : Tisaraṇagamanam paripuṇṇam.

Lay devotee : Āma bhante

Meaning : I take refuge in the Buddha.

I take refuge in the Dhamma.

I take refuge in the Saṃgha.

For the second time, I take refuge in the
Buddha.

For the second time, I take refuge in the
Dhamma.

For the second time, I take refuge in the
Saṃgha.

For the third time, I take refuge in the
Buddha.

For the third time, I take refuge in the
Dhamma.

For the third time, I take refuge in
the Saṃgha.

Bhikkhu : You have now completed the act
of taking refuge.

Lay devotee : Yes, Venerable Sir.

Undertaking the Eight Moral Precepts

In Pāḷi :

- (1) Pāṇātipātā veramaṇisikkhāpadam̐ samādiyāmi.
- (2) Adinnādānā veramaṇisikkhāpadam̐ samādiyāmi.
- (3) Abrahmacariyā veramaṇisikkhāpadam̐ samādiyāmi.
- (4) Musāvādā veramaṇisikkhāpadam̐ samādiyāmi.
- (5) Surāmeraya majjapamādaṭṭhānā veramaṇisikkhāpadam̐ samādiyāmi.
- (6) Vikālabhojanā veramaṇisikkhāpadam̐ samādiyāmi.
- (7) Nacca gīta. vādita visūka dassana mālāgandha vilepana dhārana maṇḍana vibhūsanaṭṭhānā veramanisikkhāpadam̐ samādiyāmi.
- (8) Uccāsayana mahāsayanā veramanisikkhāpadam̐ samādiyāmi.

Meaning

- (1) I observe the precept of abstaining from killing any living being.
- (2) I observe the precept of abstaining from taking what is not given by the owner.
- (3) I observe the precept of abstaining from committing sexual misconduct.
- (4) I observe the precept of abstaining from telling lies.
- (5) I observe the precept of abstaining from taking any intoxicant or drug that causes forgetfulness.
- (6) I observe the precept of abstaining from taking any food after midday.
- (7) I observe the precept of abstaining from dancing, singing, playing musical instruments which are obstacles to the Noble Practice, and also abstaining from wearing flowers, using perfumes and beautifying with cosmetics.
- (8) I observe the precept of abstaining from using high or luxurious seats or beds.

In Pāḷi

Bhikkhu: Tisaraṇena saha aṭṭhaṅgasamannā-gatam uposathasilam sādhu-kam katvā dhammam appamādena sampādetha.

Lay devotee: Āma bhante

Meaning

Bhikkhu: Do observe the Eight Uposatha precepts together with the Three Refuges with diligence and steadfast mindfulness.

Lay devotee: Yes, Venerable Sir.

Facts concerning “Abrahmacariya Precept”

Abrahmacariya (ignoble practice) means sexual intercourse between a man and a woman. One who observes the five precepts can have sex with his or her spouse. But one who observes the eight moral precepts must avoid all sexual acts. If an unmarried person, in his observance of the five moral precepts, observes “Abrahmacariya precept” instead of “Kāmesu-micchācara precept”, he will enjoy great benefits.

Facts Concerning “Vikālabhojanā Precept”

Abstaining from taking food after midday

In observing this moral precept, one abstains from taking food such as rice, curry, bread and butter, cakes, biscuits, fruits, etc., from noon till sunrise the next day. If one takes these food, one's observance of the precept will be breached.

If one is hungry, one may drink some kind of juice. One should not eat even jaggery but one can make a drink by dissolving jaggery in hot water and drink it.

The Benefits of Abstaining from taking food after midday

Abstaining from taking food after midday is only one of the constituents of Uposatha sīla, just by not taking any food after midday does not mean that one is observing moral precepts. The objectives of observing this precept are as follows:-

1. To free oneself from the trouble of preparing afternoon meals and dinner, and

to have more time for practising meditation.

2. To control automatically one's greed (lobha) and hatred (dosa) so that one is not interested in sensual pleasures.

If one takes dinner, one will have to busy oneself preparing meals. Cooking rice and curry is a time-consuming work. So if one does not take dinner, one will have more time for meditation.

Taking meals after midday will increase one's energy and will make one inclined to enjoying sensual pleasures. So, abstaining from taking food after midday is only proper for one who observes the precept "Abrahma cariya".

At the time of Kassapa Buddha, a teacher named Gavesi and his five hundred followers observed the six moral precepts including five moral precepts of Brahmacariyamaka-sīla and the precept 'Vikālabhojanā'. This is stated in Gavesī sutta in Pañcanguttara Pāḷi text.

Dhammika Upasakā and Nandamātā also observed the six moral precepts as mentioned above throughout their life-time. According to the Pāli Texts, the Anāgāmis who have eradicated lust and attachment to sense-objects

(Kāmarāga-Samīyojana) also observed these six precepts.

Facts Concerning “Nacca, Gīta, Vādita Precept”

Dancing (Nacca)

Relating to this precept, one who observes this precept must neither dance nor make others dance. At least one must not make even animals dance. One must not go to watch dances, performances and concerts. One's moral precepts will not be breached, however, if one encounters dance-performances on the way while one is travelling. If one stops and watches the dances purposely, one's precept will be breached.

Singing (Gīta)

One who observes this precept must neither sing nor make others sing. One must not recite Pāḷi verse and Dhamma poems in musical tone. One must not listen to other's singing. If one does so, one's precept will be breached. If one hears the singing by coincidence, one's precept will not be breached.

Playing Musical Instruments (Vādita)

One who keeps the eight moral precepts must neither play nor make others play the five musical instruments: timing bells, harp, lute, drum, etc. Also he must not listen to the sounds of these instruments. If one hears these sounds by coincidence, one's moral precept will not be breached. If one intentionally listens to the musical sounds, one's moral precept will be breached.

Seeing Shows Contrary to the Buddha's Teachings (Visūkadassana)

Dancing, singing and playing musical instruments are praiseworthy from the social point of view. But, indeed, they can cause and develop sensual pleasures from the supramundane point of view. Therefore, watching dances, listening to the songs and playing musical instruments are spikes or obstacles in following the Buddha's Teachings. So seeing shows is prohibited when one observes the Uposatha Sīla.

Facts Concerning ‘‘Mālā Gandha Vilepana Precept’’ *Wearing Flowers (Mālādhāraṇa)*

When one is observing Uposatha sīla, one must not wear any flower or garland of flowers, and one does not make others do so. If one does so, one's precept will be breached.

Using Perfumes (Gandhadāraṇa)

While one is observing Uposatha sīla, one must not use any kind of perfume, nor apply any fragrant powder to oneself. One must not make others do so. If one does so, one's precept will be breached. One must not also use any scented soap without special reason. One is, however, allowed to use scented soap and body-powder to prevent the foul smell of one's body due to sweating, etc.

Applying Unguents (Gandhavilepana)

While one is observing the Uposatha sīla beautifying oneself by applying beauty-cream, fragrant paste of sandalwood or make-up, steaming one's face, and making others do so are

forbidden. If one does so, one's precepts will be breached.

Beautifying Oneself (Maṇḍana)

Applying medicinal lotions in order to cover up pock marks, moles, dark spots, pimples, etc., beautifying one's hair, curling and shaping one's hair, beautifying one's nails, beautifying one's lips, one's eyes, eyelashes, eyebrows, etc., all amount to maṇḍana. One must not beautify oneself in any way while one is observing uposatha precepts. If one does so, one's moral precept will be breached. Combing one's hairs and cutting one's nails under normal conditions do not amount to breaching one's moral precepts.

One who observes this precept must not use any perfume, any beautifying cream, or make-up. If one does so, one's moral precept will be broken.

All kinds of beautifying oneself that are prohibited by this precept have their roots in sensual pleasures, observing uposatha precepts is for getting rid of sensuality. One must not beautify oneself by these means in advance

before one undertakes to observe the uposatha precepts. That would amount to cheating oneself.

Decorating Oneself (Vibhūsaṇa)

Wearing jewellery, ornaments, wearing various coloured dresses or dresses of new designs to make one attractive, wearing beautiful footwear, using beautiful umbrella, etc, are acts of decorating oneself. If one does so, one's moral precept will be broken. Therefore, one who observes uposatha sīla should wear ordinary dress, ordinary footwear and ordinary head-wear. Wearing a white upper garment and a brown lower garment is the most suitable dress for one who observes uposatha sīla.

The Cause of increasing Defilements (Thāhā)

All kinds of beautifying oneself by applying various beauty-creams, lotions and wearing flowers are the causes of increasing defilements. So, everyone who observes the uposatha precept refrains from doing so.

Facts Concerning “Uccāsayana Mahāsayana Precept”

High places (Uccāsayana)

High places mean couches or seats having legs longer than one cubit and a half (27 inches). One who observes this precept must refrain from sitting, lying and sleeping on such couches or seats.

Luxurious Seats and Beds (Mahāsayana)

Luxurious seats and beds mean seats or beds stuffed with cotton, wool or kapok, carpet of fur with hair longer than four finger-breadths (two inches), carpet decorated with pictures of tigers, lions, leopards, and silk or velvet bed sheets embroidered with silver or gold thread. One who observes this eighth precept must refrain from sitting or sleeping on these seats and beds. If one does so, this precept will be broken. If necessary, one may use a mattress stuffed with coconut fibres. Smooth mats and carpets with short hair cannot be called luxurious seats and beds.

Ājīvaṭṭhamaka Sīla

Ājīvaṭṭhamaka sīla means a set of precepts in which right livelihood is included as the eighth precept.

- Working at a job or making effort to get food, clothing and shelter is called Ājīva.
- Making a livelihood by unfair means is Micchājīva.
- Abstaining from micchājīva and earning a living by righteous means is right livelihood or Sammāājīva.
- If one can abstain from committing the three kinds of evil physical conduct and the four kinds of evil verbal conduct, one would have already avoided the wrong livelihood or micchājīva. However, in order to strengthen the first seven moral precepts of avoiding the seven kinds of evil conduct, and also to avoid the following five kinds of evil trading, one observes the precept of “micchājivā veramani sikkhāpadam samādiyāmi” as the eighth precept. The five kinds of evil trading are:

- buying and selling weapons,
- buying and selling human beings,
- buying and selling meat,
- buying and selling intoxicants,
- buying and selling poison.

The Buddha has prescribed ways of purifying one's livelihood and the benefits of pure livelihood so that every Buddhist should observe the Ajivaṭṭhamaka Sīla.

How to Undertake “Ājivaṭṭhamaka Sīla”

In Pāḷi

Lay devotee : Ahaṃ bhaṇte tisaraṇena saha
ājivaṭṭhamaka sīlaṃ

dhammaṃyācāmi anuggahaṃ
katvā sīlaṃ detha me bhante”

Dutiyampi ahaṃbhante..... me
bhante

Tatīyampi ahaṃbhante..... me
bhante

Meaning

Lay devotee : Venerable sir, I ask for the precepts in which the right livelihood is included as the eighth precept together with the Triple Gem. Please administer to me, out of compassion this Ajīvaṭṭhamaka Sīla.

For the second time, venerable Sir.....

For the third time, venerable Sir.....

Paying Homage to the Buddha

In Pāḷi

Namo tassa bhagavato arahato
sammāsambuddhassa (to recite
three times)

Meaning:

Veneration to the Exalted One,
the Homage-Worthy, the Perfectly
Self-Enlightened.

In Pāṭi

Buddham saraṇam gacchāmi

Dhammam saraṇam gacchāmi

Sam̐gham̐ saraṇam̐ gacchāmi

Dutiyampi Buddhamaṃ saraṇaṃ gacchāmi

Dutiyampi Dhammam saraṇam gacchāmi

Dutiyampi Saṃghaṃ saraṇaṃ gacchāmi.

Tatīyaṃpi Buddhamaṃ saraṇaṃ gacchāmi

Tatīyampi Dhammam saraṇam gacchāmi

Tatīyam̐pi Saṃgham̐ saraṇam̐ gacchāmi.

Meaning

I take refuge in the Buddha

I take refuge in the Dhamma

I take refuge in the Saṃgha.

For the second time, I take refuge in the
Buddha.

For the second time, I take refuge in the
Dhamma.

For the second time, I take refuge in the
Samṃgha.

For the third time, I take refuge in the
Buddha.

For the third time, I take refuge in the
Dhamma.

For the third time, I take refuge in the
Saṃgha.

Undertaking Ājīvaṭṭhamaka Sīla

In Pāḷi

1. Pāṇātipātā Veramaṇi Sikkhāpadam
Sammādiyāmi
2. Adinnādānā Veramaṇi Sikkhāpadam
Sammādiyāmi
3. Kāmesumicchācāra Veramaṇi Sikkhāpadam
Sammādiyāmi
4. Musāvādā Veramaṇi Sikkhāpadam
Sammādiyāmi
5. Pisunavācā Veramaṇi Sikkhāpadam
Sammādiyāmi
6. Pharusavācā Veramaṇi Sikkhāpadam
Sammādiyāmi
7. Samphappalāpavācā Veramaṇi Sikkhāpadam
Sammādiyāmi
8. Micchājīvā Veramaṇi Sikkhāpadam
Sammādiyāmi

Meaning

1. I observe the precept of abstaining from taking others' lives.
2. I observe the precept of abstaining from taking what is not given by the owner.
3. I observe the precept of abstaining from committing sexual misconduct.
4. I observe the precept of abstaining from telling lies.
5. I observe the precept of abstaining from slandering.
6. I observe the precept of abstaining from harsh speech.
7. I observe the precept of abstaining from vain talks.
8. I observe the precept of abstaining from wrong livelihood.

(One need not undertake to observe Ājīvaṭṭhamaka Sīla everyday because one's morality will remain pure so long as one's livelihood is pure. However, there is no disadvantage for undertaking Ājīvaṭṭhamaka Sīla everyday)

Pisunāvācā

Slandering means talking ill of one person to another person with the intention of causing a chasm between the two persons who are on friendly terms at the moment. One must refrain from slandering.

Five Factors Constituting Pisunāvācā

1. There are two persons who are on friendly terms.
2. One has the intention of causing a chasm between them and winning their love.
3. One makes the effort to cause a chasm.
4. The two persons understand what has been spoken.
5. The two persons part from each other terminating their friendship.

Evil Consequences of Pisunāvācā

One who has slandered to cause a chasm between two friends will be reborn in the four woeful abodes after his death. He will have to suffer very miserably for a long time. Even when he regains the human existence, he will suffer the following evil consequences.

1. He will have disagreement with friends and beloved ones.
2. He will die at the hands of others.
3. He has very few friends and followers.
4. He has no confidence in the dhamma of the virtuous.
5. He does not enjoy permanent friendship.
6. He is hated by others.
7. He has a mean and wicked mentality.

(Those who abstain from slandering will enjoy the benefits which are the opposite of the evil consequences.)

Pharusavācā

Abusive language, vulgarities, coarse language, harsh speech are called *Pharusavācā*.

Harsh words which parents might use sometimes to admonish their children do not amount to harsh speech as no bad intention is involved. Only when there is bad intention in speaking harsh words, can it be called harsh speech. Although the King may speak gently, “Let him sleep in peace”, in giving the order to kill a criminal, his speech is “*Pharusavācā*” because there exists a bad intention behind these words.

Three Factors Constituting Pharusavācā

1. Someone is abused by harsh speech.
2. The speaker is angry.
3. The speaker uses harsh speech.

Evil Consequences of Pharusavācā

One who uses harsh speech will be reborn in the four woeful abodes (Apāya) after his death and will have to suffer miserably for a long time. Even when he is liberated from there and reborn in the human abode, he will suffer the following evil consequences.

1. He will hear unpleasant sounds.
2. He will be hated by many.
3. He will be blamed and censured by others.
4. He will have to live in misery.
5. He will not have a good voice.
6. He will be a deaf and dumb person.

The Benefits of Refraining from Pharusavācā

One who refrains from harsh speech will enjoy the following benefits wherever he is reborn:

1. He is loved by human beings.
2. He can delight human beings and make them appreciate him.
3. He can live in peace and happiness.
4. The words he says are pleasant.
5. He is praised by many.
6. He possesses a pleasant voice with eight fine qualities.

Samphappalāpavācā

Samphappalāpavācā is the evil volition to talk frivolously. Vain talk is not beneficial to oneself as well as to others. It is Samphappalāpavācā.

In the “Paramatthacakkhu Treatise”, the Venerable Dipeyin Sayadaw, concerning Samphappalāpa said thus: “vain talk means saying some stories such as King Rāma's queen

named Sītādevī was taken away by the great ogre, Dassāgiri; or the golden rabbit and the golden tiger went to the forest to reap thatch. Because these stories have not really occurred in the past and they are created by some story tellers in order to increase lust, anger and delusion in others, they have no essence just as chaff has no grain. They are called Samphappalāpavācā. On the other hand, if such stories are told to illustrate certain points in preaching a discourse or in admonishing others it cannot be said that one commits Samphappalāpavācā''.

Three Factors constituting Samphappalāpavācā

1. One has the intention to speak vain talk.
2. One speaks vain talk.
3. The others believe what one speaks.

The Evil Consequences of Samphappalāpavācā

One who speaks vain talks will be reborn in the four woeful abodes after his death. There he will have to suffer very miserably for a long time. Even when he is liberated from

there and regains the human existence, he will suffer the following evil consequences:

1. Others do not believe what he speaks.
2. He is hated by others.
3. He is disrespected by others.
4. He does not know how to speak to others in order to make them believe him.
5. He does not enjoy good luck.
6. He has little influence, power and authority,
7. He has poor intelligence.

The Effective Way of Keeping Uposatha Precepts

There are three kinds of Uposatha Sīla.

(a) Gopālaka Uposatha

(b) Niganṭha Uposatha

(c) Ariyā Uposatha

(a) If one observes the eight moral precepts with attachment to food, it is called Gopālaka Uposatha.

(Gopālaka=cowherd)

(b) If one observes the eight moral precepts following the incorrect teaching of the naked ascetics called Niganthas whose words and actions are improper, it is called Nigantha Uposatha.

(Nigantha=naked ascetic)

(c) Ariyā Uposatha Sīla comprises five kinds:

- Brahma Uposatha,
- Dhamma Uposatha,
- Saṃgha Uposatha,
- Sīla Uposatha, and
- Devatā Uposatha.

Brahma Uposatha

If one wants to decorate one's head, one must wash one's head first. Similarly, if one wants to decorate oneself with Sīla-ornament, one must reflect on the attributes of the Buddha in order to purify one's mind. By doing so, one will enjoy great benefits. This kind of keeping uposatha precepts is called Brahma Uposatha.

Dhamma Uposatha

If one wants to wear a beautiful new dress, one must take a bath first. Similarly, if one wants to decorate oneself with Dhamma-ornament, one must first reflect on the attributes of the Dhamma in order to purify one's mind. By doing so, one will enjoy great benefits. This kind of keeping uposatha precepts is called Dhamma Uposatha.

Sam̐gha Uposatha

If one wants to wear a clean dress, one must wash one's dirty dress first. Similarly if one wants to wear the dress called Sīla, one must reflect on the attributes of the Sam̐gha in order to purify one's mind. By doing so, one will enjoy great benefits. This kind of keeping uposatha precepts is called Sam̐gha Uposatha.

Sīla Uposatha

If one wants to see one's appearance clearly in a mirror, one must wash and clean the mirror first. Similarly, if one wants to observe oneself in the mirror of Sīla, one must reflect on the attributes of the moral precepts which

one always keeps in order to purify one's mind. By doing so one will enjoy great benefits. This kind of keeping uposatha precepts is called Sīla Uposatha.

Devatā Uposatha

If one wants to wear bright sparkling jewellery, one must clean the jewellery and polish it. Similarly, if one wants to wear the jewellery called Sīla, one must clean one's mind first by contemplating thus: “Devas attain celestial existences because they have developed good virtues such as confidence in Triple Gem and morality. I also have these good virtues”. This kind of keeping uposatha precepts is called Devatā Uposatha.

Ten Moral Precepts

The ten moral precepts are observed permanently by novices. Laymen can also observe the ten moral precepts if they can keep away from using their money and jewel on the day of observing the ten precepts. They need not avoid using money and jewellery for ever.

Asking for the ten moral precepts

Lay devotee: Ahaṃ bhante tisaṇeṇasaha dāsa
(in Pāli) gahaṭṭhasīlaṃ dhammaṃyācāmi
anuggahaṃ katvā sīlaṃ detha me
bhante.

Dutiyampi ahaṃ bhante tisaṇeṇa-
saha dasa gahaṭṭhasīlaṃ dhammaṃ
yācāmi anuggahaṃ katvā sīlaṃ
detha me bhante.

Tatiyampi ahaṃ bhante tisaṇeṇa-
saha dasa gahaṭṭhasīlaṃ dhammaṃ
yācāmi anuggahaṃ katvā sīlaṃ
detha me bhante.

Meaning : Venerable Sir, I ask for ten moral
precepts for lay devotees together
with the three Gems. Please ad-
minister to me out of compas-
sion the ten precepts.

For the second time, Venerable
Sir....

For the third time, Venerable Sir...

In Pāli :

Namo tassa bhagavato arahato
sammāsambuddhassa (to recite three
times)

Meaning : Veneration to the Exalted one, the Homage-Worthy, the Perfectly Self-Enlightened One.

In Pāḷi :

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

Meaning :

I take refuge in the Buddha.

I take refuge in the Dhamma.

I take refuge in the Samgha.

For the second time, I take refuge in the
Buddha.

For the second time, I take refuge in the
Dhamma.

For the second time, I take refuge in the
Saṃgha.

For the third time, I take refuge in the
Buddha.

For the third time, I take refuge in the
Dhamma.

For the third time, I take refuge in the
Saṃgha.

In Pāḷi:

1. Pāṇātipātā veramaṇisikkhāpadamṃ
samādiyāmi
2. Adinnādānā veramaṇisikkhāpadamṃ
samādiyāmi
3. Abrahmacariyā veramaṇisikkhāpadamṃ
samādiyāmi
4. Musāvādā veramaṇisikkhāpadamṃ
samādiyāmi
5. Surāmeraya majjappamādaṭṭānā
veramaṇisikkhāpadamṃ samādiyāmi

6. Vikālabojanā veramaṇisikkhāpadam̐ samādiyāmi
7. Nacca, gīta, vādita, visuka dassana veramaṇisikkhāpadam̐ samādiyāmi
8. Mālāgandha vilepana dhāraṇa maṇḍana vibhūsaṇaṭhānā veramaṇisikkhāpadam̐ samādiyāmi
9. Uccāsayana mahāsayanā veramaṇisikkhāpadam̐ samādiyāmi
10. Jātarūpa rajata paṭiggahaṇā veramaṇisikkhāpadam̐ samādiyāmi

Meaning :

The precepts from No. 1 to 9 have been mentioned above.

10. I observe the precept of abstaining from handling, receiving and using money, gold, jewelleries.

***The Explanation of
the Tenth Precept***

- ‘Jātarūpa’ means pieces of gold as well as ornaments made of gold.
- ‘Rajata’ means not only metallic silver but also currency notes and cheques.

- 'Paṭiggahaṇa' means handling, receiving and managing.

Combination or Division of the Precept 'Nacca gīta' and the Precept 'Mālāgandha'

The precept 'Nacca gīta' means dancing, singing, playing musical instruments, watching the dances and listening to songs. Since these actions are of related nature, the abstinence from these actions is taken as one precept.

The precept 'mālā gandha' means wearing flowers, using perfumes and beautifying oneself. Since these actions are also of related nature, the abstinence from these actions is taken as one precept.

Since the above two precepts are different in nature, they are divided as two precepts in prescribing the Ten Moral Precepts.

In prescribing the Eight Moral Precepts, however, the above two precepts are combined as one single precept, because they are similar in obstructing the observance of sīla and the practice of mental cultivation.

How to Practise Meditation

Tranquillity Meditation and Insight Meditation

6

The Definition of Meditation (Bhāvanā)

Bhāvanā is a Pāḷi word, meaning repeated contemplation or mental development which is greatly beneficial to one who practises it. It is of two kinds: Tranquillity Meditation (Samatha bhāvanā) and Insight Meditation (Vipassanā bhāvanā).

The Definition of Tranquility (Samatha)

Samatha means tranquillity or concentration (Samādhi) that calms down the heat of defilements such as greed (lobha).

When a worldling contemplates repeatedly on a meditation object, his mind gradually becomes concentrated on the object. At that time, defilements such as greed (lobha), anger (dosa), do not arise and his mind will be peaceful and tranquil. Such tranquillity is called samatha. If an arahat who has destroyed all defilements practises the mundane jhāna, his purpose is not to gain calmness, because he has already calmed himself.

In general, samatha means all meditations which calm down the heat of defilements, turbulent minds and lower coarse jhāna factors.

The Definition of Insight (Vipassanā)

In the universe, there are no persons, beings and things but only mind and matter. The knowledge which can discern significantly the characteristics of impermanence (anicca), unsatisfactoriness (dukkha) and insubstantiality (anatta), etc., is called Insight (Vipassanā). Those who lack Insight Knowledge regard the combination of mind and matter as human being, celestial being, brahma, man, woman, etc., and the combination of corporeal entities as houses,

schools, rest-houses, trees, forests, mountains, etc. They also miscomprehend these beings and things to be permanent (nicca), satisfactory (sukha), substantial (atta) and pleasant (subha).

Although the blind worldlings think so, a virtuous person who has practised Insight Meditation penetratively knows that all beings and things are the aggregates of physical and mental phenomena, and that they are impermanent (anicca), unsatisfactory (dukkha), insubstantial (anatta) and loathsome (asubha). Such a knowledge is called Vipassanā.

Forty Objects for Tranquillity Meditation (Samatha Kammaṭṭhāna)

Kammaṭṭhāna is a Pāḷi word and it means an object of meditation. It is of two kinds: Samatha kammaṭṭhāna and Vipassanā kammaṭṭhāna.

There are forty objects for Tranquillity Meditation. They are ten meditation devices (kasiṇa), ten impurities (or) loathsome things (asubha), ten reflections (anussati), four sublime states (brahma-vihāra), four non-material (arūpa) realms, one perception (sañña) and one analysis (vavatthāna).

Ten Kasiṇas

Kasiṇa means ‘whole’, or ‘all’, or ‘complete’. One who practises Kasiṇa meditation, has to observe the whole device of kasiṇa.

The ten kasiṇas are:

- (1) Pathavi^ṭ kasiṇa - an earth - circle of about one span and four fingers (about 12 inches) in diameter.
- (2) Āpokasiṇa - water-kasiṇa, i.e., water placed in a vessel or in any other container which has about one span and four fingers in diameter.
- (3) Tejokasiṇa - fire-kasiṇa prepared by making a wood-fire and looking at it through a hole in a mat or a piece of leather or cloth.
- (4) Vāyokasiṇa - air-kasiṇa; the meditator has to contemplate on the air which touches his body or which brushes the tops of bamboos, sugar canes or trees.

- (5) Nīlakasiṇa - dark-blue kasiṇa; the meditator has to contemplate on dark-blue flowers placed in a tray or on a dark-blue circle made of cloth.
- (6) Pītakasiṇa - yellow kasiṇa prepared as above.
- (7) Lohitakasiṇa - red-kasiṇa prepared as above.
- (8) Odātakasiṇa - white-kasiṇa prepared as above.
- (9) Alokakasiṇa - light-kasiṇa; the meditator has to contemplate either on the sun-light or the moon-light falling on the ground or wall through a hole of the wall or roof, or, on the light cast on the wall from a candle lighted in a pot.
- (10) Ākāsakasiṇa - space-kasiṇa; the meditator has to contemplate on the outside space having sky as background by looking through a hole in a wall or roof or leather.

Ten Asubhas

Asubha means foulness or loathsomeness. Foul or loathsome corpses are called 'asubha'.

The ten kinds of asubha are:-

- (1) Uddhumātaka = a rotten and bloated corpse two or three days after death;
- (2) Vinīlaka = a discoloured corpse which becomes brownish black;
- (3) Vipubbaka = a festering corpse with cracked skin and pus oozing out;
- (4) Vicchiddaka = a corpse which has been cut into two or three pieces;
- (5) Vikkhāyitaka = a corpse which has been gnawed and eaten by dogs, crows, vultures, etc;
- (6) Vikkhittaka = a corpse which has been mangled and scattered into pieces;
- (7) Hatavikkhittaka = a corpse which has been cut and mutilated by knife, axe, etc., and thrown away as fragments;

- (8) Lohitaka = a bloodied corpse;
- (9) Puḷuvaka = a worm-infested corpse;
and
- (10) Aṭṭhika = a skeleton

Ten Anussatis

Anussati means repeated reflection. Ten kinds of anussatis are enumerated as follows:

- (1) Buddhānussati = repeated reflection on the attributes of the Buddha;
- (2) Dhammānussati = repeated reflection on the attributes of the Dhamma comprising four Paths, four Fruitions and Nibbāna;
- (3) Saṃghānussati = repeated reflection on the attributes of the ariya Saṃgha;
- (4) Sīlānussati = repeated reflection on one's morality;
- (5) Cāgānussati = repeated reflection on one's charitable deeds performed out of generosity;
- (6) Devatānussati = repeated reflection on one's own virtues such as con-

viction, morality, etc., referring to celestial beings as witness and reflecting thus, “Those endowed with conviction, morality, etc., are reborn in celestial realms. I do possess such virtues”.

(7) Maraṇānussati = repeated reflection on the nature of one's own death

(8) Kāyagatāsati = repeated reflection on the thirty-two (impure) parts of the body

(9) Ānāpānassati = mindful reflection on the in-breathing and out-breathing of one's respiration

(10) Upasamānussati = repeated reflection on the peaceful nature of Nibbāna.

Four Brahmavihāras

‘Brahma vihāra’ means ‘noble living’ or ‘sublime state of living’. If a meditator dwells on one of the four sublime states, his living is said to be ‘noble living’ or living as a Brahma.

The four sublime states are:-

- (1) Metta = loving-kindness, benevolence for the welfare of all beings;
- (2) Karuṇā = compassion, wishing miserable beings be liberated from their sufferings;
- (3) Muditā = sympathetic joy;
- (4) Upekkhā = equanimity, equilibrium of mind without love or hatred towards all sentient beings.

Four Āruppas

Āruppa means contemplation 'on objects such as space, consciousness and nothingness. The four āruppas are:-

- (1) contemplation on infinite space to develop Ākāsānañcāyatana jhāna,
- (2) contemplation on Ākāsānañcāyatana consciousness, i.e., infinity of consciousness, to develop Viññāṇañcāyatana-jhāna,
- (3) contemplation on the non-existence of Ākāsānañcāyatana consciousness, i.e., the

infinity of nothingness, to develop
Ākiñcāññāyatana jhāna, and

- (4) contemplation Ākiñcāññāyatana consciousness, i.e., the infinity of neither perception nor non-perception, to develop
Nevasaññānāsaññāyatana jhāna.

One Saññā

Saññā means 'perception'

- (1) Āhāre paṭikūla Saññā = perception of
loathsomeness of food

One Vavaṭṭhāna

Vavaṭṭhāna means analysis

- (1) Catu-dhātu-vavaṭṭhāna = Contemplation
of the four elements --
the element of extension
(pathavī) the element of
cohesion (āpo), the ele-
ment of heat (tejo), the
element of motion (vāyo)
-- without holding the per-
ception of person, being,
self, man, woman, etc.

Four Guardian Meditations (Caturāraakkha Kammatthāna)

In the Teachings of the Buddha, throughout the ages, meditators keep up the practice of the four Guardian meditations to protect themselves from internal and external dangers. Nowadays meditators keep up this tradition.

The Four Guardian Meditations are:-

- (1) Reflection on the attributes of the Buddha (Buddhānussati),
- (2) Radiation of Loving-kindness (Mettā Kammatthāna),
- (3) Contemplation on the loathsomeness of a corpse (Asubha Kammatthāna), and
- (4) Reflection on the nature of death (Maraṇānussati).

Those who practise the four types of meditation mentioned above will be protected from grief(soka), lamentation(parideva), etc, in this life, and will be also free from miseries such as be falling into woeful abodes in future existences. So, these meditations are called four guardian meditations.

Reflection on the attributes of the Buddha (Buddhānussati) has already been mentioned in Chapter (2) of this book.

Radiation of Loving-kindness

A person who wants to radiate loving-kindness must consider the evil consequences of anger as well as the benefits of forbearance.

He must consider the evil consequence of anger thus: "An angry person loses the power of reasoning, and owing to his anger, he may commit crime as grave as killing others." He must also consider the benefits of forbearance thus: "Forbearance is a noble practice. The Buddha regards a man of great forbearance as analogous to an arahat who has already discarded all mental intoxicants. No other Dhamma can surpass forbearance in preventing unbeneficial events and miseries and in bringing happiness and prosperity.

Procedure of Radiating Loving-kindness

The following four persons should not be taken up first in radiating loving-kindness. They are:-

- (1) unbeloved ones,
- (2) intimate friends,
- (3) neutral beings, and
- (4) enemies.

Loving-kindness should not also be developed first towards beings of opposite sex. It should never be radiated towards the dead. Why should it not be developed first towards unbeloved persons and so on? To regard an unbeloved one as a dear one makes one tired. To be indifferent towards an intimate friend also makes one tired. To show respect and love towards a neutral person again makes one tired. Anger arises in him who thinks of his enemy. Lust arises in him when he tries to radiate loving-kindness towards a person of the opposite sex. Radiating loving-kindness towards the dead will not develop the mind even up to neighbourhood concentration.

To Whom Should One Radiate Loving-kindness First?

Before radiating loving-kindness to others, one must radiate it to oneself repeatedly as follows: "I want to be happy, be free from pain, be free from enmity, be free from all sufferings both mentally and physically. May I be able to strive for my happiness."

Cultivation of loving-kindness should be given priority to oneself in order to develop one's sympathetic consideration for others. Setting one as the witness, one considers thus: "As I want to be happy; other beings will also want to be happy; as I want to enjoy longevity, other beings will also want to enjoy longevity; as I want to be free from suffering, other beings will also want to be free from suffering. So one must cultivate consideration for others.

*Persons to whom one should
not Radiate Loving-kindness*

1. Persons of opposite sex
2. Dead persons

Lust arises in him who radiates loving-kindness towards a particular person of the opposite sex. Radiating loving-kindness towards the dead will not develop the mind even up to neighbourhood concentration.

*Radiating Loving-kindness
to Beloved Ones*

After cultivating loving-kindness repeatedly on oneself, one must radiate loving-kindness to

one's venerable teachers, other persons as venerable as one's teachers, one's preceptor and other persons as venerable as one's preceptor. And, reflecting on the virtues of their morality, wisdom and other respectable qualities, one cultivates loving-kindness thus: "May this venerable teacher be happy. May he be free from suffering."

In the same way, one must keep on radiating loving-kindness to intimate friends, **neither** beloved nor unbeloved ones and enemies.

How to Radiate Loving-kindness to Enemies

It has been mentioned that after radiating loving-kindness to neither beloved nor unbeloved ones, one must radiate it to an enemy.

When one is about to radiate loving-kindness to an enemy, one shall feel angry if one remembers his offences to oneself. Then one must radiate loving-kindness to the person, i.e., neither beloved nor unbeloved person on whom one has been permeating loving-kindness before. By doing so, he will be able to dispel the anger towards his enemy. If the anger does not subside, one should reflect on the Buddha's

admonition: "One who feels angry and returns his anger upon the enemy, is more low-minded than the enemy. One who can forbear the offence and suppress his anger towards the enemy achieves the greatest victory.

And again, if one's anger does not subside yet, one must recall the admirable and lovable physical, verbal and mental qualities of one's enemy to eliminate one's anger.

If the enemy does not possess admirable physical, verbal and mental qualities, one should dispel one's anger by developing compassion thus: "This person is born as a human being only in this life. He will be surely reborn in a miserable realm in his future existence."

If one's anger still persists, one must overcome it by reflecting on the Buddha's admonition: "An enemy had insulted me with anger. Drive this anger away. Why am I exhausting myself by being angry with him? One may further console oneself by contemplating: "My enemy and I are conditioned by the law of kamma" or by following the example of the Bodhisatta in Jātaka stories thus: "The elephant king, Chaddanta, forgave the hunter who shot him with an arrow to kill him, cut off his tusk

and gave it to the hunter. Again the monkey king, the Bodhisatta, saved a man who had fallen into a ravine while he had lost his way in search of his missing cow. Although that man hit his head with a stone to kill him, he forgave him and guided him safely to the right way".

"When the dragon king, Bhuridatta, the Bodhisatta, was tortured by the brahmin snake-charmer in various ways, he forbore the pain and did his best for the charmer's welfare even though he could kill the brahmin with his scorching nasal air."

If one's anger still remains active one must reflect on the benefits of permeating loving-kindness, such as enjoying a sound sleep, waking up peacefully, etc.

If one's anger still does not subside, one must reflect thus: "Now, am I angry with my enemy's hair? Or, am I angry with his nails? Or, am I angry with the element of extension (pathavī dhātu) which exists in every part of his body? Or, am I angry with the element of cohesion (āpo dhātu), or the element of heat (tejo dhātu), or the element of motion (vāyo dhātu), etc.?"

If one cannot analyse the enemy into four elements, one can eliminate one's anger by exchanging gifts with the enemy or if he earns his living by improper means by giving him presents for one should not receive anything obtained by improper means.

When one can extinguish one's anger towards one's enemy by any means mentioned above, one will feel affectionate towards that enemy just like towards beloved ones, intimate friends and neither beloved nor unbeloved ones. When this happens, one has to radiate loving-kindness towards him repeatedly.

After that, one must make attempts to maintain loving-kindness equally on the four types of person, viz., oneself, intimate friend, neutral person and enemy.

Suppose these four types of persons are staying together when dacoits come and ask them: "Give one of you to us. We will cut his throat and offer his blood as a sacrifice to God". If one wishes to offer oneself or anyone of the remaining three persons, one does not possess unbounded benevolence towards these four types of person equally.

The reason is that when one is willing to give away one of the four to the dacoits, one

is being partial to the remaining three as against the one who is going to be sacrificed. Only when can one maintain equal benevolence towards all the four, he is said to have broken all barriers which separate between love and unloved ones, and to have developed impartial loving-kindness towards all beings. At this state, one is said to have attained the neighbourhood concentration which is called Upacāra-jhāna. If one keeps on radiating loving-kindness, one will attain the first jhāna, the second jhāna, the third jhāna and the fourth jhāna.

One who has attained jhānas can radiate loving-kindness effectively to all beings without specification (Anodhissapharana mettā), to all beings with specification (Odhisapharaṇa mettā) and to all beings living in all directions (Disāpharaṇa mettā).

*Radiating Loving-kindness to
All Beings Without (Specification)
(Anodhisa-pharaṇa Mettā Bhāvanā)*

Anodhisapharaṇa mettā means loving-kindness radiated to all beings without specifying them as male, female, etc.

The method of pervading loving-kindness without specifications is as follows:

1. (a) Sabbe sattā = May all beings be
averā hontu free from danger.
- (b) Sabbe sattā = May all beings be
abyāpajjā hontu free from mental
suffering.
- (c) Sabbe sattā = May all beings be
anīghā hontu free from physical
suffering.
- (d) Sabbe sattā sukhī = May all beings be
attānam
pariharantu able to maintain
themselves happily.
2. Sabbe pāṇā = May all sentient beings
averā hontu be free from danger, etc.
3. Sabbe bhūtā = May all existing beings
averā hontu be free from danger, etc.
4. Sabbe puggalā = May all individuals be
averā hontu free from danger, etc.
5. Sabbe attabhāva = May all those who have
pariyāpannā come into existence be
averā hontu free from danger, etc.

No. (2)(3)(4) and (5) must be pervaded in four ways as shown in No(1).

Therefore, there are altogether(5x4=20) twenty ways of Anodhisapharaṇa mettā bhāvanā.

Although, different terms, i.e, satta, pāṇa, bhūta, puggala, attabhāvapariyāpanna are used, they all mean all beings'.

*Radiating Loving-kindness to
All Beings with Specifications
(Odhisapharaṇa Metta Bhāvanā)*

Odhisapharaṇa mettā means loving-kindness which is pervaded to all beings specifying them as male, female, noble persons, worldlings, etc.

The method of pervading loving-kindness with specification is as follows:

1. (a) Sabbā itthiyo = May all female
averā hontu beings be free from
 danger.'
- (b) Sabbā itthiyo = May all female
abyāpajjā hontu beings be free from
 mental suffering.
- (c) Sabbā itthiyo = May all female
anīgā hontu beings be free from
 physical suffering.
- (d) Sabbā itthiyo = May all female
sukhī attānam
pariharantu beings be able to
 maintain themselves
 happily.

2. Sabbā purisā = May all male beings be
averā hontu free from danger, etc.
3. Sabbe ariyā = May all noble persons
averā hontu be free from danger,
etc.
4. Sabbe anariyā = May all worldlings be
averā hontu free from danger, etc.
5. Sabbe devā = May all celestial beings
averā hontu (devas and brahmas) be
free from danger, etc.
6. Sabbe manussā = May all human beings
averā hontu be free from danger,
etc.
7. Sabbe vinipātikā = May all miserable
averā hontu beings in apāya be free
from danger, etc.

All must be pervaded with mettā as shown in No (1).

Thus, Odhisapharaṇa mettā bhāvanā amounts to (7 x 4 = 28) twenty-eight ways.

Disāpharaṇa Mettā Bhāvanā

Disāpharaṇa mettā means loving-kindness radiated to all beings in all ten directions. It is radiated as follows.

1. (a) May all beings in the east be free
from danger, mental suffering, physical

suffering and be able to maintain themselves happily.

- (b) May all sentient beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (c) May all existing beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (d) May all individuals in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (e) May all those who have come into existence in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (f) May all female beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (g) May all male beings in the east be free from danger, mental suffering, physical

suffering and be able to maintain themselves happily.

- (h) May all noble persons in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (i) May all worldlings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (j) May all celestial beings (devas and brahmas) in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (k) May all human beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (l) May all miserable beings in apāya in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.

In the same way, one must radiate loving-kindness to all beings in other nine directions--west, north, south, south-east, north-west, north-

east, south-west, lower direction and upper direction (in 12 ways in each direction). Those who have not attained jhāna can also radiate loving-kindness in this way.

A person who radiates loving-kindness in one of these ways will enjoy the following benefits:

- (1) He enjoys sound sleep.
- (2) He wakes up peacefully.
- (3) He does not have bad dreams.
- (4) He is loved by human beings.
- (5) He is loved by celestial beings.
- (6) He is guarded by celestial beings.
- (7) He is unaffected by fire, poison and weapons.
- (8) He can develop concentration quickly.
- (9) His face is serene and cheerful.
- (10) He dies without bewilderment.
- (11) He will be reborn in the brahma realm when he dies.

Special Notes on Loving-kindness

It is mentioned above that there are 20 ways of radiating anodhisapharaṇa mettā and 28

ways of radiating odhisapharaṇa mettā. So there are 48 ways of radiating loving-kindness without specifying direction. When they are radiated in ten directions, we get $48 \times 10 = 480$ ways of radiating loving-kindness. Combining them together, we get $48 + 480 = 528$ ways of radiating loving-kindness.

This method of radiating loving-kindness in 528 modes is described in Paṭisambhidhā magga Pāḷi. It can be practised effectively only by those who have attained jhānas. Those who have not attained any jhāna, can also practise this method to gain merit by meditation. However, for beginners, it will be difficult even to develop concentration, because the object of meditation is very widespread. Thus by following the advice of revered Sayadaws like Thitchaung sayādaw, one should develop jhānas by radiating loving-kindness to a specified person first, and then to other persons.

According to the method used by the Buddha in pervading loving-kindness to Pañcavaggi (group of five ascetics) and to the elephant Nāḷāgīri as described in the Commentaries on the life of the Buddha, Apadāna and Jātakas, the best way for beginners is to visualize the

person whom he wishes to suffuse with loving-kindness from head to toe and pervade him with intense loving-kindness from head to toe and pervade him with intense loving kindness by contemplating repeatedly: "May he be free from danger; may he be well and happy."

The Procedure of Contemplating the Loathsomeness of a Corpse

There are ten ways of meditation on loathsomeness depending upon various conditions of the corpse. A brief meaning of these ~~ten kinds~~ of corpses has been treated at the beginning of this chapter, (see page 82). Here, the way of meditation on loathsomeness of the body will be described.

A meditator first seeks the place where the corpse lies. When he hears that there is a swollen corpse that has been thrown away at such and such a place, he should not go to that place at once. The reason is that he may encounter ogres or wild beasts there. He should inform his intention to some reliable person such as a well-known bhikkhu. By doing so he can receive his help if he encounters danger.

When he goes to the corpse, he should contemplate the object of meditation which he used to contemplate, holding a walking-stick to ward off danger (from jackals, etc., noting the path as he goes). He should not approach the corpse against the wind. If he has to go against the wind, he should cover his nose with the corner of his robe. When he arrives at the place where the corpse lies, he should not sit against the wind, neither should he sit with the wind nor near the head or feet of the corpse. He should sit by the side of the corpse neither too far nor too close to the feet and the head of the corpse. He should sit neither too far nor too near, neither too close to the feet nor too close to the head of the corpse.

After sitting at a suitable place, he notes the trees, the stumps, the bushes, the stones, the ant-hill, etc., which lie around the corpse, and differentiates them from the corpse. He should note in pairs such as "this is the corpse and that is the tree; this is the corpse and that is the tree-stump, this is the corpse and that is the stone."

He should then group the disgusting nature of the corpse in six ways: (1) by its colour (*vaṇṇa*), (2) by its sign (*liṅga*), (3) by its shape (*saṅṭhāna*), (4) by its direction (*disā*), (5) by its

location (okāsa), (6) by its limitation (paricchedo).
How?

The meditator should characterize the corpse thus: "This is the body of one who is black or white or yellow skinned (vaṇṇa). This is the body of one who was in the first phase of life, in the middle phase or in the last phase (liṅga)." As to the shape of the corpse, he determines thus: "This is the shape of its head, this is the shape of its neck, this is the shape of its belly, this is the shape of its navel, this is the shape of its hips, this is the shape of its thigh, this is the shape of its calf, this is the shape of its feet (saṇḍāṇa)." He should define it by its direction thus: "There are two regions in this corpse, that is, the upper region from the navel upwards, and the lower region from the navel downwards." Alternatively he can define it thus: "I am in the north direction, the corpse is in the south direction (disā)." He should define it by its location thus: "Here are the hands, here are the feet, here is the head, here is the middle part (okāsa)". He should define it by its limitation thus: "This body is delimited below by the soles of the feet, above by the hair of the head, and all round by the skin; the space so limited is filled up with thirty-two impure parts of the body (pariccheda)."

If he fails to develop the perception of loathsomeness by contemplating the corpse in six ways as mentioned above, he should reflect on the corpse in five more ways: by its joints (sandhi), by its aperture (vivara), by its low parts (ninna), by its high parts (thala), and by its all sides: these are the elbow-joints, this is the waist-joint; these are the joints in the backbone, these are the thigh-joints, these are the knee-joints, these are the ankle-joints. With respect to apertures, he should define thus: "These are apertures between the hands, below the legs, inside of the belly, in the ears. He should determine the closing or the opening of the eyes, and the closing or the opening of the mouth (vivara). As to the low parts (ninna) he should determine whatever place in the body is low, whether it is the eye-socket, or the mouth-cavity, or the gullet. As to the high parts (thala), he should determine whatever place in the body is high, whether it is the knee, or the breast, or the forehead. With respect to the whole body of the corpse (samanta) he should determine thus: "This is the swollen corpse; this is the swollen upper part of the corpse; this is the swollen part of the stomach."

These are the ways to contemplate the nature of loathsomeness of the corpse which has lasted for two or three days after death.

After being swollen and bloated, the corpse becomes red, white, brown and black in patches on the skin. The fleshy parts become red; the parts where the pus has gathered become white; and the remaining parts generally turn brownish black. At this state, the corpse is known as Vinīlaka.

Then cracks appear in the skin of the corpse with the pus oozing out of the cracks. The corpse is now known as "Vipubbaka."

If the corpse has been cut into two or three pieces, it is known as "Vicchiddaka."

If the corpse has been gnawed and mangled by dogs, vultures and crows, it is called "Vikkhayitaka."

If the corpse has been mangled and scattered into pieces by dogs, vultures, and crows, it is called "Vikkhittaka."

If the corpse has been mutilated and cut by knife, axe etc., and thrown away as fragments, it is known as "Hatavikkhittaka."

If the corpse is smeared by blood all over the body, it is called "Lohitaka."

If the corpse has become worm-infested, it is known as "Puḷuvaka"

When the corpse has been reduced to a skeleton, it is known as "Atthika."

While a meditator is contemplating the disgusting nature of the corpse, he may have the illusion that the corpse stands up, towers over him and chases him. He may be so frightened that he may become insane. Therefore summoning up his courage and controlling his mind with mindfulness, he should reason thus: "As inanimate things such as the rock, the ant-hill and the tree do not move and remain stationary at their places, even so the corpse does not stand up, does not move and does not chase a person. In reality, it is merely the object of meditation on loathsomeness which appears in his imagination."

How to Contemplate the Loathsomeness of a Living Body

The method of contemplating the loathsomeness of a corpse mentioned above can be used for contemplating the loathsomeness of a

living body such as swollen living body, pus oozing living body, bloody living body. In reality, a living body is as foul as a dead body. People who are clouded by the darkness of ignorance, regard the body to be desirable, lovely and pleasant because the body is decorated with various adornments. But by nature the body is an aggregate of bones, tendons, flesh which are knitted with a wet skin and covered by integument. It is also a resort of multitudes of worms, abode of disease, the basis of suffering. The excrement, urine, mucus of the nose, saliva, phlegm, pus, blood, sweat oozing out from the nine doors and from the hairy sockets of a living body are as repulsive as those which are not yet flowing out. If the body is not adorned with various beautifying means, it will be seen as impure, smelling and loathsome and there is no difference between the body of a king, a beggar and a body of an outcast. If the body is skinned and the flesh exposed, it will be quite a job to drive away vultures and crows, which come to gnaw it.

If one can reflect on the truly repulsive nature of the body for just a short moment while cleaning the impurities of one's body, one will surely gain many benefits.

According to the Myanmar saying "the merit which can be attained by going once to a funeral in order to reflect on the repulsive body is equal to the merit which can be attained by going ten times to a monastery in order to make the act of charity and to observe the moral precepts." Every Buddhist must try to realize the repulsive nature of the body by attending funerals.

How to Meditate on a Skeleton

The practice of meditation on the skeleton means reflecting on the repulsiveness of the bones, those which are one of thirty-two parts of the body. This kind of practice is called *Aṭṭhika asuba kammaṭṭhāna*.

Here, meditating on a skeleton means reflecting on all bones of the body excluding the teeth. A meditator can reflect on one bone or all bones or skeleton. One who contemplates the repulsiveness of the skeleton must learn the name of thirty-two parts of the body by heart and must reflect on them several times first. This is because the bones are constituent parts of the thirty-two parts of the body.

The Procedure of Meditating on the Loathsomeness of a Skeleton

A meditator who wants to meditate on a skeleton must first reflect thoroughly on the bones. Secondly he must note the characteristics of the bones, their colour, shape, etc. Thirdly he must reflect on the loathsomeness of the colour, etc.

Meditation on the Skeleton

The method of meditation on the skeleton is as follows;

A meditator should meditate thus:

- Nothing is desirable and pleasant inside my body.
- There exist only repulsive bones. This is the brief method.

In detailed practice he should reflect repeatedly thus:

"Nothing is desirable and pleasant inside my body. Indeed the bone of the big toe, the bone of the second toe, the bone of the middle toe, the bone of the fourth toe, the bone of the little toe, the bone of right leg, the bone of left

leg, those which are formed together inside the instep, the bones of the right and the left hand, the soft bones inside the body, the bones of the right and the left ribs, the bones of the spine, the bones on the right and left of the chest, the skull, the neck-bones, the right and the left ankle bones, the right and the left knee bones, the right and the left knee joints, the right and the left thigh-bones, the right and the left arms-bones, the right and the left collar-bones, the bones of the upper and the lower jaws, the ear bones, the eye-bones, the forehead-bone, the bone of the crown, etc., exist inside my body."

Contemplating the Characteristics of the Skeleton

A meditator may proceed his contemplation of the skeleton thus: "All of the bones are white in colour and different in shape; the bones of front-toe-joints are bigger in the end and smaller in the middle part; the neck bone of the middle joint resembles the seed of the jack-fruit, the bone of third joint resembles a small drum, the bone of the fourth joint resembles a land-lily bud with its top cut off, the bone of the fifth joint resembles a landlily bud with its base and top cut off, the bones of the sixth and seventh

joint resemble a land-lily bud which is cut off at its stalk.

The heel-bone resembles a shell of a toddy palm fruit with a slight curve; the ankle-bone resembles two small marbles put together; the shins rest on the knee-joint which is of concave shape resembling the peeled sprout of the marsh-date palm; the minor shin bone resembles the shank of a small bow, the major shin-bone resembles the withered back of a snake, the knee-bones are convex on top and concave below resembling multi-perforated piece of foam.

The thigh-bone resembles a slightly twisted-handle of axe; where the thigh-bone meets the hip-bone, the shape of the bone resembles a disc shaped nut with which children play; where the thigh-bone and the hip bone meet the shape of the bone resembles a big truncated punnāga fruit, each of the hip-bones resembles the strap of a blacksmith's hammer, etc. The meditator keeps on contemplating the other bones in the same manner mentioned above.

The shape of a skeleton resembles a scare-crow figure knitted and wound around by rattan twine, stuffed with straw and smeared with wet cow-dung (Saṅghāna).

The bones are present in both the upper and the lower regions. They are placed over the whole body. The bones of the head are joined to those of the neck, the bones of the neck to the back-bones, the back-bones to the hip-bones, the hip-bones to the thigh-bones, the thigh-bones to the knee-bones, the knee-bones to the shin-bones, the shin-bones to the ankle-bones, the ankle-bones to the bones of the upper part of the foot. The remaining bones are also joined to their respective bones and flesh (Okāsa).

Although the head bones are connected with the brain, flesh, blood, marrow, oil of the joint, they do not mingle with them. The head bones remain separately.

A meditator must contemplate repeatedly on the bones thus: "Although the bones are placed on together like the other constituents parts of the body such as hair, they constitute separate parts of the body. (Pariccheda).

Visualized Image(Uggaha-nimitta)

As mentioned above, one meditates repeatedly on the original object of meditation by reciting verbally or mentally. When he has done

so, the colour, the direction, the position(Okāsa), and the limitation (Pariccheda)of the bones gradually appear in the mind as they really exist in nature as if they were seen with the naked eyes. This is called the visualized image (Uggaha-nimitta). Here, the Uggaha-nimitta is an exact mental replica of the original object. It means the object which arises clearly and distinctly in the mind of a meditator as a visualized object.

Meditating on the Object to gain Repulsive Perception

Then, a meditator continues his meditation as follows, so that the repulsive perception appears.

The bones in my body resemble the skin of a person who suffers from leucoderma. It is the same as a skeleton without flesh and sinews that lies in a cemetery. Thus they have a very repulsive colour (vaṇṇa).

The bones of my body have remained in my mother's womb amidst stench of the flesh and blood, urine and excrement for nine or ten months. They have never been washed since that time till now. Thus they have a foul smell (gandha).

The bones of my body resemble the bones of a corpse which has been bitten and gnawn by crows, vultures and dogs and consequently they have no flesh and sinew but are smeared with rotten blood, urine and excrement. Thus, they have a very repulsive appearance (Saṇṭhāṇa).

The impure parts of the body such as the flesh, the blood, and the bone arise out of the internal and external nutriments. They resemble the vines which grow out of the excrement-pit. So they are very repulsive with respect to the cause of their arising. (Āsaya)

The bones of my body are in contact with the thirty two constituent parts of the body. They resemble the spears and the sticks which are planted in the excrement-pit near the gate of the beggars' village. Thus, they are very repulsive with respect to their location (Okāsa).

Thus, the bones are repulsive with respect to their colour, smell, appearance, cause, and location.

Therefore one meditates on bones repeatedly thus: These bones are not a person or being. There is no difference between the bones of a living being and the bones of a dead body. Indeed, in the ultimate sense, there is nothing

which can be designated as bones. They represent one part of the thirty two constituent parts of the body. They are neither a being nor a soul.

Conceptualized Image (Paṭibhāga-nimitta)

When one meditates on bones repeatedly in the above-mentioned way, one will visualize one's skeleton as repulsive as the skeleton of a corpse. It is called conceptualized image (Paṭibhāga-nimitta).

Here, Paṭibhāga- nimitta means just a similar image of the original object. In fact Paṭibhāga nimitta is exactly the same in the shape and size as Uggahanimitta.

However, the meditator visualizes it as if the skeleton were inserted into his body, as if the head bone of the corpse were inserted into his head bone. Then, as he reflects on it from the head bone to the leg bones again and again, from the leg bones to the head bone whenever he looks at all persons, he visualizes them as the skeleton only. If he visualizes like this, the paṭibhāganimitta becomes more and more vivid.

The conceptualized image is as distinct as a white heron flying out of dark clouds.

When a meditator contemplates the conceptualized image again and again, he will attain the first jhāna.

If a meditator attains Uggahanimitta, Paṭibhāganimitta, he must proceed his contemplation with perseverance until he attains the first jhāna. By doing so, he will surely attain the first jhāna.

Mindfulness of Death

"Maraṇānussati" means mindfulness of the death of a living being.

Four Kinds of Death

There are four kinds of death:

1. Death, which is the cutting-off of life-faculty limited by one existence.
2. Death, which is the cutting-off the death of an Arahāt, i.e, the cutting-off the misery of the round of rebirth.
3. Momentary Death, which is the momentary dissolution of the conditioned phenomena.

4. Death in conventional usage in such expression as 'dead tree', 'dead metal', and so on.

Out of these four, one should meditate only the death which is the cutting-off the life faculty. One who wishes to develop his mind should in seclusion and solitude contemplates either by looking at the dead body which lies in a cemetery, or by recalling the death of a wealthy person. Then he must meditate wisely thus: "Likewise, I shall have to die", "Likewise I shall have to die" or "There is such a thing as death", "There is such a thing as death". This is the proper way of meditation.

If one reflects on the death of some beloved one, one will be sad. If one reflects on the death of an unbeloved one, one will be glad. If one recalls the death of someone to whom one is indifferent, one will not be remorseful nor agitated. If one reflects on one's own death, one will be frightened. All this happens to one because of the lack of mindfulness, apprehension and knowledge. Therefore it is very important for a meditator to reflect on death in a proper way.

Only when a meditator reflects on death in the right way, will he enjoy good benefits such

as attaining Upacāra Jhāna, being free from lobha, dosa, etc., truly understanding the nature of death from which no one can escape and being diligent in performing good deeds, etc.

Eight Ways of Reflection on Death

There are eight ways of reflection on death. They are:

1. reflecting on death as a murderer,
2. reflecting on the nature of dissolution of what has arisen.
3. reflecting on one's own death by seeing the example of an other's death,
4. reflecting on the various dangers to one's body that can cause death,
5. reflecting on the impermanence of existence,
6. reflecting that no one can know in advance when he will die and of what disease he will die.
7. reflecting on the shortness of life-span,
8. reflecting on the fact that in the ultimate sense, the life of beings lasts only for a single moment.

1. Reflecting on Death as a Murderer

One should reflect on death thus: "As a murderer with sword in hand approaches one, saying, 'I will kill you' death also approaches one. As a mushroom bud grows up carrying soil on its top, beings are also born carrying ageing and death."

Moreover, one must also reflect on death repeatedly thus: "As a mass of cloud move forward without stopping for a moment, as the risen sun goes towards its own setting without turning back in the slightest degree from its way, as a water-fall flows down from the mountains without stopping for a moment, man once conceived within his mother's womb also goes continuously towards death without pausing for a moment.

Again, a meditator must reflect thus:

"Just as days and nights gradually pass by, just as the water of streams and rivers dry up day by day in summer, the lives of all beings will gradually come to an end. Just as ripe fruits will certainly fall from trees, all beings will surely die one day. Just as the earthen pots made by potters will break finally, all beings

must die finally. Just as the dew on blades of grass vanishes easily because of the heat of the sun, the lives of all beings will be destroyed easily because of the nature of impermanence of life."

2. *Reflection on the Nature of Dissolution of What has arisen*

One should reflect on wholeness and dissolution in pair like this: "In this world wholeness exists so long as dissolution does not overcome it. In reality wholeness without dissolution does not existst,"

Further, one should also reflect on death thus:

"Health ends in sickness, youthfulness ends in old age, life ends in death. All beings in the world are followed by the danger of rebirth, always approached by the danger of ageing, oppressed by the danger of sickness, struck down by the danger of death. Just as huge rock mountains which reach up to the sky roll down crushing and grinding everything in the east, west, south and north, ageing and death also roll down, crushing all beings including kings,

princes, brahmins, merchants, householders, poor men, beggars, etc. No fighting in battles nor bribery can win over death.

3. Reflecting on one's own Death by seeing the Example of another's Death

One should reflect on death by seeing the example of others' death thus: "In this world, those who have many followers, those who possessed great glory and merit, those who are mighty, those who have great power, those who have wisdom, Pacceka Buddhas (the lesser Buddhas), and the Fully Enlightened Buddha, all fall into death's power. So how should I be free from it? I will surely die one day."

One should continue one's reflection repeatedly thus: "Although king Mahāsammata, the Universal Monarch Mandhātu, etc., were very famous and had great number of followers, and though they had enormous wealth, yet death inevitably caught up with them in the end. So how should I be free from death? And I will surely die one day.

Even the possessor of great merit like the rich man Jotika, Jaṭila, Ugga, Menḍaka, Puṇṇa,

Anāthapiṇḍika, etc., all died, what need is there (to speak) of a man like me.

Even Vāsudeva and Baladeva, those of great strength, died at last, what need is there (to speak) of a man like me.

Even the second Chief Disciple Mahāmoggallāna, who was the foremost among those possessed of supernormal powers, who could shake Vejayanta' terrace mansion with his foot, died, what need is there (to speak) of a man like me?

Excepting the Buddha, even the Venerable Sāriputta who was the foremost one in wisdom fell into death's power too, what need is there (to speak) of a man like me?

All Pacceka Buddhas (lesser Budhas) those who by the strength of their own knowledge and energy destroyed all the defilements, are not free from death, what need is there (to speak) of a man like me?

Even the Buddha who is the Supreme Enlightened One knowing all that should be known was not free from death, what need is there (to speak) of a man like me?

4. *Reflecting on the Dangers of the Body*

A meditator reflects on death thus: "My body is shared by eighty kinds of worms. They eat various parts of my body. In my body, they are born, they grow old and die, defecate and urinate. My body is shared by many internal worms and is subjected to various diseases; there are also snakes, scorpions and other external dangers. Because of these dangers, I may die anytime."

5. *Reflecting on the Impermency of Life*

One reflects on death thus: "The life of beings is bound up with inhalation and exhalation, with the four postures, with cold and heat, with the four primary elements, and with nutriment. Life goes on only when it has a regular functioning of the breath inhaled and the breath exhaled. When the breath going out from the nose does not enter the body or when the breath which has gone inside does not come out again, then one is reckoned to be dead. Again, life proceeds when it gets a regular functioning of the four postures. Through excess of any one

of these, the life process is interrupted. And life functions when it has a balanced measure of heat and cold. When one is oppressed by excessive cold or excessive heat, one is liable to die. Again, life can function when it has a balanced measure of the four primary elements. When one of the four elements fails, one will suffer from any kind of disease and die. Life also functions when enough nutriment is taken at the proper time; not getting food, life comes to an end.

6. Reflecting on the Unpredictability of Death

A meditator reflects on the five kinds of unpredictableness of death thus: "All beings can die even in his mother's womb or at the time of birth, or within the life-span or beyond life span. No one can know at what age, with what disease at what time, he will die; at what place his dead body will be buried and where he will be reborn after his death."

7. *Reflecting on the Shortness of Life Span*

A meditator should reflect on the shortness of life-span thus: "The life span of man in the present times is of short duration. One who lives long can live only a hundred years, or a little more. So, everyone should perform meritorious deeds and take up the noble practice. Anyone who has been born will surely die.

8. *Reflecting on the Shortness of Life Moment*

A meditator should reflect on the shortness of human life thus: "In the ultimate sense, the life moment of a living being is extremely short. The life of a living being lasts only for a single conscious moment. When that consciousness has ceased, that being is said to be dead."

When a meditator repeatedly reflects on death in any of the ways mentioned above, he will be accustomed to that reflection, and mindfulness will be established with death as its object, the hindrances will be discarded and the neighbourhood concentration of jhāna will be attained.

The Benefits of Reflection on Death

A meditator who reflects on death will gain the following benefits:

1. being always zealous,
2. acquiring the concept of absence of delight in all forms of existence,
3. giving up hankering after life,
4. condemning evil deeds,
5. not craving for the requisites of life and lacking stinginess,
6. Contemplating the nature of impermanence, suffering and non-self,
7. dying without fear and bewilderment,
8. being reborn in a good destination unless he attains Nibbāna in this very life.

Therefore, everyone should diligently reflect on death (Marāṇassati Kammaṭṭhāna) which can produce great benefits.

The Higher Doctrine (Abhidhamma)

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Four Ultimate Realities

In his higher teachings, the Buddha described four ultimate realities (paramatthas) and conventional names (paññatti).

The ultimate realities really exist in nature. Each ultimate reality has its own characteristics which do not change by heat and cold, and each ultimate reality can never be destroyed nor changed into another.

The four ultimate realities are:

- (1) consciousness (citta),
- (2) mental concomitants (cetasika),

(3) matter (rūpa), and

(4) extinction of craving (Nibbāna).

The characteristics of these ultimate realities as well as the different types of consciousness, mental concomitants and matter have been described in Chapter (7) of the Teachings of the Buddha (Basic Level).

Paññattis are conventional names. Though they seem to exist in nature, they do not really exist. They are essential for daily communication, and they are regarded as conventional truths (Samuti-sacca) whereas the ultimate realities are regarded as ultimate truths (paramattha-sacca). These two kinds of truth will be described in detail in the “Teachings of the Buddha(Advanced Level)”.

For example, ‘man’ is a paññatti. It does not really exist in nature. What really exist are mind and matter (nāma and rūpa) which make up the ‘man’.

1. Consciousness (citta) is awareness of the senses or awareness of an object. But mental concomitants (cetasikas) can support citta to be aware of the senses in various ways. We can differentiate awareness of the object into three types: saññā-awareness, citta-awareness and

paññā-awareness. Sañña-awareness is just recognizing the object without knowing whether it is right or wrong. It is like the mere perception of a silver coin by a child. Citta-awareness is the awareness of the object as it really is; it is similar to the awareness of a silver coin by an adult who can discern the value and utility of the coin. Paññā-awareness is the correct awareness which can differentiate between right and wrong; it is similar to the awareness of a skilful person who knows every detail of the silver coin.

2. Cetasika means mental concomitant that arises and perishes together with consciousness. No consciousness exists apart from its concomitants.

Citta is like pure water and cetasika is like dye. When the red dye is added to the pure water, the latter becomes red. The pure water can be turned into various colours in accordance with the colour of the dye added into it.

In the same way when the citta is associated with immoral cetasika, the former becomes immoral and demeritorious. When it is associated with moral cetasikas, it becomes moral and meritorious.

3. Rūpa means matter, corporeality or material quality which changes its form and colour owing to cold, heat, etc.

The Arising of Various Kinds of Corporeality

The life-time of a static phase of rūpa is longer than that of nāma. Therefore, while it is in the static state, the material quality encounters opposite causes. For example, when hot corporeality, that is produced under the influence of hot conditions, encounters cold conditions again and again, it changes to cold corporeality, and vice versa.

On account of the various changes in corporeal processes under the influence of cold conditions, we sometimes catch a cold and feel sick or sometimes suffer from chapped skin. In the same way, the appearance of prickly heat and sweating under the influence of hot weather, and the tiredness and dullness in physical body due to hunger or thirst etc, are also the changes in corporeal processes.

4. Nibbāna means extinction of craving (taṇhā), an absolute lasting peace free from eleven kinds of fires such as lust.

Two Kinds of Nibbāna are described as:

- (1) Saupādisesa Nibbāna=Nibbāna experienced in the present life while the five aggregates exist.
- (2) Anupādisesa Nibbāna=Nibbāna realised after the annihilation of the five aggregates.

Three Modes of Nibbāna are described as:

- (1) Suññata Nibbāna=Nibbāna devoid of lust (rāga), hatred (dosa) and ignorance (moha).
- (2) Animitta Nibbāna=Nibbāna devoid of forms and causes such as lust.
- (3) Appaṇihita Nibbāna=Nibbāna devoid of the hankering after lust, rāga.

Categories of Rūpa

‘Oḷārika’ means ‘gross or coarse’. In practising Insight-meditation, the five sensitive elements and the seven sense-elements that represent the five sense objects can be easily recognized and understood because of their

grossness and coarseness. So, they are called oḷārika-rūpa.

‘Sukhuma’ means ‘subtle or fine’. Sukhuma-rūpas cannot be easily recognized and understood because of their subtlety and fineness.

1. Twelve Oḷārika-rūpas

The five sensitivity elements (pasāda-rūpas: cakkhupasāda, sota-pasāda, ghāṇa-pasāda, jīvhā-pasāda and kāya-pasāda), and the seven sense elements (visaya rūpas: rūpa, sadda, gandha, rasa, pathavī, tejo, and vāyo) together form the twelve oḷārika-rūpas. Because they are easily grasped by insight-wisdom, just as close-by objects can be easily picked up, they are called close-by corporeality (santike-rūpas). Because the sensitivity organs and the sense-objects can impinge upon one another, they are also called ‘sappaṭigha-rūpas’, meaning corporeality which can impinge upon one another.

2. Sixteen Sukhuma-rūpas

The element of cohesion (āpo), the two material qualities of sex (bhāva-rūpas), the heart-base (hādaya-rūpa), the material quality of life

(jivita-rūpa), the material quality of nutrition (ahāra-rūpa), the material quality of limitation (pariccheda-rūpa), the two material qualities of communication (viññatti-rūpa), the material quality of lightness (rūpassa lahutā), the material quality of elasticity (rūpassa mudutā), the material quality of adaptability (rūpassa-kāmmaññatā), and the four material qualities of characteristics (lakkhaṇa-rūpa) together form the sixteen sukhumā-rūpas.

Just as the things from afar cannot be taken easily, sixteen sukhumā-rūpas cannot be seen and understood easily by Insight. So they are called dūre-rūpas (dūre=far). They are also called appaṭigha-rūpa (appaṭigha, without impingement) because the sense organs and the sense-objects never impinge upon one another.

3. *Upādinna-rūpa and Anupādinna-rūpa*

Upādinna-rūpa means corporeality produced by kamma. Anupādinna rūpa means corporeality produced by mind (citta), temperature (utu) and nutriment (āhāra).

- (a) The eighteen rūpas, namely hadaya-rūpa, 8-indriya-rūpas, 8-avinibbhoga-rūpas and ākasa-dhātu, are produced by kamma,

and so they are called kammaja-rūpas.

- (b) The fifteen rūpas, namely, 2-viññatti, sadda-rūpa, lahutā, mudutā, kammaññatā, 8-avinibbhoga-rupas and ākāsa-dhūtu, are produced by consciousness (citta), and so they are called cittaja-rūpas.
- (c) The thirteen rūpas, namely sadda-rūpa, lahutā, mudutā, kammaññatā, 8-avinibbhoga-rūpas and ākāsa-dhātu, are produced by Temperature (utu) and so they are called utuja-rūpas.
- (d) The twelve rūpas, namely, lahutā, mudutā, kammaññatā, 8-avinibbhoga-rūpas and ākāsa-dhātu, are produced by nutriment (āhāra) and so they are called āhāraja-rūpas.

According to the description in the (882) paragraph of the Dhammasaṅgaṇī, the book of enumeration of the ultimate realities, upacaya and saṅtati are indirectly counted among the four types of corporeality conditioned and produced by four causes. If we add upacaya and santati to the four types of corporeality, we get-

- (a) 20-kammaja - rūpas,
- (b) 17-cittaja - rūpas,

- (c) 15-utuja - rupas and
- (d) 14-āhāraja - rūpas.

4. *Avinibbhoga-rūpa and Vinibbhoga-rupa*

Avinibbhoga-rūpa means rūpa that cannot be separated and divided into its constituents.

vinibbhoga-rūpa means rūpa that can be separated and divided.

Eight Avinibbhoga-rūpas

The eight rūpas comprising vaṇṇa, gandha, rasa, oṣā, pathavī, āpo, tejo and vāyo are called eight avinibbhoga-rūpas. The remaining twenty rūpas are called vinibbhoga-rūpas.

The eight avinibbhoga-rūpas are bound together and they are inseparable and indivisible anywhere. They exist in every edible food. In earth, in water, in fire and in air, the four elements, pathavī, āpo, tejo and vāyo, are prominent respectively and the remaining rūpas are also included. So however small a particle may be, it is always made up of eight avinibbhoga-rūpas which are really inseparable and indivisible.

Apart from those avinibbhoga-rūpas, cakkhu can be separated from sota. Similarly the remaining twenty rūpas can be separated and so they are called vinibbhoga-rūpas.

The Four Causes of Material Phenomena

There are four causes which produce material phenomena (rūpa). They are kamma, citta, utu and āhāra. Out of these four,

- (1) The twenty-five cetanās (kamma) comprising twenty kāma-cetanā cetasika and five rūpa-cetanā-cetasika can produce rūpa.

The rūpa produced by kamma is called kammaja-rūpa. The twenty-five kammas produce rūpas in the kāma and rūpa spheres repeatedly every moment commencing from conception.

- (2) The seventy-five cittas excluding four arūpa-vipāka-cittas, ten dve-pañca-viññāna cittas, nineteen paṭisandhi-cittas and thirteen cuti-citta, can produce rūpa at the very first bhavaṅga-citta of the life-continuum. The rūpa produced by citta is known as cittaja-rūpa.

Out of the seventy-five cittas,

- (a) the nineteen cittas comprising three manodhātus, eleven tadāramaṇa and five rūpa vipākas can produce the cittaja-rūpa only.
- (b) the twenty-six appanā-javana cittas not only produce cittaja-rūpa but also support the four bodily postures-standing, sitting, lying down and walking.
- (c) the thirty-two cittas comprising one vuṭṭho, twenty-nine kāmāvacara javanas and two abhiññās produce cittaja-rūpa, support the bodily postures and also produce two viññattirūpas for bodily actions and verbal actions.
- (d) Out of the thirty-two cittas mentioned above, the thirteen somanassa javanas comprising four lobhamūla somanassa javānas, one hasituppāda javana, and eight mahākusala kiriya somanassa javanas produce cittaja-rūpa, support the bodily postures, produce viññatti-rūpa and also produce smiles and laughters.
- (e) The remaining four āruppa-vipākas, ten dve pañcaviññāṇas, all paṭisandhi cittas and the cuti-citta of arahat do not produce any rūpa.

In producing smiles and laughters by thirteen somanassa javana cittas,

- (a) any of the eight lobhamula-and mahākusala-somanassa-javana-cittas produces smiles and laughters in worldlings (puthujanas),
- (b) any of the six cittas, namely, two diṭṭhigatasampayutta somanassa-javana cittas and four mahākusala-somanassa javana cittas produce smiles and laughters in sekha-persons-i.e, stream-winners (sotāpanna), once-returners (sakadāgāmis) and non-returners (anāgāmi),
- (c) any of the five cittas, namely one hasiṭuppada-javana-citta and four mahā-kiriya-somanassa javana-cittas produce smiles and laughters in the Buddha as well as in the Arahats, and

(3) The Tejo-element, dually called sīta-utu and uṇha-utu, produces, according to circumstances, material phenomena internally and externally on reaching its static stage.

Out of the four primary elements, it is now generally accepted that Tejo-dhātu comprises both cold (sīta-utu) and heat (uṇha-utu). Sīta-utu (sīta-tejo) is predominant in all cold things and

uṇha-utu (uṇha-tejo) is predominant in all hot things. Utu and tejo, though they have different names, have the same essence. All things contain either cold or heat.

Corporeality is stronger at the existing instant (thīti) than at the genetic instant (uppāda), because it exists at that static stage for a long time. Therefore, the tejo-dhātu produces internal and external utuja-rūpa at the static stage according to circumstances.

(4) Food, known as nutritive essence, produces rūpa at the static stage after the arising instant. The Rūpa resulting from food is called āhāraja-rūpa.

The nutritive essence contained in food is called Ojā (or) āhāra. When food is eaten, ojā produces material phenomena on reaching its static stage.

To sum up the essences of the four causes of corporeality are as follows:

(a) The twenty-five types of kamma which produce kammaja rūpa comprise

12 akusala kamma,

8 mahā kusala-kammā and

5 rūpāvacara-kusala-kamma.

(b) The seventy-five types of citta which produce cittaja rūpa comprise the seventy-five cittas excluding

4 arūpāvacara-vipāka cittas,

10 dve-pañca-viññāṇa cittas, all paṭisandhi cittas and the death-consciousness of arahats,

(c) The element of heat, tejo, known as sīta-utu and uṇha-utu, produces utuja-rūpa, and

(d) The ojā, the nutritive essence or āhāra produces rūpa.

Special Terms in Abhidhamma concerning Immorality

1. *Four Āsavas*

Āsava means intoxicant, canker, etc. The liquor which has been fermented for a long time can strongly intoxicate men. Similarly, the three mental concomitants--lobha, diṭṭhi and moha which have been fermented in the mind continuum of beings can intoxicate them. Therefore, these cetasikas are called āsavas. There are four kinds of āsavas, namely,

- (1) Kāmāsava = being intoxicated with sensual pleasures,
- (2) Bhavāsava = being intoxicated with rūpa and arūpa existences,
- (3) Diṭṭhāsava = being intoxicated with wrong view,
- (4) Avijjhāsava = being intoxicated with the ignorance of the four Ariya Truths.

The Essences of Āsavas

- (1) Lobha present in eight lobha-mūla cittas is the essence of Kāmāsava.
- (2) Lobha present in four diṭṭhigata-vippayutta cittas is the essence of Bhavāsava.
- (3) Diṭṭhi present in four diṭṭhigata-sampayuttas cittas is the essence of Diṭṭhāsava.
- (4) Moha present in twelve akusala cittas is the essence of Avijjāsava.

The essential elements of Āsavas are just three-lobha, diṭṭhi and moha. But lobha is

classified into kāmāsava and bhavāsava and so there are altogether four āsavas.

2. *Four Oghas*

Ogha means whirlpool or flood. The current of a great flood can overturn, hurl down and kill all animate beings and destroy all inanimate things who are caught in it. It is difficult to cross over it. In the same way, lobha, diṭṭhi and moha completely drown all beings, who are connected with them, in the miserable existences (Apāya). It is also difficult to overcome them. Therefore these mental concomitants are called Oghas. There are four Oghas.

- (1) Kāmogha = the flood of sensual desire
- (2) Bhavogha = flood of desire for rūpa and arūpa planes of existence,
- (3) Diṭṭhogha = the flood of wrong view,
- (4) Avijjogha = the flood of ignorance of the four Ariya Truths.

The Essences of Oghas

- (1) Lobha present in eight lobha-mūla cittas is the essence of Kāmogha.
- (2) Lobha present in four diṭṭhigata-Vippayutta cittas is the essence of Bhavogha
- (3) Diṭṭhi present in four diṭṭhigata-sampayutta cittas is the essence of Diṭṭhogha.
- (4) Moha present in twelve akusala cittas is the essence of Avijjogha.

Although the essential elements of ogha are just three, lobha, diṭṭhi and moha, there are four kinds of ogha because lobha is classified into kāmogha and bhavogha.

3. Four Yogas

Yoga means “to yoke.” Just as oxen and horses which are yoked to the carts and chariots cannot get away from the carts and chariots, beings yoked to the wheel of saṃsara or to the round of existences by means of lobha, diṭṭhi and moha cannot get away from it. Therefore, these concomitants are similar to the yokes

and they are called yogas. The four yogas are:-

- (1) Kāmayoga = the yoke of sensual pleasures;
- (2) Bhavayoga = the yoke of rūpa and arūpa (planes of) existences
- (3) Diṭṭhiyoga = the yoke of wrong view and
- (4) Avijjāyoga = the yoke of ignorance of the four Ariya Truths.

The essence of yogas are the same as the essence of āsavas and oghas.

The Essences of four Yogas

- (1) Lobha cetasika is the essence of Kāma yoga.
- (2) Lobha cetasika is the essence of Bhava yoga.
- (3) Diṭṭhi cetasika is the essence of Diṭṭhi yoga.
- (4) Moha cetasika is the essence of Avijja yoga.

Although the essential elements of yoga are just three: lobha, diṭṭhi and moha, lobha is

classified into Kāmayoga and Bhavayoga and so there are four kinds of Yoga.

The Reason of Giving Different Names

Although the essential elements of āsavas, oghas and yogas are identical, the Buddha preached them in different names owing to the latent tendencies and wishes of all sentient beings.

4. Four Ganthas

Gantha means bond or knot.

Just as stocks and handcuffs are the bonds which prevent prisoners to free themselves from confinement, lobha, dosa and diṭṭhi are the bonds which prevent all beings to free themselves from the round of miseries. Therefore, lobha, dosa and diṭṭhi are called Ganthas.

Four kinds of Ganthas are:-

- (1) Abhiṃjhā-kāyagantha=bond of covetousness, i.e., desiring to possess others' property wrongfully;

- (2) Byāpāda-kāyagantha=bond of ill-will, i.e.,
wishing to destroy
others;
- (3) Silabbataparāmāsa-kāyagantha=bond of
wrong view
regarding practice
of morality; and
- (4) Idam̐saccābhinivesa-kāyagantha=bond of
wrong view that
firmly holds 'this
alone is truth'.

The Essence of Four Ganthas

- (1) Lobha is the essence of Abhijjhā-kāyagantha.
- (2) Dosa is the essence of Byāpāda-kāyagantha.
- (3) Diṭṭhi is the essence of Sīlabbata-parāmāsa-kāyagantha.
- (4) Diṭṭhi is the essence of Idam̐saccābhinivesa-kāyagantha.

Although the essential elements of ganthas are just three: lobha, dosa and diṭṭhi, there are altogether four categories of ganthas because diṭṭhi is classified into Silabbataparāmāsa-Kāyagantha and Idam̐saccābhinivesa Kāyagantha.

Four Upādānas

Upādāna means clinging or grasping. Just as a snake grasps a frog without letting it go, lobha and diṭṭhi strongly cling to their respective sense objects. So, lobha and diṭṭhi are called clinging (Upādāna). In other words, just as various fuels like firewood can cause fire to burn, lobha and diṭṭhi can cause fire such as lust in the living beings.

There are four Upādānas,

- (1) Kāmupādāna = Clinging to sensual pleasures;
- (2) Diṭṭhupādāna = Clinging to wrong view.
- (3) Sīlabbatupādāna = Clinging to the belief in the efficiency of rites and rituals outside the Ariyā Path of Eight Constituents.
- (4) Attavādupādāna = Clinging to the wrong view that there is atta, self, soul, or ego.

The Essences of Four Upādānas

- (1) Lobha is the essence of Kāmupādāna.
- (2) Diṭṭhi is the essence of Diṭṭhupādāna.
- (3) Diṭṭhi is the essence of sīlabbatupādāna.
- (4) Diṭṭhi is the essence of Attavādupādāna.

The essential elements of upādānas are just two: lobha and diṭṭhi. But diṭṭhi can be differentiated into three types on account of the different ways and the different objects of clinging; so the number of upādāna becomes four.

Three Types of Diṭṭhi

Sixty-two kinds of diṭṭhi described in the Brahma-jāla Sutta in Sīlakkhandha vagga describe Diṭṭhupādāna. Intensive craving to the wrong belief in the efficiency of rites and rituals outside the Ariyā Path of Eight Constituents is Sīlabbatupādāna. Clinging to the twenty kinds of misconception about self assuming that the five aggregates is I or I am the five-aggregates, etc., is Attavādu Pādāna.

6. Six Nīvaraṇas

Nīvaraṇa means hindrance or obstacle. Just as a watchman hinders and prevents

undesirable persons from entering or leaving the village or town, mental factors like lobha, dosa, etc., prevent the arising of good thoughts, good deeds, jhānas, maggas and phalas in the minds of beings. Therefore the mental factors such as lobha and dosa are named nīvaraṇas.

There are six nīvaraṇa

- (1) Kāmacchanda nīvaraṇa=the hindrance in the form of sensual desires,
- (2) Byāpāda nīvaraṇa= the hindrance in the form of ill-will,
- (3) Thinamiddha nīvaraṇa=the hindrance in the form of sloth and torpor,
- (4) Uddhacca-kukkucca nīvaraṇa=the hindrance in the form of restlessness and worry,
- (5) Vicikicchā nīvaraṇa=the hindrance in the form of doubt or uncertainty,
- (6) Avijjā nīvaraṇa = the hindrance in the form of ignorance of the Ariya Truths.

Doubt (vicikicchā) is the essence of Vicikicchā nīvaraṇa,

Ignorance (moha) is the essence of Avijjā nīvaraṇa.

There are eight essential elements of nīvaraṇa, namely, lobha, dosa, thina, middha, uddhacca, kukkucca, vicikicchā and moha.

But thina and middha are grouped together as a nīvaraṇa and uddhacca and kukkucca are also grouped together as a nīvaraṇa. So there exist only six nīvaraṇas.

The Reason of Joining Thina and Middha and Uddhacca and Kukkucca Together

Both sloth (thina) and torpor (middha), and restlessness (uddhacca) and worry (kukkucca) are grouped together because their functions (kicca), their causes (hetu) and their opposing factors are the same.

The function of sloth and torpor is inactivity of citta and cetasika. The function of restlessness and worry is restlessness of citta and cetasikas.

The cause of sloth and torpor is laziness. The cause of restlessness and worry is vexation due to the loss of relatives, the loss of properties, etc.

Sloth and torpor are opposed to energy (*vīriya*). Restlessness and worry are opposed to tranquillity (*samatha*).

In this way, sloth and torpor, and restlessness and worry have the same functions, the same causes and the same opposing factors. So, when the Buddha expounded the six hindrances (*nīvaraṇas*), he grouped them together.

7. *Seven Anusayas*

Anusaya means 'to lie dormant' or 'to remain latent' or 'dormant defilement'. Just as the seeds can grow into trees at an opportune time or as the dormant sore becomes worse when it is affected by the offensive smell of frying, lobha, dosa, etc., that lie dormant in the mind, unless they have been eradicated, will arise when conditions are favourable.

The seven anusayas (dormant defilements) are:

- (1) Kāmmarāga anusaya = the dormant defilement in the form of attachment to sense-objects,
- (2) Bhavarāga anusaya = the dormant defilement in the form of attachment to Brahma existence and jhānas,
- (3) Paṭigha anusaya = the dormant defilement in the form of aversion, ill-will or hatred,
- (4) Māna anusaya = the dormant defilement in the form of conceit or pride,
- (5) Diṭṭhi anusaya = the dormant defilement in the form of wrong view,
- (6) Vicikicchā anusaya = the dormant defilement in the form of doubt,
- (7) Avijjā anusaya = the dormant defilement in the form of ignorance.

The Essences of Seven Anussayas

- (1) Lobha is the essence of Kāmarāgānusaya
- (2) Lobha is the essence of Bhavarāgānusaya
- (3) Dosa is the essence of Paṭighānusaya.
- (4) Māna is the essence of Mānānusaya.
- (5) Diṭṭhi is the essence of Diṭṭhānusaya.
- (6) Vicikicchā is the essence of Vicikicchānusaya.
- (7) Moha is the essence of Avijjānusaya.

8. Ten Samīyojanas

Samīyojana means fetter. Just as objects are bound with a rope, such concomitants as lobha bind beings to the round of existences. There are two categories:

- (1) ten fetters according to Suttanta Piṭaka and
- (2) ten fetters according to Abhidhamma Piṭaka.

Ten fetters according to Suttanta Piṭaka are:-

- (1) Kāmarāga saṁyojana = Fetter of attachment to sense objects,
- (2) Rūparāga saṁyojana = Fetter of attachment to rūpa jhāna and rūpa existence,
- (3) Arūparāga saṁyojana = Fetter of attachment to arūpa jhāna and arūpa existence,
- (4) Paṭigha saṁyojana = Fetter of ill-will or hatred,
- (5) Māna saṁyojana = Fetter of conceit, or pride,
- (6) Diṭṭhi saṁyojana = Fetter of wrong view,
- (7) Silabbataparāmāsa saṁyojana = fetter of wrong view regarding rites, rituals and ceremonies,
- (8) Vicikicchā saṁyojana = Fetter of doubt or uncertainty,
- (9) Uddhacca saṁyojana = Fetter of restlessness and worry,
- (10) Avijjā saṁyojana = Fetter of ignorance.

The Essences of Ten Saṃyojanas

- (1) Lobha is the essence of Kāmarāga saṃyojana.
- (2) Lobha is the essence of Rūparāga saṃyojana.
- (3) Lobha is the essence of Arūparāga saṃyojana.
- (4) Dosa is the essence of Paṭigha saṃyojana.
- (5) Māna is the essence of Māna saṃyojana.
- (6) Diṭṭhi is the essence of Diṭṭhi saṃyojana.
- (7) Diṭṭhi is the essence of Sīlabbata-parāmāsa saṃyojana.
- (8) Vicikicchā is the essence of Vicikicchā saṃyojana.
- (9) Uddhacca is the essence of Uddhacca saṃyojana.
- (10) Moha is the essence of Avijjā saṃyojana.

The essential elements of Saṃyojana are just seven; namely, lobha, dosa, māna, diṭṭhi, vicikicchā, uddhacca and moha. But the number of saṃyojana is ten because lobha is

differentiated into three: Kamarāga saṁyojana, Rūparāga saṁyojana and Arūparāga saṁyojana, and diṭṭhi is differentiated into two; Diṭṭhi-saṁyojana and Silabbataparāmāsa saṁyojana.

Ten fetters according to Abhidhamma Piṭaka are:-

- (1) Kāmarāga saṁyojana=fetter in the form of attachment to sense-objects,
- (2) Bhavarāga saṁyojana=fetter in the form of attachment to Brahma existence and jhānas,
- (3) Paṭigha saṁyojana = fetter of illwill or hatred,
- (4) Māna saṁyojana = fetter of conceit, pride,
- (5) Diṭṭhi saṁyojana = fetter of wrong view,
- (6) Sīlabbataparāmāsa saṁyojana=fetter of wrong view regarding practice of rites, rituals and ceremonies,
- (7) Vicikicchā saṁyojana=fetter of doubt, or uncertainty;

- (8) Issā saṁyojana = fetter of envy,
jealousy,
- (9) Macchariya saṁyojana=fetter of avarice,
and stinginess,
- (10) Avijjā saṁyojana = fetter of
ignorance.

According to Abhidhammā Piṭaka, although there are eight elements: lobha, dosa, māna, diṭṭhi, viccikicchā, issa, macchariya and moha, lobha is differentiated into kāmārāga saṁyojana and bhavarāga saṁyojana, and diṭṭhi is differentiated into diṭṭhi saṁyojana and sīlabbata parāmāsa saṁyojana. So the number of saṁyojana becomes ten.

The Nine Essences of Saṁyojana

The Abhidhamma Piṭaka has issa and macchariya as essential elements, which are not included in the Suttanta Pitaka, but the essential element of Uddhacca mentioned in the Suttanta Piṭaka is not included in the Abhidhammā Piṭaka. Therefore, there are altogether nine essential elements, namely, lobha, dosa, māna, diṭṭhi, viccikicchā, uddhacca, issā, macchariya and moha.

9. *Ten Kilesās*

Kilesā means defilement. Just as fire can burn things and dirt can make clothes dirty, such cetasika as lobha can burn or defile the mind of beings. So these cetasikas are called Kilesas.

There are ten kinds of kilesās.

- (1) Lobha kilesā = defilement of greed, attachment,
- (2) Dosa kilesā = defilement of anger, hatred or ill-will,
- (3) Moha kilesā = defilement of delusion or bewilderment,
- (4) Māna kilesā = defilement of conceit, pride,
- (5) Diṭṭhi kilesā = defilement of wrong view,
- (6) Vicikicchā kilesā=defilement of doubt or uncertainty,
- (7) Thina kilesā = defilement of sloth,
- (8) Uddhacca kilesā=defilement of restlessness,
- (9) Ahirika kilesā=defilement of moral shamelessness,

(10) Annottappa kilesā=defilement of moral fearlessness.

1500 Kilesās

There are 75 entities in Abhidhamma. They are one citta, 52 cetasikas, 18 nipphanna-rūpas and 4 lakkhana-rūpas. These 75 nāma and rūpa entities exist both internally and externally. So, if we multiply 75 with 2 for ajjhattika (internal) and bahiddha (external), we get 150 entities for one defilement (kilesa). As these 150 entities are for each kilesā, when we multiply 150 with 10 kilesās, we get 1500 kilesās.

Kusala and Akusala Cetasikas

1. *Six Roots (Hetus)*

Hetu means root or cause. Just as the roots make a tree firm, prosperous and well-established, the six hetus make cittas and cetasikas associated with them firm, prosperous and well-established. There are six roots (hetus.)

- (1) Lobha hetu = root of greed or attachment,
- (2) Dosa hetu = root of ill-will or hatred,

(3) Moha hetu = root of ignorance, or bewilderment

(4) Alobha hetu = root of non-attachment,

(5) Adosa hetu = root of good will,

(6) Amoha hetu = root of wisdom.

(The essences of hetus are the same as their names.)

2. *Seven Jhānaṅgas*

Jhānaṅgas mean 'jhāna factors or 'constituents of mental absorptions'. The jhāna factors such as initial application of the mind observe an object, either good or bad, keenly, closely and fixedly. So they are called mental absorptions (jhāna). There are seven jhanaṅgas.

(1) Vitakka jhānaṅga= jhāna-factor of initial application of mind,

(2) Vicāra jhānaṅga= jhāna-factor of sustained application of mind,

(3) Pīti jhānaṅga = jhāna-factor of bliss,

(4) Ekaggatā jhānaṅga=jhāna-factor of one-pointedness of mind,

- (5) Somanassavedanā jhānaṅga=jhāna-factor of pleasant sensation or feeling,
- (6) Domanassa jhānaṅga=jhāna-factor of unpleasant feeling,
- (7) Upekkhā jhānaṅga=jhāna-factor of neutral sensation or feeling or equanimity.

The Essences of Jhānaṅgas

- (1) Vitakka cetasika is the essence of Vitakka jhānaṅga.
- (2) Vicāra cetasika is the essence of Vicāra jhānaṅga.
- (3) Pīti cetasika is the essence of Pīti-jhānaṅga.
- (4) Ekaggatā cetasika is the essence of ekaggatā jhānaṅga.
- (5) Somanassa vedenā is the essence of somanassa jhānaṅga.
- (6) Domanassa vedenā is the essence of domanassa jhānaṅga.
- (7) Upekkhā vedenā is the essence of upekkhā jhānaṅga.

The essential elements of jhānaṅga are just five; vitakka, vicāra, pīti, ekaggatā and vedanā. But vedanā is differentiated into three jhānaṅgas and so the number of jhānaṅga becomes seven.

3. Twelve Maggaṅgas

Magga means Path. Just as a path can lead one to one's destination, such cetasika as amoha can lead one to good destination up to Nibbāna, or to bad destinations. So the group of these cetasikas is called magga.

The constituents of the Path are called maggaṅgas. There are twelve maggaṅgas.

- (1) Sammādiṭṭhi maggaṅga = right view,
- (2) Sammā saṅkappa maggaṅga = right thought,
- (3) Sammā vācā maggaṅga = right speech (abstaining from four kinds of evil speech),
- (4) Sammā kammanṭa maggaṅga = right action (abstaining from three evil deeds),

- (5) Sammā ājīva maggaṅga = right livelihood (refraining from evil speech and evil conduct concerning livelihood),
- (6) Sammā vāyāma maggaṅga = right effort,
- (7) Sammā sati maggaṅga = right mindfulness,
- (8) Sammā samādhi maggaṅga = right concentration,
- (9) Micchādiṭṭhi maggaṅga = wrong view,
- (10) Micchāsaṅkappa maggaṅga = wrong thought,
- (11) Micchāvāyāma maggaṅga = wrong effort,
- (12) Micchāsamādhi maggaṅga = wrong concentration.

The Essences of Maggaṅgas

- (1) Paññā cetasika is the essence of sammādiṭṭhi maggaṅga.
- (2) Vitakka cetasika is the essence of sammā-Saṅkappa maggaṅga.

- (3) Sammāvācā cetasika is the essence of sammāvācā maggaṅga.
- (4) Sammā kammanta cetasika is the essence of sammākammanta maggaṅga.
- (5) Sammāājīva cetasika is the essence of sammāājīva maggaṅga.
- (6) Viriya cetasika is the essence of sammā-vāyāma maggaṅga.
- (7) Sati cetasika is the essence of sammā-sati maggaṅga.
- (8) Ekaggatā cetasika is the essence of sammāsamādhi maggaṅga.
- (9) Ditthi cetasika is the essence of micchā-diṭṭhi maggaṅga.
- (10) Vitakka cetasika is the essence of micchā-saṅkappa maggaṅga.
- (11) Viriya cetasika is the essence of micchā-vāyama maggaṅga.
- (12) Ekaggatā cetasika is the essence of micchāsamādhi maggaṅga.

The essential elements of maggaṅga are just nine: paññā, vitakka, 3 viratīs, vīriya, sati, ekaggatā and diṭṭhi. But vitakka, viriya and ekaggatā are differentiated into two respectively. So there are twelve maggaṅgas.

4. *Twenty-two Indriyas*

Indriya means 'faculty' or 'controlling power'. Just as the ministers control their respective ministries, citta, cetasika and rūpa control their respective functions. So they are called Indriyas. There are twenty-two kinds of Indriyas.

- (1) Cakkhundriya = faculty of eye-sight,
- (2) Sotindriya = faculty of ear,
- (3) Ghanindriya = faculty of nose,
- (4) Jīvhindriya = faculty of tongue,
- (5) Kāyindriya = faculty of body,
- (6) Itthindriya = faculty of femininity,
- (7) Purisindriya = faculty of masculinity,
- (8) Jīvitindriya = faculty of vitality,
- (9) Manindriya = faculty of mind,
- (10) Sukhindriya = faculty of happiness,
- (11) Dukkhindriya = faculty of pain,
- (12) Somanassindriya = faculty of pleasure,
- (13) Domanassindriya = faculty of displeasure, or distress,
- (14) Upekkhindriya = faculty of equanimity,
- (15) Saddhindriya = faculty of confidence, or conviction,

- (16) Viriyindriya = faculty of effort,
- (17) Satindriya = faculty of mindfulness,
- (18) Samādhindriya = faculty of concentration,
- (19) Paññindriya = faculty of wisdom,
- (20) Anāññātāññassāmitindriya = faculty of realizing the four Noble Truths that have never been known before. (Sotāpatti-magga-ñāṇa),
- (21) Aññindriya = faculty of highest realization (associated with three upper maggas and three lower phalas)
- (22) Aññātāvindriya = faculty of full realization of the Four Ariyā Truths (Arahatta phala).

The Essences of Twenty-two Indriyas

- (1) Cakkhupasāda rūpa is the essence of cakkhundriya.
- (2) Sotapasāda rūpa is the essence of sōtindriya.
- (3) Ghāṇapasāda rūpa is the essence of ghāṇindriya.
- (4) Jivhāpasāda rūpa is the essence of jivhindriya.
- (5) Kāyapasāda rūpa is the essence of kāyindriya.
- (6) Itthibhāva rūpa is the essence of itthindriya.
- (7) Purisabhāva rūpa is the essence of purisindriya.
- (8) Rūpa jīvita and nāma jīvita are the essence of jīvitindriya.
- (9) 89 cittas are the essence of manindriya.
- (10) Vedanā cetasika is the essence of sukhindriya.
- (11) Vedanā cetasika is the essence of dukkhindriya.
- (12) Vendanā cetasika in the essence of somanassindriya.

- (13) Vedanā cetasika is the essence of domanassindriya.
- (14) Vedanā cetasika is the essence of upekkhindriya.
- (15) Saddā cetasika is the essence of Saddhindriya.
- (16) Viriya cetasika is the essence of viriyindriya.
- (17) Sati cetasika is the essence of satindriya.
- (18) Ekaggatā cetasika is the essence of samādhindriya.
- (19) Paññā cetasika is the essence of paññindriya.
- (20) Paññā cetasika present in Sotāpatti magga is the essence of anaññātāññassāmitindriya.
- (21) Paññā cetasika present in three upper maggas and three lower phalas is the essence of aññindriya.
- (22) Paññā cetasika present in Arahatta phala is the essence of aññātāvindriya.

The essential elements of indriya are just sixteen; namely, five pasāda rūpas--cakkhu, sota, ghāṇa, jivhā, kāya, two bhāvarūpas, rūpa jīvita, nāma jīvita, citta, vedanā, saddhā, vīriya, sāti;

samādhi and pañña. But vedanā is differentiated into five faculties and paññā into four faculties and so the number of indriyas becomes twenty-two.

5. *Nine Balas*

Bala means 'power'. Just as a leader of a country destroys the opposing forces and makes his country peaceful, tranquil and strong, so also kusala cetasikas such as saddhā and sati can destroy their opposing forces and strengthen their co-adjuncts. So they are called Balas.

There are nine balas; seven are moral and two are immoral. The seven moral balas are:-

- (1) Saddhā bala = Power of conviction that opposes those who do not believe in Triple Gem, Kamma and its results,
- (2) Viriya bala = Power of effort that opposes those who do not perform meritorious deeds,
- (3) Sati bala = Power of mindfulness that oppses those who

- lack mindfulness in performing meritorious deeds,
- (4) Samādhi bala = Power of concentration that opposes those who lack concentration in performing meritorious deeds,
- (5) Paññā bala = Power of wisdom that opposes those who are ignorant of the Ariya truth and cannot differentiate between good and evil,
- (6) Hirī bala = Power of moral shame that opposes those who are shameless to do evils, and
- (7) Otappa bala = Power of moral dread that opposes those who are fearless to do evils.

The two immoral balas are:-

- (8) Ahirika bala = akusala bala that opposes hiri bala, and

- (9) Anottappa bala= akusala bala that opposes ottappabala.

The akusala bala strengthens the immoral forces.

The Essences of Bala

- (1) Saddhā cetasika is the essence of saddhā bāla.
- (2) Viriya cetasika is the essence of viriya bāla.
- (3) Sati cetasika is the essence of sati bala.
- (4) Ekaggatā cetasika is the essence of samādhi bala.
- (5) Paññā cetasika is the essence of paññā bala.
- (6) Hirī cetasika is the essence of hirī bala.
- (7) Ottappa cetasika is the essence of ottappa bala.
- (8) Ahīrika is the essence of ahīrika bala.
- (9) Anottappa cetasika is the essence of anottappa bala.

6. *Four Adhipatis*

Adhipati means 'dominating factor'. Just as a king lords over the whole country, the dhammas such as chanda, vīriya, citta and paññā dominate their mental concomitants that arise together with them. So they are called adhipati which resemble sole monarch.

There are four 'adhipatis':-

- (1) Chandādhīpati = strong wish or will,
- (2) Viriyādhīpati = strong effort or energy,
- (3) Cittādhīpati = strong consciousness or thought,
- (4) Vīmaṃsādhīpati = strong intellect or wisdom.

The Essences of Adhipati

- (1) Chanda is the essence of chandādhīpati.
- (2) Vīriya is the essence of viriyādhīpati.
- (3) 18 dvi-hetuka javana cittas and 34 ti-hetuka javana cittas are the essence of cittādhīpati.
- (4) Paññā is the essence of vīmaṃsādhīpati.

As there is one king in a country, so there is only one adhipati in a mental group of citta

and its concomitants. When one of the adhipatis is very strong, all its associates come along to support it.

7. *Four Āhāras*

‘Āhāra’ means nutriment, food, cause, sustenance. Just as food sustains a body, so also oja, phassa, cetanā and viññāṇa help sustain and prolong the life of beings. So they are called āhāra. There are four types of āhāra.

- (1) Kabaḷikāra āhāra = nutrition (oja) contained in edible food,
- (2) Phassa āhāra = contact with six sense-objects,
- (3) Manosañcetanā āhāra = mental volition, that produces action of the senses,
- (4) Viññāṇa āhāra = consciousness.

The Essences of Āhāras

- (1) the nutritious essence contained in edible food (ojā rūpa) is the essence of kabaḷikāra āhāra.

- (2) Phassa cetasika is the essence of phassa āhāra.
- (3) Cetanā cetasika is the essence of manosañcetanā āhāra.
- (4) All cittas are the essence of viññāṇa āhāra.

The Compendium of the whole Ultimate Realities

1. Five Khandhas

Khandha means group or aggregate of a dhamma which can be differentiated by various aspects such as past, present, future. There are five groups or aggregates:-

- (1) Rūpakkhandha = aggregate of corporeality
- (2) Vedanākkhandha = aggregate of sensation
- (3) Saññākkhandha = aggregate of perception
- (4) Saṅkhārakkhandha = aggregate of volitional activity
- (5) Viññāṇakkhandha = aggregate of consciousness

The Essences of Five Aggregates

The aggregate of 28 rūpas is the essence of rūpakkhandha. The aggregate of vedanā is the essence of vedanākkhandha. The aggregate of Saññā is the essence of saññakkhandha. The aggregate of fifty cetasikas apart from vedanā and saññā is the essence of saṅkhārakkhandha. The aggregate of 89 cittas is the essence of viññānakkhandha.

Nibbāna is Khandha-vimutti

Nibbāna is excluded from the category of aggregates because it cannot be differentiated as past, present, future, etc.

The Example describing the Absence of a permanent Entity in Aggregates

Out of the five aggregates, rūpakkhandha resembles foam, vedanākkhandha resembles water bubbles, saññākkhandha resembles a mirage, saṅkhārakkhandha resembles the plantain stem and viññānakkhandha resembles a magician.

*The Reason of Expounding
only Vedanā and Saññā As
Separate Aggregates*

It is the mental concomitant of sensation (vedanā) that enjoys and suffers various senses in the round of misery. To enjoy or suffer in the round of miseries, craving (taṇhā) is of great importance. No one can enjoy or suffer if there is no craving (taṇhā) in him. And again, if there is no sensation, there arises no craving. Therefore, sensation is also very important. Just as a good curry can give good appetite, perception (saññā) is also important in causing sensation to arise; keen perceptions bring about strong sensations. Therefore, the Buddha specifically expounded the two mental concomitants, vedanā and saññā, as separate aggregates.

In other words, out of many mental factors that make beings think wrongly what is unhappiness to be happiness, vedana is the strongest. So, the Buddha specifically expounded the sensation (vedanā) as a separate aggregate. (vedanakkhandha)

Out of many mental factors, that can make beings think wrongly what is insubstantial to be substantial, sañña is the strongest. So, the

Buddha specifically expounded perception (Saññā) as a separate aggregate. (saññakkhandha)

Out of many mental factors, that can make beings thing wrongly what is impermanent to be permanent, citta is the strongest. So, the Buddha specifically expounded citta as a separate aggregate (viññāṇakkhandha).

Five Upādānakkhandhas

The five aggregates, concerning only lokīya and not lokuttara, are called Upādānakkhandha because they are objects of four Upādānas.

The Difference between Khandha Desanās

The Buddha expounded the first Five Khandha desanā in order to show that there are only five aggregates, classfying all physical and mental phenomena, whether lokīya or lokuttara, into five groups.

In practising insight meditation, one must not meditate on lokuttara khandhas. Only when one investigates the round of misery, one will realise the three characteristics of impermanence

(anicca), unsatisfactoriness (dukkha) and insubstantiality (anatta). In insight-meditation, one must practise meditation only on lokīya khandhas although the lokuttarā cittas and their concomitants are conditioned phenomena and have the characteristics of anicca, dukkha and anatta. Thus, the Buddha expounded on the five lokīya khandas as the second upādānakkhandha-desanā in order to practise insight-meditation.

2. *Twelve Sense-bases (Āyatanas)*

Āyatana means sense-base or sense sphere from which consciousness and its concomitants arise. The twelve sense-bases are:-

- (1) Cakkhāyatana = eye-base, sensitive part of the eye where eye-consciousness (cakkhu-viññāṇa) arises;
- (2) Sotāyatana = ear-base, sensitive part of the ear where ear-consciousness (sota-viññāṇa) arises;
- (3) Ghāṇāyatana = nose-base, sensitive part of the nose where nose-consciousness (ghāṇa-viññāṇa) arises;

- (4) Jivhāyatana = tongue-base, sensitive part of the tongue where tongue-consciousness (jivhā viññāṇa) arises;
- (5) Kāyāyatana = body-base, sensitive part of the body where body-consciousness (kāya-viññāṇa) arises;
- (6) Manāyatana = mind-base where mind-consciousness (mano-viññāṇa) arises;
- (7) Rūpāyatana = visible object;
- (8) Saddāyatana = sound;
- (9) Gandhāyatana = odour;
- (10) Yasāyatana = taste;
- (11) Phoṭṭhabbāyatana=tangible object; and
- (12) Dhammāyatana=mind-object.

4) *Six Internal Bases*

Cakkhāyatana

Sotāyatana

Ghāṇāyatana

Jivhāyatana

Kāyāyatana

Manāyatana

(B) Six External Bases

Rūpāyatana

Saddāyatana

Gandhāyatana

Yasāyatana

Phoṭṭhabbāyatana

Dhammāyatana

Explanation on Āyatanas

When consciousness and its concomitants arise repeatedly in one existence or in the numerous rounds of existences, they arise only at the six internal bases such as eye base and so on. So, the six internal bases are the sources of consciousness and its concomitants and are called āyatana.

The continual arising of consciousness and its concomitants of all beings in numerous rounds of existences arise because of the six external bases such as visible object and so on. If there is no external base, the consciousness and its concomitants will never arise. Therefore, the six external objects such as visible objects, and so on are the cause of consciousness and its concomitants and they are named āyatanas.

The Essences of Āyatana

Cakkhupasāda is the essence cakkhāyatana. Sotapasāda is the essence of sotāyatana. Ghānapasāda is the essence of ghāṇāyatana. Jivhāpasāda is the essence of jivhāyatana. Kāyapasāda is the essence of Kāyāyatana. The eighty-nine cittas are the essence of manāyatana. Rūpa is the essence of rūpāyatana. Sadda is the essence of saddāyatana. Gandha is the essence of gandhāyatana. Rasa is the essence of rasāyatana. Phoṭṭhabba is the essence of phoṭṭhabbāyatana. The fifty-two cetasikas, sixteen sukhuma-rūpas and Nibbāna are the essence of dhammāyatana.

3. Eighteen Dhātus

Dhātu menas an element which bears its own characteristics and which does not function according to the wishes and wills of human beings or devas or brahmas or the God. There are eighteen elements.

- | | |
|------------------|------------------|
| (1) Cakkhu dhātu | = eye element |
| (2) Sota dhātu | = ear element |
| (3) Ghāṇa dhātu | = nose element |
| (4) Jivhā dhātu | = tongue element |
| (5) Kāya dhātu | = body element |

- (6) Rūpa dhātu = visible object element
- (7) Sadda dhātu = sound element
- (8) Gandha dhātu = odour element
- (9) Rasa dhātu = taste element
- (10) Phoṭṭhabba dhātu = tangible object element
- (11) Cakkhu viññāṇa dhātu = eye consciousness element
- (12) Sota viññāṇa dhātu = ear consciousness element
- (13) Ghāna viññāṇa dhātu = nose consciousness element
- (14) Jivhā viññāṇa dhātu = tongue consciousness element
- (15) Kāya viññāṇa dhātu = body consciousness element
- (16) Mano dhātu = mind element
- (17) Mano viññāṇa dhātu = mind consciousness element
- (18) Dhamma dhātu = mind object element

The Essences of Eighteen Dhātus

The first ten dhātus and the last dhātu have the same essences as shown in twelve āyatanas.

Out of the remaining seven, the two-eye-consciousnesses are the essence of cakkhuviññāṇa dhātu; two ear-consciousness are the essence of sotaviññāṇa dhātu; two nose-consciousnesses are the essence of ghāṇaviññāṇa dhātu; two tongue-consciousnesses are the essence of jivhā viññāṇa dhātu; two body-consciousnesses are the essence of kāyaviññāṇa dhātu, and pañca dvārāvajjana and two sampaṭicchānas are the essence of mono dhātu. The remaining seventy-six cittas are the essence of manoviññāṇa dhātu.

Subjective Elements, Objective Elements and Resultant Elements

Cakkhu dhātu, sota dhātu, ghāṇa dhātu, jivha dhātu, and kāya dhātu are objective elements, or dvāras, that can accept the senses.

Rūpa dhātu, sadda dhātu, gandha dhātu, rasa dhātu and phoṭṭhabba dhātu are subjective elements or sense-objects that can give sense impressions.

Cakkhu viññāṇa dhātu, sota viññāṇa dhātu, ghānaviññāṇa dhātu, jivhā viññāṇa dhātu, and kāya viññāṇa dhātu are the resultants borne when five sense-objects strike five sense-bases.

Three Perceptive Elements

Pañcadvāravajjana and two sampatichanas are just aware of the senses. So they are called mano dhātu. The ten dwipañcaviññāṇas are aware of the five senses, and so they are called pañca viññāṇa dhātu. The remaining 76 cittas are aware of the six senses discriminately, and so they are called mono viññāṇa dhātu.

4. Four Ariyā Truths (Saccās)

The four saccas mean the four Ariyā truths which are known penetratively by noble persons (ariyas). They are:

- (1) Dukkha ariya sacca = the Ariyā Truth of Suffering.
- (2) Samudaya ariya sacca = the Ariyā Truth of the Cause of Suffering;

- (3) Dukkha nirodha sacca = the Ariyā Truth of the Cessation of Suffering; and
- (4) Dukkha nirodha = the Ariyā Truth of
 gāminīpaṭipadā the Path leading to
 ariya sacca the Cessation of
 Suffering.

The Essences of Four Ariya Truths

Eighty-one lokīya cittas, fifty-one cetasikas excluding lobha and twenty-eight types of rūpa are the essence of Dukkha ariyasacca. Lobha is the essence of Dukkha-samudaya ariyasacca. Nibbāna is the essence of Nirodha ariyasacca. The eight constituents of the path present in the four Path-consciousnesses is the essence of Dukkha-nirodha-gāminīpaṭipadā ariyasacca.

Three Modes of Suffering (Dukkha)

1. Dukkha dukkha = bodily pain (kāyika dukkha) and mental pain (cetasika dukkha)

2. Saṅkhāra dukkha = suffering associated with conditioning psychophysical phenomena.
3. Vipariṇāma dukkha=suffering which becomes apparent when conditions supporting the seeming pleasure dissolve.

108 Modes of Taṇhā

When the three kinds of taṇhā-craving for sense objects (kāma taṇha), craving for rūpa and arūpa jhānas and rūpa and arūpa existences (bhava taṇhā) and craving for non-existence (vibhava taṇhā) -- are multiplied by the six sense objects, there will be eighteen kinds of craving. Then, these eighteen can occur in the past, in the present and in the future. So they are multiplied by three kālas, there become fifty-four kinds. Again multiplying this by two because they may arise internally and externally, the total amount will be one hundred and eight.

*Why Lobha, taṇhā,
becomes Samudaya sacca*

Taṇhā is the main cause of various lokīya kusala kammās and akusala kammās which produce varieties of sufferings. So, taṇhā is the chief root of all sufferings. On account of this fact lobha, taṇhā, is the essence of the Ariyā Truth of the Cause of Suffering (Samudaya saccā).

Eight Maggaṅgas

- (1) Sammādiṭṭhi = Right view
- (2) Sammāsaṅkappa = Right thinking
- (3) Sammāvācā = Right speech (refraining from four kinds of evil speech unconnected with livelihood)
- (4) Sammākammanta = Right action (refraining from three evil deeds unconnected with livelihood)
- (5) Sammājīva = Right livelihood (refraining from three evil deeds and four evil speeches concerning livelihood)

- (6) Sammāvāyāma = Right effort
- (7) Sammāsati = Right mindfulness
- (8) Sammāsamādhi=Right concentration

Sīla, Sammādhī and Paññā Maggāṅgas

- (1) Sammāvāca, sammākamanta and sammāājīva constitute morality (Sīla).
- (2) Sammāvāyāma, sammāsati and sammāsamādhi are included in concentration (Samādhi).
- (3) Sammādiṭṭhi and sammāsaṅkappa are grouped in wisdom (paññā).

Preaching the Five Khandhas, Twelve Āyatanas, Eighteen Dhātus and Four Saccas according to Personal Qualifications

There are three types of person; a person who has keen sense-faculties (Tikkhindriya), a person who has ordinary sense-faculties (Majjhimindriya), and a person who has dull sense-faculties (Mudindriya).

- (1) Those who have keen sense-faculties are quick learners and they can understand the words of the Buddha quickly and easily. They can grasp the meaning of the abstract statements of the Buddha in detail. For them, the Buddha expounded the five khandhas first.
- (2) Then the Buddha expounded the medium-length twelve āyatanas for those who have ordinary sense-faculties.
- (3) After that, the Buddha expounded the eighteen dhātus for those who have dull sense-faculties
- (4) One can realize the truth only if one knows the four factors: the arising of khandhas, āyatans and dhātus, the cause of their arising, and the cause of their cessation. Therefore, the Buddha expounded the four Ariya Truths in accordance with these four factors.

Associates of Enlightenment (Bodhipakkhiya Dhamma)

Bodhipakkhiya is the combination of the Pāli words: Bodhi, pakkha and iya.

Bodhi means Magga-ñāṇa or Enlightenment of the four Ariyā Truths. Bodhipakkhiya means the components or associates of Enlightenment.

Mindfulness (sati), effort (virīya), etc., are called the factors associated with Enlightenment.

The Bodhipakkhiya dhammas consist of thirty-seven factors, namely; the four foundations of Mindfulness (Satipaṭṭhāna), the Four Supreme Efforts (Sammappadhāna), the four Bases of Accomplishment (Idhipāda), the five Faculties (indriya), the five Powers (Bala), the seven factors of Enlightenment (Bojjhaṅga) and the eight Constituents of the Path (Maggāṅga).

1. Four Satipaṭṭhānas

Satipaṭṭhāna means mindfulness or heedfulness which is firmly established on its objects.

There are four Satipaṭṭhānas or foundation or mindfulness

- (1) Kāyānupassanā = mindfulness which is
satipaṭṭhāna firmly established on
physical phenomena;
contemplations of
corporeality;

- (2) Vedanānupassanā = mindfulness which is firmly established on sensations; contemplation of sensation
- (3) Cittānupassanā = mindfulness which is firmly established on thoughts or mental processes, contemplation of consciousness, and
- (4) Dhammānupassanā = mindfulness which is firmly established on Dhamma; contemplation of aggregate of preceptions and aggregate of volitional activities.

The essence of four Satipaṭṭhānas is mindfulness. But it is described as four Satipaṭṭhānas, because

- (i) the four objects of contemplation-kāya, vedanā, citta and dhamma--are different;
- (ii) the four manners of contemplation on those objects--kāya as asubha, vedanā as dukkha, citta as anicca and dhamma as anatta--are different;

(iii) the four purposes of contemplation to eradicate the wrong views that *kāya* is *subha*, *vedanā* is *dukkha*, *citta* is *nicca* and *dhamma* is *atta* are different.

The essence of *kayānupassanā-satipaṭṭhāna* is the aggregate of corporeality (*rūpakkaṇḍhā*); the essence of *vedanānupassanā-satipaṭṭhāna* is the aggregate of sensation (*vedanakkhandhā*); the essence of *cittānupassanā - satipaṭṭhāna* is the aggregate of consciousness (*viññāṇakkhandhā*). The essence of *saññānakkhandhā satipaṭṭhāna* is the aggregate of perception (*saññākkhandha*). The essence of *sankkhārakkhandha satipaṭṭhāna* is the aggregate of volitional activities (*saṅkhārakkhandha*).

2. *Four Sammappadhānas*

Sammāpadhāna means supreme effort. Being the mental state of right exertion, *vīriya* is called *Sammappadhāna*.

The term "*Sammappadhāna*" is the name given to *virīya cetasika*. The unfaltering effort of one who vows: "Let only my skin, sinews, and bones remain, and let my flesh and blood in the body dry up, I shall not premit the course

of my effort to stop until I win that which may be won by human ability, human effort and human exertion" signifies Sammappadhāna.

The four supreme efforts are:

- (1) Right effort to discard demeritorious deeds that have arisen, or are in the course of arising;
- (2) Right effort to avoid committing demeritorious deeds that have not yet arisen.
- (3) Right effort to perform meritorious deeds that have not yet arisen;
- (4) Right effort to develop and multiply the meritorious deeds that have arisen.

The Essence of Sammappadhāna

Vīriya present in twenty-one kusala-cittas is the essence of Sammappadhāna.

(Sammappadāna does not concern with arahats. So, vīriya-cetasika that arises in the mind-continuum of arahats should not be counted. Moreover, sammappadāna does not concern with the Fruition-consciousnesses, because these fruition-consciousnesses cannot carry out the four functions of vīriya mentioned above).

The reason why *vīriya* is described as the four supreme efforts is that the function of *vīriya* has been differentiated into four categories:

- (1) to discard evils that have arisen,
- (2) to prevent evils that have not arisen,
- (3) to bring about good that has not arisen and
- (4) to develop the good that have arisen.

3. Four Iddhipādas

Iddhipāda means bases of accomplishment of *jhānas*, *maggas* and *phalas*. So, *chanda*, *viriya*, *citta* and *vimam̐sa* are called the bases of accomplishment.

The four bases are:

- (1) Chandiddhipāda = will, wish-to-do,
- (2) *Vīriyiddhipāda* = effort,
- (3) Cittiddhipāda = consciousness
or thought,
- (4) Vimam̐siddhipāda = wisdom.

4. *Five Indriyas*

Indriya means 'faculty' or 'controlling factor'. Saddhā, viriya, sati, ekaggatā, and paññā cetasikas control their respective coexistent mental state and material phenomena, and so they are called indriyas.

There are five indriyas among the factors of enlightenment:

- (1) Saddhindriya = faculty of conviction or confidence,
- (2) Viriyindriya = faculty of effort,
- (3) Satindriya = faculty of mindfulness,
- (4) Samādhindriya = faculty of concentration, and
- (5) Paññindriya = faculty of wisdom.

The Essences of Five Indriyas

- (1) Conviction (saddhā-cetasika) is the essence of Saddhindriya.
- (2) Effort (viriya-cetasika) is the essence of Viriyindriya.
- (3) Mindfulness (sati-cetasika) is the essence of Satindriya.

- (4) One-pointedness of the mind (ekaggatā-cetasika) is the essence of Samādhindri-ya.
- (5) Wisdom (Paññā-cetasika) is the essence of Paññindriya.

5. *Five Balas*

Bala means power'. Saddhā, viriya, sati, ekaggatā and paññā cetasikas are the powers which strengthen their coadjuncts and they cannot be shaken by their opposing forces.

There are five kinds of bala that act as factors of enlightenment.

- (1) Saddhā bala = power of conviction or confidence that destroys wrong belief, etc.,
- (2) Viriya bala = power of effort that destroys drowsiness, laziness, etc.,
- (3) Sati bala = power of mindfulness that destroys forgetfulness,
- (4) Samādhi bala = power of concentration that destroys restlessness, and
- (5) Pañña bala = power of wisdom that destroys stupidity.

The Essences of Five Balas

- (1) Saddhā cetasika is the essence of Saddhā bala.
- (2) Vīriya cetasika is the essence of Viriya bala.
- (3) Sati cetasika is the essence of Sati bala.
- (4) Ekaggatā cetasika is the essence of Samādhi bala.
- (5) Pañña cetasika is the essence of Paññā-bala.

The five indriyas and the five balas mentioned here are not the same as the twenty-two indriyas and the nine balas mentioned before. The present five indriyas can control their respective coadjuncts well, and the five balas have enough strength to destroy their opposing factors as described below.

- (1) In the four characteristics of Stream winners (Sotāpannas), that is, having unshakable conviction in the Buddha, having unshakable conviction in the Dhamma, having unshakable conviction in the Saṃgha, having unshakable conviction in morality, the conviction (saddhā) is very strong and can control the mind effectively. It will

never be shaken by any of its opposing forces. So, that Saddhā is the essential element of both saddhindriya and Saddhā-bala.

- (2) In the four supreme efforts (Sammappadhāna), the effort (viriya) is very strong and it can control the mind effectively. It will never be shaken by any of its opposing forces. So, that viriya is the essential element of both Viriyindriya and Viriya-bala.
- (3) In the four foundations of mindfulness (Satipaṭṭhānas), the mindfulness (sati) is very strong and it can control the mind effectively. It will never be shaken by any of its opposing forces. So, that sati is the essential element of both Satindriya and Sati-bala.
- (4) In the four Jhānas, concentration (samādhi) is very strong and it can control the mind effectively. It will never be shaken by any of its opposing forces. So, that samādhi is the essential element of both Samādhindriya and Samādhi bala.
- (5) In the four Ariya Truths, the wisdom (paññā) is very strong and it can control

the mind effectively. It will never be shaken by any of its opposing forces. So, that paññā is the essential element of both Paññindriya and Paññā bala.

6. *Seven Bhojjhaṅgas*

Bhojjhaṅga means Factors of Path-consciousness which can realize the four Ariyā Truths. It is also called Constituents of Enlightenment. There are seven Factors of Enlightenment:-

- (1) Sati sambojjhaṅga = the enlightenment factor of mindfulness,
- (2) Dhammavicaya Sambojjhaṅga = the enlightenment factor of wisdom that investigates the truth,
- (3) Viriya sambojjhaṅga = the enlightenment factor of effort,
- (4) Pīti sambojjhanaga = the enlightenment factor of delightful satisfaction or rapture,
- (5) Passaddhi sambojjhaṅga = the enlightenment factor of tranquility,

- (6) Samādhī sambojjhaṅga=the enlightenment factor of concentration,
- (7) Upekkhā sanbojjhaṅga=the enlightenment factor of equanimity.

*The Essences of the
Seven Bojjhaṅgas*

- (1) Sati cetasika is the essence of Sati sambojjhaṅga.
- (2) Paññā cetasika is the essence of Dhamma-vicaya sambojjhaṅga.
- (3) Viriya cetasika is the essence of viriya sambojjhaṅga.
- (4) Pīti cetasika is the essence of Pīti sambojjhaṅga.
- (5) Kāyapassaddhi and cittapassaddhi cetasikas are the essence of Passaddhi sambojjhaṅga.
- (6) Ekaggatā cetasika is the essence of Samādhī sambojjhaṅga.
- (7) Tatramajjhataṭṭatā cetasika is the essence of Upekkhā sambojjhaṅga.

7. *Eight Maggaṅgas*

Magga means the Ariya Path leading to the liberation from Saṃsara. That Ariyā Path is made up of eight constituents known as eight maggaṅgas. On account of this, that Ariyā Path is usually called the Path of Eight Constituents.

The eight maggaṅgas are:-

- (1) Sammādiṭṭhi = right view,
- (2) Sammāsaṅkappa = right thinking,
- (3) Sammāvāṇa = right speech (abstaining from four verbal evil actions),
- (4) Sammākammanta = right action (abstaining from three evil bodily actions),
- (5) Sammājīva = right livelihood (abstaining from 'evil deeds and evil speeches concerning livelihood),
- (6) Sammāvāyāma = right-effort,
- (7) Sammāsati = right mindfulness,
- (8) Sammāsamādhi = right concentration.

The Essences of the Eight Maggaṅgas

- (1) Wisdom (Paññā) is the essence of Sammādiṭṭhi maggaṅga.
- (2) Initial application (Vitakka) is the essence of Sammāsaṅkappa maggaṅga.
- (3) Right speech (Sammāvācā) is the essence of Sammāvācā maggaṅga.
- (4) Right action (Sammākammata) is the essence of Sammā kammanta maggaṅga.
- (5) Right livelihood (Sammāājīva) is the essence of Sammāājīva maggaṅga.
- (6) Effort (viriya) is the essence of Sammā-vāyāma maggaṅga.
- (7) Mindfulness (Sati) is the essence of Sammā-sati maggaṅga.
- (8) One-pointedness of the mind (Ekaggatā) is the essence of Sammāsamādhi maggaṅga.

Pāli Chantings

8

The Pāli Chantings mentioned in this chapter are the words of the Buddha. If we study them, we find two kinds of Pāli words--Cuṇṇiya Pāli and Gāthā Pāli. The Pāli prose is called Cuṇṇiya and the Pāli Verse is called Gāthā. In the teachings of the Buddha, there are discourses in which Cuṇṇiya Pāli words are incorporated in Gāthā Pāli. Similarly, there are discourses which were expounded only in Cuṇṇiya Pāli and Gāthā Pāli. The discourses of Theragāthā, Therīgāthā and Sagāthā Samyutta are the discourses expounded only in Gāthā Pāli.

We do not find the usage of the Pāḷi word "Mantrā" in Theravāda Piṭaka Pāḷi texts. The term "Mantrā" is the usage of the Hindu Brahmana who takes the view of Mantravāda and believes in ghosts and magic skill. Therefore, we should note that the teachings of the Buddha should not be called "Mantrā".

How to Recite Verbally

First, one should take five moral precepts before reciting the verses, because the Buddha admonished thus: "the concentration associated with moral precepts can produce great advantages and results (sīlaparibhāvito sammādhī mahapphalo hoti mahānisaṃso). Then one reflects on the attributes of the Buddha for a while just as Venerable Ānanda reflects on the attributes of the Buddha before reciting the protective verses and Yatana Sutta during the time of three great disasters in Vesālī city. While a person is reciting verses, he must also reflect on them. In doing so, he is practising meditation to some extent as his attention is focussed on and follows the voice of his recitation.

After performing these two acts, he must articulate distinctly neither slowly nor rapidly each Pāḷi word which he has learned by reflecting thus: "I will perform meritorious deeds which will help me to attain Nibbāna, and which are conducive to the safety and happiness of living beings." He should not long for any personal worldly gain. Every time he finishes reciting the verses, he should make the asseveration of the truth three times thus: "May I attain happiness and wellbeing for saying the asseveration of the truth." (Etena saccavajjena: Sotthi me hotu sabbadā). By doing so, he enhances his merit of recitation with the merit of the asseveration of the truth.

One will certainly gain more benefits than those of ordinary recitation if one can perform four meritorious deeds simultaneously observing the five moral precepts, reflecting on the attributes of the Buddha, reciting the Pāḷi verses correctly and making the asseveration of the truth. Therefore, One should recite the Pāḷi verses in conformity with these four aspects.

The Benefits of Pāḷi reciting

The teachings of the Buddha have such attributes as Svakkhatadhamma, etc. So, one can

enjoy immediate benefit if one practises the Dhamma. If one either recites or practises the Dhamma, one can attain immediate results according to the attribute of "Ākālika" in addition to physical peace and mental peace which one enjoys according to the attribute of "Svakkhata dhamma".

In the teachings of the Buddha, just as Kammavācā and Paritta Pāḷi have many powers which give protection from all dangers, other protective Pāḷi recitations also have similar powers. One can attain protection from all present and future dangers by reciting the Pāḷi Verses.

The Udānagāthā uttered by the Buddha at the very moment of his attainment of Supreme Enlightenment (Omniscience) is as follows.

Pāḷi words:

1. Anekajāṭisaṃsāraṃ, sandhāvissaṃ Anibbisaṃ
Gahakāraṃ gavesanto, dukkhā jāti
Puṇappunaṃ.
2. Gaha kāraka diṭṭhosi, Punna gehaṃ na kāhasi.
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṃ
khataṃ.
Visaṃkhāragataṃ cittaṃ, taṇhānaṃ Khaya,
mejjhagā.

Meaning

1. Through many a birth I wandered in saṃsāra, seeking, but not finding, the builder of the house. Sorrowful is to be born again and again.
2. O! house builder! You are seen. You shall build no house (for me) again. All your rafters are broken. Your ridge pole is destroyed.

My mind has attained the unconditioned.
The end of craving has been attained.

Paṭccasamuppāda Anuloma Paṭiloma Pāḷi

Dependent Origination were the first words uttered by the Buddha by reflecting in direct order and in reverse order while sitting cross-legged at the foot of the Bodhi tree.

Paṭicca Samuppāda Anuloma Pāḷi

Avijjā paccayā saṅkhārā
Saṅkhāra paccayā viññāṇam
Viññāṇa Paccayā nāmarūpaṃ
Nāmarūpa paccayā saḷāyadanam
Saḷāyatana paccayā phasso

Phassa paccayā vedanā
Vedanā paccayā taṇhā
Taṇhā paccayā upādānam
Upādāna paccayā bhavo
Bhava paccayā jhāti
Jatipaccayā jarā maraṇam soka parideva
dukkha domanassupāyāsā sambhavanti eva
metassa kevalassa dukkhakkhandhassa
samudayo hoti

Meaning

dependent on ignorance, volitional activities arise,

dependent on volitional activities, (rebirth) consciousness arises,

dependent on (rebirth) consciousness, mind and matter arise,

dependent on mind and matter, the six sense-bases arise,

dependent on the six sense-bases, contact arises,

dependent on contact, sensation arises,

dependent on sensation, craving arises,

dependent on craving, clinging arises,

dependent on clinging, kamma-bhava arises,
 dependent on kammabhava, rebirth (jāti)
 arises,

dependent on rebirth (jāti), ageing, death,
 grief, lamentation, pain, and

despair arise. Thus is the arising of the
 whole mass of suffering (dukkha).

Udāna Pāḷi

Yadā have Pātubhavanti dhammā,
 Ātāpino jhāyato brahmanassa,
 Atthassa Kaṅkhā vapayanti sabbā,
 Yato Pajānāti Sahetudhammaṃ.

Meaning

When the thirty-seven factors associated
 with the attainment of Enlightenment

(Bodhipakkhiya dhamma) become manifest
 in the mind of an arahat who has made
 strenuous effort in meditation, and has steadfast
 mindfulness, he knows distinctly the cessation
 of cause and effect. And then, all doubts in him
 vanish.

Paṭiccasamuppāda Paṭiloma

Avijjāya tveva asesavirāganirodha saṅkhāra
nirodho

Saṅkhāranirodhā viññāṇanirodho
Viññāṇanirodhā nāmarūpanirodho
Nāmarūpanirodhā saḷāyatananirodho,
Saḷāyatananirodhā phassanirodho
Phassanirodhā vedanānirodho
Vedanānirodhā Upādānanirodho
Upādānanirodhā bhavanirodho
Bhavanirodhā jātinirodho
Jatinirodhā jarā maraṇa soka parideva
dukkha domanassu pāyasā nirujjhanti
evametassa kevalassa dukkhakkhandhassa
nirodho hoti.

Meaning

Because of cessation of ignorance, volitional
activities cease,

Because of the cessation of volitional ac-
tivities, rebirth (consciousness) ceases.

Because of the cessation of rebirth(consci-
ousness), mind and matter cease,

Because of the cessation of mind and mat-
ter, the six sense bases cease.

Because of the cessation of the six sense-bases, contact ceases.

Because of the cessation of the contact, sensation ceases.

Because of the cessation of sensation, craving ceases.

Because of the cessation of craving, clinging ceases.

Because of the cessation of clinging, kamma bhava ceases.

Because of the cessation of kamma-bhava, rebirth (jhāti) ceases.

Because of the cessation of rebirth (jhāti) aging, death, grief lamentation, pain, distress and despair cease. This is the cessation of the whole mass of suffering. (dukkha)

Udāna Pāḷi

Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brahmanassa,
 Athassa kaṅkhā vapayanti sabbā,
 Yato khayam̐ paccayānam̐ avedi.

Meaning

When the thirty-seven factors associated with the attainment of Enlightenment (Bodhipakkhiya-

dhamma) become manifest in the mind of an arahat who make strenuous effort in meditation, he realized Nibbāna, where all the causes (i.e. avijjā ignorance, etc.) cease altogether. And then, all doubts in him vanish.

Paṭiccasamuppāda Anuloma Pāṭiloma Pāḷi

Avjjāpaccayā saṅkhārā

Saṅkhāra paccayā viññāṇam

Viññāṇa paccayā nāmarūpam

Nāmarūpa paccayā saḷāyatanaṃ

Saḷāyatana paccayā phasso

Phassa paccayā vedanā

Vedanā paccayā taṇhā

Taṇhā paccayā upādānam

Upadāna paccayā bhavo

Bhava paccayā jāti

Jāti paccayā jarā maraṇa soka parideva
dukkha domanassupāyāsa sambhavanti eva
metassa

Kevalassa dukkhakkhandhassa samudayo
hoti.

Avijjhāyatveva asesavirāganirodhā saṅ-
khāranirodho

Saṅkhāraṇirodhā viññāṇaṇirodho
 Viññāṇaṇirodhā nāmarūpanirodho
 Nāmarūpanirodha salayatanaṇirodho
 Saḷāyatanaṇirodhā Phassaṇirodho
 Phassaṇirodhā Vedanāṇirodho
 Vedanāṇirodhā taṇhāṇirodho
 Taṇhāṇirodhā Upādānaṇirodho
 Upādānaṇirodhā Bhavaṇirodo
 Bhavaṇirodhā jātiṇirodho
 Jātiṇirodhā jarāmaraṇa soka parideva
 dukkha somanassupāyāsa nirujjhanti
 evametassa kevalassa dukkhakkhandhassa nirodho
 hoti"

Meaning (This has been mentioned above)

Udāna Pāḷi

Yadā have pātubhavanti dhammā. .

Atāpino jhāyato brahmaṇassa. .

Vidūpayamṃ tiṭṭhati mārasenamṃ

Sūriyova obhāsaya manta likkhamṃ. .

Meaning

When the thirty-seven factors of Enlightenment become manifest in the mind of an arahat who has made strenuous effort and steadfast mindfulness in meditation, he stands with thirty seven factors of enlightenment by discarding all the ten armies of Māra, (i.e., the ten defilements such as attachment) just as the sun stands with its radiance in the sky.

Paṭhāna Paccayuddessa Pāḷi

Hetu paccayo

Ārammaṇa paccayo

Adhipati paccayo

Anantara paccayo

Samanantara paccayo

Sāhajāta paccayo

Aññamāñña paccayo

Nissaya paccayo

Upanissaya paccayo

Purejāta paccayo

Pacchājāta paccayo

Āsevana paccayo

Kamma paccayo

Vipāka paccayo

Āhāra paccayo

Indriya paccayo
 Jhāna paccayo
 Magga paccayo
 Sampayutta paccayo
 Vippayutta paccayo
 Atthi paccayo
 Natthi paccayo
 Vigata paccayo
 Avigata paccayohoti.

Meaning

The Law of Causal Relations

Root condition
 Object condition
 Predominance condition
 Contiguity condition
 Immediacy condition
 Conascence condition
 Mutuality condition
 Dependence condition
 Powerful dependence condition
 Pre-nascence condition
 Past-nascence condition
 Repetition condition
 Kamma condition
 Kamma-result condition

Nutriment condition

Faculty condition

Jhāna condition

Path condition

Association condition

Dissociation condition

Presence condition

Absence condition

Disappearance condition

Non-disappearance condition

(as per the Venerable Nārada, Manual of Abhidhammā)

Nāññatra Gāthā

Background History of the Verse

Subrahma deva had one thousand ladies in waiting. While they were singing and plucking flowers from the trees, they died suddenly and were reborn in niraya. Subrahma deva saw them suffering in niraya, and at the same time he foresaw that he too would die after seven days and would be reborn in aviciniraya. Being very much frightened, he went to the Buddha and asked the Buddha to show him the place where he could live without fear. The Buddha then uttered the Pāḷi verse beginning with "Nāññatra"

On hearing this Pāḷi verse, Subrahma deva attained Sotapatti Fruition, and was saved from the danger of Niraya, and continued to enjoy the celestial pleasure for a long life.

Gāthā

Nāññatra bojḥhātapasā
 Nāññatrindriya saṁvarā
 Nāññatra sabbanissaggā
 Sotthim passāṁipāṇinam.

Meaning

I (the Buddha) never see the way to liberation for living beings, without themselves practising the Enlightenment factors (bojjhaṅga dhamma) susterity practice (dūtaṅga), and right exertion (sammappādāna). I never see the way to liberation for living beings without themselves controlling the sense faculties (Indriya saṁvara sīla). I never see the way to liberation for living beings without themselves realizing the cessation of craving (Nibbāna).

Note: At the end of these Pāḷi reciting, one may make the asseveration of the truth by reciting the Pāḷi words: "Etena saccavijjena, sotthi me hotu sabbadā." It means: "May I attain happiness and

wellbeing by making the asseveration of the truth."

Bhave vāhamṃ bhayaṃ disvā Gāthā

Background History of the Verse

In the contest of psychic power between the Buddha and Baka brahma, the latter tried first to vanish out of the sight of the Buddha and it was in vain. The Buddha could always see him wherever he hid. Then it was the turn of the Buddha to hide. The Buddha made a resolution: "May all brahmas hear my voice only. May they not see me."

He just sat there in hiding, uttering Pāḷi verse beginning with "Bhave Vāhamṃ." Brahmas could only hear the voice of the Buddha, but they could not see the Buddha at all. This gāthā appears in Brahmanimantanika sutta, Mūla paṇṇāsa Pāḷi.

Gāthā

Bhavevāhamṃ bayamṃ disvā bhavañca
vibhavesinamṃ

Bhavamṃ nābbivadiṃ kiñci nandiñca na
upādiyimṃ

Meaning

I understand that all beings who are born in the sensuous sphere, the fine material sphere and the non-material sphere are subjected to ageing, disease and death. I also see beings who are seeking liberation but they are on the wrong way and being reborn incessantly in the thirty-one planes of existence. So I never hold the view that all beings and things are permanent. So I do not have attachment to my existence (with attachment and the wrong view). Neither do I cherish craving for existence (bhava-taṇhā).

Aṭṭhānametaṃ Pāḷi

Background History of the Verse

The Buddha uttered the verse "Aṭṭhāname tam" when Devadatta failed in his plan to assassinate the Buddha.

Gāthā

Aṭṭhāna metam bhikkhave anavakāso yaṃ
pārūpakkamena tathāgataṃ jīvitā voropeyya
anupakkamena bhikkhave tatthāgatā pari-
nibbā yanti.

Meaning

O Bhikkhu! There is no means or opportunity to deprive the life of the Buddha by anyone. The Buddhas attain their parinibbāna according to their own wishes.

Divā Tapati Ādicco Gāthā

Background History of the Verse

The Buddha uttered the verse "Divātapati" when Venerable Ānanda praised the Buddha's glory by comparing it with the radiance of the sun, the radiance of the moon, the radiance of an Arahāt dwelling in jhana-absorption, and the glory of King Pasenadi of Kosala.

Gāthā

Divā tapati ādicco rattimā bhāti candimā
Sannaddho khattiyo tapati jhāyī tapati
brahmano. Atha sabbamahorattimā Buddhō tapati
tejasā.

Meaning

Only by day shines the sun; only by night shines the moon; only when adorned with regalia shines the king; only when in jhāna absorption shines the arahāt; but by his glory

the Buddha shines at all times by day and by night.

Jayanto Bodhiyā Mūle Mahāparitta Pāḷi Gāthā

Ancient sayādaws wrote the following Pāḷi verse in Pubbaṇha Sutta in order to secure safty, to fulfil one's wishes, and to gain success by reciting it.

Gathā

Jayanto bodhiyā mūle
sakyānamṃ nandivaḍḍano
evameva jayo hotu jayassu jayamaṅgle.

Aparājita pallaṅke sīse puthuvipukkhale
Abhiseke sabbabuddhānamṃ
aggappatto pamodati.

Meaning

Just as the Buddha, the most cherished member of the sakyan clan had triumphed over the five māras, may you also triumph over your enemies and difficulties and may you be blessed with all kinds of success!

Just as the Buddha had gained Supreme Enlightenment, seated on the throne of victory

at the foot of the Bodhi tree, the most sacred spot on the earth where all the Buddhas were consecrated and rejoiced, so also may you gain all blessings and rejoice.

Four Anantarāyikas

Gāthā in Pāḷi

1. Buddhānam jivitassa na sakkā kenaci
antarāy kātum tathā me hotu.
2. Buddhānam sabbaññutaññaṇassa na
sakkā kenaci antarāyo kātum tathā
me hotu.
3. Buddhānam uddissa abhihaṭṭānam
catunnam paccayānam na sakkā kenaci
antarāyo kātum tathā me hotu.
4. Buddhānam dvattimsa mahāpurisa-
lakkhaṇānam asītiyā anubyañcanānam
byāmappabhāya vā na sakkā kenaci
antarāyo kātum tathā me hotu.

Meaning

1. As no one can do harm to the life of the
Buddhas, may no one do harm to my life.

2. As no one can do harm to the Supreme Wisdom(Sabbaññutañāṇa) of the Buddhas, may no one do harm to my wisdom.
3. As no one can do harm to the four requisites which are brought to be offered to the Buddhas, may no one do harm to my wealth and possessions.
4. As no one can do harm to the Buddhas' physical glory endowed with thirty-two major bodily marks and eighty minor bodily marks, and resplendent glory, may no one do harm to my physical beauty and glory.

Eighteen Special Attributes

Pāḷi

1. Atītamise buddhassa bhagavato appaṭihatamñ ñāṇamñ
 2. Anāgataṃse buddhassa bhagavato appaṭihatamñ ñāṇamñ
 3. Paccuppannamise buddhassa bhagavato appaṭihatamñ ñāṇamñ.
- Imehi tīhi dhammehi samannagatassa buddhassa bhagavato.
4. Sabbamñ Kāyakammamñ ñānapubbaṅgamamñ ñāṇānuparivattamñ

5. Sabbam̐ vacīkammam̐ ñāṇapubbaṅgamam̐
ñāṇānuparivattam̐
6. Sabbam̐ manokammam̐ ñāṇapubbaṅgamam̐
ñāṇānuparivattam̐
Imehi chahi dhammehi samanāgatassa
buddhassa bhagavato
7. Natthi chandassa hāni
8. Natthi dhammadesanāya hāni
9. Natthi viriyassa hāni
10. Natthi samādhissa hāni
11. Natthi paññāya hāni
12. Natthi vimuttiyā hāni
Imehi dvādassahi dhammehi samannāgatassa
buddhassa bhagavato
13. Natthi davā
14. Natthi ravā
15. Natthi aphuṭam̐
16. Natthi vegāyitattham̐
17. Natthi abyāvaṭamano
18. Natthi appaṭisaṅkhānupekkhā
Imehi aṭṭhārasahi dhammehi sammannāgatassa
buddhassa bhagavato namo sattānam̐ sammā-
sambudhānam̐.

Meaning

1. The supreme Wisdom of the Buddha, the Exalted One endowed with six kinds of power and glory, can perceive all past events without any obstruction.
2. The supreme Wisdom of the Buddha, the Exalted One endowed with six kinds of power and glory, can perceive all future events without any obstruction.
3. The supreme Wisdom of the Buddha, the Exalted One endowed with six kinds of power and glory, can perceive all present events without any obstruction.

For the Buddha, the Exalted One who is endowed with the above three special attributes:

4. All his bodily actions are preceded by his wisdom and they follow the guidance of his wisdom;
5. All his verbal actions are preceded by his wisdom and they follow the guidance of his wisdom;
6. All his mental actions are preceded by his wisdom and they follow the guidance of his wisdom.

For the Buddha, the Exalted One who is endowed with the above six special attributes:

7. His desire to teach the dhamma never declines;
8. His teachings of the dhamma never decline;
9. His effort in teaching the dhamma never declines;
10. His mental concentration never declines;
11. His wisdom never declines;
12. His dwelling in the Arahatta-fruit never declines.

For the Buddha, the Exalted One, who is endowed with the above twelve special attributes:

13. He never speaks or acts for amusement;
14. He never speaks or acts heedlessly and wrongly;
15. He has nothing which is not contemplated and understood by his wisdom;
16. He never commits any action hastily without prior contemplation with his wisdom;
17. He never allows any thought unconcerned with the salvation of beings to arise;
18. He never neglects anything because it cannot be contemplated by his wisdom.

To the Buddha, the Exalted One who is endowed with the above eighteen special attributes and also to the seven Buddhas from Vipassī to Gotama who have arisen in the world, I pay my homage most reverentially.

The Pāḷi Verse for Overcoming all Difficulties

Background History of the Pāḷi Verse

One night while the Buddha was dwelling in Jetavana monastery at Śāvatthi the deva Candimā was seized by Asūrinda. At that time, the deva Candimā recited the first Pāḷi verse to the Buddha to report his difficult situation. Then the Buddha recites the second Pāḷi verse in order to set him free from his difficulty by ordering Asūrinda Rāhu to do so. As Asūrinda Rāhu complied with the Buddha's request the deva Candima gained safety.

Gāthā

1. Namote Buddha Vīratthu vip̐pamuttosi
sabbadhi
Sambādhappaṭipanno smi tassa me saraṇaṃ
bhava.

2. Tathāgataṃ arahantaṃ candimā saranam̐ gato
rāhu candam̐ pamuñcassu Buddhā
lokānukampakā.

Meaning

1. Oh, the Fully Enlightened One endowed with great effort, I pay homage to you. You have set yourself free from all difficult situations namely, five aggregates, the six sense bases, the eighteen elements and the law of dependent origination. I am now in trouble and in the difficult situation of being seized by Asūrinda Rāhu. May you be my refuge.
2. Oh! Asūrinda Rāhu, Deva Candima has taken refuge in the Tathāgata, who is worthy of special veneration. Please set Deva Candima free. The Buddha has great compassion for all beings in the world. Asurinda Rāhu, please set Deva Candima free.

History of Propagation of Buddhism

9

Introduction to Canonical Texts (Piṭaka)

The ascetic Sumedhā received a prophecy from Dīpaṅkara Buddha, that he would become a Buddha in future. Then he fulfilled the ten Perfections in his numerous existences for four Asaṅkhyeyyas (Great aeons) and one thousand world-cycles. In the year 103 of the Mahā Era, he became an Omniscient Buddha. Throughout the forty-five years of his lifetime, the Buddha expounded the Dhamma and gave discourses relentlessly for the welfare of all

beings. The Dhamma or the Teachings of the Buddha is called the Buddha's Sāsanā. The Buddha Sāsana is of three divisions or aspects, namely,

- (1) Pariyatti Sāsanā,
- (2) Paṭipatti Sāsanā, and
- (3) Paṭivedha Sāsanā

Pariyatti Sāsanā means learning and studying the Buddhist scriptures (canonical texts). Patipatti sāsana deals with the practice of Buddhas's teachings, It includes the practice of morality and prescribed duties, the practice of concentration and the practice of wisdom. Paṭiveda sāsana means the realization of the Buddha's Teachings, i.e., the attainment of Magga, Phala and Nibbāna.

Out of these three aspects Pariyatti sāsana is the most fundamental. Since the time of the Buddha, the bhikkhus have been learning, memorizing the teachings of the Buddha (Pariyatti). The teachings of the Buddha are divided into three Piṭakas (lit. three baskets or courses of study) at the First Council. The Tipitakas are:-

1. Vinaya Piṭaka = The Basket of Disciplinary Rules

2. Suttanta Piṭaka or Sutta= the Basket of Discourses

3. Abhidhammā Piṭaka= the Basket of Ultimate Realities

The teachings of the Buddha are also divided into five collections (Nikāyas), namely:

1. Dīgha nikāya = collection of long discourses,

2. Majjhima nikāya = collection of medium-length discourses,

3. Saṃyutta nikāya = collection of groups of related discourses,

4. Aṅguttara nikāya = collection of numerically graduated discourses.

5. Khuddaka nikāya = collection of the remaining discourses.

The two methods of division of the teachings of the Buddha mentioned above came into existence in the first Buddhist Council which was held three months and four days after the demise of the Buddha.

Now we shall give a brief account on the Piṭaka, i.e., Pariyatti sāsana which will inspire veneration.

At the dawn of the full-moon day of Vesākha in the year 148 of the Mahā Era, the Buddha, the Lord of the three worlds, passed away (attained Mahāparinibbāna) in the the Sal Grove of Mallā princes in Kusināra. At the time, the elder Thera, the venerable Mahākassapa, was in the city of Pāvā. When the Thera heard about the Buddha's Parinibbāna, he went to Kusināra together with five hundred bhikkhus. On the way while they were taking rest under a tree, they saw an ascetic holding a celestial flower Mandārava in his hands. The Thera asks, "Do you know our teacher, the Buddha? Where did you come from now?" The ascetic replied, "I know your teacher. Your teacher, the Buddha died seven days ago. I took this celestial flower offered to the dead body of the Buddha by the devas."

When the bhikkhus learnt of the Buddha's parinibbāna, the worlding (Puthujjhanas) and the Stream-winner bhikkhus (Sotāpannas) wept bitterly, and lamented saying thus: "O! Venerable Teacher, how quick your passing away is" The elder Thera knew beforehand that they would cry out in despair. So he asked the ascetic Ājīvaka during a stop in the forest.

While the bhikkhus were weeping bitterly, Subhadda, who became a bhikkhu in his old age after leading a married life, said happily to others, "Friends, do not weep and do not grieve. Now, we are free from the hands of Samaṇa Gotama who had oppressed us by saying, 'Don't do this; this is not proper for you; do that; that is proper for you'. From now on, we can do what we like. So don't weep"

On hearing those words, the Venerable Mahākassapa was struck with awe and fear. He thought to himself thus: "Only seven days have passed since the Buddha's Parinibbāna. Now a great obstacle endangering the Buddha's teachings and disciplines has arisen. Before the enemies to the Teachings get stronger, the Buddha's teachings should be kept well in order and the great Buddhist Council should be held.

The words of the Buddha are like the flowers which have not yet been strung in a beautiful garland. Just as these flowers can scatter when blown away by the wind, the teachings of the Buddha which have not been kept in proper order can disappear when endangered by opponents. It's my duty to group the Buddha's teachings and to classify them systematically. The two chief disciples of the Buddha

had also attained parinibbāna. So, I'm the most responsible person. I must carry out this duty in veneration to the virtues and attributes of the Buddha." At the same time he remembered how the Buddha had praised and honoured him.

Although the Thera wanted to expel Subbhadda for his insulting words, he felt worried that members of other religious sects would disparage them thus: "The disciples of the Buddha are quarrelling and fighting among themselves even before the dead body of the Buddha has been cremated. This will become worse and worse later." Therefore, the elder Thera decided that it was not proper to expel Subbhadda from the group of bhikkhus. And then they went to Kusināra.

After cremation of the dead body of the Buddha, the Venerable Mahākassapa gathered the bhikkhus and told them of the insulting words said by Subbhadda. And then he made preparations to hold the Great Buddhist Council. The five hundred arahats including Venerable Mahākassapa, Venerable Ānanda, Venerable Upāli, etc., took part in the first Great Council held in Sattapaṇṇi cave near the City of Rājagaha for seven months. At that Council the bhikkhus recited the Buddha's discourses and disciplines

in unity to approve the teachings of the Buddha. The teachings of the Buddha were grouped and classified systematically.

Like flowers the teachings of the Buddha were put into three baskets, known as Piṭaka. Just as the flower-picker selects the flowers from the heap of colourful flowers and put them into the respective baskets the bhikkhus select the teachings relating to disciplinary rules for bhikkhus into Vinaya Pitaka, the teachings of ultimate realities into Abhidhammā Piṭaka, and the numerous discourses expounded throughout the forty-five years to humans, devas and brahmas into Suttanta Piṭaka.

Furthermore, the theras divided the teachings into five collections according to their length and similarity. They collected the long discourses and put them into one group named Dīgha nikāya, and the medium length discourses in one group named Majjhima nikāya. The groups of related discourses delivered to individual devas, or theras or lay-devotees, etc., are collected and put into one group called Saṃyutta nikāya. Then, they collected the numerically graduated discourses and put them in one group named Aṅguttara nikāya and the remaining discourses are grouped together as Khuddaka nikāya.

The Dīgha Nikāya is the collection of long discourses. It consists of three divisions, namely division concerning morality (Sīlakkhandha Vagga), large division (Mahā Vagga) and Pāthika division (Pāthika vagga). It contains 34 long discourses such as Brahmajāla Sutta.

Majjhima nikāya has three divisions, viz., Mūlapaṇṇāsa, Majjhimapāṇṇāsa and Uparipaṇṇāsa. This Nikāya is the collection of medium length discourses. It contains one hundred and fifty-two discourses such as Mulapariyāya sutta. These discourses are subdivided into fifteen groups.

The Saṃyutta nikāya consists of five treatises, namely;

- (1) Treatises of related discourses in verse (Sagātha-vagga saṃyutta),
- (2) Treatises of related discourses on causal factors (Nidāna-vagga saṃyutta),
- (3) Treatises of related discourses on aggregates (Khandha-vagga saṃyutta),
- (4) Treatises of related discourses on sense bases (Saḷāyatana-vagga saṃyutta), and
- (5) Treatises of related discourses in large division (Mahā-vagga saṃyutta). These five treatises are published in three books.

It contains seven thousand, seven hundred and sixty-two suttas such as Oghatarāṇa sutta.

Aṅguttara nikāya contains eleven treatises:-

1. Ekaka nipāta (group of one factor discourses)
2. Duka nipāta (group of two factors discourses)
3. Tika nipāta (group of three factors discourses)
4. Catukka nipāta (group of four factors discourses)
5. Pañcaka nipāta (group of five factors discourses)
6. Chakka nipāta (group of six factors discourses)
7. Sattaka nipāta (group of seven factors discourses)
8. Aṭṭhaka nipāta (group of eight factors discourses)
9. Navaka nipāta (group of nine factors discourses)
10. Dasaka nipāta (group of ten factors discourses) and

11. Ekādasaka nipāta (group of eleven factors discourses) comprising three books. There are nine thousand five hundred and fifty-seven suttas such as Cittapariyādāna.

Apart from the discourses included in four nikāyas, the remaining discourses are included in Khuddaka Nikāya. So, Suttanta Piṭaka, Vinaya piṭaka, and Abhidhammā Piṭaka all three are included in Khuddaka Nikāya.

The Khuddaka Nikāya, Suttanta Piṭaka contains nineteen treatises, namely;

1. Khuddakapāṭha,
2. Dhammapada,
3. Udāna,
4. Itivuttaka,
5. Suttanipāta,
6. Vimāna vatthu,
7. Peta vatthu,
8. Thera gāthā,
9. Therī gāthā,
10. Apadāna,
11. Buddhavaṃsa,

12. Cariyā Piṭaka,
13. Mahāniddeśa,
14. Cuḷaniddeśa,
15. Jātaka,
16. Paṭisambhidā magga,
17. Nettī,
18. Petakopadesa, and
19. Milinda pañhā.

These nineteen treatises are published in eleven books.

The Khuddaka Nikāya, Abhidhamma Piṭaka contains twelve books of seven treatises. These treatises are:-

1. Dhammasaṅgani,
2. Vibbaṅga,
3. Dhātukathā,
4. Puggalapaññatti,
5. Kathā vatthu,
6. Yamaka, and
7. Paṭṭhāna.

The Khuddaka nikāya, Vinaya Piṭaka contains five books of five treatises. These treatises are:-

1. Pārājika,
2. Pācittiya,
3. Mahāvagga,
4. Cuḷavagga and
5. Parivāra.

In this way, the teachings of the Buddha were recorded and preserved well in Tipitaka and Pañcanikāya.

The successive elder bhikkhus preserved the teachings of the Buddha, holding Great Buddhist Councils and approving the teachings. The teachings of the Buddha thus approved is called Theravāda Piṭaka. The Tipiṭaka contains forty books, 16528 pages, as published by the Sixth Great Buddhist Council. The commentaries that give explanation to those teachings are called Aṭṭhakathās. The sub-commentaries that give detailed explanations are called Tikās. The Elders collected all the teachings of the Buddha and recited them in unison and committed them to memory in order to preserve them.

Vinaya Piṭaka has one hundred and sixty-nine recitals (bhāṇavāras) and it has been preserved by Venerable Upāli, Venerable Dāsaka, Venerable Sonaka, Venerable Siggava, Venerable Moggaliputtatissa, etc.

Dīgha nikāya has sixty four bhāṇavāras and has been preserved by Venerable Ānanda and his disciples successively.

Majjhima nikāya has eighty bhāṇavāras and has been preserved by Venerable Sāriputta and his disciples.

Samyuttanikāya has one hundred bhāṇavāras and has been preserved by Venerable Mahākassapa Thera and his disciples.

Aṅguttara nikāya has one hundred and twenty bhāṇavāras and has been preserved by Venerable Anuruddhā Thera and his disciples.

Abhidhamma Piṭaka has one hundred and forty-three bhāṇavāras and has been preserved by Venerable Sāriputta Thera and his disciples.

The remaining Khuddaka nikāya has been preserved by other Theras and their disciples.

The responsible Theras and bhikkhus learnt these Tipiṭaka and Pañca nikāya by heart successively. These learners are the arahats who

are not only free from defilements but they are also endowed with such virtues as analytical knowledge. Especially, Venerable Ānanda who got the titles of Etadagga -- the Best One in memory, concentration and wisdom--could bear all the Buddha's teachings in his mind without missing a word by his excellent power of memory. Therefore, the elder bhikkhus could recite the Buddha's teachings and could preserve them as taught by the Buddha without any change.

In the year 100 Buddhist Era (B.E), the Second Great Buddhist Council was held and the Buddha's teachings were collected and edited again. When the third Great Council was held in the year 235 B.E, Venerable Mahā Moggaliputtatissa Thera solved the problems concerning wrong views and expounded the Kathāvatthu according to the method guided and given by the Buddha. This treatise was incorporated into and enumerated in the Abhihamma Piṭaka.

Before the year 450 B.E, there arose Brahmatissa rebellion in Srilaṅka and there was scarcity of food. So most of the bhikkhus from Srilaṅka left for India. The bhikkhus remaining in Srilaṅka existing only on tubers and bulbous roots, found it very difficult to maintain the

Buddha's teachings. After the rebellion had been put to an end, the bhikkhus from Srilaṅka and India gathered together and held the fourth Great Council at Aloka cave in Malaya district, Srilaṅka, in the year 450 B.E.

The elder bhikkhus foresaw that if such danger were to appear again, such danger would surely appear again in future. The bhikkhus would not be able to memorize the disciplines and the discourses by heart because of the decline in their power of memory, concentration and wisdom. Therefore, after the fourth Great Council, the elder bhikkhus inscribed all the Buddha's teachings on palm leaves. Since that time, Piṭaka canons have come into existence.

In the year 2412 B.E, the fifth Great Council was held at Mandalay in Myanmar, under the patronage of King Mindon. In order to make the Piṭaka last for a long time, the scriptures were inscribed on seven hundred and twenty-nine white marble slabs Rājaguru sayādaws supervised that inscription work to make sure that the inscriptions were correct and exact. Moreover, King Mindon himself managed this work to be flawless by promulgating an order that anyone who could point out an error would get a gold-coin as reward. These stone-

inscriptions are regarded as the greatest Book in the world. When the printing press was introduced into Myanmar, the Pāḷi words on the stone-inscriptions were printed and published as Piṭaka texts. Then there arose many forms of Piṭaka manuscripts aiming at the purification of the Buddha's teachings, the sixth Great Council was held in 2500 B.E. with the participation of elder bhikkhus, governments and public from five countries of Theravāda Buddhism. After that council, the purified Pāḷi Texts, Tipiṭaka, find their way to all Piṭaka Libraries throughout the world and they are accepted as the most purified form of Tipiṭaka.

In this way, the Tipiṭaka-Pāḷi Texts have made a long journey over a period of 2500 years throughout the world. As the duration of time has been very long, sceptical doubt has arisen in some disbelievers whether the Pāḷi-texts remain in their original pristine purity.

But, in reality, there is no need to be doubtful about this. The persons who memorized the teachings of the Buddha successively were arahats who were free from defilements and were endowed with great power of memory, concentration and wisdom. Especially, the successful results and attainments received through

the practice of the Buddha's teachings as recorded in Piṭaka-texts are the best proofs of the correctness and exactness of the text.

How Theravāda arrived and flourished in Myanmar

Over 2600 years ago, the Buddha attained Enlightenment in the Middle Region, Majjhima desa and expounded the Dhamma for forty-five years. Owing to the Dhamma taught by the Buddha, many human beings, devas and brahmas were liberated from the round of sufferings. As disciples of the Buddha generation after generation expounded the Dhamma, Buddhism has spread throughout the world. In this way, Buddhism was introduced into Myanmar and it has flourished here.

Theravāda Buddhism, established and purified in Bagan era, has flourished throughout Myanmar. The unity and national spirit of Myanmar citizens have been cultivated by Theravāda Buddhism. As the Buddha's teachings have always brought about the welfare and prosperity of all Myanmar citizens, we should systematically study the complete history of Theravāda Buddhism.

Long ago, before the Buddha appeared, there arose a battle in India, between the king Pañcāla and the Sakyan Kings of Devadaha, Kapilavatthu and Koliya. When the Sakyan kings were defeated in the battle, Abhirājā, a Sakyan king of Kapilavatthu fled his country and came into Myanmar together with his troops and retinues. When he reached Tagaung, he founded a new city naming it Saṅkassanago and lived there. The former residents of Tagaung and the Sakyan race of Majjhima desa were the descendants of the same race called Tibeto Burman. Therefore, they could live together peacefully. The time when King Abhirājā founded Tagaung was 600 B.C.

The Conditions in Myanmar Before The Buddha Arose

According to the authentic records, at the time Tagaung was established in Upper Myanmar, the Pyus had settled in the eastern region, the Kanyans in the western region, and Thets in the northern region, and the Mons in the southern region in the valleys of the Ayeyarwady, the Sittaung and the Thanlwin rivers.

According to discovered evidences the ancient fortified cities of Myanmar were situated thus: the city of Tagaung in the east bank of the Ayeyarwady river in Upper Myanmar, the city of Vesāli in northern Rakhine State of western Myanmar, the city of Suvaṇṇabhūmi or Thaton in the coastal region of southern Myanmar, the city of Sarekhetarā at the site of Hmawza village in eastern Pyay township, and the Pyu cities of Bissano, Pyu, Hanlin in central Myanmar.

The city of Tagaung had already been founded before the Buddha attained Enlightenment. It is communicated to northern India by the mountain passes, Patkoi and Hukaung. Moreover, it is situated on the Silk Road connecting India and China. Therefore, Tagaung is the trading centre between India and China. After the Tagaung citizens had associated with Sakyan Kings and their retinues, the Pāḷi and Sanskrit names became popular. Being the citizens of India, they gave Pāḷi and Sanskrit names to the cities, rivers and mountains in Myanmar after the names they had come across in India. Therefore, the names such as the Ayeyarwady river, the Sallāwady river, Saṅkassanago, Pañcālarij, etc., came into existence.

Suvaṇṇabhūmi Kingdom

The main central place of Suvaṇṇabhūmi is around the Mt. Kelāsa in Beelin township, Thaton District. Mons settled there and founded the Mon dynasty. This is a coastal region and the western plain of Muttama mountain range was once covered with sea water. At that time the seashore extended up to the foot of Kelāsa mountain which is now known as Ayat-the-ma (Taik kalar) village. Ancient bows and arrows, pieces of anchor chain and pieces of foreign ships were excavated from that village and from Thaton.

Suvaṇṇabhūmi was known as the Yamanya Province where Mons started their settlement. In olden times, the region between the Sittaung river and the Thanlwin river was known as Suvaṇṇabhūmi. In 2000 B.C, the Mon-Khmer race emigrated to the river-basins of South-east Asia, and settled extensively in the deltas of Myit-ni, the Mekhaung, the Sittaung, the Thanlwin and the Gyine rivers. Some of them reached even to the deltas of Ayeyarwady river, Brahmaputtara river and the Gaṅga river.

The Mons founded the city of Suvaṇṇabhūmi in seventeen hundred B.C. It is one of the

busiest trade centres for Indian traders and explorers. The residents of Suvaṇṇabhūmi were very rich. The area of Yamanya Province was very wide and extensive. For effective administration it was divided into three divisions: Pathein district, Dalla district and Muttama district each of which was composed of thirty-two towns. Suvaṇṇabhūmi was also known as the golden land because of its products of gold, ivory and honey. In addition to the overseas trade, it also had overland trade with the eastern countries by crossing over the Tanintharyi mountain ranges. The overseas trade between India and Suvaṇṇabhūmi was very good.

The residents of Suvaṇṇabhūmi commercially communicated with the Mon-Khamers residing in the delta of the Gaṅga river. The refugees from Kaliṅga province and Te Laṅgaṇa province of India left their country, came into Myanmar and lived in Dagon. The former residents of Dagon were also Mon-Khamers and so they could live together peacefully. According to a Mon song, it was known that these southern Indians named Dagon "Ukkalāpa". Their names were also in Pāḷi and Sanskrit. At the time of fine weather, they visited their native land on ox-carts taking along

merchandise for trade. It was said that the land transportation between India and Suvaṇṇabhūmi had already existed before 600 B.C.

Vesāli Kingdom

In 2666 B.C. King Mārayu founded Daññawady in the delta of Kaladan river in northern Rakhine State. It was known as Vesāli city-state and can be communicated with India by land and by sea.

Before the appearance of the Buddha in 600 B.C. the prosperous city-states such as Tagaung, Suvaṇṇabhūmi and Vesālī were already in existence in Myanmar and these cities had communicated with India by land and by waterway. It was found that the names of cities, villages and people were given in Pāli and Sanskrit.

How Buddhism was introduced into Myanmar

The Buddha attained Omniscience on the Aparājita throne at the foot of the Bodhi Tree in Uruvela Grove of India, in the year 103 Mahā Era (600 B.C.). After attaining the Bud-

dhahood, the Buddha enjoyed the blissful peace of Phala-samāpatti for forty-nine days, seven days each at seven places, without taking any food. During the last seven-day period of Rājāyatana Sattāha, the Buddha enjoyed the blissful peace of Phalasamāpatti under the b Buchananian tree called Rājāyatana.

At that time the two merchant brothers Tapussa and Bhallika, from Ukkalā Province together with five-hundred carts loaded with goods were travelling to Majjhimadesa for trade. They were guided by a deva, who was related to them in a past existence, to go to the Buddha for paying homage.

The two brothers offered the Buddha rice honey cake made of honey, butter and rice-powder. The Buddha accepted them with the alms-bowl offered by four celestial kings (Catumahārājas) and ate them. The merchant brothers not only had a chance to offer the very first meal to the Buddha but they also had a chance to take refuge in the two Sacred Gems, the Buddha and the Dhamma. They were the very first devotees of the Buddha who took refuge in the two Sacred Gems (Dvevāsika Saraṇagamana). The disciples of the Buddhas (Saṃgha) had not appeared at that time and so

they did not take refuge in the Saṃgha. Then they pleaded with the Buddha to give them something to be worshipped forever. Thus the Buddha touched his head with his right hand and gave them eight sacred hairs. It was the third waxing day of Wazo (July).

Then the brothers went back from Majjhima desa to their native land, Ukkalā, Suvaṇṇabhūmi Division and reached there on the fifth waning day of Wākhaung (August) in the year 103 Mahā Era. The King and the citizens welcomed them and venerated the sacred hairs of the Buddha. Then they built a shrine called Tigumba cetiya on the Siṅguttara Hill and enshrined the hair relics in it. That shrine is now known as the Shwedagon Pagoda in Myanmar.

The Buddha foresaw that his teachings would flourish there forever. Therefore, he himself gave his sacred hairs to the merchant brothers. This was the first and the most significant gift of the Buddha. These sacred hairs are symbols of the Buddha's Teachings and they will remain as long as the Buddha's Teachings exist.

These sacred hairs were given by the Buddha himself during his lifetime and so they are regarded as living hairs and called Sajjvakesadhātu in Pāḷi. It is called Jīvamānaka.

The Shwedagon Pagoda is the very first pagoda built and venerated in the world.

The First Five foremost Actions

1. The foremost to pay homage to the Buddha,
2. The foremost to offer the first meal to the Buddha,
3. The foremost to take refuge in the two sacred Gems,
4. The foremost to be given the sacred hairs, and
5. The foremost to build the shrines and pagoda (cetiya).

Those who had the first chance to perform these five foremost actions are the citizens of Okkala that is Myanmar.

The Teaching of the Buddha has been introduced into Myanmar since the time of Gotama Buddha. So Myanmar is a true auspicious land for the Teaching of the Buddha to flourish.

The Okkalāpa city was also called Asitanjana or Pokkharavatī, Ukkalā. Later, it was known as Tigon, and then Dagon. Nowadays, it is known as Yangon.

Historical records stated that the Buddha made a journey to Myanmar as invited by the Venerable Puṇṇa Thera and the Venerable Gavaṇṇa Thera. Many evidences also described that all Buddhas went to any place hundreds or thousands of miles away if there should be a person who would accept his teaching.

Therefore, we should not have any doubt about the fact that the Buddha foresaw, by his supernatural power of foreseeing the future, that his Teaching would flourish well in Myanmar. Similarly, there should be no doubt that the Buddha visited Myanmar during his life time and taught the parittas, Metta sutta, etc., the Dhamma that would give protection to the land where his teachings would flourish in the future.

Even at the time of the Buddha, his relatives from Kapilavatthu, King Dhajarājā and his followers, on being attacked by King Vidadūbha, fled their country and came into Myanmar. King Dhajarājā met Queen Nāgasina, the queen of King Bhinnaka who belonged to the first Tagaung dynasty, at Male village. Because they belonged to the same race, they were married and crowned as King and Queen. According to the the Glass Palace Cronicle, the book of historical records concerning

successive Myanmar Kings, it is learnt that two arahats (Perfect Ones) recited protective verses (Paritta) at the ceremony of laying down the foundation of a new palace. So we came to know that Buddhism has already flourished in Tagaung city at that time. But Buddhism had not spread throughout the whole country yet.

The First Great Buddhist Council and Myanmar Sāsana

In the yerar 148 Mahā Era (544 B.C), three months and four days after the demise of the Buddha, the five hundred arahats headed by Venerable Mahākassapa Thera held the first Great Buddhist Council in Sattapaṇṇi Cave Pavilion at Mt. Vebhāra near the city of Rājagaha where the *Alstonia scholaris* tree grew. King Ajātasatthu gave support to that Council which lasted for seven months. At the successful completion of the first Great Buddhist Council, the Mahā Era 148 was written off and the Buddhist Era was established counting that year as 1, that is, the Buddhist Era began at the eighth year of the reign of King Ajātasatthu in Rājagaha, and the fifth year of the reign of King Jambudīpadhaja in Tagaung. The two kings were

contemporaries. At that time Buddhism flourished both in Tagaung and Vesāli (Rakhine). Because India and Myanmar could be easily communicated by land and by sea, Buddhism spread easily from India to Myanmar.

The Second Great Buddhist Council and Myanmar Sāsana

One hundred years after the demise of the Buddha, there appeared ten unlawful modifications in the Rules of the Order (Adhamma vatthu) which were the causes for the decline of the Buddha sāsana. The Vajjian bhikkhus from Vesāli preached and practised ten unlawful principles such as that "Bhikkhus could accept gold and money as offerings". They also tried to convince other bhikkhus to accept these unlawful principles as lawful principles. Therefore, Venerable Yasa, a disciple of Venerable Ānanda, made attempts to correct these unlawful principles. Owing to his attempts, the arahats such as Venerable Revata, Venerable Sabbakāmi held a meeting at Vālikārāma monastery in Vesāli. In order to purify the Buddha's teachings, they held the second Great Buddhist Council for eight months under the patronage of King Kālāsoka.

That was the tenth year of the reign of King Kālāsoka in Vesāli, Majjhima desa. In Sarekhetarā, Myanmar, it was a year before the coronation of King Dvattabaung. King Kālāsoka and King Dvattabaung were contemporaries.

The Arrival of Buddha Sāsanā to Bissano

According to the archaeological research, Bissano, Hanlin and Sarekhetarā are recognized as the Pyu cities of Myanmar. In the treatise named Jambu-kun-char Myanmar Purāṇa" it is stated that there was a great country reigned by 1393 Pyu Kings before Tagaung and Sarekhetarā.

According to the results of excavating the Bissano city, the research scholars estimated that Bissano had been founded in 1st century AD and was more primitive than Sarekhetarā and Hanlin. It had commercial intercourse with China and India and had more intercourse with Southern India. The religion worshipped by the majority of the people was Buddhism which was derived from Andhara-desa of India.

As the literature, in 2nd century A.D, the Pāḷi literature written in Brahmi letters was found in Andhara, India. Buildings similar to monastic dwellings were excavated in Bissano ancient city, so it was known that the standard of upholding Buddhism was high. Modern historians have written that thousands of Theravāda bhikkhus resided in the city.

The Introduction of Buddha's Teaching into Sarekhettarā

According to the Glass Palace Chronicle Sarekhettarā was founded in 101 Buddhist Era. In the reign of King Dvattabaung there were three thousand arahats. The King donated four bhikkhus' requisites--robes, alms-food, monastic dwelling and medicine -- to the arahats daily. He also built eleven pagodas, namely, Bobo, Nyee Nyee, Si Si, Lyo Lyo, Thokyamma, Myin-bāhu, Mya-thi-htin, Payā-taung, two Su-taung-pyi Pagodas and Puhto-gyi, enshrining the Buddha's relics in them. We can venerate and pay homage to them even at the present time.

The queens of King Dvattabaung venerated the arahats. When Princess Suvanṇa Mālā after listening to the Dhamma expounded by the

arahat Venerable Mahāyāma, entered the Order of bhikkhunis together with one thousand attendants. Later, she became famous as the arahat Sudhammā Theri.

King Dvattabaung permitted his queens, sons and daughters to enter the Order of bhikkhus or the Order of bhikkhunis as they wished. He himself also became a Stream-winner (Sotāpanna) after listening to the Dhamma preached by two arahats who were his former sons. The king gave in donation nine-lakh-worth of his possessions daily to four hundred thousand bhikkhus and three hundred bhikkhunis. Both the bhikkhu sāsana and the bhikkhuni sāsana flourished well in Sarekhetarā.

The social behaviours of the Pyus of Sarekhetarā were generally moulded according to Buddhism. The custom of paying homage to the Buddha's images and shrines became popular. Ancient religious articles and symbols proved that the Teachings of the Buddha flourished well in Sarekhetarā in the second century A.D.

With reference to the twenty gold plates, excavated from Khin-ba-kone, on which the extracts from Pāli Texts were inscribed in Telagukanāḍi script of South India, and one

Buddha image with broken head, excavated from Kan-wet-khaung-kone, with inscriptions in Pyu and Sanskrit languages on four sides of its throne, it can be known that Buddhist scriptures had been in use and the people had possessed a wide knowledge of Buddhism since that time.

Hanlin, a Pyu fortified city, had also existed contemporaneously with Bissano and Sarekhetarā. Theravāda Buddhism might have been flourishing in Hanlin also, relating to the Teaching of the Buddha in Pyu fortified cities before Christ, the Chinese historical records stated thus: When they came to the age of seven, both boys and girls shaved off their hair and were sent to a monastery, where they took refuge in the Teaching (Sāsanā).

On reaching the age of twenty, if they did not wish to remain in the Order, they let their hair grow again and returned to lay life. Thus, the Teachings of the Buddha had flourished well in these Pyu cities.

Complications of Religious Affairs in Majjhima-desa

During the years between 100 and 235 Buddhist Era, there appeared various religious sects in Majjhima desa. The arahats led by Venerable Yasa decided that the ten unlawful modifications of the disciplinary rules were improper for bhikkhus, and so held the second Great Buddhist Council in Vesāli with the participation of seven hundred arahats. Thereupon the ten thousand opponents, Vajjian bhikkhus, gathered together in Kosambi City and held the rival Great Council in that city. They left out some Sutta, Vinaya and Abhidhamma. They named their council Mahāsaṃghika Saṃgayanā. They seceded from the Order of Theravāda Elders, set up a new sect named Mahasamghiti and made efforts to propagate their view.

Later, Mahāsaṃghiti sect was divided into Gokūlika sect and Ekabyohāra sect. Gokūlika sect was again divided into two, Paññatti (Paññattivāda) sect and Bahussutika sect. And again from these sects there arose one more sect named Cetiya. Therefore, the total number of these sects became six. Thereavāda sect was also divided into two: Mahimāsāka sect and Vajjiputtaka sect. The former was later divided

into two: Sabbatthi sect and Dhammagutti sect. The Vajjiputtaka sect was again divided into four sects: Dhammuttariya, Bhaddayānika, Chandāgārika(Anāgārika) and Samiti. And again Sabbatthi sect was divided into three sects: Kassapiya, Saṅkantika and Suttavāda. Thus, the number of Theravāda sects become twelve. Therefore, the total number of religious sects was eighteen.

Although there were various religious sects, only the original main Theravāda sect remained pure and correct and thrived for ever whereas the other sects slowly diminished and disappeared, fighting and quarrelling with one another. Some sects took up the mixed practices of Brahmana and other religious customs in order to gain popularity. Their practice came to be known as Mahāyāna Buddhism, being quite different from the practice of Theravāda Buddhism. According to the Pāḷi chronicle Dipavamsa, the eighteen sects except Theravāda Buddhism are said to be the parasites that rely on the main banyan tree.

After the second Great Buddhist Council, the elder theras who held Council foresaw the decline of Buddha's Teaching in Majjhima-desa in the future. So they searched for one who

could strive for the perpetuation of the Buddha's Teachings, and they found the brahma Tissa in brahma realm. They went up to the Brahma realm and requested the Brahma Tissa to take up the human life to preserve and propagate the Buddha-Sāsanā. The Brahma Tissa accepted their request and soon passed away from the Brahma realm and was conceived in the womb of a brahmin lady Moggali. When he was born, he was named Moggaliputta Tissa. He was thoroughly proficient in three Vedas in his youth. On account of the effort of Bhikkhu Siggava, the youth entered the Order of bhikkhus. He studied Buddhist scriptures under the guidance of Candavajji Mahāthera. Soon he became an expert in the Buddhist canon. Later he became a very well-known arahat and resided in Ahoganga region.

At that time the Majjhima desa in India, was under the reign of King Candagutta of the Moriya dynasty, King Bindusāra anointed Queen Dhamma as the chief Queen. Prince Asoka was born to that queen and was appointed governor of Ujjenī city when he came of age. Then he married a daughter of a rich man from Vedissaka city. They had one son, Mahinda, and one daughter, Samghamittā. When King Bindusāra

died, Prince Asoka became king. But he did not hold a coronation ceremony until four years later because the political affairs of his country were not settled till then. He expanded the territory of his country into an empire. In the year 218 of the Buddhist Era, he was crowned as great emperor. He offered alms-food daily to sixty thousand followers of various sects other than Buddhism.

King Asoka became a Buddhist due to the teachings of a seven year old nephew, Nigrodha-sāmaṇera, the son of his elder brother, Sumana. He stopped his donations to heretics and transferred his offerings to the members of the Buddhist Order. The sixty thousand heretics were short of donations. They pretended to be Buddhist monks and infiltrated into the Order of Bhikkhus. They also brought their heretical views into the order. Therefore the assembly of the Saṃgha became impure. So the Buddhist monks did not attend the Vinaya-assembly. Because of the impurity in the Saṃgha community, the Buddhist monks did not attend the assembly for listening to Vinaya rules (Uposatha), nor did they attend the ceremonies for invitation (Pavāranās) for seven years.

When the king heard this, he sent a minister with the order to settle the dispute and to make the bhikkhus attend the assembly for listening to Vinaya rules. The minister misunderstood the order and killed many holy bhikkhus, who refused to attend the assembly because the assembly was not pure.

When it came to the turn of the king's younger brother, Tissa Thera, the minister dared not kill him. So he asked the king what he had to do. The king regretted the wrongful killing and felt doubtful whether he was guilty of the killing though he did not give order to kill. So he asked the saṃgha about this matter.

Venerable Moggaliputta told the king that he was not guilty of killing the monks if he had no intention to kill them by referring to Tittira Jātaka. The therā also taught him the Doctrine of the Buddha for seven days. Then the king had all the bhikkhus gathered together and questioned them what the Buddha's doctrine was. Only the bhikkhus who answered that the Buddha had Vibhajjavāda (Analytical View) were accepted as the right viewers and all those holding heretical views were expelled from the order. In this way, the king purified the order of bhikkhus and the bhikkhus, being now pure,

attended the assembly together to listen to Vinaya rules.

At that Saṃgha assembly, Venerable Moggaliputta Tissa Thera first expounded the eight Mātikās (contents) by the Buddha. Then he extracted and explained one thousand discourses, five hundred from Buddhism(Sakavāda) and five hundred from other views(Paravāda), and also expounded Kathāvatthu in accordance with the eight Mātikā to refute the wrong views. Then in order to purify the Teaching of the Buddha, he selected one thousand arahat and held the third Great Buddhist Council at Asokārāma Monastery in Pāṭaliputta City for nine months. That time was the eighteenth year of the reign of King Siridhammāsoka (Āsoka) in Pāṭaliputta of Majjhima desa and the twenty-first year of the reign of King Yanpaung in Sarekhetarā of Myanmar. It was in the year 235 Buddhist Era.

Sending Nine Missions to Nine Countries

After expurgating the wrong views, purifying the Buddha's Teaching and holding the Third Great Buddhist Council, Venerable

Moggaliputta Tissa foresaw with his supernormal power that the Teaching of the Buddha would flourish well in the countries outside Majjhima-desa. Therefore he selected the arahats who were able to perform missionary work, and consulted with King Asoka to send them to nine countries as follows.

Nine Places

1. A mission led by Venerable Majjhantika was sent to Kasmira Gandhāra Province,
2. A mission led by Venerable Mahārevata was sent to Mahim̐sakamaṇḍala District (Mysore Province),
3. A mission led by Venerable Rakkhita was sent to Vanavāsī (Malabā) of South Dakkhinapatha,
4. A mission led by Venerable Yonakadhammarakkhita was sent to Aparanta (Koja of west India),
5. A mission led by Venerable Mahādhammarakkhita was sent to Maharaṭṭha District (Bombay),

6. A mission led by Venerable Mahā-rakkhita was sent to Yonaka Province (Persia of Greek Empire),
7. A mission led by Venerable Majjhima was sent to Himavanta region (Himalya region),
8. A mission led by Venerable Mahinda was sent to Tambapaṇṇi (Ceylon) and
9. A mission led by Venerable Soṇa and Venerable Uttara to Suvaṇṇabhūmi (Rāmañña Province).

Each mission comprised five 'bhikhus in order to enable them to attend to saṃgha affairs. The missions went to their respective places during the Third Great Buddhist Council in the year 235 B.E. But Venerable Mahinda left for Sri Lanka only in the year 236 B.E.

The Propagation of the Buddha's Teaching from Majjhima-desa to all over the World

1. Kasmira and Gandhāra

In Kasmira and Gandhāra provinces, although the Buddha's Teachings existed for over one thousand years, the true Theravāda

Buddhism flourished only for five hundred years. Later, Mahāsaṃghīti Sect arrived at those countries and the Mahāyāna Teachings flourished there until 1000 B.E. Then the other religious faiths flourished there.

2. *Mahimsakamaṇḍala*

Mahimsakamaṇḍala (Mysore) Province was situated in southern Majjhimadesa. Theravāda Buddhism flourished well in this province as well as in Kalinga, Andha, Cola, Damila, Paṇḍu, Malakuṭa provinces of southern India for more than one thousand years. Many learned commentators came from those provinces.

3. *Dakkhiṇapatha*

The western countries of Dakkhiṇapatha, Vanavāsī, was composed of coastal regions such as Keralā and Malabā. Theravāda Buddhism flourished well in that region for one thousand years. According to the stone-inscription of King Asoka, Keralaputa province and Satiyaputa provinces were mentioned as the regions where officials for propagating the Sāsana were appointed under the religious minister called Dhamma Mahāmatta.

4. *Aparanta province*

Apananta province was the region of Bum̐ bāi (Bombay) and comprises Ajanta-elorā region and Viñjhā mountain region. Ajantā monastery became famous and Theravāda Buddhism flourished well in these regions until 700 B.E. Later, Mahāyāna teaching flourished there until 1000 B.E. onwards.

5. *Mahāraṭṭha*

Mahāraṭṭha province was surrounded by the provinces of Andhara, Vanavāsī and Aparanta. Theravāda Buddhism flourished in this province for over one thousand years.

6. *Yonaka*

Yonaka province was situated in the north west outside Gandhāra Province and eight hundred yojanas away from the capital. Yona or Yonaka countries are now known as Greece. In Āsoka stone-inscription No (13), it was inscribed that the religious minister, Dhamma Mahāmatta and missions of Dhamma niyutta were sent to those provinces. These missions were sent to the Kings of Yonaka country and nearby countries.

1. King Añtioka of Syria;
2. King Tulamaya of Egypt;
3. King Antikini of Macedonia;
4. King Magas of west Egypt; and
5. King Alikasudara of Appirochi

Records display that the Venerable Pīyuha therā and Venerable Isenesa therā from Pārlis went to Yonaka in 500 B.E and expounded the Dhamma there and the Dhamma prevailed there up to 300 B.E. In Turkistan, Afghanistan and Persia, the Teachings of the Buddha flourished up to 800 B.E. The Mahāyāna Teachings flourished there.

Mahāyāna Teachings also flourished well in Kambhoja Province and Kābūl udayāna Province.

7. Himavantā Region

The border areas of Himavantā region are Nepāla mountain ranges, Cinaratṭha (China), Sikkim, Bhūtan, Tibet and Wutan (Khūtan, Khotan). In spite of cold weather and rough journey through mountainous regions, the Theras led by Mijjhima Thera performed missionary

work there. Although Theravāda Buddhism arrived there first Mahāyāna Teachings flourished later and is still flourishing there.

8. *Lankādīpa Sāsanā*

On the fullmoon day of Nayan (June) 236 B.E. Venerable Mahinda went to Lankādīpa (Sri Lanka). King Devānampiyatissa venerated the Teachings of the Buddha and supported missionary work. He had Mahāvihāra Monastery built and donated it to the Sāsanā. Since that time Theravāda Buddhism had been established in Srilanka. Venerable Mahinda taught the Buddha's teachings together with the commentaries in Sinhalese language and so the Buddha's Teachings became well established in Srilanka. Then, in 450 B.E the fourth Great Buddhist Council was held in Srilanka and the Buddhist scriptures were inscribed on palm leaves, thus, the Buddhist scriptures flourished. Venerable Mahā Moggaliputta Tissa foresaw that Theravāda Buddhism would flourish and propagate well in Srilanka, and that was why King Asoka sent his own son, Venerable Mahinda, to Srilanka.

The Arrival of Buddhism to Suvaṇṇabhūmi, Myanmar

9. *Suvaṇṇabhūmi*

Theravāda Buddhism was introduced into Suvaṇṇabhūmi, Thaton, the capital of Yamanya province in 235 B.E. A mission, comprising Venerable Sona, Venerable Uttara, Venerable Anuruddhā, Venerable Tissagutta and Venerable Soneya, arrived at Suvaṇṇabhūmi in order to perform missionary work. At that time Thaton was known as Sudhammapūra and ruled by King Śīrimāsoka.

Before that time, an ogress of the sea was in the habit of eating every heir born to the King. The arrival of the Theras coincided with the birth of a prince. When the guardians saw the theras, who had strange appearance with robes which they had never seen before, they thought that the Theras were friends of the ogress, and they ran to the theras to attack them. While Venerable Sona and Venerable Uttara were explaining to them that they were the Buddhist monks., the ogress came out of the sea with her retinues. The Theras drove them away by creating new forms twice bigger than the ogresses. Then the theras expounded

the Brahmajāla sutta to the gathering of the people who has assembled there. Sixty thousand people became ariyas. Three thousand five hundred men and one thousand five hundred women entered the Order. In this way true Theravāda Buddhism became firmly established in Suvaṇṇabhūmi.

Religious records described only briefly the facts concerning Suvaṇṇabhūmi. So the accuracy and exactness of facts should be verified. Myanmars do believe that Suvaṇṇabhūmi was part of Myanmar. Some refer to Sumatra as Suvaṇṇabhūmi. Some writings describe Davarawady, the country of southern Thailand, as Suvaṇṇabhūmi whereas others say that Bombai, the western coast of South India or Surattha Province is Suvaṇṇabhūmi. Therefore it is necessary to examine carefully the location of Suvaṇṇabhūmi.

Suvaṇṇabhūmi, Thaton Country

In Kalyāṇi stone inscription, it was inscribed that Suvaṇṇabhūmi was situated in the south west of Mt. Kelāsa pagoda in Yamanya Province. It is in Bilin, Thaton district, It was formerly called Golamattika City. When the

venerable Soṇa and the venerable Uttara drove away the ogresses, they recited thus; “Dīpassa samantato ārakkham̐ thapetva.” According to Pārājika commentary, that Pāḷi phrase means “guards have been placed around the island.” So Suvaṇṇabhūmi could have been an island.

By “Dīpa” it is also meant “a peninsula”. For instance, a peninsula surrounded by west Arabian sea in the west, Bengal sea in the east and Laṅkādīpa channel in the south was known as Jambudīpa. Nowadays it is taken as the Indian Peninsula. Similarly, being surrounded by the gulf of Thailand in the east, Malacca channel in the south, the gulf of Mottama in the west Suvaṇṇabhūmi was referred to as ‘Dīpa’ in the commentary.

The residents of Majjhima desa used to give names to the places they came to, in accordance with the major product of each place. They called an island resembling a sail Laṅkādīpa. Sumatra which produced gold Suvaṇṇadīpa, an island which produced barley ‘Yavadīpa’ (Java), and Thaton which produced gold Suvaṇṇabhūmi. Thus, Sumatra was named Suvaṇṇadīpa and Thaton Suvaṇṇabhūmi. So Suvaṇṇabhūmi must be Thaton.

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Out of the excavations of Nālanda monastery, a bronze writing tablet written by King Devapāla, who belonged to the third dynasty of Pāla kings of Viṅga Province, and reigned in 900 B.C. (1444 B.E.) was found at the north-west corner of the entrance to parlour room. (Parabaik means writing tablet made of paper, cloth or metal in the form of accordion folds) That bronze tablet stated thus; “King Sīribalaputtadeva, King of Suvaṇṇadīpa or Sumatra, donated five villages in Rājāgaya district of Pāṭaliputta country, for the support of Nālandā Monastery. He then offered five villages under his reign to King Devapāla in substitution for the five villages he had donated.

Therefore, according to this bronze inscription, the Sumatra island was directly named Suvaṇṇadīpa. Thus Sumatra must be Suvaṇṇadīpa and Thaton must be Suvaṇṇabhūmi.

Also in **Yamanya** story written by Sakkata, Sumatra was described as Suvaṇṇrūpa, not as Suvaṇṇabhūmi.

In modern literature, the geographer of 50 A.D, Ponponius Mela wrote that there existed Chryse (gold land - Suvaṇṇabhūmi) and Argyre (silver land - Hirannapadesa) beyond the

Gaṅgā River and blackmoors lived on the nearby banks.

In page 37-52 of a book on Geography written by a Greek scholar, Ptolemy, at about 150 A. D. it was written that “If one goes to the south-east of the Gaṅgā river, one will reach Kiradiya first, then Barakura (Cittagong) harbour, and then Argyre. In this country, the cities Symbra, Sada, Beraboona and Temala exist. Beyond these cities, one will reach a cape.”

Here, Argyre is Rakhine Coastal region and the cape is the cape of Negrai (Maw-tin-zun). The Zee-gyaing village near Maw-tin-zun is still being called Ngwe-taung-pagoda.

And again, Ptolemy added in his writing thus, “Short, strong and tough people lived along the coast of Becinga (gulf of Mutama). In Chinese chronicle, it was stated that Suvannabhūmi produced gold and ivory. The records of Arabian traders stated that Suvannabhūmi exported gold, silver, beautiful cloth and spices to India. According to modern records, the land between the Thanlwin River and the Toe River, a branch of the Ayeyarwady River, could be the location of Suvannabhūmi.

The natives of this region likely were Australoids, which literally meant *pisāca*, (ogres). When the Mons reached there, they would not defend themselves and left for the islands. Historians believe that sometimes the ogres seemed to come onto the shores and snatched the babies.

On Kalyāṇi stone-inscription of King Dhammaceti, it was inscribed that Thaton was formerly called, Rakkhatapūra (the land of ogres), and that Htee-saung pagoda in Zoat-thoat village, Bilin township, was built by the ogres. Belukyun (the island of ogres) at the mouth of the Thanlwin River is the distinct evidence which proves the truth of the above statements.

In world history, the research records on Sumatra were stated thus: “At about 400 B.E. a group of merchants from Majjhimadesa led by Sumitta (Sumitra) left the city Sīrikulama (Sirikumma, Srikulama), which was at the mouth of the River Kaṇhanadi (Kisanā) of south India, by ship. When they met the babarians who lived on that island they were tortured first. But later, they defeated the babarians and named the island “Sumitra” in honour of their leader. As time passed by, the name became Sumatra. These traders believed in Hindū Brahmanism,

and so Brahmanism flourished well on that island. After four hundred years, at about 800 B.E, some more people from Sindu Province of northwest India, and from Dāraka City of Gujarad Province arrived there. Then they founded the new city, Pāsira in Ajja or Achin Province. The new comers were Buddhists. They spread Buddhism among the former residents, and the custom and traditions of Buddhism and Hindūism became mingled. Therefore, it is quite evident that Suvaṇṇabhūmi to which Venerable Soṇa and the Venerable Uttara came in 235 B.E was not Sumatra.

Thus according to the above findings. Sumatra should not be taken as Suvaṇṇabhūmi. Similarly, Suvaṇṇabhūmi is not Dvāravatī Kingdom, neither does it exist inside India. The country where the Venerable Soṇa and the Venerable Uttara came for missionary works must be Thaton of Myanmar. The elder Arahats who selected Myanmar as one of the nine provinces for the propagation of Buddhism foresaw that Theravāda Buddhism would flourish and perpetuate in Myanmar for a long time.

The Teachings which were introduced to Myanmar earlier was not pure but mixed with Brahmanism. That was why the Venerable Soṇa

and the Venerable Uttara expounded Brahmajāla Sutta explaining and discriminating the various wrong views. When they had explained thus, genuine Theravada Buddhism became prominent and was established firmly in Suvāṇṇabhūmi. With regard to the introduction of Theravāda Buddhism into Myanmar, one can definitely fix the time as 235 B.E the date of the inauguration of the Third Great Buddhist Council.

The verse beginning with Ye dhamma hetuppabhava was found on the stone-inscription of Savikacandrariya, the queen of King Niticandra (AD 520-575) near Shithaung Pagoda in Rakhine (Arakan). The Pali writings such as the Law of Dependent Origination (Paṭiccasamuppāda), the verse of "Ye dhammā-hetuppabhavā, etc., were also found on twenty gold-parchments excavated from ancient Sarekhettārā City at Khin-bha kone. Such usages are the characteristics of Theravāda Buddhism and they still remain prominent in Pāli literature nowadays. These evidences were discovered from the excavation of an ancient city which was founded in the first century A.D and so they proved that Pāli Texts had been widespread throughout Myanmar before the first century B.C.

Thus the ancient evidence proved that the Buddhism in Srilaṅka propagated by the Venerable Mahiṇḍa and the Buddhism in Myanmar propagated by Venerable Soṇa and the Venerable Uttara, after the Third Great Buddhist Council, represented the genuine Theravāda Buddhism. Therefore, Suvāṇṇabhūmi., Thaton, is the truly auspicious ground for the cultivation of the Buddha's Teachings among the nine provinces to which Buddhist missionaries were sent after the Third Great Buddhist Council.

The Fourth Great Buddhist Council and Myanmar

In Srilaṅka (Ceylon), King Duṭṭhagāmaṇi ascended the throne in 377 B.E. He built several sacred edifices such as Lohapāsāda monastery roofed with copper plates, also Maricavatti Shrine and monastery, and the great pagoda called Mahāceti for the prevalence of Buddhism. He gave away one thousand crores of coins in donation towards the Buddha's Teaching. In his reign, Theravāda Buddhism flourished very well in Srilaṅka. It was recorded in Mahāvamsa that the sixty thousand bhikkhus from Mount Kelāsa monastery of

Suvaṇṇabhūmi (Thaton) Myanmar, went through space to the foundation laying ceremony of Mahāceti, the most prominent pagoda known as Suvaṇṇamali in Srilaṅkā. Being Theravāda Buddhist countries. Suvaṇṇabhūmi and Srilaṅka had mutual relations since then.

In 450 B.E the fourth Great Buddhist Council was held and the Buddhist scriptures were inscribed on palm leaves. These scriptures were checked and edited for one hundred times. In 930 B.E. the Venerable Mahā Buddhaghosa left south India for Srilaṅkā and wrote new Piṭaka commentaries in Māgadha(Pāḷi)language on the basis of Ceylonese commentaries. According to the Myanmar chronicle a Mon monk also named Buddhaghosa from Suvaṇṇabhūmi went to Srilaṅka, brought the Pāḷi commentaries to Myanmar and translated them into Mon Language.

The Buddha Sāsanā during the Bagan Era

Ancient Mynamars founded Arimaddanapura (Bagan) City in the region named Yon-hlut-kyun (the Island where rabbits were set free). In

1044 A.D (1561 B.E) Bagan became an empire in the reign of King Anawrathā who ascended the throne in 1044 A.D (1561 B.E). During the late years of Suvāṇṇabhūmi Period Buddhism was on the decline because of the improper behaviours of immoral persons. The Aris who settled down in Samahtee region performed acts contradictory to the Buddha's Teachings. Therefore, the Theravāda Buddhism which existed around Bagan before the eleventh century, was on the decline.

When Anawarathā became King, he was longing for the arising of pure Buddhism. In the ninth year of his reign, an arahat, named Venerable Dhammadassī from Thaton came to Bagan. The king venerated the Thera and requested him to preach the pure dhamma and perform missionary work. Venerable Dhammadassi, commonly known as Shin Arahamaṃ, strived for the propagation of Buddha's Teachings with the patronage of the king. They dispelled the Aris from the Order. Then king Anawratha conquered Thaton in 1601 B.E (419 Myanmar Era) and took away thirty sets of Piṭaka, the relics of the Buddha and Theravāda learned monks to Bagan for the promotion of Theravāda Buddhism.

In fact Buddhism had existed after the dissolution of the Pyū kingdom and before the establishment of the Bagan dynasty, King Anawratha also requested Elder bhikkhus to get Piṭaka scriptures from Srilaṅka also and to co-ordinate the Buddhist Scriputres brought from Srilaṅka with those brought from Thaton, at the Sacred Piṭaka library. (Piṭaka-taik-kyaung) near the Sarapā City Gate of Bagan. Owing to the brilliant effort of Ven. Dhammadassī and King Anawratha the pure Teachings of the Buddha, i.e. Theravāda Buddhism, was firmly established in Bagan and then it spread throughout Myanmar.

The successors to King Anawratha were also ardent Buddhists and so they made strenuous efforts for the promotion of the Buddha's teachings by various means. They all strived for the perpetuation, promotion and propagation of the Buddha Sāsana in their reigns, respectively. Theravāda Buddhism had become more and more developed and it flourished gloriously since its introduction into Bagan in 1600 B.E. With the contribution of successive kings Kyansitthā, Alaungsīthū, Narapatisīthū, Kyaswa, etc., and the people of Myanmar, numerous pagodas and monasteries were built in Bagan.

On account of the brilliant efforts of successive kings in successive ages-- Bagan, Pyinya, Sagaing, Inwa, Nyaung·yan, Konboun, Theravāda Buddhism flourished throughout the country.

The Buddha Sāsanā in Myanmar at the time of the Fifth Great Buddhist Council

Theravāda Buddhism, established during the Bagan Era continued to blossom in the age of Yatanābon, Mandalay. In 2395 B.E(1214 Myanmar Era). King Mindon ascended the throne and held the fifth Great Buddhist Council with the noble aim of perpetuating Theravāda Buddhism forever.

Commencing from the Mynamar month of Tazaungmon (November), in 2404 B.E (1222 M.E), the three Piṭakas were inscribed on 729 marble slabs; Vinaya Piṭaka was inscribed on 111 slabs, Abhidhammā Piṭaka on 208 slabs, and Suttanta Piṭaka on 410 slabs. This inscription work was finished on the fourteenth waxing day of Kason(May) in 1230 M.E.

Later, when Myanmar lost her independence and became a colony of Britain, Theravāda Buddhism declined.

The Buddha Sāsanā in Myanmar at the Time of the Sixth Great Buddhist Council

When the Myanmar nationals struggled for independence, they had the intention to reform Myanmar with full development in nationality and religious affairs. After regaining independence the Myanmar Buddhists held the sixth Great Buddhist Council at Mahāpāsāna Great Sacred Cave, Kaba-Aye. Yangon, in 2498 Buddhist Era (1316 Myanmar Era, 1954 A.D). Two thousand and five hundred bhikkhus from five Theravāda countries convened to recite and scrutinize the Scriptures which were later spread throughout the world. Those Piṭaka scriptures are now accepted by scholars throughout the world as the purest Buddhist scriptures.

The Buddha Sāsanā at the Present Time

With the generous support of the government and the people of Myanmar and due to the energetic efforts of the Theras headed by the State Mahā Nāyaka, Buddhism flourishes in Myanmar. Grand and new religious buildings

such as pagodas, and monasteries, are appearing everywhere within Myanmar. Two new great Saṃgha Universities, Pariyatti Sāsanā Takkaṣilas, and the International Theravāda Buddhist Missionary University have been also established. Seven Tipiṭakadhara theras, who are well versed in Buddhism scriptures, and many other learned Buddhist monks have also appeared. These learned persons are striving for the propagation of Buddhism not only in the whole country including border areas but also throughout the world. Therefore, the Teachings of the Buddha is becoming much more developed and much more purified, and is spreading far and wide.

To sum up, the Myanmar Buddhists have always been living peacefully under the guidance of the Buddha's Teaching. They should take pride in the fact that they belong to a race that arose contemporaneously with the Buddha's Sāsanā. Accordingly, the present-day Myanmar Buddhists should also strive for the promotion and propagation of the Sāsanā as much as possible.

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Buddhist Culture

10

The Five Greatest Benefactors

For all mankind there are five greatest benefactors. Their benevolence towards mankind being too great for anyone to be able to repay them fully, they are called “The Five Greatest Benefactors”. The five greatest benefactors are, the Buddha, the Dhamma, and the saṃgha, one's parents and one's teachers.

Out of them, the benevolence of three Sacred Gems--the Buddha, the Dhamma and the Saṃgha--are the greatest and matchless. They can bring security and welfare throughout

saṃsāra to those who take refuge in them. The next greatest benefactors are one's parents and one's teachers. They can give help and guidance at least for the present life.

Everyone in the world should repay the debt of gratitude to his parents and teachers. First he should know that he owes a debt of gratitude to them. Next he should try to repay it. He should acknowledge and repay the debt of gratitude to his parents and teachers not only because of religious views but also because of natural laws. Let alone human beings, even animals know the need to repay the debt of gratitude to their parents.

Mother and Father, The Great Benefactors

Parents shower loving-kindness and give protection to their sons and daughters since the time of conception in their mother's womb. Again from the time of the delivery of their offspring till they can stand on their own feet, parents look after them and support them in the following ways.

Parents prevent their sons and daughters from misconduct.

They show them the way to good conduct.

They make them learn arts and sciences.

They give them in marriage to suitable spouses.

They give them their inheritance at the proper time.

Notable Points Concerning the Greatest Benefactors

Here, the benevolence and attributes of Sacred Triple Gem need not be mentioned at length as they have already been described in previous chapters. One should pay homage to the Triple Gem by reflecting on their attributes.

Here, the benevolence of one's parents and teachers will be presented for the benefit of readers to remind them to repay the debts of gratitude they owe parents and teachers. In spite of saying, "the benevolence (loving-kindness, good-will, help, etc.) of parents to their children is greater than Mt. Meru," there are very few people who truly understand this and sincerely take the responsibility to repay their debts of gratitude they owe to their parents. While par-

ents are still living, sons and daughters should perform their duties such as providing their parents with food, clothing and shelter, attending on them tenderly and affectionately, conducting themselves well as taught by the parents and thus making the parents happy, paying homage to them before leaving for a long journey, paying homage to parents by giving whatever gifts of high or low value on arriving back from a journey. Thus it is a kind of repayment in part, for the debts of gratitude they owe to their parents. Such actions are like tonic which can bring about long life to their parents and can enable them to enjoy longevity.

Some may think thus: "I will provide my parents worthily when I become rich." When he becomes rich, his parents may have already died. One needs not be very rich just to repay one's debts of gratitude to one's parents. It is important for one to provide one's parents with whatever one can afford now. Otherwise, one will be remorseful like King Ajātasattu.

One's First Teacher

The Buddha taught that parents are the first teachers of their sons and daughters, because

they give guidance to their children beginning from childhood days. Besides they teach their children proper ways of living:- they teach them how to behave, how to speak, how to eat, how to pay homage to the Sacred Triple Gem, etc., according to the ages of the children.

Parents do not want their children to live apart from them even when the children get married. Parents love their children and arrange for their future comfort and happiness as long as their children are still under their care. Even a mother-hen always loves her small chickens, cares for them and protects them by putting them under her two wings. Also, the mother-hen teaches the chickens how to fly, to run, to hide, and to eat. That is why the loving-kindness of parents is greater than even Mount Meru.

Parents are Like Brahmas

The Buddha taught that parents are like brahmas. In the abodes of Brahma, all Brahmas always dwell in the four sublime states of mind-loving-kindness (Mettā), compassion (Karunā) sympathetic joy (Muditā), and equanimity (Upekkhā). In the same way, parents live in the

four sublime states of mind towards their children.

1. Since the time a mother conceived her baby in her womb, she avoids eating improper food, improper ways which might endanger her baby. She always radiates loving-kindness to her baby by reflecting thus: "May my baby be peaceful and happy, may my baby be born with complete parts of the body." Father helps his wife by doing for her whatever she needs.
2. When the baby is born, all pains of birth fade away as soon as she sees her baby's face. When her baby is crying persistently with hunger and pain, but with no ability to say any words, the mother showers compassion on her baby.
3. When parents see their baby's charming acts such as crawling, smiling, sitting, standing, speaking with pleasant words, they feel delighted with their baby's actions and manners. Even lookers-on equally share the parents' happiness.

Whenever their sons and daughters are acting and playing healthily and happily, parents

feel very happy with sympathetic joy. Parents can enjoy long life and happiness as much as their sons and daughters show themselves to be good children by studying hard according to their respective ages, by helping their parents, etc. Therefore, sons and daughters should try to conduct themselves well in their daily life so that parents may be healthy, wealthy and happy and live a long life.

When sons and daughters get married and set up their own family, parents remain in equanimity thinking thus: "My sons and daughters are capable of living on their own."

Then, they can live peacefully with untroubled mind, which is in equilibrium and free from two extremes, i.e. anxieties and worries (dosa) on the one hand and attachment and craving (lobha) on the other hand, concerning their sons and daughters.

Maternal Instinct

Parents want their sons and daughters to get married before they die for they want to be free from anxieties and worries concerning them.

Universal love cannot be greater than parental love. The loving-kindness of parents will cease only when they die. Therefore, there is no nobler love than a mother's. In preaching the discourse on 'Loving-Kindness', the Buddha describes the love of a mother for her only son as the most-fitting example.

When a mother-cow was stabbed with a spear while suckling the young calf, she was not hurt due to her love for her baby calf. If parental love is compared with the earth, the ocean, Mt. Meru, or the sky, the latter will be smaller than the former because parental love is much greater.

Gratitude That Could not Be Fully Repaid

In repaying one's debt, one may settle the full amount of the debt. Then one will be free from the debt. One cannot be free from the debt of gratitude we owe our parents because they are too great to be paid in full.

The Buddha said thus: 'Sons and daughters cannot be free from the debt of gratitude they owe their parents although they might have served their parents as a servant for one hundred years.'

The Best Way to Repay One's Debt of Gratitude

As mentioned above, we can say that one has perfectly fulfilled one's duty to one's parents if one performs five kinds of duty while parents are still living. When they die, one must give alms on their behalf and share merit with them whenever one performs a meritorious deed.

In repaying one's debt of gratitude to one's parents, the best way as taught by the Buddha, is to show them the dhamma. It means:-

1. Helping parents, who have not yet had faith and got established in the Three Sacred Gems to have faith in the Buddha, the Dhamma and the Saṃgha and get established in the Triple Gem.
2. Helping ungenerous parents to become generous persons in making charity.
3. Helping parents, who have no sense of morality, become persons who observe moral precepts.
4. Helping parents, who have no general knowledge to acquire knowledge. Of all the knowledge one can acquire, knowing the value of Three Sacred Gems, know-

ing the value of insight meditation and of four ariyā truths are the noblest. In helping parents acquire knowledge, one may read religious books to them, or take them to meditation centres and places of Dhamma lectures. These are the best ways of repaying our debts of gratitude to our parents.

Practising meditation as a monk, a novice or a nun and sharing merits with parents and radiating loving-kindness to them are the best ways to repay our debt of gratitude to them.

Venerable Sāriputta helped his mother, who believed in wrong views, to convert her to the right view. Even the Buddha repaid his debt of gratitude to his parents in the best ways. He pointed out the true Dhamma to his father who later became an Arahāt. The Buddha also taught the Abhidhamma to the deva Santusita, who was his mother during his previous existence.

The Buddha told about many things which can bring peace and welfare to anyone who repay the debts of gratitude to parents. There are also instances of people who were swallowed by the fissures appearing in the earth, who fall into poverty in their next existences

because they ill-treated their parents. The venerable Mahāmoggallāna was beaten to death by five hundred thieves. It was the consequence of his beating his parents to death under the instigation of his foolish wife.

Gratitude to Teachers

Just as the gratitude we owe to our parents is infinite, so also the gratitude we owe to our teacher is infinite.

In this world, the most important thing for all human beings is wisdom. Wisdom is like one's ears and eyes. If one has no eyes or ears, one will not be able to participate in social affairs. In the same way, one who has no wisdom will not be able to participate in social affairs.

Wisdom is first acquired from parents. It is not, however, enough for one. One also has to learn from teachers. So, the teacher must be dutiful as a teacher, and the pupil also must be dutiful as a pupil.

Traditional Culture of Myanmar People

In the world, the wise are the leaders who guide a nation. The nation which has many wise people is a leader in the world and it can become a global power. Only when one gets the chance to learn from a good teacher with good knowledge and good teaching, can one gain good knowledge from him.

A pupil in former days had to serve as a close attendant to his teacher for three years at least to gain knowledge. He has to be a good learner first to become a good teacher later. A pupil who is loved by his teacher will receive much knowledge from his teacher. A pupil of a good teacher will be successful in life.

All beings are equal, but those who receive the help of parents and teachers will become clever and skilful persons. Parents and teachers can mold the young persons who are like wax and plastic that can be easily shaped at will.

The more we consider how much gratitude we owe to our teachers, the more we understand the magnitude.

The gratitude we owe our teachers whether they are primary school teachers or university

teachers, is the same. We pay homage to them all the same. Just as we pay homage to the Three Sacred Gems at the times of going to bed and getting up, we also should pay homage to our teachers who give mundane (worldly) and supramundane knowledge to us.

According to deep-rooted traditional culture, we the Buddhists pay special homage to parents and teachers on auspicious days. That brings merits to us. The merits will wipe away the evil consequence of our offences which we might have committed physically, verbally or mentally. They will help us to accomplish our desired goals.

Those who have offended the five great benefactors cannot undertake any noble task, they do not prosper, they make mistakes in their thoughts and actions. Their health is poor. Therefore we should pay respect to our great benefactors daily.

Knowing the Gratitude of Teachers

There are Myanmar sayings which state: "One who reviles parents will be reborn in lower abodes or will be swallowed up by the

earth; one who reviles teachers will be faced with various dangers.” Nowadays, we see or hear instances of persons who are blind, deaf or suffering from chronic disease; of persons who are poor and those who die as a result of fatal accidents or those who are swallowed by the fissure appearing in the earth, which are the consequences of reviling parents and teachers.

Those who realize the debts of gratitude they owe their parents and teachers look after their parents and teachers happily and help them generously as if they possess a big treasury. So one should unfailingly and willingly repay the great debts of gratitude to one's parents and teachers. Such meritorious deeds will bear fruits for many more births till the day when one realizes Nibbāna.

The Venerable Sāriputta always paid homage to his teacher Venerable Assaji who taught him to take refuge in Triple Gems, to perceive clearly the Four Noble Truths. He always lay down to sleep with his head turning towards the direction where the venerable Assaji resided.

The gratitude of a teacher who shows the way to the Supramundane (Lokuttara) is much greater than the gratitude we owe to parents and

teachers who make us wise in worldly ways. If we follow a wrong teacher, we will be reborn repeatedly in the four lower abodes.

With regard to the great respect for teachers, the ardent desire of the young novice Rāhulā should be noted. As soon as he got up from bed, Rāhulā scooped up some sand in his hand and uttered thus: “May I have as many words of counsel from my teachers as there are grains of sand in my hand.” He obeyed without protest the advice of any teacher who taught him.

Just as a potter has to beat his raw pot repeatedly in order to obtain a beautiful pot, so also a teacher should admonish rude pupils by beating them to make them good pupils. Such teachers should be venerated all the more for their farsightedness for the benefit of their students.

“The teacher who points out the fault of a pupil and chastises him severely should be thanked as one who digs out golden pots for him,” said the Buddha.

A Pupil Who Obeys His Teacher

To obey readily the advice given by teachers and learned persons without any complaint or argument is a noble blessing called “sovacassatā.”

Once, there were three young bhikkhus, who begged a revered teacher to take them as his pupils. Their pledges to be obedient to the teacher were notable.

One of them said: “If you should instruct me to jump from a high cliff, I will do so.”

One bhikkhu said: “If you should instruct me to grind all my body on a slab of stone starting from the heels upwards, I will do so.”

The third bhikkhu said thus: “If you should instruct me to kill myself by holding my breath, I will do so.”

These pledges illustrate the implicit obedience of pupils to their teachers. Parents and teachers should never overlook even small faults but should chastise their sons and daughters as well as pupils by beating, if necessary, just as the potter have to beat his pots to make them fine. Only those who could bear such admonishings will prosper.

Admonishing Pupils by Beating

Once, Brahmadata, the king of Bārānasi, had a son named Prince Brahmadata. The king sent his son, who was sixteen years old, to a teacher of Takkasīla, who was well known in the four corners of the world. The prince was to complete his education under the teacher so that he would be familiar with worldly affairs.

In doing so, he gave his son a pair of sandals, an umbrella and a thousand pieces of money. The boy paid homage to his parents and left for Takkasīla. When he got to the teacher's dwelling, he took off his sandals, kept his umbrella aside and paid due respect to the teacher. He informed the teacher his name, native place, the names of his parents and the purpose of his coming.

From that day onward the teacher of Takkasīla gave lecture to the prince. Thus, the young prince was taught all that a prince should know. One day, while he was going to bathe along with his teacher, he saw a woman preparing to dry some sesamum seeds in the sun. He developed a strong desire to eat them. So he picked up a handful of the seeds and ate them. He did so for three days consecutively.

At the final day, when he took the seeds, the old woman informed the teacher about his pupil's bad behaviour and asked him to punish the pupil. Instantly the teacher beat his pupil thrice on his back with a strip of bamboo.

The prince was very angry with his teacher. With a bloodshot glare, he eyed him from head to foot thinking thus: "I will kill him when I become a king." the teacher observed how angry the prince was and how he had eyed him. When the time came for the prince to go home, he said to his teacher thus: "Sir, when I become king of Bārāṇasī, I will send for you. Then come to me, please."

When the prince became king of Bārāṇasī, he remembered his grudge. He sent off a messenger together with gifts to fetch his teacher. "I shall never be able to appease him while he is young," thought the teacher, so he did not go. But after the prince had ruled his country for several years, the teacher thought that he could appease the prince then, and so he went to Bārāṇasī.

As soon as the king saw his teacher, he threatened him by saying thus: "I never forgot the punishment you had given me now I will

kill you.” Then the teacher said, “Prince, in the world the punishments given by teachers to their pupils who committed evil offences do not represent their anger and grudge, but they represent their love and care for their pupils so that the pupils will not commit the offence again. So, you should not take revenge on me. If you had not been taught this lesson by me, you will become one who gradually commits small offences leading to greater offences and finally you will become a criminal. Then the king will have to give orders to kill you. Then you will not have succeeded to the throne. Now, you have received these royal pleasures owing to my admonition.”

The ministers, who were near the king also said that his royal pleasures really belonged to his teacher. Then the king realized the goodness of his teacher and offered his kingly power to his teacher. But his teacher refused to accept the king's offer. So, the king ruled over his kingdom as a good pupil of a good teacher. (Tilamuṭṭhi jātaka)

The above story illustrates some of the points concerning gratitude to parents and teachers. Only when teachers discharge their duties well, and pupils are dutiful towards teachers, will

they become worthy teachers and pupils. There are many instances and stories, which show the benefits of good admonition and the bad consequences of bad admonition.

In conclusion anyone who reviles his parents and teachers will meet with various difficulties in his present life and will certainly be reborn in four miserable realms (apāya) after his death. One who repays the debts of gratitude to one's parents and teachers will have peace and prosperity in his present and future existences. So, one should repay one's debts of gratitude to one's parents and teachers as they are bound by duty.

The points mentioned above are concerned with those who have parents and teachers. The Buddhist Texts clearly mentioned that "Good deeds produce good consequences and bad deeds produce bad consequences." This is the law of nature (niyāma). If you touch fire, you will feel hot and if you touch water, you will feel cold.

Buddhism only shows the way. We Buddhist have reason to be proud of our Buddhist way of life and of knowing well the gratitude we owe to the five great benefactors--the Buddha, the Dhamma, the Saṃgha, parents and teachers.

Extracts from Homilies

The Homily of the Venerable Mahāraṭṭhasāra

1. One should regard one's elder brothers and elder sisters as one's parents; one should not argue with them.
2. One should work together with friends through thick and thin. When important matter arises, all must strive together without quarrel.
3. One should be careful not to use bitter words but only to use sweet words pleasing others' ears.
4. One must control one's anger and pride so that one will not quarrel with others.
5. One must avoid by all means intoxicating drinks and drugs which can ruin one's prosperity and which are described as poison by the Buddha.
6. One must have compassion and love for other sentient beings as oneself.
7. One must give alms freely and unreservedly to provide oneself with provisions throughout saṃsāra. As tiny drops of

water falling incessantly from the eaves fill even large pots, so repeated offerings from time to time will fulfil one's merit.

8. One should not be excessively greedy, one must be fair in dealing with others in business.
9. One should follow the tradition of the noble ones by having the right thought, the right action, the right view with a pure mind.
10. One should always look for knowledgeable books and literature and read them at home.
11. If one reads repeatedly and explains what one has gathered to wives and children, they will become especially wise and cultured on account of the knowledge they hear everyday, even though they were ignorant and unwise previously.
12. One should make one's effort to the utmost to provide one's family with every necessity in life.

*The Homily of the
Venerable Mahāsīlavamśa*

1. One should not go in front of elders closely, rudely or with a raised head, but one should pass by with a bent head.
2. One should not partake of food before parents and teachers have started to take it.
3. One should not take anything kept aside by parents and teachers during their absence. One should ask for permission from them respectfully if one wishes to take it or to eat it.
4. One should be humble and modest in dealing with old and young persons alike as well as those senior or junior to one.
5. If one wishes to acquire knowledge, one should learn while one has the opportunity.
6. If one strives diligently, one will gain knowledge.
7. If one has acquired knowledge and becomes wise, one will be famous in the world.

The Homily of Nyaungbin thar U Puñña

1. If one tries to find fault with others, one will have many enemies.
2. If one is proud, boastful and reckless, one will be hated by many.
3. One who asks from others and one who does not give when asked are both distressful and hateful.
4. One should wait for the right moment whether one should say or act.
5. Instead of prolonging a dispute, one should make it short by cutting off one's pride.
6. Don't walk on an old bridge in the dark. Don't talk highly as a mountain.

If one walks on an old bridge in the dark, the bridge may break.

If one talks highly as a mountain, one will be hated.

The Homily of Pho thù daw U Nu

1. Don't drink any alcoholic liquor. Don't make clear water turbid. If one drinks alcoholic liquor, one will be reborn in the nether world.

If one makes clear water turbid, the sediment will be stirred up.

2. One should not suppress others by talking too much, thinking one is right.

One should not eat too much even though one has a good appetite.

If one talks too much, one will be making enemies.

If one eats too much, one will get sick.

3. One must have the right knowledge, and one must also have the right work and the right thought.

Only if one has the right knowledge, one will be free from danger in saṃsāra and be happy.

Only if one has the right work and the right thought, one can earn one's living easily and get settled in life.

The Homily of Myanmar Traditions.

1. The consequences of one's bodily actions will return to oneself.
2. The consequences of one's verbal actions will return to oneself.

3. The consequences of one's mental actions will return to oneself.

The Homily of the Venerable Sardon Sayadaw

Dear son (daughter), please listen to me: “Once there resided in the city of Bārāṇasī, a rich man who possessed more than ten million silver coins. He had a son, and as he loved his son very dearly, he let him play at home instead of sending him to school. When his parents died, this rich man's son, being illiterate did not even know East, West, North or South. He did not know how to keep his money properly, and the money lent to various persons was collected and taken away by bad servants.

He became poor and had to sell his house. Finally he was reduced to wearing rags. He had to hold a cup and go around begging for food. He was, however, blamed as a very stupid person and beaten up by people. He had to leave the village, and finally died in the forest. His corpse was eaten by vultures. These illustrate the evil consequences of being uneducated. Young boys and girls must acquire education in order to lead a decent and happy life.”

*Chief Minister Anantathuriya's
Appeal in Verse*

- It is natural that for a person to prosper another has to suffer.
- The luxury of a king who resides in the golden palace, surrounded by his ministers, wives and attendants, is very majestic but transient; this royal luxury is very short-lived. It is like a bubble arising just momentarily to the surface of the ocean.
- If the king took mercy on me and forgave me and let me free now, I could not escape from death as man is mortal.
- Now I pay obeisance to you. If ever I happened to encounter you somewhere, sometime in this round of rebirths, I would not take revenge on you.
- I still respect you as ardently and deeply as ever.
- I still consider you as my lord. I shall not take any vindictive action against you. I forgive you for your wrong-doing. Blood and flesh are impermanent, and so is my body.

Chief Minister Ananta Thuriya's
Appeal in Verse

1. When one attains prosperity
Another is sure to perish.
It is the law of nature.
2. Happiness of life as king
Having a golden palace to dwell in,
Court Life with an host of
Ministers about one
Enjoyment shadow peace,
No break to felicity
Is but a bubble mounting for a moment.
In the surface of the ocean.
3. Though he kills me not,
But in mercy and pity release
I shall not escape my Kamma
man's stark, seamy body
lasteth not ever,
Verily it is the nature of every
Living thing to decay.

4. Thy slave I beg
But to bow down in homage
and adore thee!
In the whell of Saṃsāra
My past deeds offer me vantage,
I seek not for vengeance,
Nay, Master, mine awe of thee
is too strong!
If I might, yet I would not touch thee
I would let thee pass without scathe
The blood is transitory, as well
the elements of my body.

Anantathuriya, minister,
about 1171 A.D.

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The Homily of Editor U Pañña

1. Saying pleasant words is a blessing for success; this is a well-known saying among men.
2. A handsome or beautiful person without education is likened to a flame of the forest flower (Pauk-Pan) without fragrance or to a fig fruit without taste. On the other hand, a wise and learned person without physical beauty is likened to the star flower which is fragrant though not beautiful, and to the jack fruit, which is tasty though it appears ugly. People praise him and love him.
3. Even though one is the daughter of noble parents of decent lineage, if she lacks moral shame and moral dread and is flippant, she is regarded as a mean, rude and lowly person, and she is ridiculed and dispraised by others.
4. Dear son, your beloved parents, with all their love and care for you, will give you admonishment for your benefit and welfare. Though we want to hold you in our bosoms and keep you at home lying joyfully near us, we shall have to

send you to a good learned teacher in order to give you a proper education. As a male person, if you are not educated, you will not be regarded as a respectable person in society, and you will have to learn your living miserably like a boatman or a labourer.

On the other hand, if you have a proper education in the arts and sciences, you can lead a noble life earning your living comfortably and acquiring great wealth in a short time. Remember this well, dear son, try your best to acquire a proper education under a good teacher.

*The Homily of the Revered
Kan taw min kyaung Sayadaw*

1. Shun evil persons. Seek the wise. Listen to the virtuous. Don't follow the bad example; practise restraint so that your conduct will be better than that of others. Try to be virtuous so that you are loved by all.
2. Don't desire for what is not given. Don't answer if you are not asked. Don't go if you are not invited. Don't eat without a

good appetite. Don't pluck the fruit if it is not ripe. Silence is golden. If people like and love you, gods will like and love you. Avoid the two extremes and follow the Middle Path. Only when you are educated will you get the opportunity. Only when you are wise, will you know the opportune moment. Only if you know and repay the gratitude to others, will you be prosperous for long. Only if you can see the coming danger from a distance, can you live long.

3. If you want to acquire wealth, seek reliable friends who can help you. Keep yourself fit, be diligent. Don't be conceited, be humble, perform wholesome deeds. Abstain from all intoxicants. Be moderate in enjoying sensual pleasures. Avoid gambling and womanizing.

Mahasi Sayadaw's Homily

- Stop being jealous and stingy so as to be happy at the present.

Taung Phī lar Sayadaw's Homily.

1. Although judicial laws exist, bribery corrupts them.
2. Although one is famous as a learned man, excessive anger corrupts him.
3. Although the king rules righteously, his officials corrupt his rules.
4. Although one is righteous, his companions spoil him.

Manīle Sayadaw's Magha-deva Laṅkā

1. If one honours others, one will be honoured in return.
2. If one does not know the proper time, the proper place and the proper person, one becomes foolish; if one knows them, one becomes wise.
3. If one's kamma, knowledge and effort are poor, gods will not help him.
 - The foolish do not believe in kamma and effort.
4. Not even the Buddha, let alone human beings, can save one who lacks effort.

5. One who is not in the habit of giving will never attain human happiness, celestial happiness and Nibbāna.
6. The stingy are hated, the generous are loved.
7. The man who tells lies with an immoral tongue may be praised by ten thousand foolish persons; but he is in fear of being censured by a single righteous man.
8. Those who disobey their parents' admonition will surely meet with ruin.
9. It will be wrong to disregard traditional customs and rules of conduct.
10. Don't try to satisfy every desire arising out of greed. His wealth, wife and children will not accompany one when one dies.

Admonition to Dighāvu

- Don't take the long view, neither take the short view.
 - Hatred is never ended by revenge
 - Hatred is ended only by forgiveness.
1. Enmity should not be allowed to grow.

2. Friendship should not be cut short.
3. Only by forgiveness does enmity cease.
4. Revenge merely multiplies enmity.

*The Homily of the first
Shwe Kyin Sayadaw*

1. Remove the moss from the surface of the water in the pond, and take the drinking water.
2. Disregard the faults of an evil person, and look for some virtue in him.
3. While one is crossing a bridge of log, don't look away from the bridge, or one will fall into the canyon below.
4. While one is crossing the bridge of saṃsāra, don't look at others' faults, or one will fall into saṃsāra's canyon.
5. Even a king's attendant, if he is respectful, can influence his master.
6. Even a pupil, if he is dutiful, can influence his teacher.
7. One must pull up the rein to control a horse; one must manoeuvre the paddle to

control a boat; one must be dutiful to be able to influence the teacher.

8. An iron block cannot be turned into a weapon without being hammered by the blacksmith.
9. A stone cannot be turned into a statue without being chiselled by the stone-carver.
10. A pupil who is not tamed by a good teacher will not become a good person.
11. The big tree makes the cutter of the tree feels cool with its shade until it falls down.
12. A piece of sandal-wood gives its fragrance to the man who burns it until it is burnt up.
13. A virtuous man works for the welfare of his torturer until he dies.
14. If you hold a stick or a sword, the dog barks at you, but if you feed it, it wags its tail. So don't rely on the stick or the sword.
15. Even though a person knows how to preach, if he has a bad conduct, he is like a monkey who gets a coconut.

16. Even though a person has learning, if he has no morality, he is like a seeping pond which cannot hold water.
17. Even though a person has knowledge, if he has no morality, he is like a tree which does not bear sweet fruits.
18. Even though a person is learned in the Buddhist canons, if he has no morality, he is like a tree which bears poisonous fruit.
19. An unvirtuous person thinks of gaining wealth whereas a virtuous person thinks of gaining insight knowledge.
20. If a person becomes conceited because of his knowledge, that knowledge is loathsome.
21. Even though a person is learned, if he cannot tame himself, his knowledge is like provisions to take with him to niraya.
22. If a small mango tree bears fruit heavily, its branches may break. So the branches must be pulled up with ropes or supported by poles.
23. If a young monk becomes famous, he may be spoilt by temptations. So he

must be pulled up with the rope of morality and supported by the pole of concentration.

The Homily of Lon·daw Sayadaw

1. Everyday one must try to gain at least one of these three--merit, wealth or knowledge.
2. Don't blame everything on the past kamma.
3. Don't rely on your knowledge.
4. Emulate wise persons, think out a way for own welfare.
5. If your desire for wealth is very strong, you will gain wealth.
6. If your anger is very strong, you will lose everything in the present as well as in the future.
7. Even though your plan is good, it is futile if it is too late.
8. One person's welfare may be forsaken for the welfare of many relatives.
9. The welfare of the many relatives may be forsaken for the welfare of the whole village.

10. The welfare of the whole village may be forsaken for the welfare of the whole nation.

The Homily of Kyee-Kan Shin gyi

1. One becomes prosperous only when one is supported by good kamma.
2. One is supported by good kamma only when one possesses the knowledge of the Dhamma and practise it.
3. One must be humble when one tries to acquire knowledge.
4. To be morally pure one must be diligent.
5. One must act as a beggar to acquire knowledge.
6. Only through wisdom can one see the truth.
7. Only through past good kamma can wealth stay long.
8. Even though one is learned in Buddhist literature, one can be considered a wise man only if one can make one's point agreeably.

9. Even though one is learned, one's decision will be appreciated by men and devas only if it accords with the traditional code of law applied righteously without being swayed by desire, fear, anger and delusion.
10. Only when one is righteous, is one free from unwholesome deeds.

The Homily of Paukkam Maung Cho

1. If one is extravagant, one's objective is not accomplished.
If one uses bombastic or high-flown words, one's speech will be futile.
2. If a fish is rotten, the whole boat loaded with fishes will be rotten.
3. If one is wicked, all will be ruined.
4. If one is good, all will be happy and well.
5. If one knows the truth, one can see what is wrong.
6. Even though one is wealthy, one seldom shows generosity.
7. Even though one learns and understands the benefits of generosity and morality, it

is difficult to practise these two wholesome deeds.

8. Don't be lazy if you want to acquire knowledge.
9. Don't quarrel an opportunity if you want to acquire wealth.
10. If you want to be loved by your community, show generosity.

The Pāḷi Alphabet

11

In Myanmar and Roman Characters

8-Vowels

a	ā	i	ī	u	ū	e	o
အ	အာ	ဇ္ဇ	ဤ	ဥ	ဦ	ဧ	ဩ

Vowel Final Form

-ာ, -ါ	◌ံ	◌ေ	◌ိ	◌ု	◌ေ-	◌ေ-ာ, ◌ေ-ါ
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33 Consonants

25 Group Letters

	First	Second	Third	Fourth	Fifth
<i>Ka-group</i>	k	kh	g	gh	ṅ
	ṁ	ḁ	ṇ	ḡ	c
<i>Ca-group</i>	c	ch	j	jh	ñ
	ṁ	ḁ	ḙ	ḡ	ḙ
<i>Ṭa-group</i>	ṭ	ṭh	ḍ	ḍh	n
	ḙ	ḙ	ḙ	ḙ	ṁ
<i>Ta-group</i>	t	th	d	dh	n
	ṁ	ḁ	ḙ	ḡ	ḙ
<i>Pa-group</i>	p	ph	b	bh	m
	ṁ	ḁ	ḙ	ḡ	ḙ

8 Non-group Letters

<i>Non-group</i>	y	r	l	v	s
	ṁ	ḙ	ḙ	ḙ	ḙ
		h	ḙ	m̐	
		ḙ	ḙ	ḙ	

4 Consonant Clusters

Some consonant clusters can be formed by putting four consonants, y=ṁ, r=ḙ, v=ḙ and h=ḙ, after some consonants as follows:

ky	khy	gy	py	phy	by	my	ty	dy
ကျ	ခ	ဂ	ပ	ဖ	ဗ	မ	တ	ဒ
kr	khr	gr	tr	pr	dra	ndr		
ကြ	ခ	ဂ	တ	ပ	ဒ	န		
kv	khv	tv	dv					
ကွ	ခွ	တွ	ဒွ					
ñh	ṇh	nh	mh	ḷh	yh	vh		
ဉ	ဏ	န	မ	ဋ	ယ	ဝ		

Only one Final Consonant (ṃ)

In Pāli language, there is only one final consonant(ṃ) which follows three short vowels:

am̐ = အံ	im̐ = အိ°	um̐ = အုံ
မံဂလ	တာဝတိံသ	ဒါတုံ
maṅgala	Tāvatiṃsa	dātuṃ

Eleven Syllables

A consonant or consonant-cluster can be formed into eleven syllables as follows;-

ka	kā	ki	kī	ku	kū
က	ကာ	ကိ	ကီ	ကု	ကူ
ke	ko	kaṃ	kiṃ	kum̐	
ကေ	ကော	ကံ	ကိ°	ကုံ	

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kha	khā	khi	khī	khu	khū	
ခ	ခါ	ခိ	ခီ	ခု	ခု	
khe	kho	kham̐	khim̐	khum̐		
ခေ	ခေါ	ခံ	ခိ°	ခုံ		
la	la	li	lī	lu	lū	
လ	လှ	လိ	လီ	လု	လူ	
le	lo	lam̐	lim̐	lum̐		
လေ	လော	လံ	လိ°	လုံ		
kya	kyā	kyi	kyī	kyu	kyū	kye
ကျ	ကျာ	ကျိ	ကျီ	ကျု	ကျူ	ကျေ
kyo	kyam̐	kyim̐	kyum̐			
ကျေ	ကျံ	ကျိ°	ကျုံ			
kra	krā	kri	krī	kru	krū	
ကြ	ကြာ	ကြိ	ကြီ	ကြု	ကြူ	
kre	kro	kram̐	krim̐	krum̐		
ကြေ	ကြော	ကြံ	ကြိ°	ကြုံ		
kva	kvā	kvi	kvī			
ကွ	ကွာ	ကွိ	ကွီ			

kve		kvam̐	kvim̐	kvum̐		
ကွေ		ကွံ	ကွိ	ကွု		
hma	hmā	hmi	hmī	hmu	hmū	hme
မ	မာ	မိ	မီ	မု	မူ	မေ
hmo	hman̐	hmim̐	hmum̐			
မော	မံ	မိ	မု			

Conjunct-Consonants

In the poly - syllabic words, there may be two consonants between two vowels. The two consonants are called Conjunct-Consonants or Double Consonants. Conjunct - Consonants are generally written one over another in Myanmar script and one after another in Romanised Pāli --

က္ခ = kk , က္ခ = kkh , ဂ = gg ;
 ဂ္ဂ = ggh , ----- , မ္မ = mm, etc.

How to Pair two Consonants

In order to pair the two consonants, twenty five group-Consonants are divided into five series: Ka-series, ca-series, ṭa-series, ṭa-series, and pa-series. Each series must be sub-divided into three groups: voiceless letters

(Aghosa Akkharas), voiced letters (Ghosa Akkharas) and Nasal-letters (Nāsika Akkharas). In each series, the first and the second letters are voiceless, the third and the fourth letters are voiced and the fifth letters are nasal.

In voiceless and voiced groups, the first and the third letters are Non-aspirate letters (Sithila Akkharas) and the second and the fourth letters are Aspirate letters (Dhanita Akkharas).

The first and the third Non-aspirate letters and the fifth nasal letters can be paired between themselves as conjunct-consonants. The first and the third Non-aspirate letters can be paired to the second and the fourth Aspirate letters to form conjunct-consonants. The fifth letters can be paired to the former four letters in its series.

ka-vagga cakka yakkha vagga byaggha ---

စက္က ယက္ခ ဝဂ္ဂ ဗျတ္တ

caṅkama kankhā maṅgalā saṅgha ---

စင်္ကမ ကင်္ခါ မင်္ဂလာ သဃံ

ca-vagga sacca maccha majja majjhima Paññā

သစ္စ မဇ္ဈ မဇ္ဇ မဇ္ဈိမ ပညာ

Pañca puñcha vañjana vañjha

ပဉ္စ ပုဉ္စ ဝဉ္ဇန ဝဉ္ဇာ

ṭa-vagga vaṭṭa diṭṭha aḍḍa vuddha āciṇṇa

ဝဋ် ဒိဋ္ဌ အဋ္ဌ ဝုဏ္ဏ အာဝိဏ္ဏ
kaṇṭaka kaṇṭha khaṇḍa -----

ကဏ္ဍက ကဏ္ဍ ခဏ္ဍ -----

ta-vagga citta tattha sadda saddhā anna

စိတ္တ တတ္ထ သဒ္ဓ သဒ္ဓါ အန္န
danta gantha vandanā khandha

pa-vagga sippa puppha dibba

သိပ္ပ ပုပ္ပ ဒိဗ္ဗ
dubbhikkha kamma

ဒုဗ္ဗိက္ခ ကမ္မ
sampanna samphappalāpa

သမ္ပန္န သမ္ပပ္ပလာပ
udumbara kumbhaṇḍa

ဥဒုမ္ဗရ ကုမ္ဘဏ္ဍ

Conjunct-Consonant in Non-group-letters

Four Non-group letters - y, l, s and h can be paired to form conjunct-consonants.

e.g uyyāna dullabha phassa mayha

ဥယျာန ဒုလ္လဘ ဖဿ မယျ
daḥha bahvābādha

ဒဠ ဗဟ္မာဗာဓ

Note- The above mentioned four consonant clusters may be considered as Conjunct-Consonants though they disobey the conjunct-consonant rules in pairing letters.

There are some irregular conjunct - consonants.

e.g. pañha, taṇhā, nhāna, tumha

ပု	တဏှာ	နှာန	တုမ္မ
brahma	yasmā		
ဗြဟ္မ	ယဿာ		

Conjunct-Consonant Reading

In conjunct consonants, the first consonant must be considered as final consonant. But in Pāḷi language the final consonants are mute, i.e. they are not pronounced as in English and German. The final consonants change the sounds of the front vowels.

In order to make correct pronunciation the final Consonants must be divided into two classes, - namely Nasal finals and Stop finals. ṇ, ñ, n, ṇ, m, y, l, should be noted as Nasal - finals and the rest are considered as stop-finals. The Nasal-finals and the stop-finals changed the front vowels into long sounds and stop-sounds respectively:

(1) The final consonants change the final vowel 'a', into '- at' and '- an.'

စက္က	ယက္ခ	မဂ္ဂ	အနတ္တ	အင်္ဂ	အယျက
sakka	yakkha	magga	anaggha	anga	ayyaka
သစ္စ	ဂစ္ဆမိ	မဇ္ဇ	မဇ္ဈိမ	ပညာ	သလ္လာပ
sacca	gacchāmi	majja	majjhima	paññā	sallāpa

(2) The final consonants change the front vowel.

'i -' into '-it' and '-in'

ဒိဋ္ဌ	ဒိဋ္ဌာ	တိဏ္ဏ	စိတ္တ	တိတ္ထ	မိဒ္ဓ
diṭṭha	khidḍā	tiṇṇa	citta	tittha	middha
ဒိဏ္ဍ	နိယျာနိက				
dinna	niyyānika				

(3) The final consonants change the front vowel

'u' into '-ut' and '-un.'

သုပ္ပ	ပုပ္ပ	ဒုပ္ပဓ	ဒုပ္ပိက္ခ
suppa	puppha	dubbaca	dubbhikkha
ကုမ္ဘ	ဥယျာန	ဒုလ္လဘ	
kumbha	uyyāna	dullabha	

Note

There are no finals which can change the vowel (a) into -et, -in sound in Roman script. So all ka-group finals are read -at, -an in Roman script.

ဦးသဇ္ဇန

U Sajjana

ဦးပညာဇောတ

U Paññājota

(2)the ca-group finals change the front vowel (a) into '-it', '-in' sound in Myanmar script and '-at', '-an' sound in Roman script

သစ္စာ

မဉ္ဇ

အဇ္ဈ လဇ္ဈိ

မဇ္ဈိမ

သညာ

saccā maccha ajja lajjī majjhima saññā



Namo tassa Bhagavato Arahato
Sammāsambudhassa

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