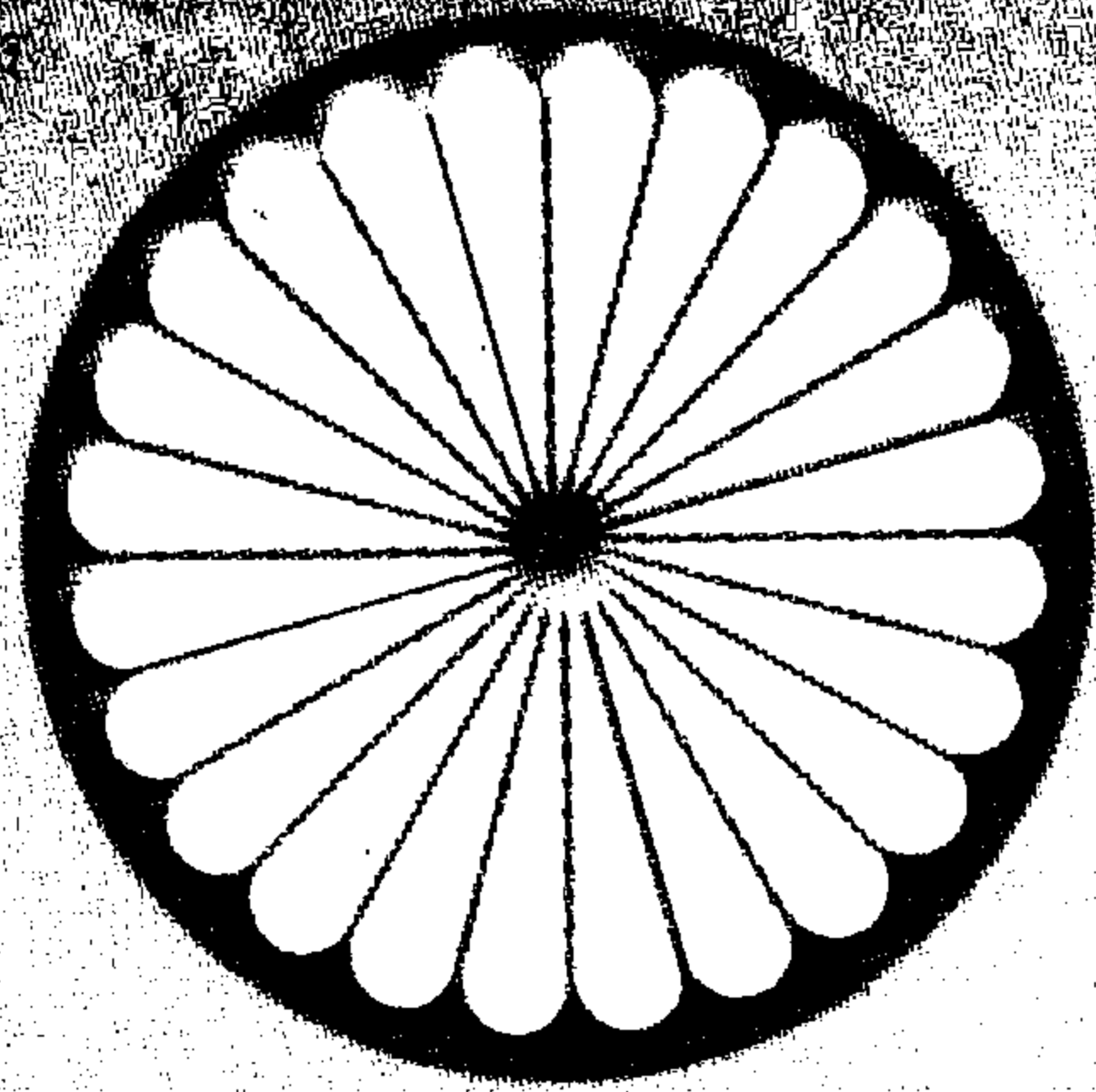


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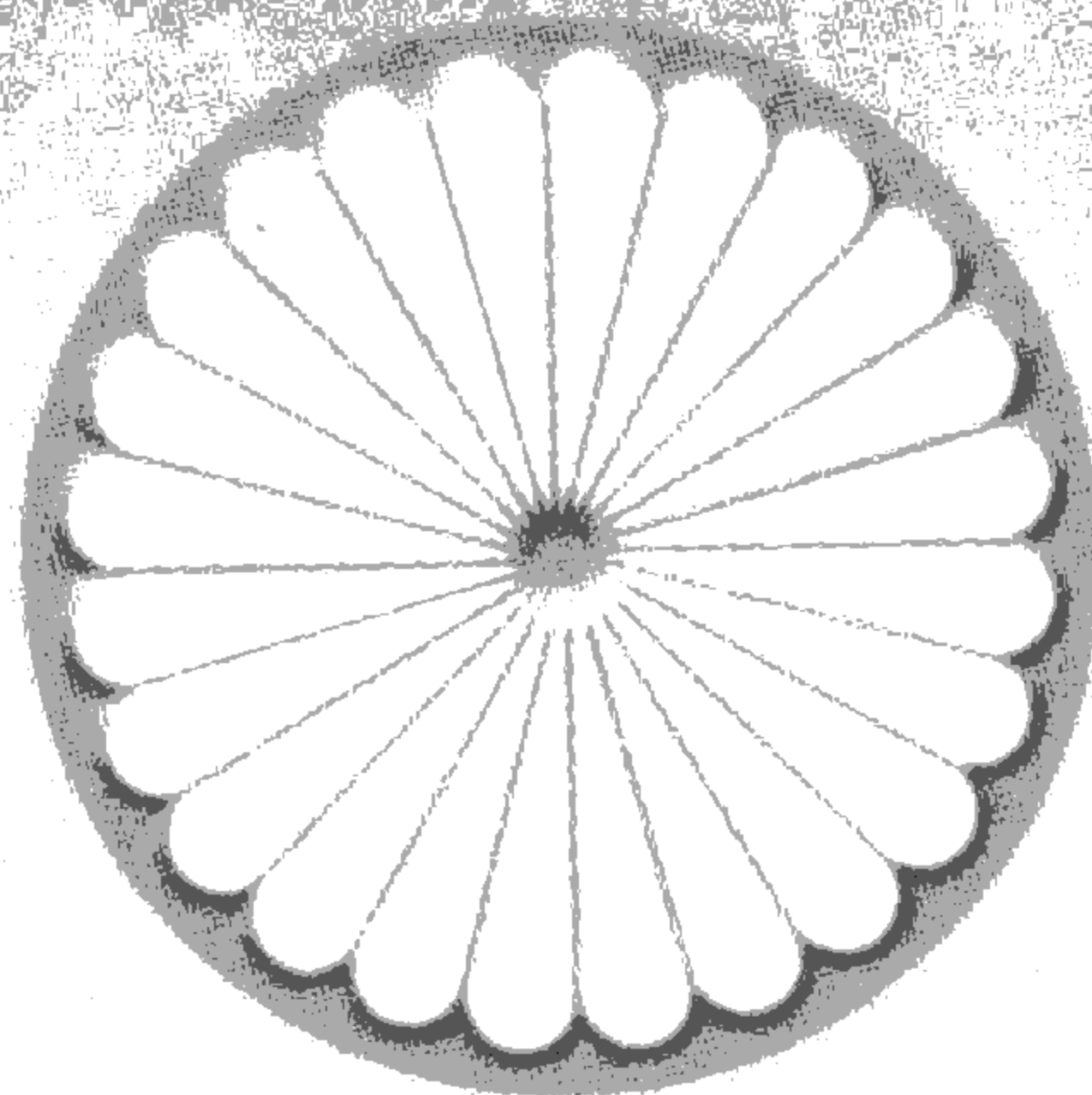
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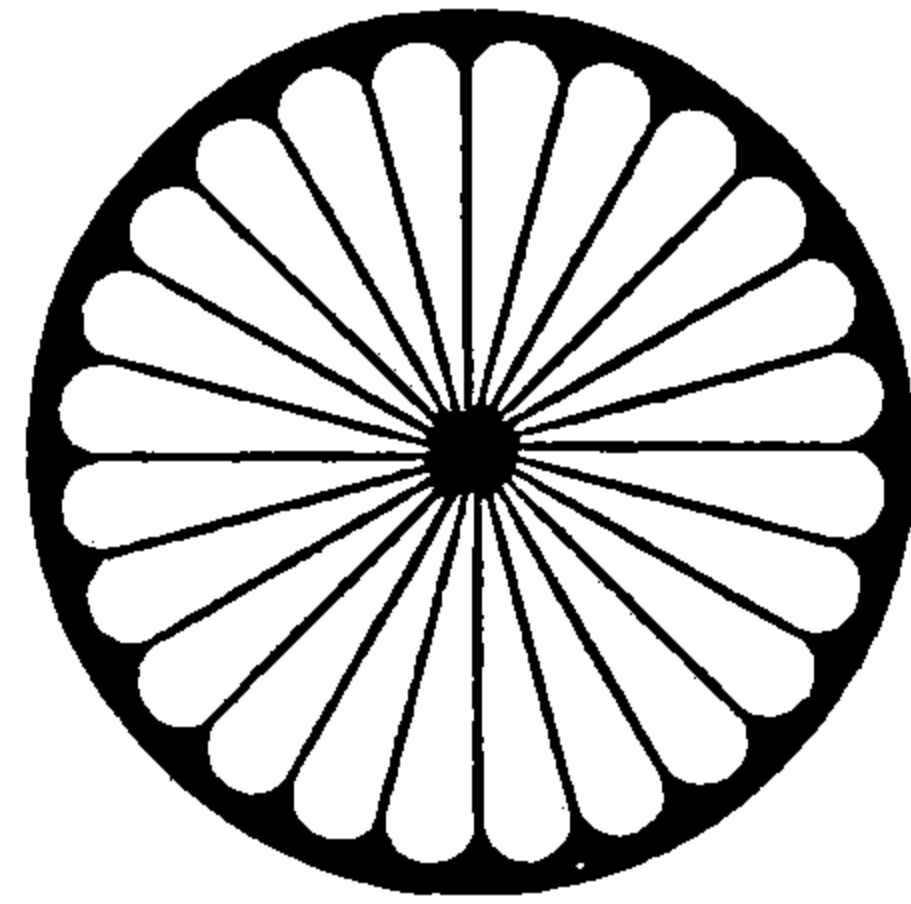
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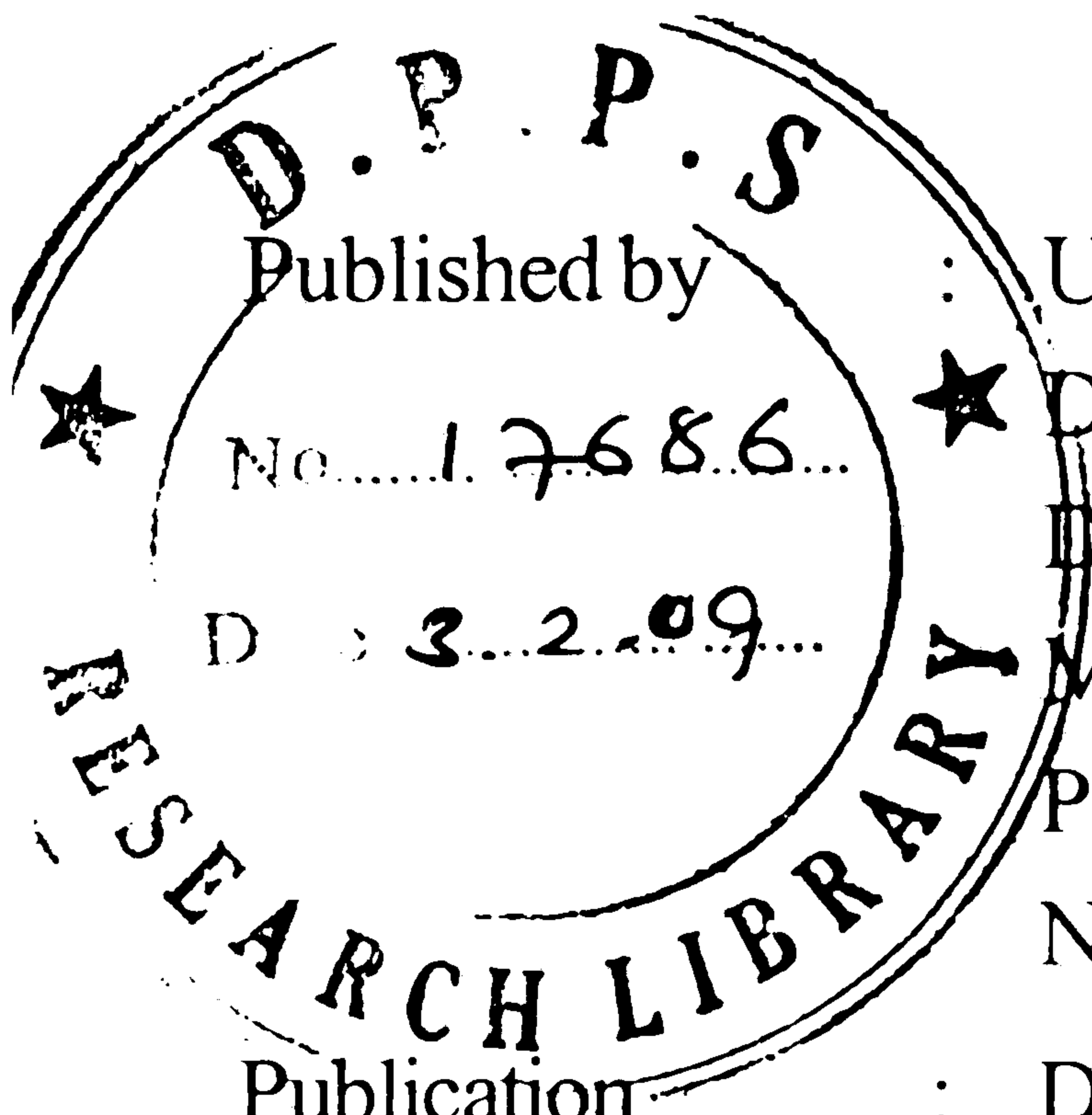
First Volume, May 2007

Translated by
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Edited by
U Aung Thein Nyunt

Sāsana 2552

C.E 2008



Published by : U Htun Mya Aung
Deputy Director General
D.P.P.S
Ministry of Religious Affairs
Publication Registration
No.03845
Publication : December 2008
Copies : 1000
Price : Dhamma - gift
Cover & Design, : Shwe Pyei Sone Printing
Press
Printed by No. 34, 157 Street
Tamwe Tonship, Yangon
Computer : D.P.P.S Computer
Ministry of Religious Affairs
Yangon Branch, Yangon
Distribution : D.P.P.S
01-665491, 01-665387
Padesa Rarzar Book-Village
Kaba Aye Pagoda Road
Mayangon Tsp, Yangon
MYANMAR

FOREWORD

*Namo tassa bhagavato arahato
sammāsambuddhassa.*

Hermit Sumedha, the Buddha Gotama-to-be, was born in the lifetime of Buddha Dipaṅkarā so he had the chance to practise dhamma to attain nibbāna in a single lifetime. But, having a strong desire to have the sentient beings liberated, he practised hard for four *asaṅkheyya* and 100,000 world-cycles to fulfil perfections and eventually attained Enlightenment. To help bring the sentient beings out of the cycle of rebirths, the Buddha taught Suttanta, Vinaya and Abhidhamma to worldlings in accordance with the inherently diverse tendencies of their perfections.

The Buddha taught Dhamma to those who were worthy of liberation in a single lifetime in a short way, and also to those still in the cycle of rebirths to live in compliance with Dhamma so that they might attain *nibbāna* eventually. The basic teachings of his Path often refer to the life

experience of the youth Siṅgāla, given in Siṅgālovāda Sutta, Pāthikavagga Pāḷi, Dīgha Nikāya, and indicative of how to be cultured in human civilization.

The Head of State has directed that, apart from the physical progress being effected to establish a modern developed nation, general knowledge be given people to help create a cultured human community; hence this book of **Some Teachings of the Buddha for A Cultured Mind** is compiled for their spiritual development.

The author sincerely hopes that, one making use of this book regardless of race or religion, rich or poor, will contribute towards the creation of a happy family and thence a peaceful world.

MAUNG MYINT MAUNG

(Religious Affairs)

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① THE BUDDHAS' TEACHING
IN BRIEF

Sabbapāpassa akaranamī,

Not to do evil whatsoever.

Kusalassa upasampadā,

Cultivate the good in every way.

Sacittapariyodapanamī,

Exert oneself to control one's mind.

(i.e., Control one's mind not to do
evil whatsoever.)

Etamī Buddhāna sāsanamī.

This is the the teaching of all the
Buddhas.

(Dhammapada 41)

(Religious Affairs)

(24-6-2006)

② THE BUDDHA'S MESSAGE
OF GREAT VALUE

Appamādena sampādettha,

Accomplish oneself with mindfulness.

"O bhikkhus! All conditioned and compounded things, coporeality and mentality, arisen out of *kamma*, *citta*, *utu* and *āhāra* have the nature of decay and disintegration; so with steadfast mindfulness cultivate morality, concentration and wisdom".

Dīgha Nikāya, Mahāvagga Pāḷi 128)

(Religious Affairs)

(26-6-2006)

③

RULES OF CONDUCT IN HUMANKIND

Mentioned in Siṅgālovāda Sutta

Once Buddha Gotama on his alms-round to Rājagaha came upon Siṅgāla, a rich man's son of that city, who was doing obeisance in the directions of the east, west, north, south, above and below. The Buddha taught him that these directions are only representative of parents, teacher and others, namely:

The Six Directions

- | | |
|---------------------|-----------|
| - Parents | The east |
| - Teacher | The south |
| - Wife and children | The west |
| - Friend | The north |
| - Employee | The below |
| - Saṃgha Order | The above |

(Religious Affairs)
(24-6-2006)

④ THE FIVE DUTIES OF CHILDREN

There are five duties that children must take up towards their parents, figuratively called the east.

Verse on the Five Duties of Children

- Giving food to parents,
- While taking care of their affairs;
- And make oneself a good inheritor.
- Give in charity on their behalf and share the merit,
- Keeping up the good name of one's lineage;

These are five duties incumbent upon the offspring.

1. To feed and take care of parents;
2. To act upon the needs found in their affairs;
3. To abide by their guidance so as to become a good inheritor;
4. To give in charity in dedication to deceased parents; and
5. To keep up the good name of one's lineage.

Rājākumara, son of King *Kyansittha*, *Shritribhuvanāditya dhammarājā*, is most well known for his sense of gratitude owed to his parents. He was a son of Queen *Apeyatanar*, entitled *Trilokavaṭṭamīsakādevī*. King *Kyansittha* transferred the kingship to grandson *Alaungsithu*, instead of his son *Rājākumara*, who showed no disappointment in the least but awaited a chance to repay the debt of gratitude owed to his father. Having cast a Buddha statue of gold, *Rājākumara* gave it to his father on his deathbed to offer to the Buddha and thus gain merit. King *Kyansittha* duly did so, making a libation before seven invited *mahatheras*. Later a temple was erected with that golden Buddha statue enshrined inside, to be named *Gubyaukkya* Pagoda.

Thus, providing food and care for parents in their old age is a tradition of auspiciousness followed by the forefathers of yore.

(Pāthikavagga Pāḷi 154)

Religious Affairs

24-6-2006

⑤ THE FIVE DUTIES OF PARENTS

Mentioned in Siṅgālovāda Sutta

[As every parent is responsible for their children's education, health, good behaviour and marriage Buddha Gotama has expounded on the Five Duties of Parents in his Siṅgālovāda Sutta, as follows:]

- To forbid their children committing unwholesome deeds;
- To direct them to have wholesome deeds only;
- To help them pick up a vocation which is mechanical, handicraft or verbal;
- To give them capital in their adulthood to set up a business; and
- To marry them to a suitable spouse.

Verse on the Five Duties of Parents

- Forbid children acting evilly,
- But direct them to act virtuously;
- Gain them a vocation and capital,
- Give them in marriage to a good spouse;
- and By these parents will have done well.

Parents' love is often said to be larger than Mount *Meru*. For example, King *Bimbisāra* was warned, during the initial stages of his chief queen's pregnancy, by the court brahmins who had made astrological reckonings that the son-to-be would commit patricide. But, for his great parental love he refused to have the pregnancy aborted and so a son was duly born.

This son, named *Ajātasattu*, spiritually guided by the wrong teacher (*Devadatta*) tortured his father in a variety of ways, finally putting him to death by cutting open his soles to be sprinkled with salt and then roasted. However, King *Bimbisāra*, while contemplating on his great pain to be a manifestation of the dhamma, forgave his son completely.

Once Prince *Ajātasattu* became a father and heard the news of the birth of his own son his heart quivered with parental love. He asked his mother to know of his father's love for him. His mother told him that while once *Ajātasattu* was suffering from whitlow King *Bimbisāra* was keeping the diseased finger in his mouth to relieve the pain, and then he swallowed the pus flowing from it

lest his son would wake up because of the pain. Now understanding his father's love, *Ajātasattu* was filled with great remorse, which was later lessened by hearing the discourses of the genuine Teacher, the Buddha.

However, repentance was only repentance. For his patricide, *Ajātasattu*, though possessed of the chance to become a stream-enterer, *sotāpanna*, in a single lifetime, lost it and is still suffering in the *apāya* hell.

Present-day children should also know that the Buddha-to-be *Suvaṇṇasānīa*, who loved and cared for his parents always, was once lying unconscious because of the poisoned arrow piercing into his body. But, asseverating the truth of his love and care given his parents, he survived and became well. On the other hand, an evil one like *Ajātasattu*, leaving the parents uncared for but committing evil deeds against them, is destined for suffering in the hell (called *Lohakumbhī*).

(Pāthikavagga Pāḷi 154)
(Religious Affairs)
(2-8-2006)

⑥ THE FIVE DUTIES OF A PUPIL

Mentioned in Siṅgālovāda Sutta

The Buddha has taught the youth Siṅgāla that there are the five duties a pupil should meticulously perform in regard of his teacher, namely:

- To rise up and welcome the teacher when coming towards one;
- To stay in attendance near him;
- To respectfully listen to and obey his words of admonition;
- To look after him with due respect; and
- To always learn and remember the literature and arts and crafts taught by him.

Verse on the Five Duties of a Pupil
 Attend on and obey the teacher;
 Welcome him warmly to be cared for fondly;
 While learning arts and crafts diligently.

(Pāthikavग्ga Pāḷi 154)
 (Religious Affairs)
 (13-8-2006)

⑦ THE FIVE DUTIES OF A TEACHER

Mentioned in Siṅgālovāda Sutta

The Buddha taught Siṅgāla, the rich man's son, that the teacher, representative of the south direction, has five duties towards his pupil, namely:

- A teacher should impart full knowledge of a subject to a pupil coming under his charge;
- While teaching the pupil, he is held responsible for fostering his good behaviour and mentality for mundane and supramundane benefits;
- He should teach the pupil all he knows about a subject;
- Besides the pupil's education and good behaviour, the teacher should take care of him so that he is always out of harm's way;
- The teacher should be well-intentioned enough to send the pupil on to better teachers so that he could surpass him in knowledge.

Only then would the teacher be worthy of the same status as the Three Gems. For easy memorization of the teacher's duties *Thingazar Mahathera* has composed a verse,thus:

Verse on the Five Duties of a Teacher

- Impart knowledge to pupils and exemplify good manner,
- Without the closed fist of a teacher;
- Ward them off incoming dangers,
- And send them on to suitable mentors.
- So that themselves they become superiors.

The teacher belongs to the Five Who Are Worthy of Infinite Gratitude, namely, *Buddha, Dhamma, Samigha, Parents and Teacher*, whom every pupil worships so he should carry out his duties to be worthy of that status.

In the Buddha's teachings is found a true story of how two pupils were ruined due to the wrong teacher.

Devadatta, making use of his pupil *Ajātasattu*, incited him enough to eventually kill his father. Again, pupils of *Ajātasattu*

and *Devadatta* (who caused a schism among the Saṃgha) also ended up in apāya hell.

Another example goes: Once the teacher of ancient *Taxila* was wrongly informed of his wife's adultery with his pupil *Ahimsaka* due to other pupils' making mischief between the two. So he craftily devised the prospective death of his pupil, saying to him: "Make me an offer of a thousand index fingers of humans (supposedly, after killing them)". Thus, the pupil on carrying out his teacher's bidding became known as *Aṅgulimāla* (one wearing a garland of index fingers). There could be some teachers sending forth their pupils on the wrong and dangerous path, so in *Kesamutti Sutta* the Buddha taught that a pupil should not take the words of his teacher as true (without scrutinizing it).

However, *Ajātasattu* and *Aṅgulimāla*, both led astray by the wrong teacher, came to a good ending after meeting with the Buddha, a good teacher, and hearing his Dhamma. It was like light at the end of the tunnel to

Ajātasattu, who, having concluded reaping consequences of his past misdeeds, eventually would become a *Paccekabuddha*, while *Aṅgulimāla* also became an arahat.

Thus, pupils, though once led astray by the wrong teacher, should correct their ways by seeking guidance from the good teacher who can show the right way.

(Pāthikavग्ga Pāḷi 154)

(Religious Affairs)

(1-9-2006)

⑧ THE FIVE DUTIES OF A HUSBAND

Mentioned in Siṅgālovāda Sutta

The Buddha often gave discourses based on the mudane affairs so that the hearers might strive for the supramundane. Thus in his Siṅgālovāda Sutta he set down the Five Duties of a Husband as a teaching concerned with the worldly life.

- A husband should not bully or show disrespect to his wife;
- He should let his wife, the life partner, take care of his earnings and property;
- He should remain a faithful husband, never falling in love with another woman.
- He should buy her suitable jewelry and dresses.
- He should have love, adoration and sympathy for her.

For easy memorization *Thingazar Mahāthera* has composed a verse, thus:

Verse on the Five Duties of a Husband

No insolence but entrust wife with property,

Engage not in adultery but adorn her with jewelry.

For showing love is a husband's duty.

In a family the husband as household head is the bread-earner, but he should without conceit follow a husband's duties to the full so as to build up a happy splendorous home. Only by this way their children may grow up into cultured and virtue-loving adults like their parents. Hence such a family will be praised by all as a '*Sirīgehā*'- a Blessed Home.

(Pāthikavग्ga Pāḷi 154)

(Religious Affairs)

(9-9-2006)

⑨ THE FIVE DUTIES OF A WIFE

Mentioned in Siṅgālovāda Sutta

Just as there are the Five Duties of a Husband so also are the Five Duties of a Wife, which a virtuous woman will fulfil towards her husband.

- A good wife shall carry out all household chores for the convenience of her husband and children.
- She shall economically use and manage her husband's earnings and property without any wastage.
- She shall not enjoy the company of or have improper relationship with a man other than her husband.
- While she manages the family's property, a portion of it should be distributed fairly among deserving close relatives.
- Never lazing, she shall rise from bed before her husband so as to complete chores little or big for convenience of husband and children.

Verse on the Five Duties of a Wife

- Household chores and husband's property're well administered,
- While she not an adulterer
- But share property with some family members;
- And be an industrious caretaker,
- But not an idle home-maker.

Among the five paragons of wifely virtue----*Amarā*, *Kinnarī*, *Maddī* and *Sambhūla* - *Maddi Devī*, queen of King *Vessantara* is of much renown. While being exiled to the *Hemavanta*, the king was yet accompanied by *Maddi Devī* to stay together through thick and thin with him in the forests, and she fed him and children fruits and roots which she had painstakingly collected for them. Thus she earned the epithet of a paragon of wifely virtue.

(Pāthikavग्ga Pāḷi 155)

(Religious Affairs)

(11-10-2006)

⑩ THE FIVE DUTIES OF A DONOR

Mentioned in Siṅgālovāda Sutta

The Buddha taught lay donors to have conviction in the Saṃgha Order in the correct way so that they may not exceed their true conviction because too much conviction may lead to sensual love. So the correct way goes:

- To revere the Saṃgha Order according to the Dhamma, with bodily devotion associated with *mettā*;
- To revere the Saṃgha Order according to the Dhamma, with verbal devotion associated with *mettā*;
- To revere the Saṃgha Order according to the Dhamma, with mental devotion associated with *mettā*;
- To harbour goodwill and conviction, with open doors to give with generosity; and
- To see to the needs of Saṃgha Order by way of making material donations like alms-food, yellow robes, monastery and medicines, etc.

O Siṅgāla! May the likes of you, good men, support the sāsana by following these five factors, the Buddha has taught him.

Verse on the Five Duties of a Donor

- Revere Saṃgha with mettā,
 - sweet words and affection,
 - Keeping doors open to make donation;
 - And donate them the requisites in need
- They're the donor's duties indeed.

To have his Teachings endure for long, the Buddha established the Saṃgha Order. This is elaborated by the fact that Mother-in-law Gotamī was told, on offering her hand-made lotus-fibre-woven robe to him, thus: "O Gotamī! You should offer it to the Saṃgha rather than me to gain more merit"

Maintenance of Buddha's teachings plays the vital role to have it endure then longer. As *pariyatti* is mainly a monastic affair, revering and donating to Saṃgha brings great merit because it contributes to the longevity

of the Sāsana.

In the past some people in certain countries had attained meditative Absorptions and Supernormal Knowledges for having practised the Dhamma as required. But the sāsana has since dimmed close to its extinction there for lack of support to *pariyatti* and Samīgha.

But Myanmar has many religious meditators, or prospective attainers of nibbānic bliss. Moreover, for having generous supporters to donate the four requisites to the Samīgha who are keeping the *pariyatti* sāsana alive and well the sāsana as a whole is shining forth like the sun and the moon in Myanmar.

(Pāthikavग्ga Pāḷi 156)

(Religious Affairs)

(22-10-2006)

⑪

THE SIX DUTIES OF A BUDDHIST MONK

Mentioned in Siṅgālovāda Sutta

While the Saṃgha are needed to maintain the sāsana shining forth like the sun it is vital that they be constantly provided with the four requisites-- alms-food, yellow robes, monastery and medicines-- by the donors so that they may engage in scriptural learning without a worry.

The Buddha has prescribed the Five Duties of a Monk so that their lay supporters might cultivate merits, as follows:

- To dissuade, through Dhamma, the donors from committing misdeeds;
- To teach them, through Dhamma, conviction in meritoriousness;
- To take care of them with mettā;
- To teach them dhammas they are not familiar with yet;
- To repeatedly teach them familiar dhammas so as to have their knowledge more purified; and

- To show them the way to celestial abodes.

For easy memorization *Thingazar Mahāthera* has composed thus:

The Six Duties of a Buddhist Monk

- Forbid donors to eschew demerit
 - but urge them to cultivate merit;
 - Repeatedly teach them dhammas fresh and old,
 - Showing the way to celestial abode aglow;
 - And harbour mettā for their golden goal;
- Thus, the six duties should a monk hold.

Genuine Theravāda Buddhism has been flourishing for long in Myanmar because the Saṃgha of that country strictly abide by its tenets in their original form, without any addition or subtraction. The supporters' conviction in the 500,000-odd Saṃgha who are maintaining the sāsana through *pariyatti* and *patipatti* is astoundingly great. The supporters believe in the Saṃgha because they, in great stress due to the vicissitudes of life, have their worries lessened by the discourses

of the Saṃgha, who usually urge those given to too much greed to give in charity to make them less greedy, and those given to too much hatred to hear mettā-permeated dhamma to make them less hateful.

Donors give material support to the Saṃgha whatever its population, and they receive spiritual uplift from them in return. Thus marching in unison of donor and Saṃgha along the Path is the main cause for the perpetuation of the Buddha Sāsana.

(Pāthikavagga 156)

(Religious Affairs)

(24-10-2006)

⑫ VALUE AND POWER OF METTĀ
POTENCY OF METTĀ

(No.1)

Dissemination of *mettā* (loving-kindness) can benefit anyone who welcomes it or not.

Therefore everybody should disseminate *mettā*, which is possessed of great potency.

(Milindapañhā, Mettābhāvanānisaṃsa-197)
(Religious Affairs)(28-6-2006)

⑬ METTĀ DISPELS HARM

(No.2)

One who spreads out his *mettā* (loving-kindness) towards all sentient beings, does not harm or causes others to harm another; or does not bully or causes others to bully another,

To such a person arises no enmity internal or external.

(Aṅguttara Pāḷi, Vol I, Mettā Sutta-443)
(Religious Affairs)(30-6-2006)

①④ BENEFICIAL EFFECT OF METTĀ
(No.3)

The beneficial effect of mettā is immense and most exalted. Dissemination of mettā is par excellence, and unrivalled, among the good *kammas* which can benefit the accomplishment of an existence in the long run of saṃsāric circle.

Sekkhyataung Sayadaw Ven. U Tiloka
 (Religious Affairs(1-7-2006))

①⑤ METTĀ IS NOT SELF
(No.4)

Mettā is patience.

Mettā is benevolence.

Mettā is not rivalry.

Mettā is not arrogance.

Mettā is not conceit.

Mettā does not give way to impropriety.

Mettā is not self-seeking.

(Religious Affairs)
 (3-7-2006)

①6 METTĀ IS DĀNA, SĪLA, BHĀVANĀ AND PAÑÑĀ COMBINED

(No.5)

More than a combination of generosity (dāna) and morality (sīla), mettā in itself is a form of meditation (bhāvanā).

Meditation results in insight (paññā).

Therefore mettā is generosity, morality, meditation and insight combined.

(Religious Affairs)

(5-7-2006)

①7 GENUINE METTĀ

(No.6)

Mettā is one of higher dhammas, belonging to the Ten Perfections (pāramī).

Genuine mettā means, without any exception, purity, peace, tranquillity, unity and harmony.

Genuine mettā, in essence, indiscriminately harbours affection and benevolence for another.

Genuine mettā is a feeling of blissful pleasantness in full bloom.

(Religious Affairs)

(7-7-2006)

①8 **METTĀ LESSENS HATRED**
(No.7)

Hatred is associated with the unscrupulous.

Mettā is harboured by the virtuous.

Mettā is not defeat.

Hatred is only defeat.

Hatred knows no bounds.

When mettā is repeatedly cultivated,
hatred gets humbled.

A bull in the habit of jumping the
fence, if repeatedly caned, gives up its
bad habit.

(Dosakathā, *Maung Htaung* Mahāthera)
(Religious Affairs)

(10-7-2006)

①9 **METTĀ IS LIKE A COOL SHOWER**
(No.8)

Mettā is like raindrops which the plants and trees hanker after always.

Diffused only with mettā, the sentient beings feel serene and happy.

Without mettā, a life comes to nothing, like unto the paddyfields which suffer a draught late in the rainy season though they had had enough rain early on and at mid-season.

(Religious Affairs)
(12-7-2006)

②0 **METTĀ, THE COOL CLEAR WATER**
(No.9)

The place where mettā prevails is usually a home in excellent bliss.

Therefore the moral virtue is compared with flowery fragrance, and loving-kindness, mettā, with the cool clear water in the holy abodes.

(Religious Affairs)
(14-7-2006)

②1 THE FOUR FACTORS WHICH BEAUTIFY THE WORLD

On attaining Enlightenment Omniscience on fullmoon of Kason, Vesak, 103 Mahā Era, the Buddha discovered that a good cause is necessary to beget a good effect in the world, and that these good causes are four Accomplishments in kind;

- Kāla sampatti, being born into an era of prosperity;
- Gati sampatti, attainment of a desirable destination such as being reborn as a human being or a celestial being;
- Upadi sampatti, being replete with physical norms; and
- Payoga sampatti, being possessed of diligence characterized by physical, verbal and mental deeds of purity.

Good effect is arisen out of the above four.

So, may the virtuous worldlings in such a prosperous time try to achieve the above four and accomplish generosity, morality and meditation through constant mindfulness.

(Aṅguttara Pāḷi, Vol.I -341)

(Religious Affairs)

(15-8-2006).

(22)

THE TWO CAUSES OF BEING WEALTHY

Dānato bhogavā; A sentient being's donation leads him to be reborn rich in any existence, the Buddha has taught.

There are two kinds of *dāna*, donation, namely:

- 1) **Vaṭṭanissitadāna**, donation leading to more rounds of rebirth; and
- 2) **Vivaṭṭanissitadāna**, donation leading to liberation from rounds of rebirth.

Then, *vaṭṭanissitadāna* consists of five categories, thus:

a) **Saddhādāna**

Charitable deed with clear conviction in kamma and its effect, ie. great wealth, beauty, and purity of a sane mind is possessed there upon by either sex, in every existence.

b) **Sakkaccadāna**

Charitable deed with due regard properly prepared things to the donee, and its effect goes: being reborn rich in any existence

with a happy family, obedient servants and suite.

c) **Kāladāna**

Charitable deed with the materials of donation which have come up dependent upon the time and season.

Its effect goes: being reborn rich in any existence with the position, prestige and possessions one has aspired to.

d) **Anuggahitadāna**

Charitable deed in honour of the donee without personal bias. Its effect is: being reborn rich in any existence, having enjoyed whatever he has possessed in a happy mood. (If donated flippantly without any due regard to the donee, that wealthy one does not mind to enjoy whatever he possesses in his next existence.)

e) **Anupahiccadāna**

Charitable deed without impinging on or detrimental to oneself and others.

Its effect is: being reborn rich in any existence with plentiful possessions, freedom from the Five Enemies [ie. water, fire, king, thief and person who bears ill-will towards one], and freedom from troubles caused by foolish heir-children.

(NB: Impure *dāna* like giving a feast through slaughter of poultry may produce wealth in any existence of the donor but he is still vulnerable to the Five Enemies.)

The above-mentioned sort of *vaṭṭanissita* *dāna* may bring one beneficial effect but still remains imperfect for being tainted with factors conducive to the continuum of rebirths.

Only *Vivaṭṭanissita* *dāna* aiming at liberation from the suffering of rebirth, ie. *nibbāna*, is the genuine donation so the virtuous may make donations embracing the noblest kind of *dāna* with mindfulness.

(Aṅguttara Pāli, Vol.I-152
(Religious Affairs)(17-7-2006)

②③ THE FOUR QUALITIES OF RHETORIC TAUGHT BY THE BUDDHA

The Buddha has taught the Four Qualities of Rhetoric, described in Subhāsita Sutta, Suttanipāta Pāḷi, Khuddaka Nikāya, to the benefit, mundane and supramundane, of worldlings.

- | | | |
|------------------|---|---|
| Subhāsita | - | Speak pleasant words, not unpleasant ones. |
| Dhamma | - | Speak words in line with the dhamma, not those opposed to the dhamma. |
| Piya | - | Speak affectionate words, not offending ones. |
| Sacca | - | Speak truthful words, not untrue ones. |

These are the Four Qualities of Rhetoric which will bring one mundane and supramundane benefits.

(Suttanipāta Pāḷi-344)
(Religious Affairs)
(3-9-2006)

(24) THE FIVE QUALITIES OF RHETORIC TAUGHT BY THE BUDDHA

The Buddha has taught the Five Qualities of Rhetoric, described in Pañcaka Nipāta, Aṅguttara Nikāya, with the aim to benefit the worldlings.

Kāla - Speak at the appropriate time, but not at inappropriate time.

Sacca - Speak truth, but not untruth.

Sanha - Speak gently, but not harshly.

Atthasamhita - Speak advantageous words, but not disadvantageous words.

Mettācitta - Speak with loving-kindness, but not with fury.

These are the Five Qualities of Rhetoric.

(Aṅguttara Pāḷi, Vol.I-172)

(Religious Affairs) (5-9-2006)

②5 THE SIX TYPES OF SPEECH IN HUMANKIND

The Buddha has expounded on the Six Types of Speech, contained in Abhaya Rājakumāra Sutta, Majjhimapaṇṇāsa, showing what type to discard and what type to embrace, as follows:

Three types of speech sounding unpleasant to others

- Speech that is untrue, disadvantageous, and disliked by others
- Speech that is true, but disadvantageous and disliked by others
- Speech that is true and advantageous, but disliked by others

Three types of speech well appreciated by others

- Speech that is untrue and disadvantageous, but well appreciated by others
- Speech that is true but disadvantageous, yet well appreciated by others

Speech that is true and advantageous
and well appreciated by others

All the speech made by humankind, in
gist, comes only under the Six Types of
Speech. The Arahats make a speech which
comes under true and advantageous and well-
appreciated by others and true and
advantageous, but disliked by others only.
Therefore a common saying goes: Out of
the Six Types of Speech in humankind,
four should be discarded and two embraced.

(Majjhimapaṇṇāsa Pāḷi-57)

(Religious Affairs)

(7-9-2006)

②⑥ THE SEVEN QUALITIES OF THE VIRTUOUS

The Buddha has taught the seven Qualities of the Virtuous, contained in Samkhittadhana Sutta, Sattaka Nipāta, Aṅguttara Pāḷi, as follows:

- 1) Conviction, *saddhā*
- 2) Morality, *sīla*
- 3) Shame to do evil, *hiri*
- 4) Fear to do evil, *ottappa*
- 5) Knowledge, *suta*
- 6) Generosity, *cāga*
- 7) Wisdom, *paññā*

(Pāthikavagga Pāḷi-208)

(Religious Affairs)

(26-10-2006)

THE RESULT OF KAMMA

*Cetanāhami bhikkhave kammam
vadāmi.*

- You must take your own volition as your kamma, and this kamma is your possession.
- A meritorious deed begets a wholesome result.
- A demeritorious deed begets an unwholesome result.
- A deed, meritorious or demeritorious, is not *ahosi-kamma*. It never goes to waste.
- A meritorious kamma means to gain and a demeritorious kamma means to give.

(Aṅguttara Pāḷi, Vol II-363)

(Religious Affairs)

(28-10-2006)

28 RESULTANT OF VĪRIYA AND CHANDA

Viriyavato kiṃnāma kammam na sijjhati.

To a striving person nothing can remain unaccomplished.

Chandavato kiṃnāma kammam na sijjhati.

To a person with a strong will nothing can remain unaccomplished.

(Mūlaṭī, 3; 169)

(Religious Affairs)

(30-10-2006)

29 HOW TO GAIN WEALTH

Taught by the Buddha

For your wealth to endure

- Save it,
- Accumulate it,
- Associate with good friends, and
- Use it moderately.

These four are sure to bring you great wealth.

(Religious Affairs) (1-11-2006)

③ THE BENEFITS OF TREE-PLANTING
Maghadeva Verse (404-5)

A meritorious deed among the Six Perpetual Charities, tree-planting diverts you from being reborn in the continuous suffering of hell. This is definitely claimed in *Maghadeva Verse (404-5)*, as follows:

"A human who plants just a Bo tree or a neem tree will definitely never be reborn in continuous suffering of hell; this is described in the traditional texts of yore."

It is a great joy for you to plant shade trees and edible ones to the benefit of one and all. So, planting of such trees as many as possible is called for. Then again, you should never destroy the trees planted by others, but are well advised to gain merit through the meritorious act of tree-planting.

(Religious Affairs)
 (20-1-2007)

31 REASONS FOR BEING BORN BEAUTIFUL OR UGLY

The results of being born beautiful or ugly depends on the following causal kamma-deeds: it is explained in *Mallikādevī Sutta*, *Catukka Nipāta*, *Aṅguttara Nikāya*: Pali 523; Commentary 372.

- An angry person is apt to be reborn ugly.
- A patient person is apt to be reborn beautiful.
- A stingy person is apt to be reborn poor.
- A generous person is apt to be reborn rich.

If you want to look beautiful and have riches and attendants, you are well advised to be virtuous, patient and generous to fulfil your wish.

(Religious Affairs)
(22-1-2007)

③② THE FOUR CHARACTERISTICS OF A VIRTUOUS MAN

A virtuous man does not backbite, much less reveal the uncomfortable truth of others even when asked. However, he might reveal a little of such truth but hesitantly under unavoidable circumstances.

A virtuous man might claim the good quality of others with sympathetic joy even when unasked.

Concerning himself, a virtuous man does not talk proudly of a favourable remark on him but reveals it as it really is.

When asked so as to enhance his prestige, a virtuous man does not brag but is very humble about a favourable remark on him.

Such ones living a life of virtue are considered to be virtuous men in the world.

(Catukka Aṅguttara-389)
(Religious Affairs)
(1-2-2007)

33 THE SIX EVIL DEEDS TO BE SHUNNED

Among the evil deeds to be shunned, anger belongs to the 10 kinds of *Kilesas* as well as the 11 kinds of Unholy Fires. Then, the six evil deeds to be shunned through mindfulness and wisdom are as follows:

- Getting into a fury,
- Trying to keep up with the Joneses, and ingratitude,
- Deceitfulness, and unwholesome desire,
- Jealousy,
- Thoughtlessness, and recklessness.

These six evil deeds arisen out of anger are to be shunned by the wise and virtuous through constant mindfulness.

The Buddha taught in Dhammapada, through a verse, with reference to *Kālī*, the ogress, thus: "An enemy's attack is never pacified by a reprisal in kind, but calmed only by non-reprisal. Such attitude is in line with the traditional thought of old". Thus anger is to be kept under control so that it does not become a grudge.

Dhammapada-222
 (Religious Affairs)
 (3-2-2007)

(34)

Gīhivinaya teaching No.1

form the Buddha's Discourses

THE SIX CAUSES OF ECONOMIC RUIN

- Drunkenness due to liquor,
- Roaming about at night (without a valid reason),
- Excessive love of festivities (karaoke playing included),
- Excessive habit of gambling ('Chei', especially the two-digit lottery),
- Befriending and keeping bad company for good company, and
- Failure to do one's duties and willingness to laze about.

The Six Causes of Economic Ruin has been versified by Ven. U Budh for easy remembrance, thus:

Taking drinks intoxicating,
 Untimely outside roaming,
 Fun-loving and gambling,

**Keeping bad company and lazing,
All bring one economic ruin.**

The Six Causes of Economic Ruin holds true for an individual, a family, or a nation.

A habitat full of such unworthy ones is a remote, hopeless and disadvantageous place.

(Religious Affairs)

(5-2-2007)

35

***Gīhivinaya* teaching No.2**

form the Buddha's Discourses

THE SIX FAULTS OF TAKING INTOXICANTS AND DRUGS

The Buddha taught that there are six faults of taking intoxicants and drugs which cause mindlessness, with reference to Siṅgāla the youth, as follows:

- Wasting away of wealth,
- Picking up quarrels for lack of reasoning power (taking offence at the slightest provocation),

- Ill health (debility and suffering from diseases in general),
- No prestige for lack of faith in the user,
- Lack of mental control leading to revealing what should be kept secret for being forgetful, and
- Losing what one has learnt already due to the dumbness brought about by intoxication.

Because these six faults invite all manner of evil to humankind, the use of intoxicants and drugs should be refrained from.

The six faults of using intoxicants and drugs has been composed into a verse by Ven.U Budh for memorization as follows:

Wealth diminishing, disputes and illness abound;

No fame, and neither physical dignity nor knowledge;

These all six constitute a disadvantage.

(Pāthikavagga Pāli-148

Religious Affairs)

(8-12-2006)

THE SIX FAULTS OF UNTIMELY ROAMING ABOUT

The Buddha taught, with reference to young Siṅgāla, that there are six faults to be found in roaming about at the untimely hour (in the dead of night) for no apparent reason, thus:

- One roaming about in search of fun in the dead of night cannot protect oneself (ie. defenceless),
- Similarly his wife and children left at home are without protection (ie. defenceless)
- His properties remain vulnerable to thievery and robbery as they are not protected.
- A person roaming about without purpose at the dead of night could be suspected of wrongdoing committed by others.
- He/ She could be wrongly accused of any misbehaviours.
- Roaming about at the untimely hour is the foregoing sign of poverty, or failure in life.

To remember the six faults to be found
in roaming about at the untimely hour, Ven.
U Budh has composed a verse thus:

**With one's family and property unpro-
tected,**

**The roamer-at-night falls victim to sus-
picion and accusation,**

Not to say his future economic ruin.

Contrary to Myanmar culture, the youths
of today roam about in search of fun deep
into the night; so their parents are well
advised to correct them showing the righ-
teous way because the youths' habit is the
first sign of their failure in life later.

(Pāthikavagga Pāḷi-148)

(Religious Affairs)

(10-12-2006)

(37)

Gīhivinaya teaching No.4

form the Buddha's Discourses

THE SIX FAULTS OF LAZING ABOUT

The Buddha taught Siṅgāla the youth that there are six faults to be found in lazing about, thus:

- Not attending to one's business with the excuse of very cold weather,
- Not attending to one's business with the excuse of very hot weather,
- Not attending to one's business with the excuse of very late hours,
- Not attending to one's business with the excuse of very early hours,
- Not attending to one's business with the excuse of an empty stomach,
- Not attending to one's business with the excuse of a full stomach.

To easily memorize these six faults, Ven. U Budh has composed a verse thus:

Too cold or too hot,
Too early or too late,
Too empty or too full in a stomach,
Above excuses bring one no worthy result.

To one with excuses based on invalid
reasons no new wealth appears and the wealth
already possessed starts to disappear.

How can such a one come to riches?
How can a lazy family or a nation with idle
people come to prosperity?.

(Pāthikavagga Pāḷi-149)

(Religious Affairs)

(16-12-2006)

(38)

Gīhivinaya teaching No.5
form the Buddha's Discourses

THE SIX FAULTS OF GAMBLING

The Buddha taught Siṅgāla the youth that there are six faults, the cause of unmindfulness, to be found in gambling, thus:

- A win increases your danger,
- A loss makes you worry about your property,
- A loss of wealth is happening before your eyes,
- A gambler's words are not taken seriously when acting as a witness at a court of law,
- He/She receives disrespect from friends,
- The would-be parents-in-law remark":
He is a gambler, and won't be able to
maintain a wife."

To memorize these six faults easily,
Ven. U Budh has versified thus:

A win begets enemy;
 A loss breeds worry;
 Gambler's wealth diminishes;
 And not be a legal witness;
 He is slighted by friends,
 And found unfit for a marriage.

Gambling makes you forget your duties of meritoriousness and represents a fore-going sign of a future failure in life, So you should not form the habit of gambling, small-time or big.

(Pāthikavagga Pāḷi-149)

(Religious Affairs)

(20-12-2006)

(39)

Gīhivinaya teaching No.6
from the Buddha's Discourses

THE SIX DUTIES OF A LEADER

Would-be leaders and present superiors need to be possessed of the following qualities at the least:-

- Industry,
- Alertness,
- Mercy and kindness,
- Patience and willingness to forgive,
- Sharing of properties with fairness among subordinates, and
- Sound judgement.

Those with these six endowments get to become superiors in accord with granting circumstances.(Leadership qualities are six in number but manifold endowment of them should prove a lot better.) The saying goes:

**Industry, alertness, mercy and stoicism,
Added with sound judgement and vision:
The six are for a leader to be engaged in.**

If the responsible authorities from ward level to the state carry out governance according to the six leadership qualities, that community or the state will progress without end for sure.

(Lokaṇīti, Rājakaṇḍa, Gāthā-8)
(Religious Affairs)
(16-1-2007)

40

Gīhivinaya teaching No.7
from the Buddha's Discourses

THE FOUR SELFISH BOGUS FRIENDS

In this world there are true friends as well as bogus ones. Of the latter, the following four bogus friends are to be dealt with great care.

- Coming empty-handed, a friend goes back with many objects he has asked of you.
- A friend comes with a few presents but goes back with a lot of your things.

- In times of personal trouble, a friend asks for no end of help from you, but when you are in a similar situation, he pretends not to know and leaves you.
- One who has come for friendship due to only on his benefit.

These four are bogus friends in the world whom should be shunned.

Coming empty-handed, he takes away your possessions.

Giving you little in return, he carries much in accumulation.

He leaves you in danger, though repeatedly beseeched help in failure.

Having come on his benefit, he remains to be a self-seeker.

Worldly wisdom says that shunning the bogus, self-seeking friends given to flattery is a factor contributing to one's prosperity.

(Pāthikavagga Pāḷi-151)

(Religious Affairs)

(18-1-2007)

41

Gīhivinaya teaching No.8
form the Buddha's Discourses

THE FOUR AMUSING BOGUS FRIENDS

One who pretends to love you is more dangerous than one who apparently is hostile to you. Such a bogus friend:-

- Says your unknowing, wrong ways are quite good.
- When consulted, instigates your unknowing, wrong scheme into action.
- Praises your demeritorious deed in your presence as if it were a meritorious one.
- Denounces your demeritorious deed in your absence what he has praised previously.

Such four types of friends are to be shunned in the world. In other words, an enemy can be avoided when seen as such. But a bogus friend is hard to be recognized as such, so he is more dangerous than an enemy.

(Pāthikavagga Pāḷi-151)
(Religious Affairs)
(18-1-2007)

42

Gīhivinaya teaching No.9
from the Buddha's Discourses

THE FOUR GENUINE HELPFUL FRIENDS

The genuine friends with the following qualities will benefit you.

- A genuine friend reminds you to perform a meritorious deed even in your forgetfulness.
- He looks after your property well as if it were his own.
- He can be resorted to when you meet with a misfortune.
- In an emergency of financial help, a genuine friend gives or extends a loan which is twice more than you are in need of.

A reminder of merits in your dereliction,
He takes care of your possessions.

A source of resort when disaster strikes,
He loans out twice more than you like.

Those possessed of the above-mentioned qualities are genuine friends who should remain your associates forever.

(Pāthikavagga Pāli-152)
(Religious Affairs)(24-1-2007)

43

Gīhivinaya teaching No.10
from the Buddha's Discourses

THE FOUR GENUINE FRIENDS IN VICISSITUDES

The genuine friends through thick and thin actually behave as follows:

- On knowing your secret, a genuine friend keeps it secret just like yourself.
- He never leaves when disaster strikes you.
- He always helps you without stint.
- He even risks his life to get you out of danger.

Your secret remains his secret,
 He leaves not you in disaster.
 Unstinting to help out, he saves you at
 risk of life.
 Such is what a genuine friend like.
 So let genuine friends remain with you
 always, through thick and thin.

(Pāthikavagga Pāḷi-152)
 (Religious Affairs) (26-1-2007)

74

Gīhivinaya teaching No.11
 from the Buddha's Discourses

THE FOUR GENUINE FRIENDS WHO SPEAK TO YOUR BENEFIT

In the world there could be good friends
 committed to one's welfare. The four genu-
 ine friends who speak well and to the ben-
 efit of others are as follows:

- A genuine friend volitionally restrains
 you from committing a demeritorious
 deed.

- He helps you perform meritorious deeds only.
- Instead of bad news, he brings you happy messages only.
- He points out the path to make you reborn in the celestial abodes.

Such four kinds of persons are genuine friends who are worthy to be associated with.

A genuine friend verbally restrains you for welfare, but urges you to do a deed sincere;

He brings nothing but good tidings, showing the path to celestial dwellings.

(Pāthikavagga Pāḷi-153)
 (Religious Affairs)
 (28-1-2007)

Gīhivinaya teaching No.12
from the Buddha's Discourses

THE FOUR DEGENERATES-TO-BE

In the world there are wise and clever people as well as foolish and good-for- nothing people. Among the latter are:

- Heavy drinker (Drinking a little liquor for medical purposes or social etiquette could be considered allowable).
- One who loves to roam about in the dead of night without an excuse.
- One with a great liking for festivities and shows. (Seeking fun sometimes for relaxation could be considered allowable.)
- A confirmed gambler. (Gambling, small-time or big, is fruitless.)

Heavy drinking and roaming at unearthly hour;

Seeking fun as ever and being a habitual gambler;

The four are likely to become losers in dishonour.

Therefore parents are well advised not to

have their children fall into the community of the foolish and good-for-nothings. The youths themselves must exercise self-control not to become the foolish and good-for-nothings. Only then will a nation have a great number of good sons to be used as valuable human resources.

(Pāthikavagga Pāli-152)
(Religious Affairs)
(30-1-2007)

46

MYANMARS' ELOQUENCE

Ten Major Ways of Speaking

Myanmars are a race with their own language and literature endowed with a very rich vocabulary, hence making for their eloquence.

They often use similies, metaphors, etc. in all their dialogue, of diplomacy or general social dealings. To be expert at speaking, the 10 major ways of speaking have been prescribed by Myanmars. They have been somewhat versified by *Montaingpin Thera* for easy memorization as follows.

- *Yeku nyartin*
- *Kaukpin yeikhli*
- *Yesi phaungsan*
- *Ohtan sankhap*
- *Hsiput kyipwai*
- *Hsinwhai yanshaung*
- *Taungthu yarkhok*
- *Kyaksoak khutpyit*
- *Yesit thi-in*
- *Khattin mongnin*

47

YEKU NYARTIN WAY OF SPEAKING

(from 10 Major Ways of Speaking)

To reach a desired point on the other bank of a river, one has to start swimming from a place some distance upriver on this side of the bank. Similarly, in *Yeku Nyartin Way of Speaking* a point is overstated earlier so that some concession on it can be made later to achieve the desired result.

A story elaborating *Yeku nyartin* way of speaking goes:

Once a rich man's son was suffering from folded intestines. When consulted, physician *Jīvaka* knew that he must lie in bed for seven days to cure it, and that duration would not be acceptable to him. So *Jīvaka* by a stratagem overstated the duration required up to seven months but gradually

made concessions on it to reach the seven days, which the patient agreed to. Then *Jīvaka* successfully operated on the rich man's son, who remained asleep for seven days. Therefore, overstating something and then making concessions on it to reach the desired result is called *Yeku Nyartin* Way of Speaking.

(Religious Affairs)

(23-9-2006)

48) **KAUKPIN YEIKHLI WAY OF
SPEAKING**

(from 10 Major Ways of Speaking)

When harvesting, a handful of paddy plants is grasped by one hand and cut with a sickle held by the other hand. Likewise the way of speaking which gives most effective argument after an all-round review of the other's speech is called *Kaukpin yeikhli*.

A story elaborating *Kaukpin yeikhli* way of speaking goes thus: Once a rich man's son was expert at archery and one day he shot down a heron very easily. A man nearby, wishing to exploit this event through trickery, claimed the heron was his own which brought him a tical of pure gold every day. He asked the rich man's son to compensate him for the bird's death.

The rich man's son then asked him how long the heron had been bringing him those gold pieces. The self-claimed bird's owner said it had been doing so for about a year (365 days). To this the rich man's son announced:

"If so, this bird must be the thief who had stolen the 365 decorative gold plates

from the front of our house, and clearly you were an accomplice. Compensate me for lost gold forthwith. If not, you will be prosecuted". Unable to compensate him, the self-claimed bird's owner asked forgiveness in fear.

Thus, making an all-powerful argument based on the other's speech is called ***Kaukpin Yeikhli*** Way of Speaking, which is best employed in diplomatic negotiations.

(Religious Affairs)
(25-9-2006)

④ 49 **YESI PHAUNGSAW WAY OF SPEAKING**

(from 10 Major Ways of Speaking)

When a boat or raft loaded with goods has to go upriver, the boatmen have to sail along slowly, ever watchful of currents and eddies. Likewise the way of speaking, slowly and gently with the use of similes and metaphors, is called *Yesi Phaungsan Way of Speaking*.

An example on this way of speaking goes: Once, the King of *Dvārāvati* was encamped for a while during his marching on *Taninthayi*. Knowing this, *King Rajadarit* sent a minister with a letter requesting him to exercise restraint. The *King of Dvārāvati* was enraged because *Rajadarit* addressed him as "*Asweidaw*", instead of the more intimate royal term of address "*Akyidaw*", in the letter. But *Rajadarit's* minister congenially and plausibly explained to him, quoting ancient texts, that princes addressed one another as "*Akiydaw*" before they became kings and as "*Asweidaw*" only after they had become kings themselves. The *King of Dvaravati* was satisfied enough with this explanation to give him awards.

So Myanmar call the cleverly executed enticing speech *Yesi Phaungsan Way of Speaking*.

(Religious Affairs)
(7-10-2006)

50

OHTAN SANKHAP WAY OF SPEAKING

(from 10 Major Ways of Speaking)

The right amount of rice is put into a pot when cooking to have soft well-cooked rice. Similarly one has to express oneself in a way appropriate to the situation to get the desired result, and this tactic is called *Ohtan Sankhap Way of Speaking*.

This way of speaking is exemplified by the following story: Once the king of *Bārāṇasī* was roaming the forests in search of game in the guise of a hunter. An arrow loosed by him pierced into the body of Buddha-to-be *Savaṇṇasāma* as the king mistook him for a deer. *Suvaṇṇasāma* fell unconscious and was about to die. But Sakka appeared before his blind, sorrowing parents and said that, as he was able to make a wish

come true, they had better choose a wish out of three--survival of their son, restoration of their eyesight, or a golden pot filled with gold-coins. But *Dukūla* and *Pārikā*, the Buddha-to-be's parents, said a comprehensive speech covering all three wishes, like: "We wish to see our healthy son coming home shouldering a golden pot".

So such verbal tactic came to be known as *Ohtan Sankhap Way of Speaking*.

(Religious Affairs)

(9-10-2006)

⑤1 *HSIPUT KYIPWAI WAY OF SPEAKING*

(from 10 Major Ways of Speaking)

Just as sesame seeds are repeatedly ground to produce sesame oil, making a speech repeatedly--2 times, 3 times etc. in consideration of circumstances--until achievement of desired result is called *Hsiput Kyipwai Way of Speaking*.

To elaborate this way of speaking, a story goes as follows:

Once, when construction of Mahā Ceti Pagoda was in progress, the king, wishing to use tamarind heartwood for the shaft (to hold its umbrella), asked of his minister: "Is tamarind heartwood hard? " Wishing to suggest teak only, the minister replied: "Tamarind heartwood as well as teak are hard". When the king asked with a suggestion of cutch wood, the minister replies: "Cutch wood as well as teak are hard". Here the minister is cleverly repeating his suggestion while not rejecting the suggestion of his king. Thus the king finally agreed to have teak used for the umbrella shaft.

Thus, repeatedly making a suggestion in tandem with that of a superior until the desired result is achieved is called *Hsiput Kyipwai* Way of Speaking.

(Religious Affairs)

(11-10-2006)

⑤2 **HSINWHAI YANSHAUNG WAY OF
SPEAKING**

(from 10 Major Ways of Speaking)

Just as one flees an elephant in pursuit by running quickly in a zigzag pattern, using verbal tactics in speaking so as not to endanger one's life is called *Hsinwhai Yanshaung Way of Speaking*.

A story illustrating this way of speaking goes: Once a Crown Prince with deep religious faith built a monastery for donation which was gilded from top to near bottom. The town mayor, knowing that such style of gilding was improper, had the gold foils removed from the lower parts of the monastery.

Upon learning this, Crown Prince angrily sent for the town mayor to have him executed. But the town mayor cleverly supplicated Crown Prince's pardon, saying: "Sir!

Pray be tolerant. You will become a sovereign king one day for sure. So please leave the monastery's lower parts plain so that you could gild the whole monastery upon assuming the kingship". Crown Prince was so pleased with this suggestion that he was angry no more and gave the town mayor gifts and awards.

Thus, the way of saying to pacify the other side as well as to keep oneself safe through verbal tactics is called *Hsinwhai Yanshaung Way of Speaking*.

(Religious Affairs)

(24-12-2006)

53 **TAUNGTHU YARKHOK WAY
OF SPEAKING**

(from 10 Major Ways of Speaking)

Just as a cultivator, wishing to develop agricultural land, cuts down the brush and plants and then bigger trees, there is a way of speaking beginning with small talk and indirect references to be followed by serious decisive remarks; and this is called *Taungthu Yarkhok Way of Speaking*.

To elaborate it, a story goes: Once king of *Mitthilā* named *Videharit* had four wise ministers inclusive of Thein Minister and Buddha-to-be *Mahosadha*. When a debate was held between the four ministers and *Mahosadha* before the king, Thein Minister claimed wealth is better than knowledge while *Mahosadha* said knowledge is better than wealth.

Then Thein Minister argued: "*Mahosadha* is too young to know the truth because people respectfully approach the wealthy to obey their instruction".

To refute it, *Mahasodha* said to the king: Some people, though rich, are pow-

erless when taken ill. They have to approach the knowledgeable ones for treatment of their diseases."

Again, Their Minister almost won over the king by saying: "O Your Majesty! You are a sovereign with great wealth and jewels so the people remain respectful and obedient".

But the wise *Mahosadha* finally put forward his argument thus: "The all-knowing, unfathomably Enlightened Buddha has no possessions, yet he is worshipped by men, devas and brahmas. He keeps no possessions except for his omniscience. But men, devas and brahmas always approach him as they would approach a great mountain of gold. So this example testifies to the supreme nature of wisdom." Thus the four ministers, remaining speechless, had to give in.

Thus the way of speaking whereby an argument grows stronger and stronger, from small subject to big, from brief statement to large, is called *Taungthu Yarkhok Way of Speaking*.

(Religious Affairs)
(6-12-2006)

⑤④ **KYETSOAK KHUTPYIT WAY
OF SPEAKING**

(from 10 Major Ways of Speaking)

Just as a fighting cock, feigning retreat, goes on the attack with full force, a way of speech exists whereby a speaker, pretending to agree with the other's argument to some extent, finally puts forward the decisive, overwhelming argument; and it is called *Kyetsoak Khutpyit Way of Speaking*.

To elaborate this way of speech, a story goes thus: Once, when an envoy from a neighbouring country and the wise Minister U Paw Oo were being engaged in a debate, the latter spoke glowing words in praise of Myanmar with its 12 seasonal festivals. He was somewhat disappointed by the envoy's boastful remark that not only was Myanmar full of festivals but the way Innwa people welcomed the foreign delegation was like a festival, what with young and old standing by the side of the road in awe of the visitors.

To this, Minister U Paw Oo countered: "In the capital Innwa the double tusker of the palace, fully caparisoned, goes down to the riverside three times a day for bathing yet no people come out to watch it. But, once a certain working elephant from the jungle came to town and almost all people came out to see the strange-looking barely tamed elephant". Thus U Paw Oo let down the envoy to silence.

Therefore, the way of speaking, seemingly to give in to the other's speech at first, but coming back with a forceful winsome remark is called *Kyetsoak Khutpyit* Way of Speaking.

(Religious Affairs)

(12-12-2006)

(55)

YESIT PAMAR WAY OF SPEAKING

(from 10 Major Ways of Speaking)

To use a *dhammakarana*, or water-filter, it is dipped into water. Upon being filled up, the small hole on its top is closed with a finger and taken out. Similarly, the way of speaking whereby the other's speech is¹ cornered is called *Yesit Pamar Way of Speaking*. (A *dhammakarana*, one of the eight monastic requisites, works as follows: It has a wide bottom and 1/2 inch upper part at the top of which is a small hole. The open end is fully covered with thin cloth. To use the water-filter, it is put in water to have water coming in. When the small hole on top is closed with a pressing finger and the object is taken out, filtered water is retained in it due to lack of air pressure.)

To illustrate this way of speaking, a story goes: Once four youths and an old man made a wager of make-believe whereby one side will believe what the other says

but a denial will mean a defeat. The speech made by the youths' side was lightweight and agreeing with it posed no danger.

But the old man on his turn said to the youths, believe it or not at their own peril, that they were born of his own slaves and so were extra gifts in slavery to him. The youths were nonplussed, because denial of the old man's speech would mean defeat and an agreement would mean automatically becoming the old man's slaves. Such a way of speaking so that the other side is cornered is calld *Yesit Pamar Way of Speaking*.

Perhaps a present-day story also applies to this way of speaking. Once an old Hinthada-native met with a young government officer on a train journey from Pathein to Hinthada. The old man would like to educate the young one who apparently was given to boasting, so he said; "Let us bet one another a payment that one's question would not receive an answer from the other.

But you are young and knowledgeable while I am old and forgetful. So you shall forfeit Ks. 10 for losing once, but I shall forfeit Ks. 5 only for the same".

Thus agreed, the two started the game of question and answer. The old man asked the first question and won Ks.10 because the young officer could not answer it. On the young officer's turn to question he earned Ks.5 because the old man could not tackle it. After three times of such going-on the young officer got enlightened of the old man's cleverness because he had already been relieved of Ks.15. Such a way of saying could also be called *Yesit Pamar* Way of Saying because one's counterpart in a dialogue has been cornered as a sure-fire loser.

(Religious Affairs)

(14-12-2006)

56 **KHETTIN MONGNIN WAY OF SPEAKING**

(from 10 Major Ways of Speaking)

Speaking without a "*Yes or No*" answer to what the other side said is called *Khettin Mongnin* Way of Speaking. To show such an example of yore: Once a king's men were taking a thief to his execution site. In order to confuse them, the thief claimed he was a nephew of *Taungphilar Mahathera* only and that the "real" thief had just fled past him. The king's men in bewilderment had to bring him to the said monk for identification.

It occurred to the monk thus: "I will be saying an untruth if I say the thief is my nephew; and if I said otherwise he would die". So with a frowning but grave look he posed a question to no one in particular, "*Whoever said this is not my nephew?*" The king's men, not wont to reconsider the mahathera's neither-black-nor-white answer, took the thief to be his nephew and freed him. Therefore such equivocal saying is called *Khettin Mongnin* Way of Saying.

(Religious Affairs)

(18-12-2006)

(57) THE QUALITIES REQUIRED
FOR SELECTION
AS A CIVIL SERVANT

A country will prosper only when its civil servants-to-be have the following qualities, as shown in the Buddhist scriptures and Nīti Literature.

- General knowledge
- Courteous manners and presentable appearance
- Morality
- Courage
- Perseverance
- Commitment to carry out duties to completion
- Strong constitution and intelligence
- No appetite for possessions

Such qualities must be checked against in selection of civil servants; these are shown in verse in the Exposition on '*Maghadeva Linkathit*', as follows:

Knowledgeable and presentable with morality,

Courage and strenuous activity, Strength, intelligence and non-greed:

With the eight shall the civil servant be fulfilled.

If civil servants had been appointed for connections, rather than educational qualification, courage, knowledge and morality, the country will go to ruin. Uncourteous civil servants will bring discord between the authorities and people.

Great care must be taken to exclude those self-seeking, bribe-taking 'firebrands' from selection as civil servants.

(Religious Affairs)
(29-9-2006)

58

THE FIVE DUTIES OF A MASTER(EMPLOYER)

In Siṅgālovāda Sutta the Buddha has taught that there are duties of an employer and those of an employee which they should carry out towards one another, to their benefit mundane and supramundane.

- An employer shall assign an employee duties which fall within his capacity.
- Food and provisions(appropriate salary) shall be given to an employee.

- Medical care shall be given to an employee who has fallen ill.
- Comforting things (physical and mental) are shared with an employee.
- An employee shall be allowed holidays when appropriate. Clothing (or overtime charges) shall be given to him.

To remember the duties of an employer easily, *Saṅgajā Mahāthera* has composed a verse thus:

Verse on the Five Duties of an Employer

Assign duties fitting to employee's aptness.
Provide him enough, and treat his illness.
And share him with things comfortable,
Making to him holidays accessible.

Thus, if a master (employer) deals with an employee in full accord with these five duties there will arise harmony between the employer and the employee, making for business success to award both of them.

(Pāthikavagga Pāli-155)
(Religious Affairs)(30-9-2006)

THE FIVE DUTIES OF A WORKER (EMPLOYEE)

There are five duties of a worker (employee), the Buddha has taught definitively in *Siṅgālovāda Sutta*. They are:

- Getting up from bed before one's employer,
- Going to bed after one's employer,
- Keeping only the things which are given away,
- Performing one's assignment well, and
- Keeping the good reputation of one's employer.

Verse on the Five Duties of a Worker

Going to bed later
but getting up earlier,
Only taking what's given,
and doing well what's on mission,
And keeping the employer's reputation;
These five a worker should do without
dispute.

Harmony between the employer and employee is essential for success of a business. If the five duties of an employer are being followed, the employee should respond with a positive behaviour out of gratitude so that both sides will gain benefits due to their joint effort.

(Pāthikavagga Pāli 155)

(Religious Affairs)

(1-10-2006)

⑥ ADMONITION BY THEELONE
MAHĀTHERA

You have only karma as mother,
So it's said in the human world.
But efforts and wisdom should be its
associates;
Only then would undertakings be brought
to success,
So the noblest of humans the Buddha
said.

(Religious Affairs)

(3-11-2006)

61

ADMONITION (1)

BY VEN. U VICITTASĀRĀBHIVAMSA,
ABHIDHAJAMAHĀRATṬHAGURU,
ABHIDHAJAAGGAMAHĀSADDHAMMAJOTIKA,
TIPITAKADHARA DHAMMABHAṄḌĀGĀRIKA

Never harbour a wish to wash your feet
with other's tears.

Once you make yourself enjoyable
through making others miserable,
you ever deal only with an enemy
from whom you can never flee.

(Dhammapada, Pakiṇṇaka vagga
(Religious Affairs)
(13-11-2006)

62

ADMONITION (2)

BY VEN. U VICITTASĀRĀBHIVAMSA,
ABHIDHAJAMAHĀRATṬHAGURU,
ABHIDHAJAAGGAMAHĀSADDHAMMAJOTIKA,
TIPITĀKADHARA DHAMMABHANDĀGĀRIKA
AN EMBER AMONG ASHES SMOLDERS ON

Just as the milk freshly taken from a cow's udder does not go sour nor give off a vapour, so also a misdeed just does not give off smoke (to testify to its ill nature). Like an ember being covered with ash, the misdeed smolders in the foolish perpetrator's heart.

(Dhammapada, Bālavagga 23)

(Religious Affairs)

(7-11-2006)

63

ADMONITION (3)

BY VEN. U VICITTASĀRĀBHIVAMSA,
 ABHIDHAJAMAHĀRATṬHAGURU,
 ABHIDHAJAAGGAMAHĀSADDHAMMAJOTIKA,
 TIPITAKADHARA DHAMMABHAṄḌĀGĀRIKA

LET'S WAIT AND SEE

So long as misdeed produces its resultant, the fool thinks it is honey.

When it is time for the resultant to arise the fool cannot escape it, but meet with great suffering.

(Dhammapada, Bālavagga 23)
 (Religious Affairs)(9-11-2006)

64

ADMONITION (1)

by Shwehintha Mahāthera

THE FOUR WAYS TO WIN SOMEONE'S AFFECTION

Win the hateful with loving-kindness,
And the bad-tempered with good inten-
tion;

Gain affection of the wicked with love,
And that of the liar with truthful word.

(Religious Affairs)

(11-11-2006)

(65)

ADMONITION (2)**by Shwehintha Mahāthera**

Though performing things altruistic,
 You might yet hear remarks ironic.
 Still without care but for your destination,
 Should you travel on with good intention.

(Religious Affairs)**(13-11-2006)**

(66)

SAIL UPWIND

- The world is on the decline;
- Don't you slide down with it.
- The world is degenerating through growing sophistication;
- Don't you go into degeneration with it.
- The world is sailing downstream without a rudder;
- But you should only sail upwind.

Bhaddanta Mānitasirībhivamisa**(Religious Affairs)(28-11-2006)**

67

BE GOOD-INTENTIONED TO ATTAIN HAPPINESS

Any sentient being likes to have well-being. Well-being or happiness for a human being cannot be created by others, be they parents, relatives, or those possessing miraculous powers. A saying goes: *Cittena nīyate loko: the world is led by volition*. So only a wholesome volition will bring oneself happiness.

Therefore, it is necessary to have a good intention always if happiness is desired.

Bhaddanta Sāsanābhivamisa
Myataung Monastery, Mandalay
(Religious Affairs) (30-11-2006)

⑥8 DISCOURSE ON 38 MAṄGALA

The 38 *Maṅgala* (i.e. the 38 factors of Auspiciousness) was taught by the Buddha thus. Human beings and celestials had for long harboured a desire to practice what is good and auspicious in accord with the Righteous Dhamma so that they might realize Nibbāna. Being unable to practice so yet, they thought it is an auspiciousness to see the sunrise in the morning, or to hear the sound of Peacock King, or even to come upon a pile of cow dung. On the other hand, they thought it is inauspiciousness to have a vulture sitting at the front of one's home, or to come upon a dead rat. For twelve years human beings and devas were caught in a debate as to what is auspiciousness and what is not. But they still had no knowledge of genuine auspiciousness.

Meanwhile the Buddha was in residence at Jetavana Monastery and was approached about midnight by an anonymous deva who supplicated the Buddha's exposition on *Maṅgala*.

That deva was anonymous but a representative of man, deva and brahma in making the supplication. On account of that supplication the Buddha delivered the 38 *Maṅgala* Discourse so that all might lead a cultured, meritorious life while striving for Nibbāna.

The 38 *Maṅgala* Discourse will surely bring peace and happiness to its adherents, without discrimination as to race or faith.

Those living in abidance with the 38 *Maṅgala*, whatever religion they confess, will have peace and tranquillity. If the people, whoever may be, lead a life opposed to the 38 *Maṅgala* all kinds of trouble would befall them.

So the 38 *Maṅgala* has risen to bring about peaceful prosperity of the world.

Among the 38 *Maṅgala*, the very first important one is to refrain from association with the foolish.

Asevanāca bālānam

Not to associate with the evil is a factor of auspiciousness.

The evil means one who:

- is not able to differentiate between the blameworthy and the blameless, merit and demerit, and purity and the impurity.

The three characteristics of the evil one according to Bālapaṇḍita Sutta are:

- 1) Not knowing the wholesome or the unwholesome.
- 2) Habitual practice of misdeeds,
- 3) Evil practice in thought, speech and deed.

The characteristics of the evil could be observed through the dhamma view as well as in the present real world. They are:

- Failure to acquire new wealth,
- Inability to keep and increase the wealth already gained, and
- Trying to acquire wealth or position through unfair, short-cut ways.

Those with such characteristics are, though being humans, representative of the ignorant.

A Nipāta story tells of a parrot who did not know courteous speech for its being associated with the evil. The parrot, one of two siblings born in the same nest, was once carried by strong winds to a habitat of foolish robbers. Getting lost in the forest, the king came to that habitat, and instantly the bird started shouting, like " Get him! Strike him! Kill him". So even a parrot in a company of evil ones could learn harsh speech easily.

Similarly, once a well-tamed royal elephant got to repeatedly hear the discussions of some dacoits often assembled near it. That royal elephant lost its gentle ways and turned into an uncontrollable animal.

Again similarly, Prince *Ajatasattu*, for his association with the evil *Devadatta*, got to commit patricide against his father, King *Bimbisāra* who had loved him with all his heart.

These *jātaka* stories show to what extremes the ignorant's foolishness can go.

Nowadays one who associates with an evil one on an individual basis comes to misery.

If there is an evil one in a family, it is destined for trouble and worries.

Similarly, whatever ward, village, city, nation or world region with the foolish and the evil in power will come to trouble inevitably.

In the world each and every disaster happens on account of the foolish and the evil.

Therefore the evil is like a charcoal, Dhamma explains.

When burning, a charcoal scorches one in touch with it.

A charcoal, turning unburnt, blackens one in touch with it.

Therefore, one who associates with an evil in the high power gets to be disliked by people.

One who associates with an evil in his waning days tends to decline.

It is noteworthy that good and able people are rendered useless for having served an evil.

The evil are like hutments and shanties standing among blocks of grand buildings. When a fire breaks out among the

former it spells imminent destruction of the latter.

Another simile for the evil is a decaying fish. A leaf which had been used for wrapping it retains the foul smell of that fish. Likewise one who once had an evil one for a friend will have an air of his ill fame about him.

Thus, "Asevanā ca bālānam- Not to associate with the evil" remains a very important factor of auspiciousness, as elaborated by this article.

(Religious Affairs)

(17-4-2007)

May teachings of the Buddha
prevail everywhere!

P.P.P.

