



# **Basic Principles and Essentials of Myanmar Buddhism**

by

*Mahāsaddhammajotikadhaja*

Sao Htun Hmat Win

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



Department for the Promotion and  
Propagation of the Sāsana

2004

## **The Author**

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

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

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

Fully ordained as a monk with an epithet of Ven. Vaṇṇadhajasīri, he passed the Lower, the Middle, and the Higher monastic examinations in Buddhist canonical scriptures. He also won first prizes in Literary Contests sponsored by the National

Fine Arts and University Myanmar Association, in 1949-50.

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

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

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

In 1968 he gained the National Literary Award for his masterpiece, 'Elements of Research Methods'. Having enlisted as a pioneer member of the Writers and Journalists Organization, he had

devoted himself in research works for decades and contributed thirty books to the world of knowledge. He reads and speaks various languages such as Shan, Pa-o, Myanmar, English, Japanese, French, German, Hindi, Pāḷi, Sanskrit, Tibetan, etc. to engender his intensive research exploration.

In 1984 he was invited by the Indian Council for Cultural Relations, the Government of India, to visit India for three months. He had made an intensive research tour within India, visiting historical and cultural sites, monuments, museums, libraries, educational institutions and universities. He joined the Vipassanā Meditation Group at Igatpuri to experience personal religious inspiration for twenty days. He had also chances to visit the Buddhist historical sites in Gaya, Buddha Gaya, Baneres, Rajagir, Nalanda, Gorakhpur, Kasi, Kusinagar, Patna, Lumbini, Vaisali, Sravasti, Kapilavastu, New Delhi, Māthura, Ajanta, Elora, Sanchi, Canarie, Mumbai and Kolkata. Being a well-known Myanmar Buddhist Iconographist and Pāḷi scholar, he had participated in the International Conference of Iconography held in New Delhi. Soon after his happy return from India in June 1984, an invaluable

treatise 'The Basic Principles of Myanmar Buddhism' is presented for another publication in English.

His two volumes of the Myanmar Buddhist Iconography and the Historical Sketch of Myanmar Buddhist Culture become celebrated works of eminent and profound scholarship in the field. The Eleven Holy Discourses of Protection and the Book of Loving-kindness are also some brilliant works among his thirty books.

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

**August 1984, Yangon.**

# CONTENTS

	Page
The Author	... iii
Basic Principles of Myanmar Buddhism	
INTRODUCTION	... 3
1. The devotional Services of the Myanmar Buddhist	... 3
CHAPTER ONE	
2. The Common Prayer	
ဩကာသဘုရားရှိခိုးအကျယ်	... 7
3. Common Prayer in brief	
ဩကာသဘုရားရှိခိုးအကျဉ်း	... 8
4. Glossary	
- Okāsa Okāsa Okāsa - ဩကာသ	... 9
- Three Ratana - ရတနာသုံးပါး	... 10
- Four Apāya - အပါယ်လေးပါး	... 10
- Three Kappa - ကပ်သုံးပါး	... 11
- Eight Aṭṭhakkhaṇa - ရပ်ပြစ်ရှစ်ပါး	... 11
- Five Verāni - ရန်သူမျိုး ငါးပါး	... 11

## CONTENTS

	Page
- Four Vip̐paṭṭi - ဝိပုတ္တိတရားလေးပါး ...	12
- Five Byasana - ဗျဿနတရား ငါးပါး ...	12
- Ten Daṇḍa - ဒဏ်ဆယ်ပါး ...	12
- Sixteen Uppaddava-ဥပ္ပဒ္ဒဝေါ ၁၆ ပါး ...	13
- 25 Bhaya bherava-ဘေး ၂၅ ပါး ...	14
- 32 Kamma karaṇa-ကံကြမ္မာ ၃၂ ပါး ...	16
- 96 Cha navuti rogā - ရောဂါဝေဒနာ ၉၆ ပါး (၉၈-ပါး) ...	19

## CHAPTER TWO

### 5. The Observance of Precepts

ဥပုသ်သီလခံယူဆောက်တည်ခြင်း

- Five Precepts - ငါးပါးသီလ ...	23
- Eight Precepts (Sabbath) - ရှစ်ပါးသီလဥပုသ် ...	27
- Nine Precepts - ကိုးပါးသီလဥပုသ် ...	31
- Ten Precepts of Laity - ဆယ်ပါးသီလဥပုသ် ...	33
- Ājīvaṭṭhamaka Sīla-အာဇီဝဋ္ဌမကသီလ ...	36

## CHAPTER THREE

### 6. Offerings ရေကပ် ဆွမ်းကပ် ပန်းကပ် မီးကပ်

ပစ္စည်း ပရိက္ခရာလှူ ပူဇော်ခြင်း

- water; foods; flowers; lights; requisites ...	39
--	----



## CONTENTS

Page

### CHAPTER FOUR

7. The Dissemination of Love ... 41  
- Mettā bhāvanā-မေတ္တာဘာဝနာကမ္မဋ္ဌာန်း... 42

### CHAPTER FIVE

8. Recitation of Holy Discourses  
ဝတ်ရွတ်ခြင်း  
- The Recitation of the Virtues of  
three Precious Sacra  
ရတနာသုံးပါးဂုဏ်တော်များ ... 45  
A. The Recitation of the Nine  
Guṇa-virtues of the  
Lord Buddha-ဘုရားဂုဏ်တော်  
ကိုးပါး ... 45  
B. The Recitation of the Six  
Guṇa-virtues of the Dhamma -  
တရားဂုဏ်တော် ခြောက်ပါး ... 46  
C. The Recitation of the Nine  
Guṇa-virtues of the Saṃghā -  
သံဃာ့ဂုဏ်တော် ကိုးပါး ... 47  
D. The Recitation of the Five  
Objects of endless gratitude  
and veneration-အနန္တဂုဏ်ငါးပါး ... 49

## CONTENTS

	Page.
E. Udāna kathā The Paean of Joy- အနေကဇာတိ သံသာရံ ...	49
F. . Paṭiccasamuppāda Dhamma - The Law of Dependent Origination- ပဋိစ္စသမုပ္ပါဒ်အနုလုံပဋိလုံ ...	51
G. Paṭṭhāna paccaya uddesa = 24 Aspects of Law of Correlation - ပဋ္ဌာနပစ္စယဥဒ္ဒေသ ...	55

## CHAPTER SIX

9. Meditation and Telling Rosary Beads - Buddhist Rosary beads - ပုတီးစိပ် ...	57
(a) Meditation on the body ကာယဂတာနုဿတိကမ္မဋ္ဌာန်း ...	59
(b) Meditation upon Five Aggregates ပဉ္စကုန္ဒာ အနိစ္စ ဒုက္ခ အနတ္တ ...	61
(c) Three Characteristics of Life လက္ခဏာရေးသုံးပါး ...	62

## CHAPTER SEVEN

10. Sharing of Merits and Water Libation Rites - အမျှဝေ ရေစက်ချ ...	65
--	----

## CONTENTS

Page

### CHAPTER EIGHT

#### 1. Central Aspects of Buddhist Philosophy

- Teachings of the Buddhas -  
ဗုဒ္ဓသာသနံ ... 69
- Three Stages of Religious Practice
  - သိက္ခာသုံးပါး ... 69
- Four Noble Truths - အရိယသစ္စာ  
လေးပါး ... 74
- Four Ariya Magga - မဂ်လေးပါး ... 75
- Four Ariya Phala - ဖိုလ်လေးပါး ... 76
- Nibbāna (Nirvāna) - နိဗ္ဗာန် ... 76
- Epilogue - ဆုတောင်း နိဂုံး ပတ္ထနာ ... 77

#### Basic Principles of Buddhism & Essentials of Myanmar Buddhism

#### INTRODUCTION ... 81

- I The Emergence of Buddhism,  
(an historical sketch) ... 89
- II The Outstanding Characteristics of  
the Buddha ... 95
- III The Spread of Buddhism ... 99
  - The First Buddhist Council ... 101
  - The Second Buddhist Council ... 102

## CONTENTS

	Page
The Third Buddhist Council	... 104
The Fourth Buddhist Council	... 105
The Fifth Buddhist Council in Myanmar	... 106
The Sixth Buddhist Council in Myanmar	... 106
IV The Teachings of the Buddha (The Dhamma)	... 109
V Buddhist Culture and Art	... 114
Mudrās	... 117
Āsana-pallaṅkas	... 118
Nine Forms of Dais or Throne	... 119
Some Important Sitting Postures	... 120
Sayana-Recumbent posture	... 121
Positions of Heads directions	... 122
Materials used	... 122

## ESSENTIALS OF MYANMAR BUDDHISM

Buddhist Services	... 123
Daily devotions at home	... 123
Eight, Nine and Ten Precepts on Sabbath	... 127
Bhāvanā Meditation	... 128
The Doctrine of Love (Mettā)	... 129

## CONTENTS

	Page
Sharing of Merit	... 129
Philosophical Retrospection	... 130
Novice (Sāmaṇera)	... 132
Fully Ordained Monk (Bhikkhu)	... 132
The Middle Way	... 133
INDEX	... 141

# **Basic Principles of Myanmar Buddhism**

## INTRODUCTION

### 1. The Devotional Services of the Myanmar Buddhist

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

1. The Common Prayer (ဘုရားရှိခိုး)
2. The Observance of Precepts (သီလခံ)
3. Offerings (ပူဇော်ဆက်ကပ်ခြင်း)
4. The Dissemination of Loving Kindness (မေတ္တာပို့)
5. Recitation of Suttas, holy discourses and doctrines (ဝတ်ရွတ်စဉ်)
6. Meditation and Telling Rosary-beads (ဘာဝနာကမ္မဋ္ဌာန်း ပုတီးစိပ်)
7. Sharing of Merits and Water Libation (အမျှဝေ ရေစက်ချ)

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

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



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

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

1. Invocation of the deities (နတ်ပဋိ)
2. Invocation of the presence of the Lord Buddha (ဘုရားပဋိ)
3. Declaration of the day and date (သဘသနာလျှောက်)
4. The Common Prayer (ဘုရားရှိခိုး)
5. The Observance of Precepts and Sabbath (သီလခံ)
6. Offerings of food, flowers, light, etc. (ဆွမ်းကပ်, ပန်းကပ်, ဆီမီးကပ်)
7. Dissemination of Loving Kindness (မေတ္တာပို့)
8. Recitation of the holy discourses (ဝတ်ရွတ်စဉ်)

9. Meditation (သမထဘာဝနာကမ္ပဋ္ဌာန်းစီးဖြန်း)
10. Sharing of the merits and water libation (ရေစက်ချအမျှဝေ)
11. Farewell greetings of the deities (နတ်ပို့)
12. Conclusion of the religious service by sharing of the merits; Sādhu calling. (အမျှဝေသာဓုခေါ်)

\*\*\*\*\*

## CHAPTER ONE

### 2. THE COMMON PRAYER

(ဩကသဘုရားရှိခိုးအကျယ်)

Buddham̐ pūjemi = May I worship the Enlightened One

Dhammam̐ pūjemi= May I worship the Law of Dhamma

Sam̐gham̐ pūjemi = May I worship the Order of Sam̐gha

Okāsa, Okāsa, Okāsa

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

By this seemly act of salutation may I be excused now and forever from the four Apāya States of Woe; the three Kappa Scourges; the eight Aṭṭhakkhaṇa Wrong Conditions; the five Verā Enemies; the four Vipatti Deficiencies; the five Byasana Misfortunes; the ten Daṇḍa Penalties; the sixteen Upaddava Punishments; the twenty-five Bhaya Horrors; the thirty-two Kammakaraṇa Tortures; the ninety-six Rogā Diseases and Ailments.

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

### 3. Common Prayer in brief

(ဩတဿ ဘုရားရှိခိုး အကျဉ်း)

Okāsa, Okāsa, Okāsa

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

and the Saṃghā; once, twice, thrice I pray, O my Lord, Sir.

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

#### 4. Glossary

Buddham pūjemi = I worship the Enlightened One

Dhammam pūjemi = I worship the Doctrine, the Law

Saṃgham pūjemi = I worship the Order

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

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

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

Kāya kamma = physical action

Vacī kamma = verbal action

Mano kamma = mental action

sabba dosa = all sins; all penalties

paṭhama = firstly; once

dutiya = secondly; again for the sec-  
ond time

tatiya = thirdly; again for the third  
time

**Three Ratana = *Three precious jewels***

(ရတနာသုံးပါး)

Buddha ratana = the Precious Buddha

Dhamma ratana = the Precious Doctrine

Samghā ratana = the Precious Order

**Four Apāya = *Four States of Woe***

(အပါယ်လေးပါး)

1. Niraya = rebirth in hell

2. Tiracchāna = rebirth as an animal

3. Peta = rebirth as a hungry ghost

4. Asurakāya = rebirth as a demon

**Three Kappa = Three Scourges (ကပ်သုံးပါး)**

1. Dubbhikkhantara Kappa = famine
2. Satthantara Kappa = wars
3. Rogantara Kappa = epidemic

**Eight Aṭṭhakkhaṇa = Eight Wrong Circumstances** နိရယ၊ တိရစ္ဆာန်၊ ပေတ၊ အသညဇ၊ ဝိကလိန္ဒိယ၊  
ပစ္စန္ဓဇ၊ ဗုဒ္ဓသုည၊ မိစ္ဆာဒိဋ္ဌိက (အံ-၃-၆၀)

1. Niraya = born in hell
2. Tiracchāna = born as an animal
3. Peta = born as a hungry ghost
4. Asañña = born as a lifeless brahmā
5. Vikalindriya = born with deformed faculty
6. Paccantaja = born in a slum
7. Arūpino = born as a formless deity
8. Micchādiṭṭhiko = born as heretic

**Five Verāṇi = Five Enemies (ရန်သူမျိုးငါးပါး)**

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

## Four Vipatti = Four Deficiencies

(ဝိပုတ္တိတရား လေးပါး)

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

## Five Byasanas = Five Misfortunes

(ဗျသနတရားငါးပါး)

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

## Ten Daṇḍa = Ten Penalties (ဒဏ်ဆယ်ပါး)

1. Pharusā vedanā = cruel suffering
2. Hāni = disaster



3. Sarīra bhedana = bodily injury
4. Garukābādha = heavy affliction
5. Citakkhepa = loss of mind, insane
6. Rajūpasagga = oppression by the government
7. Dāruṇabbhakkhāna = fearful accusation
8. Ñāti parikkhaya = loss of relatives
9. Bhoga pabhaṅgu = destruction of wealth
10. Āgāra aggi dahyana = ravaging fire that burns the houses

(Dhammapada : 138-140)

### **Sixteen Uppaddava= Sixteen Punishments**

(୧୦୩୯୦୧ ୦୬-୦୯)

1. Paribhāsana = accusation, censure
2. Andubandhana = binding with chains
3. Rajju bandhana = binding with ropes
4. Sañkhalika bandhana = binding with handcuffs
5. Vetta bandhana = binding with sticks
6. Latā bandhana = binding with creepers
7. Pakkhepa bandhana = binding with imprisonment

8. Parikkhepa bandhana=restricted within the walls
9. Gāma bandhana = restricted within the village
10. Nigama bandhana = restricted within the district
11. Nagara bandhana=restricted within the city
12. Raṭṭha bandhana = restricted within the state
13. Janapada bandhana = restricted within the country
14. Na labbhā pakkamitum = prohibited transfer of the residence
15. Dhanam āhanāpeti = confiscation of properties
16. Dukkham domanasam paṭisamvedi=suffer pain and unhappiness  
(Mahānidessa-315)
- 25 Bhaya Bherava = 25 Horrors and Fears**  
(ဘေး ၂၅-ပါး)
1. Ñāti byasana bhaya=Fear from the ruin of family
2. Roga byasana bhaya = Fear from the suffering of diseases

3. Bhoga byasana bhaya= Fear from the loss of wealth
4. Sīla byasana bhaya= Fear from decline in morality
5. Diṭṭhi byasana bhaya= Fear from the loss of insight
6. Jāti bhaya = Fear from Birth
7. Jarā bhaya = Fear from Old Age
8. Byādhī bhaya = Fear from Sickness
9. Maraṇa bhaya = Fear from Death
10. Rāja bhaya = Fear produced by Despots
11. Cora bhaya = Fear from Robbers
12. Aggī bhaya = Fear from Fire
13. Udaka bhaya = Fear from Flood
14. Attānuvāda bhaya = Fear of possible blame to himself
15. Parānuvāda bhaya= Fear of possible blame to others
16. Daṇḍa bhaya = Fear of punishment
17. Duggati bhaya = Fear of misfortune
18. Ūmi bhaya = fear from tidal waves
19. Kumbhila bhaya= Fear from crocodiles

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

(Mahāniddeśa-289)

### 32 Kamma Karaṇa = 32 Tortures(ကံကြမ္မာ ၃၂ ပါး)

1. Kasāhi tāleti = Flog with whips.
2. Vettehi tāleti = Flog with sticks.
3. Aḍḍha daṇḍehi tāleti = Flog with split rods.
4. Hattham chindati= Cut off hands.
5. Pādam chindati = Cut off feet.
6. Hattha-pādam chindati = Cut off hands and feet.
7. Kaṇṇam chindati = Cut off ears.
8. Nāsam chindati = Cut off nose.

9. Kaṇṇa-nāsaṃ chindati = Cut off ears and nose.
10. Bilaṅga thālikam karoti=Pour boiling gruel into the head from which the skull bone has been removed.
11. Saṅkha muṇḍikam karoti=Rub the scalp with gravel to become smooth like a polished shell.
12. Rāhumukham karoti=Open the mouth by iron pins and put oil in it and a wick is lighted therein.
13. Jotimālikam karoti=Wrap up the body in oily cloths and set on fire.
14. Hattha pajjotikam karoti=Wrap up the hand in oily cloths and set on fire.
15. Erakapattikam karoti=Skinned in strips from the neck to the lips which fall in strips round the legs.
16. Cīrakavāsikam karoti=Skinned alive from the neck downwards, and the strip tied to the hair to form a veil.
17. Eṇeyyakam karoti = Tie knees and elbows together and let squat on a hot iron-plate.

18. Baḷisamaṃsikam karoti=Hang up on a row of iron hooks.
19. Kahāpaṇikam karoti = Cut out bits of flesh the size of pennies all over the body.
20. Khārāpatacchikam karoti = Cut all over the body with knives or sharp points and pour salt and caustic liquids over the wounds.
21. Paligha parivattakam karoti = Transfix an iron bar to the ground passing through the root of the ear and drag round and round by the leg.
22. Palālapīṭhakam karoti = Beat with clubs to break the bones and to make the body like a heap of straw.
23. Tattena telena osiñcati = Anoint with boiling oil.
24. Sunakhehi khādāpeti = Let the dogs bite.
25. Jīvantam sūle uttāpeti = Impale alive
26. Asinā sīsam chindati = Behead with sword.
27. Tattam ayokhilaṃ hatthe gamenti = Put the red hot iron ball in the hand.

28. Tattam̐ ayokhilaṃ dutiye hatthe gamenti =  
Put the red hot iron ball in the  
second hand.
29. Tattam̐ ayokhilaṃ pāde gamenti = Put the  
red hot iron ball on the foot.
30. Tattam̐ ayokhilaṃ dutiye pāde gamenti =  
Put the red hot iron ball on the  
second foot.
31. Tattam̐ ayokhilaṃ majjhe urasmiṃ gamenti=  
Put the red hot iron ball in the  
breast.
32. Nirayapālā saṃvesevā kuṭṭhārīhi taccheni=  
The hell-guards drag him out and  
chop the body with axes.

(Mahāniddeśa-315-317; Milinda-276)

**Cha navuti rogā= 96 Diseases(ඥාතීන් 96-විෑ)**

- |                |   |                |
|----------------|---|----------------|
| 1. Cakkhu rogā | = | eye disease    |
| 2. Sota rogā   | = | ear disease    |
| 3. Ghāṇa       | = | nose disease   |
| 4. Jivhā rogā  | = | tongue disease |
| 5. Kāya rogā   | = | body disease   |
| 6. Sīsa rogā   | = | head disease   |
| 7. Kaṇṭha rogā | = | throat disease |

8. Mukha rogā	=	mouth disease
9. Danta rogā	=	mouth disease
10. Kāso	=	cough
11. Sāso	=	asthma
12. Pināso	=	catarrh
13. Daho	=	burning
14. Jaro	=	fever
15. Kucchi	=	internal complaint
16. Mucchā	=	fainting; swooning
17. Pakkhandikā	=	diarrhoea, dysentery
18. Sūlā	=	rheumatism, colic
19. Visucikā	=	cholera
20. Kuṭṭham	=	leprosy
21. Gaṇṭho	=	boils
22. Kilāso	=	dry leprosy
23. Soso	=	dry asthma (phthisis?)
24. Daddu	=	cutaneous eruption
25. Kacchu	=	scab
26. Kaṇḍu	=	itch
27. Vitacchikā	=	scabies
28. Lohipittam	=	red bile
29. Madhumeho	=	diabetes



30. Am̐sā = drooling salivation
31. Piḷakā = pimple, pustule
32. Bhagandalā = fistula
32. Pitta samuṭṭhānā = 32 diseases caused by the disturbance of bile.
32. Sehama samuṭṭhānā = 32 diseases caused by the disturbance of phlegm.
32. Vāta samuṭṭhānā = 32 diseases caused by the disturbance of wind.
96. Rogā = 96 diseases
97. Apamāro = epilepsy
98. Nakhasā = touch poison; scratch infection

Aṭṭha navuti rogā=98 diseases

(Mahāniddeśa- 10: 13.35.195.208.319)

## CHAPTER TWO

### 5. THE OBSERVANCE OF PRECEPTS

#### FIVE PRECEPTS (ငါးပါးသီလ)

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

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

**In Pāli:** “Ahaṃ bhante, tisaraṇena saha pañca sīlaṃ dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me bhante.”

This request must be repeated three times, as:

Dutiyampi “Ahaṃ bhante ... me bhante.”

Tatīyampi “Ahaṃ bhante ... me bhante.”

[If the devotee is in his private place he may proceed reciting the words without other's counselling. But if he were guided by a monk, the monk intones "Yamaham vadāmi, tam vadetha," which means "Thou shall follow me as I intone."

The devotee agrees to do so saying "Āma bhante",

which means "Yes sir, I do"

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

"Namo tassa bhagavato arahato sammāsam-buddhassa",

which means "May my honour be to the Glorious, the Almighty, the Infal-lible, and the Self-enlightened Exalted Buddha."

(to be recited three times)

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

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

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

Dutiyampi Buddham saraṇam gacchāmi =

Again for the second time, I take refuge in the Buddha.

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

Dutiyampi Saṃgham saraṇam gacchāmi =  
Again for the second time, I take refuge in the Saṃghā.

Tatiyampi Buddham saraṇam gacchāmi =  
Again for the third time, I take refuge in the Buddha.

Tatiyampi Dhammam saraṇam gacchāmi =  
Again for the third time, I take refuge in the Dhamma.

Tatiyampi Saṃgham saraṇam gacchāmi =  
Again for the third time, I take refuge in the Saṃghā.

[The monk says at this point, “Tisarāṇa gahaṇam paripuṇṇam”]

You have fulfilled taking refuge in the Three Precious Ideals.]

The devotee replies to this, saying “Āma bhante.”

Thus it is, Venerable Sir.

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

1. Pāṇātipātā veramaṇi sikkhāpadam samādiyāmi.

I observe the precept not to kill any sentient being.

2. Adinnādānā veramaṇi sikkhāpadam samādiyāmi.

I observe the precept not to steal the ungiven things.

3. Kāmesu micchācārā veramaṇi sikkhāpadam samādiyāmi.

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

4. Musāvādā veramaṇi sikkhāpadam samādiyāmi.

I observe the precept not to tell falsehood.

5. Surāmeraya - majja - pamādaṭṭhānā veramaṇi sikkhāpadam samādiyāmi.

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

[The monk admonishes the devotee:  
“Tisaraṇena saha pañca sīlaṃ sādhuḥkaṃ  
katvā appamādena sampādeṭṭha.

Do thou observe these five pre-  
cepts together with the Three Refuges  
diligently and mindfully.”

And the devotee pledges himself saying “Āma  
bhante=Thus I shall do, Venerable Sir.]

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

## EIGHT PRECEPTS (SABBATH)

(ရှစ်ပါးသီလ ဥပုသ်)

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

The devotee must approach a monk and supplicate saying: “Ahaṃ bhante tisaraṇena saha aṭṭhaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me bhante:

Venerable Sir, I request the Eight Uposatha Precepts together with the Three Refuges. Would your venerable be kind enough to counsel me on the precepts.”

The monk then will administer: “Yamaham vadāmi taṃ vadetha =

Thou shall follow me as I intone.”

Devotee - “Āma bhante = Yes sir, I do.”

Monk - “Namo tassa bhagavato arahato sammā sambuddhassa.

Devotee - “Namo tassa bhagavato arahato sammā sambuddhassa.

- “Namo tassa bhagavato arahato sammā sambuddhassa.

- “Namo tassa bhagavato arahato sammā sambuddhassa”

Monk - Buddhaṃ saraṇaṃ gacchāmi  
Dhammaṃ saraṇaṃ gacchāmi  
Saṃghaṃ saraṇaṃ gacchāmi

Devotee - ..... do .....

Monk - Dutiyampi Buddham saraṇam  
gacchāmi

Dutiyampi Dhammam saraṇam  
gacchāmi

Dutiyampi Saṃgham saraṇam gacchāmi

Devotee - ..... do .....

Monk - Tatiyampi Buddham saraṇam  
gacchāmi

Tatiyampi Dhammam saraṇam  
gacchāmi

Tatiyampi Saṃgham saraṇam  
gacchāmi

Devotee - ..... do .....

Monk - “Tisaraṇa gamana mahā paripuṇṇam”

Devotee - “Āma bhante = Thus it is.”

Monk - 1. “Pāṇātipātā veramaṇi sikkhā padam  
samādiyāmi =

I observe the Precept not to  
kill any sentient being.”

2. “Adinnādānā veramaṇi sikkhāpadam  
samādiyāmi =

I observe the Precept not to  
steal any ungiven things.”

3. “Abrahmacariyā veramaṇi sikkhā  
padam samādiyāmi =



I observe the Precept not to indulge in ignoble sexual enjoyments.”

4. “Musāvādā veramaṇi sikkhāpadam samādiyāmi =

I observe the precept not to tell falsehood.”

5. “Surā-meraya-majja-pamādaṭṭhānā veramaṇi sikkhāpadam samādiyāmi=

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

6. “Vikālabhojanā veramaṇi sikkhāpadam samādiyāmi =

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

7. “Nacca, gīta, vādita, visuka dassana, mālāgandha, vilepana, dhāraṇa, maṇḍana, vibhūsaṇaṭṭhānā veramaṇi sikkhāpadam samādiyāmi =

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

8. “Uccāsayana, mahāsayanā veramaṇi  
sikkhāpadam samādiyāmi=

I observe the precept not to sit  
on high and luxurious seats.”

Devotee - (follows the intonation through)

Monk - Tisaraṇena saha aṭṭhaṅga samannā-  
gatam uposathasīlam dhammam  
sādhukam katvā apamādena sampā-  
detha =

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

Devotee - Āma bhante = Thus I shall do,  
Venerable.”

-----

### Nine Precepts (ကိုးပါးသီလ ဥပုသ်)

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

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

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

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

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

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

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

Devotee--“Āma bhante = Thus I shall do, Venerable”.

## TEN PRECEPTS OF LAITY

(ဆယ်ပါးသီလဥပုသ်)

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

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

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

Venerable Sir, I request for the Ten Precepts prescribed for laity together with the Three Refuges; Would Your Venerable be kind enough to counsel me on the precepts.”

(He must repeat this request three times)

Monk - Yamaham vadāmi tam vadetha

Upasakā-Āma' bhante

Monk - Namō tassa bhagavato arahato  
sammāsambuddhassa

Upasakā-Namō tassa bhagavato arahato  
sammāsambuddhassa

(He repeats three times)

Monk - Buddham Saraṇam Gacchāmi  
Dhammam Saraṇam Gacchāmi  
Saṃgham Saraṇam Gacchāmi

Upasakā-(follow after this intonation)

Monk - Dutiyampi Buddham saraṇam  
gacchāmi

Dutiyampi Dhammam saraṇam  
gacchāmi

Dutiyampi Saṃgham saraṇam  
gacchāmi

Upasakā-(follow after this intonation)

Monk - Tatiyampi Buddham saraṇam  
gacchāmi

Tatiyampi Dhammam saraṇam  
gacchāmi

Tatiyampi Saṃgham saraṇam  
gacchāmi

Upasakā-(follow after this intonation)

Monk - Tisaraṇa gamana mahāparipuṇṇam

Upasakā-Āma bhante

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

1. Pāṇātipātā veramaṇi sikkhāpadam samādiyāmi
2. Adinnādānā veramaṇi sikkhāpadam samādiyāmi
3. Abrahmacariyā veramaṇi sikkhāpadam samādiyāmi
4. Musāvādā veramaṇi sikkhāpadam samādiyāmi
5. Surāmeraya majja pamādaṭṭhānā veramaṇi sikkhāpadam samādiyāmi
6. Vikāla bhojanā veramaṇi sikkhāpadam samādiyāmi
7. Nacca, gīta, vādita visuka, dassanā, veramaṇi sikkhāpadam samādiyāmi
8. Mālā gandha, vilepana, dhārana, maṇḍana, vibhūsanaṭṭhānā, veramaṇi sikkhāpadam samādiyāmi
9. Uccāsayana, mahā sayanā veramaṇi sikkhāpadam samādiyāmi.

10. Jātarūpa, rajaṭa, paṭiggahanā veramaṇi  
sikkhāpadam samādiyāmi=

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

Monk- Tisaraṇena saha dasa gahaṭṭha sīlam  
dhammam sādhuḥkam katvā apamādena  
sampādetha =

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

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

-----

### Ājīvaṭṭhamaka Sīla (အဇီဝတ္ထမကသီလ)

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

Aham bhante tisaraṇena saha Ājīvaṭṭhamaka  
Sīlam dhammam yācāmi; anuggaham katvā sīlam  
detha me bhante.

Dutiyampi ...

Tatīyampi ...

--Āma bhante

Namo tassa bhagavato arahato  
sammāsambuddhassa

Namo tassa bhagavato arahato  
sammāsambuddhassa

Namo tassa bhagavato arahato  
sammāsambuddhassa Buddhamaṃ saraṇamaṃ gacchāmi

Dhammaṃ saraṇamaṃ gacchāmi

Sammaṃ saraṇamaṃ gacchāmi.

Dutiyampi Buddhamaṃ saraṇamaṃ gacchāmi

Dutiyampi Dhammaṃ saraṇamaṃ gacchāmi

Dutiyampi Sammaṃ saraṇamaṃ gacchāmi.

Tatīyampi Buddhamaṃ saraṇamaṃ gacchāmi

Tatīyampi Dhammaṃ saraṇamaṃ gacchāmi

Tatīyampi Sammaṃ saraṇamaṃ gacchāmi.

Āma bhante.

Ahaṃ bhante ajjatagge paṇupetaṃ=Sir, I shall  
observe these precepts from now to  
the end of my life: -

1. Pāṇātipātā veramaṇi sikkhāpadamaṃ  
samādiyāmi.

I abstain from killing living beings.



2. Adinnādānā veramaṇi sikkhāpadam  
samādiyāmi.

I abstain from stealing ungiven things.

3. Kāmesu micchācārā veramaṇi sikkhā-  
padam samādiyāmi.

I abstain from sexual indulgence.

4. Musāvādā veramaṇi sikkhāpadam  
samādiyāmi.

I abstain from telling falsehood.

5. Pisuṇavācāya veramaṇi sikkhāpadam  
samādiyāmi.

I abstain from slandering.

6. Pharusavācāya veramaṇi sikkhāpadam  
samādiyāmi.

I abstain from scolding.

7. Samphappalāpā veramaṇi sikkhāpadam  
samādiyāmi.

I abstain from talking frivolous gos-  
sips

8. Micchājīvā veramaṇi sikkhāpadam  
samādiyāmi.

I abstain from unlawful livelihood.

Āma bhante = I do observe sir.

-----

## CHAPTER THREE

### 6. OFFERINGS

(ပူဇော်ခြင်း၊ ဆွမ်းကပ် ပန်းကပ် ဆီမီးကပ် ရေကပ်)

#### Offering of Water (ရေချမ်းတော်ကပ်)

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

#### Offering of Foods (ဆွမ်းတော်ကပ်)

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

### Offering of Flowers (ပန်းတော်တင်)

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

### Offering of Lights (ဆီမီးတော်တင်)

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

### Offering of Requisites (ပစ္စည်းပရိတွရာလှူ)

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

## CHAPTER FOUR

### 7. THE DISSEMINATION OF LOVE

(မေတ္တာပို့)

1. May I be free from enmity, from anxiety, and from oppression. May I live happily. May I be free from trouble and adversity. May I enjoy my prosperity which shall not diminish from the acquired possession. May I help myself through the Law of Kamma.
2. May all creatures, all sentient things, all beings, all persons, all individuals, all males, all females, all nobles, all non-nobles, all deities, all mankind, and all spirits--

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

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

.....

### **METTĀ BHĀVANĀ (မေတ္တာဘာဝနာ)**

1. Ahami avero homi; abyāpajjo homi; anīgho homi; sukhī attānamī pariharāmi; dukkhā muñcāmi; yathā laddha sampattito mā vigacchāmi kammassako.
2. Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, sabbā

itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā--

averā hontu; abyāpajjā hontu; anīghā hontu; sukhī attānam pariharantu; dukkhā muñcantu; yathā laddha sampattito mā vigacchantu kammassakā.

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

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

averā hontu; abyāpajjā hontu; anīghā hontu; sukhīattānam pariharantu; dukkhā muñcantu; yathā laddhasampattito mā vigacchantu kammassakā.

.....

## CHAPTER FIVE

### 8. RECITATION OF HOLY DISCOURSES

The Recitation of the Virtues of  
Three Precious Sacra(ရတနာသုံးပါးဂုဏ်တော်များ)

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

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

1. Arahant = He is worthy of worship; or the Almighty One; or the One who has eradicated the defilements and sins.
2. Sammā-sambuddho = He is the supremely enlightened one.
3. Vijjā-caraṇa-sampanno = He is proficient in wisdom and in good conduct.
4. Sugato = He is the Blessed One who speaks the Truth.
5. Lokavidū = He understands the worlds.

6. Anuttaro purisa damma sārathi=He is the tamer and driver of the hearts of men.
7. Satthā devamanussānam = He is the Master of gods and men.
8. Buddhho = He is the Knower of Truths.
9. Bhāgavā = He is the Exalted One.

Iti = These are the nine virtues of the Buddha.

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

.....

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

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



6. Paccattam veditabbo viññūhi = It is to be realised by each and every wise man.

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

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

.....

### C. The Recitation of the Nine Guṇa-Virtues of the Saṃghā (သံဃာ့ဂုဏ်တော်တို့ပါး)

1. Suppaṭippanno Bhagavato Sāvakaṣaṃgho=  
The Order of Disciples of the Exalted One  
had practised well.
2. Ujuppaṭippanno Bhagavato Sāvakaṣaṃgho=  
The Order of Disciples of the Exalted One  
had practised honestly.
3. Ñāyappaṭippanno Bhagavato Sāvakaṣaṃgho=  
The Order of Disciples of the Exalted One  
had practised for the higher wisdom.
4. Sāmicippaṭippanno Bhgavato Sāvakaṣaṃgho  
= The Order of Disciples of the Exalted  
One had practised in accordance with the  
Transcendental Laws.

5. Yadidaṃ cattāri purisa yugāni aṭṭhapurisa puggalā Esā Bhagavato Sāvakaśaṃgho; Āhuneyyo = The Order of Disciples of the Exalted One means the Four Pairs of Ariyaśaṃghā or the eight types of Noble Persons who are worthy of offerings meant for the noble guests.
6. Pāhuneyyo = worthy of sacred gifts.
7. Dakkhiṇeyyo = worthy of oblations.
8. Añjalikaraṇiyo = worthy of worship with folded hands.
9. Anuttaraṃ puñṇakhettaṃ lokassa = who are the incomparable field to sow the seeds of merits for the benefit of the world.

Iti=These are the nine virtues of the Saṃghā.

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

-----

**D. Pañca Ananta Guṇa = (အနန္တဂုဏ်ငါးပါး)**

**The Five Objects of endless gratitude and  
veneration**

1. Buddha guṇo ananto = The virtue of Lord Buddha is endless.
2. Dhamma guṇo ananto = The virtue of the Law is endless.
3. Saṃgha guṇo ananto = The virtue of the Order is endless.
4. Mātāpitu guṇo ananto = The gratitude towards the Parents is endless.
5. Ācariya guṇo ananto = The gratitude towards the Teachers is endless.

Ime pañca ananta-guṇe ahaṃ vandāmi.

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

-----

## **RECITATION OF DOCTRINES**

**E. Udāna kathā = The Paean of Joy**

**(အနေတဇာတိဥဒါန်ဝါထာ)**

- (a) Anekajāti saṃsāraṃ  
sandhāvissaṃ anibbisam

gahakāram̐ gavesanto  
dukkhajāti punappunam̐.

- (b) Gahakāraka diṭṭhosi  
punageham̐ na kāhasi  
sabbā te phāsukā bhaggā  
gahakutam̐ visaṅkhatam̐  
visaṅkhāragatam̐ ciṭṭam̐  
taṇhānam̐ khayamajjhagā.

## PAEAN JOY

of

### The First

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

(Dhammapada, 153-154)

-----

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

**1. Avijjā-paccayā saṅkhārā**

saṅkhārā-paccayā viññāṇam

viññāṇa-paccayā nāmarūpam

nāmarūpa-paccayā saḷāyatanaṃ

saḷāyatana-paccayā phasso

phassa-paccayā vedanā

vedanā-paccayā taṇhā

taṇhā-paccayā upādānaṃ

upādāna-paccayā bhavo

bhava-paccayā jāti

jāti-paccayā jarā maraṇa soka parideva

dukkha domanassa upāyāsa sambhavanti.

Evametassa kevalassa dukkhakkhandhassa  
samudayo hoti.

**2. Avijjāya tveva asesavirāga nirodhā saṅkhāra-  
nirodho**

saṅkhāra-nirodhā viññāṇa-nirodhō

viññāṇa-nirodhā nāmarūpa-nirodhō

nāmarūpa-nirodhā saḷāyatana-nirodhō

saḷāyatana-nirodhā phassa-nirodho  
phassa-nirodhā vedanā-nirodho  
vedanā-nirodhā taṇhā-nirodho  
taṇhā-nirodhā upādāna-nirodho  
upādāna-nirodhā bhava-nirodho  
bhava-nirodhā jāti-nirodho  
jāti-nirodhā jarā maraṇa soka parideva dukkha  
domanassa upāyāsā nirujjhanti.

Evametassa kevalassa dukkhakkhandhassa  
nirodho hoti.

## **The Law of Dependent Origination**

1. Dependent on Ignorance there arise Volitional activities.

Dependent on volitional activities there arise  
Consciousness.

Dependent on consciousness there arise Mind  
and Matter.

Dependent on mind and matter there arise  
Sixfold Sense Bases.

Dependent on sixfold sense bases there arises  
Contact.

Dependent on contact there arises Feeling.  
Dependent on feeling there arises Craving.  
Dependent on craving there arises Grasping  
Attachment.

Dependent on attachment there arises Be-  
coming.

Dependent on becoming there arises Birth.  
Dependent on birth there arise old age,  
death, sorrow, lamentation, pain, grief and  
despair.

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

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

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

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

From the ceasing of mind and matter comes  
the ceasing of Sixfold Sense Bases.

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

From the ceasing of contact comes the  
ceasing of Feeling.

From the ceasing of feeling comes the ceasing of Craving.

From the ceasing of craving comes the ceasing of Attachment.

From the ceasing of attachment comes the ceasing of Becoming.

From the ceasing of becoming comes the ceasing of Birth.

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

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

- 3.(a) Yadā have pātubhavanti dhammā ātāpino  
jhāyato brāhmanaṇassa atthassa kaṅkhā  
vapayanti sabbāyato pajānāti sahetu  
dhammam.
- (b) Yadā have pātubhavanti dhammā ātāpino  
jhāyato brāhmanaṇassa atthassa kaṅkhā  
vapayanti sabbāyato khayam paccayānam  
avedi.
- (c) Yadā have pātu bhavanti dhammā ātāpino  
jhāyato brāhmanaṇassa vidhūpayam tiṭṭhati  
mārasenam sūriyova obhāsayam-  
antalikkham.



3.(a) Truly when Dhammā grow plain to the ardent, meditating brāhmaṇa

His doubts all vanish, since he knows thing with-its-causes.

(b) Truly when Dhammā grow plain to the ardent, meditating brāhmaṇa

His doubts all vanish, since he discerns the destruction of causes.

(c) Truly when Dhammā grow plain to the ardent, meditating brāhmaṇa

Routing the host of Māra does he stand just as the sun when lighting up the sky.

-----

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

1. Hetu paccayo=condition or root cause
2. Ārammaṇa paccayo=object
3. Adhipati paccayo=dominance, predominance
4. Anantara paccayo=contiguity, proximity
5. Samanantara paccayo=immediate contiguity
6. Sahajāta paccayo=coexistence, conascence
7. Aññamañña paccayo=reciprocity, mutuality

8. Nissaya paccayo=dependence, support
9. Upanissaya paccayo=sufficing condition, decisive support
10. Purejāta paccayo=pre-existence, pre-nascence
11. Pacchājāta paccayo=post-existence, post-nascence
12. Āsevana paccayo=habitual recurrence, frequency
13. Kamma paccayo=action
14. Vipāka paccayo=effect, result
15. Āhāra paccayo=food, nutriment
16. Indriya paccayo=control, faculty
17. Jhāna paccayo=ecstasy, trance
18. Magga paccayo=path, way
19. Sampayutta paccayo=association
20. Vippayutta paccayo=dissociation
21. Atthi paccayo=presence
22. Natthi paccayo=absence
23. Vigata paccayo=abeyance, disappearance
24. Avigata paccayo=continuance, non-disappearance

Iti=There are twenty-four aspects of Law of Correlation (Corelation)

-----

## CHAPTER SIX

### 9. MEDITATION AND TELLING ROSARY BEADS

#### Buddhist Rosary-beads (ကမ္ပဋ္ဌာနံ: ပုထိုးဝတ်)

Out of forty methods prescribed in Buddhist Meditation, most Myanmar Buddhists consider telling of rosary-beads to be an essential instrument of religious practice. Usually there are 108 beads in a round of rosary: and counting of these beads is called “Bhāvanā Meditation” in Myanmar Buddhism. With the concentrated mind upon the virtues or glories of our Lord Buddha the meditator must count one bead of each spell then another until the round of 108 beads are fingered. Myanmar Buddhists are proud of declaring that one thousand or more rounds of Rosary-telling have been achieved during the day. They justify the dignity of the meditator by the number of rounds he has told per day. A man with a rosary in his hand gains the reputation of a pious devotee, Rosary beads are made of various

materials such as ivory, bones, horns, coconut shells, palm seeds, sandalwood, rosewood, cane seeds, lacquer, and semiprecious stones. Although Lord Buddha was never seen counting rosary beads, and no Buddha image has ever been created in Myanmar with the rosary-beads in his hands, all Myanmar Buddhists show up their "Rosary-beads" to pronounce their piety in this religion. Rosary becomes a testimony to be a devout Buddhist. And yet in Myanmar Buddhist Iconography, pictures and images of many Disciple Monks are displayed with rosary as one of the requisites of the Monastic Order.

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

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

Hetu paccayo, Ārammaṇa paccayo,

Adhipati paccayo, Anantara paccayo, etc.

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

## (a) MEDITATION ON THE BODY

**Kāyagatānussati Bhāvanā**

(ကាយဂတ နုသတိ ဘာဝနာ)

Atthi imasmim kāye=In this body there are-

1. kesā = hair on the head
2. lomā = hairs on other parts of the body

3.	nakhā	= nails
4.	dantā	= teeth
5.	taco	= skin
6.	mam̐sam̐	= flesh
7.	nhāru	= nerves
8.	aṭṭhi	= bones
9.	aṭṭhi miñcam̐	= marrow
10.	vakkam̐	= kidneys
11.	hadayam̐	= heart
12.	yakanam̐	= liver
13.	kilomakam̐	= abdomen, pleura
14.	pihakam̐	= spleen
15.	papphāsam̐	= lungs
16.	antam̐	= larger intestines
17.	antagūṇam̐	= lower intestines
18.	udariyam̐	= stomach
19.	karīsam̐	= faeces
20.	pittam̐	= bile
21.	semham̐	= phlegm
22.	pubbo	= pus
23.	lohitam̐	= blood

- |     |              |                             |
|-----|--------------|-----------------------------|
| 24. | sedo         | = sweat                     |
| 25. | medo         | = fat                       |
| 26. | assu         | = tears                     |
| 27. | vasā         | = serum                     |
| 28. | khelo        | = saliva                    |
| 29. | siṅghanikā   | = mucus                     |
| 30. | lasikā       | = lubricating oil in joints |
| 31. | muttam       | = urine                     |
| 32. | matta luṅgam | = brain                     |

Iti=These are thrity-two constituents of his  
body.

## (b) Meditation upon Five Aggregates

(ပဉ္စက္ခန္ဓာ အနိစ္စ, ဒုက္ခ, အနတ္တ)

Ime pañcakkhandhā Aniccā.

These five aggregates of mind and matter  
are impermanent.

Ime Pañcakkhandhā Dukkā.

These five aggregates of mind and matter  
are suffering.

Ime Pañcakkhandhā Anattā.

These five aggregates of mind and matter are unsubstantial.

Five Aggregates are-

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

### (c) Three Characteristics of Life

(Anicca, Dukkha, Anatta)

(လက္ခဏာသုံးပါး)

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

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



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

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

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

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

-----

## CHAPTER SEVEN

### 10. SHARING OF MERITS AND WATER-LIBATION RITES

(အမျှဝေရေစက်ချ)

There are ten principles of merit in Myanmar Buddhism, known as **Ten Puññakiriyā vatthu.**

(ပုညကြိယာဝတ္ထု ဆယ်ပါး)

- |                  |  |
|------------------|--|
| 1. Dāna          | = Gift giving, offerings                               |
| 2. Sīla          | = Morality; observance of precepts                     |
| 3. Bhāvanā       | = Meditation and concentration of mind                 |
| 4. Apacāyana     | = Reverence to the elders                              |
| 5. Veyyāvacca    | = Religious services                                   |
| 6. Pattidāna     | = Sharing of merits to others and Libation of Water    |
| 7. Pattānumodanā | = Rejoicing at the merits of others by calling “Sādhu” |

8. Dhammasavana = Listening to the sermons
9. Dhammadesanā = Preaching and reciting the Dhamma
10. Diṭṭhijukamma = Right belief in right deeds

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

The Lord Buddha was enlightened at the foot of the Bodhi tree (Papal Tree) in Budhgaya, when Māra, the Evil One, came with his hosts to oust the Buddha from this holy place. Māra pointed to his army as validation for his claim. In turn the Lord Buddha pointed his finger to the Mother Earth as witness to his many meritorious deeds to validate His claim. Thereupon the Goddess Vasundharā appeared to stand witness for the Buddha's accumulated merit; she squeezed

from her hair the water that had been poured on the earth by the Bodhisatta to commemorate the meritorious deeds in previous lives. This water was so much accumulated that it became a flood, washing away Māra and all his hosts. This is the story of the Buddha's conquest of Māra the Evil One.

In like manner, the Myanmar Buddhists commemorate their meritorious deeds by pouring libation-water on the ground, calling upon the Goddess of Mother Earth Vasundharā to stand witness and to record them.

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

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

I share my merit with my parents whose gratitude is many times higher than the altitude of Meru Mountain; I share my merit with the Angel

who protects myself; I share my merit with the friends, relatives, teachers, grandparents, ancestors, the Spirit of Death--Yamarājā; all deities in the heavens and all living creatures in water, on earth and in the sky, all beings living in the thirty-one planes. May all the audience receive properly the merit I have just shared with. May the Mother Earth bear witness to my meritorious deeds.

May you receive the merits as much as I do.

Sādhu, Sādhu, Sādhu.

Welldone! Welldone! Welldone!

Prevail! Prevail! Prevail!

-----

## CHAPTER EIGHT

### 11. CENTRAL ASPECTS OF BUDDHIST PHILOSOPHY

(ဗုဒ္ဓသာသနံ)

Sabba pāpassa akaraṇaṃ  
kusalassa upasampadā  
sa citta pariyodapanam  
etaṃ Buddhānasāsanam.

Not to do any evil,  
to cultivate good,  
to purify one's own mind,--  
this is the Teaching of the Buddhas.

(Dhammapada 183)

#### Three Stages of Religious Practice

(သိက္ခာသုံးပါး)

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

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

(Dhammacakkappavattana Sutta)

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

1. Sīla=morality (သီလ)
  2. Samādhi=tranquility of mind; (meditation) (သမာဓိ)
  3. Paññā=wisdom (ပညာ)
1. Sammāvācā = Right Speech; Sammā kammanta = Right Work, and Sammā ājīva = Right Livelihood are classified as (Sīlakkhandha) the Stage of Morality.
  2. Sammā vāyāma = Right Effort; Sammā sati = Right Mindfulness; and Sammā samādhi=

Right Concentration are classified as (Samādhikkhandha) the Stage of Meditation.

3. Sammā diṭṭhi=Right View and Sammā saṅkappa = Right Thought are classified as (Paññākkhandha) the Stage of Wisdom.

(Visuddhimagga; Vedalla sutta)

1. **Sīla (Morality)** is conducive to Nibbāna because it produces the self-discipline or the character training which is an essential condition for the development of the next two stages on the Noble Eightfold Path. Unless sīla is practised with detachment it yields inevitable consequences which lead to ceaseless rebirths. So to attain higher stages of Perfection, the meditator must be pure in morality (Sīla Visuddhi) which is the first step of seven Purifications.

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

Thirty-eight Bodhipakkhiya dhammas are prescribed for the ardent Buddhists to acquire the Bodhi wisdom. And the tranquility of mind (samatha) is important merely as a means to the



concentration and one-pointedness (ekaggatā) of consciousness which is conducive to (Vipassanā) Insight Meditation and ultimately the attainment of Nibbāna.

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

- (1) Kāyānupassanā satipaṭṭhāna is mindful in sight of the physical activities.
- (2) Cittānupassanā satipaṭṭhāna is mindful in sight discerning the thought.
- (3) Vedanānupassanā satipaṭṭhāna is mindful insight of feelings and sensations.
- (4) Dhammānupassana“ satipaṭṭhāna is mindful insight reflecting upon the emotional phenomena both externally and internally.

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

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

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

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

Paññā is sometimes interpreted as Bodhi and hence one who is endowed with Paññā or Bodhi is called Buddha--the Knower or the Enlightened One. Sammāsambuddha means the Lord Buddha; Pacceka-buddha means the Individual Enlightened Ones who are innumerable like the countless number of pebbles on a river-bank; and Sāvaka-buddha means the disciples who are enlightened after they have listened to the Teachings of the Lord Buddhas. Paññā is therefore the highest stage of Development in Buddhism, to attain the Ultimate Goal Nibbāna.

-----

## Four Noble Truths (အနိစ္စသစ္စာလေးပါး)

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

(7) Sammā sati=Right Mindfulness

(8) Sammā samādhi=Right Meditation

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

-----

### **Four Ariya Magga = Four Transcendental Paths (မုတ္တမာရိယ)**

1. Sotāpatti magga = Transcendental Path of Stream Attainment.

2. Sakadāgāmi magga=Transcendental Path of Once Returning.

3. Anāgāmi magga = Transcendental Path of Never Returning.

4. Arahatta magga = Transcendental Path of Arahatsip.

-----

**Four Ariya Phala = Four Transcendental  
Fruition (နိဗ္ဗာနဖလ)**

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

-----

**Nibbāna = Nirvana = The Ultimate Bliss  
(နိဗ္ဗာန)**

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

(Suññata Nibbāna), Signless (Animitta Nibbāna)  
and Absolute Content (Appaṇihita Nibbāna).

Sādhu, Sādhu, Sādhu.

-----

## EPILOGUE (Patthanā)

(ဆုတောင်း နိဂုံး ဝတ္ထနာ)

Imāya dhammānudhammapaṭipattiyā  
Buddham pūjemi.

Imāya dhammānudhammapaṭipattiyā  
Dhammam pūjemi.

Imāya dhammānudhammapaṭipattiyā Sam-  
gham pūjemi.

Idam me puññam āsavakkhayam-vaham  
hotu.

Idam me sīlam Nibbānassa paccayo hotu.

Yam pattam kusalam tassa

ānubhāvena pāṇino

sabbe saddhammarājassa

ñatvā dhammam sukhāvaham

pāpunantu visuddhāyasukhāya paṭipattiyā

asoka - manupāyāsam nibbānasukham  
uttamam.

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

Yathā rakkhimṣu porāṇā  
surājāno tathevimam  
rājā rakkhatu dhammena  
attano va pajam pajam.

I worship Lord Buddha by this appropriate  
ritual service.

I worship the Dhamma by this appropriate  
ritual service.

I worship the Saṃghā by this appropriate  
ritual service.

May this merit be an aid to eradicate the  
Defilements.

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

I have acquired this merit: and by the  
power of this grace may all living creatures

understand the beneficial Teachings (Dhamma) of our Lord Buddha, the Righteous King of Law.

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

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

May the good rain shower in the right time.

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

Sādhu, Sādhu, Sādhu.

Welldone!, Welldone!, Welldone!

Prevail, Prevail, Prevail,

-----



*Buddham saraṇam gacchāmi,  
Dhammam saraṇam gacchāmi,  
Saṃgham saraṇam gacchāmi*

# Basic Principles of Buddhism & Essentials of Myanmar Buddhism

## INTRODUCTION

I have a simple feeling that it is not adequate for me to publish a book where I got to depend entirely upon the series of lectures delivered at random in various institutions.

These lectures were given during the years 1962 through 1979 to various denominations of audience in Myanmar, such as the Training Class for Tourist Guides at the Hotel and Tourist Corporation, the refresher course for officers at the Ministry of Foreign Affairs, the post-graduate class at the Philosophy Department of Yangon Arts and Sciences University, and the Research Training class at the International Institute for Advanced Buddhistic Studies. Though they have been revised and slightly expanded for publication, their informal character has been retained. Inevitably I have committed a certain amount of repetition in a book of this kind. And no serious attempt has been made to avoid it, because it would spoil the constructional design of individual lectures. Moreover I observe that a certain amount of repetition of general accounts in different connexions has some academic value in itself.

This book is intended more for the common average public interested in the pursuits of Buddhist view of life than for the professional scholars of history and philosophy of religions. This compilation may not have the structural perfection which the importance of the theme requires, yet I earnestly hope there is certain unity of outlook consolidating the different lectures.

It would be an unfair task to attempt in some forty-five pages comprising only four or five lectures, to propagate the entire doctrine which our Lord Buddha had expounded for more than forty-five years. It seems to be a very daring attempt as such to give an adequate account of the great faith, Buddhism, which had influenced the human race during the lapse of more than twenty-five centuries. But I have endeavoured my best with great care to reveal the salient points in Buddhism within these few pages. Even then, if I have misrepresented any fact of real importance and underestimated the noble doctrines, no one will be more grieved than myself. Those who realize the extent and intricacy of the field traversed may readily pardon less serious mistakes.

In spite of all these shortcomings I sincerely hope the readers may gain to understand the Buddhist view of life from this little treatise.

## The Buddhist View of Life

All the elements of life are transitory (Anicca), of suffering inherent (Dukkha), and devoid of Self-hood (Anatta). This statement is the key principle in the Doctrine of Three Signata, which underlies the foundation of the entire Buddhist outlook upon life. This is the key-note of the Buddhist philosophy, the Buddhist theory of existence. This is the very essence of Buddhist Truth in theory and practice. It is also the chief feature which distinguishes Buddhism from all other existent religious systems of the world.

Let me cite here several lines from the canon, Dhammapada text,

Sabbe saṅkhārā aniccāti .....,

Sabbe saṅkhārā dukkhāti .....,

Sabbe dhammā anattāti

yadā paññāya passati; atha nibbindati dukkhe  
esa maggo Visuddhiyā.

(Dhammapada, magga vagga, 277: 278: 279)

All compounded, conditioned or created things are impermanent, transitory, everchanging;

All compounded, conditioned, created things are (therefore) sorrowful, fraught with pain, suffering;

All the elements of being whatsoever are (therefore) unreal, non-Ego, not absolute, unsubstantial, not-Self, impersonal, Anatta;

When one through wisdom realizes thus, he is aware of the suffering. This is the path to Ultimate Purity (Nibbāna).

Let me again present another canonical context, the Anatta lakkhaṇa sutta, to throw some more light on the teachings of the Lord Buddha.

### **Anatta Lakkhaṇa Sutta**

“Thus it was heard by me”, recited Venerable Ānanda, “On one occasion the Blessed Lord addressed the group of five monks, while staying at Baneres in the Deer Park of Isipatana, and propounded this discourse of Anatta lakkhaṇa sutta, the discourse on the characteristics of egolessness or impersonality.”

“O Bhikkhu monks, form (rūpa) is not an Ego. For if now, this form were an Ego, then

would not this form tend towards destruction, and it would be possible to say of form, 'Let my form be this way; let not my form be that way!' But inasmuch as form is not personal, is not an Ego, is not self, is not absolute, is not substantial; therefore form is subject to destruction, and it is impossible to say of form, 'Let my form be this way; let not my form be that way!'

(So also) sensation (vedanā) .....,  
perception (saññā) .....,  
predisposition (saṅkhāra) .....,  
consciousness (viññāṇa) is not an  
Ego, is not Personal, is not Self, is not absolute,  
is not substantial, is not atta;

For if now this sensation ....., perception .... the predispositions ..., consciousness were an Ego, then would not this sensation, perception, the predispositions, consciousness tend towards destruction, and it would be possible to say of them, 'Let my sensation, my perception, my predispositions, my consciousness be this way; let not be that way!' "But inasmuch as sensation, perception, predispositions, consciousness is not an Ego ..., therefore do sensation, perception, predispositions, consciousness tend towards

destruction, and it is not possible to say of them, 'Let my sensation ... perception ... predispositions ... consciousness be this way, let not be that way!'"

"What do you think? Is form (rūpa) permanent or transitory?"

"It is transitory (Anicca)".

"And that which is transitory, is it pleasant or unpleasant?"

"It is unpleasant (Dukkha)".

"And that which is transitory, unpleasant and liable to change, is it possible to say of it: This is mine; this am I; this is my self?"

"No, verily (Anatta)".

"Accordingly, as respects all form whatsoever, past, present or future, be it gross or subtle, be it subjective or external, inferior or superior, far or near, the right view in the light of the highest wisdom is as follows: This is not mine; this am I not; this is not my self (Anatta)".

"Then, is sensation ... perception ... predispositions ... consciousness permanent or transitory?"

"Transitory (Anicca)"

"And that which is transitory is it pleasant or unpleasant?"



“Unpleasant (Dukkha)”

“And that which is transitory, unpleasant, and liable to change is it possible to say of it: This is mine; this am I; this is my self?”

“No, verily (Anatta)”.

“Accordingly, as respects all sensation whatsoever ... as respects all perception whatsoever ... as respects all predispositions whatsoever ... as respects all consciousness whatsoever, past, present, or future, be it subjective or external, gross or subtle, inferior or superior, far or near, the right view in the light of the highest wisdom is as follows: This is not mine; this am I not; this is not my self (Anatta)”.

“Discerning this, the learned and noble disciple becomes wearied of form, of sensation, of perception, of predispositions, of consciousness”.

And he becomes divested of passion, and by the absence of passion he attains the state of Deliverance, and becomes aware of that he is emancipated. And he realizes that rebirth is exhausted, that he has lived the noble life, that he has done what ought to be done, and that he has nothing more to do for the attainment of Arhatship. (He is an Arhat now).



Thus expounded the Blessed Lord, and the delighted group of five monks applauded the words of the Buddha.

Now while this discourse was being delivered, the minds of the monks became liberated from defilements, emancipated from the depravities. They all became Arhats.

-----

This doctrine of Ānatta is not only a central concept in Buddhist ontology, but the recognition of its truth is a basic element in Nibbānic soteriology, being a prerequisite for the attainment of Arhatship, for the attainment of Nibbāna.

**May all beings be blissful.**

**Sao Htun Hmat Win**

**3-12-1979, Yangon.**

# **Basic Principles of Buddhism and Essentials of Myanmar Buddhism**

## **I**

### **The Emergence of Buddhism, an historical sketch**

The *Mahābharata*, or the ancient India, was highly cultured and civilized, and was divided into sixteen kingdoms and republics(*Mahāpadesa*). During the seventh century B.C., the most powerful and prosperous kingdoms were *Magadha* and *Kosala*. The small republic of *Sakya* (modern Nepal) was then under the sovereignty of the king of *Kosala*. The Sakyans were of the *Khattiya* solar race and their chief *rājā Suddhodana* with his queen *Mahāmāyādevī* reigned at the capital of *Kapilavatthu*.

According to Myanmar Buddhist Tradition, in the year 624 B.C., on the fullmoon day of July (Thursday), queen *Mahāmāyā* had an auspicious dream to conceive a baby and consequently in 623 B.C., on the fullmoon day of May(Friday),

on her last trip to Devadaha, her native city, gave birth to her first and only son in the *Lumbinī* sal grove. About 250 years after this event, Emperor Asoka erected a monument here to stand witness to the historical significance of the nativity of Lord Buddha. The baby was then named *Siddhattha kumāra* or Prince *Gotama*. Queen *Mahāmāyā* passed away one week after, leaving the bonny child in the lap of her sister *Mahāpajāpati Gotamī*, the stepmother of the baby.

At the age of sixteen, the gallant prince *Siddhattha* was married to *Yasodharā*, the sister of his second cousin *Devadatta*. On the thirteenth anniversary of their wedding the royal couple was blessed by the birth of a son, *Rāhulā*. But the twenty-nine year old prince *Siddhattha* could not appreciate this boon, because he had already encountered the Four Great Omens, viz: an aged man, a sick patient, a dead body, and a dignified ascetic.

He had also heard the religious song of a young maiden which encouraged him to renounce the miserable world and to search for the Perfect Bliss, the Ultimate Truth (*Nibbuta Dhamma* or *Nibbāna*).

The contemplative nature and boundless compassion of the prince did not permit him to enjoy the fleeting material pleasures of a royal family. As for himself he had no miserable anxiety, but he felt a deep pity for the suffering humanity. Amidst comfort and prosperity he realised the universality of suffering, sorrow, and pain (*Dukkha*). The palace, with all its worldly amusements and luxuries, was no longer a congenial place for the compassionate character. The time was ripe enough for him to depart the mundane life. Realizing the vanity of sensual enjoyments, he prepared to renounce all worldly pleasures and to initiate himself as an ascetic to wander forth in search of the Ultimate Truth and Perfect Bliss.

Eventually on that very (Monday) midnight, annoyed by the loathsome scene of the sleeping dance girls in his palace, *Siddhattha* rode away his faithful steed *Kanthaka* with *Channa* as the only retinue. He crossed the river *Anomā*, and discarded all his royal dress to clad himself in humble religious robes, cut his long lovely hair with his sword, he became an ascetic. The horse *Kanthaka* fell dead there and then heartbroken, and *Channa* was the only man left behind to report the exciting events to King *Suddhodana*

and Princess *Yasodharā*. Thus the Sakyan prince became at last a recluse by the name of *Samaṇa Gotama*.

It was the tradition in the ancient days in India that no deliverance could be achieved unless one practised a life of strict asceticism. Accordingly *Samaṇa Gotama* went to Sage *Ālāra Kālāma* and Sage *Udaka Rāmaputta* to learn their teachings and practices. He got through the trainings successfully and then practised the yogic asceticism for six long years intensively. But he could not gain the supreme wisdom. This is known as the days of *Dukkaracariyā* of the *Bodhisatta*.

He was now well convinced through his personal experiences of the futility of self-mortification which had weakened his physical, intellectual, and spiritual powers. Benefiting by these personal experiences, he decided to follow the independent method, avoiding the two extremes of self-indulgence and self-mortification.

So he retired to the foot of a huge Bo tree (*Ficus Religiosa*) and seated cross-legged to meditate in accordance with the *Majjhima paṭipadā*, the Middle Way, or the eightfold-noble-path. While he was deeply absorbed in meditation, solely

relying upon his zealous efforts and penetrating wisdom he eradicated all defilements, purified himself, and realised the natural phenomena as they truly are. *Samaṇa Gotama* at last attained the supreme wisdom and became a *Tathāgata* or a *Buddha*.

It was the fullmoon day of May(Wednesday) in 589 B.C., and *Buddha Gotama* or *Sakyamuni* was then only 35 years of age. According to Buddhology, in this *Bhadda Kappa*, after the three Enlightened *Tathāgatas*, namely, *Kakusandha*, *Koṇāgamana*, and *Kassapa*, this *Gotama Buddha* was the fourth Enlightened One. This Supreme Being was the Awakened One who knows the Four Noble Truths, the law of Causation (*Paṭicca-samuppāda*) and the doctrine of Relations (*Paṭṭhāna*). The Buddha was the All-knower (*Sabbaññū*), the Esteemed - auto-enlightened one (*Sammāsambuddha*), and the Exalted Blessed Lord (*Bhagavā*). And as the perfect embodiment of all virtues (*Pāramitas*), endowed with profound wisdom in harmony with boundless compassion and love, the Buddha devoted his glorious life to help humanity both by example and precept, dominated however by no personal motive whatsoever.



Proceeding from *Budhgaya* to *Isipatana Migadāvana* Deer Park at Baneres, the newly Enlightened Buddha propagated the doctrine of Four Noble Truths and the discourse on Selflessness to the first group of five monks (*Pañcavaggiya Bhikkhus*). According to Myanmar Buddhist tradition, on the fullmoon day of July in 589 B.C. (Saturday) Lord Buddha expounded the first sermons in the name of *Dhammacakka-pavattana Sutta* and *Anatta-lakkhaṇa Sutta*.

Thus the Buddha went on teaching for forty-five long years and could have established a very successful ministry of the Order (*Saṅgha*) and concluded his mission with the last Admonition to the monks in *Kusinā nāgara* of *Mallas*. Lord Buddha was then eighty when he entered *Mahāparinibbāna* in 544 B.C., on the fullmoon day of May (Tuesday). And the remains of the Lord was cremated ceremoniously in accordance with the royal honours on Sunday of that very month. All the disciple monks and nuns and lay devotees from different countries of the ancient world were present there to pay the last farewell homage to the Buddha.

This is a very brief historical sketch of the emergence of the Buddha and His Teachings on the soil of *Mahābharata*, the ancient India.

## II

### The Outstanding Characteristics of the Buddha

The Buddha was born and lived as a Supreme extraordinary man but he never assumed himself divinity and he did not claim to be an immortal divine being.

The Buddha is neither an incarnation of God nor is he a Saviour who reluctantly saves others by his personal salvation. The Buddha usually exhorts his disciples to depend upon themselves for their deliverance. Both purity and defilement depend on oneself. He emphasizes the importance of self-reliance and individual striving.

"You yourself must make an effort;  
The Tathāgatas are only teachers;  
If you practise meditation and enter the  
way,  
Then only you will be liberated from the  
bondage of Death."

(Dhammapada: Magga, 276)

"One is defiled by the evil done by himself;  
One is purified by avoiding the evil by himself;



Purity and impurity depend on oneself  
and

No one can purify another."

(Dhammapada: Atta, 165)

"Be ye islands unto yourselves,  
Be ye a refuge unto yourselves,  
Seek not for refuge in others."

(Parinibbāna Sutta, 58)

The Buddha does not arrogate to the monopoly of Buddhahood which is not the authority of any specially graced person. He reached the highest possible state of perfection any being could aspire to, and without the close-fist of a teacher he revealed the right path that leads thereto. Anybody may ascend to that supreme state of perfection if he fulfils the necessary exerting requirements. He does not discourage his followers and reserve the exalted state only to himself. He encourages and induces them to emulate him. "If you try hard you can become a Buddha" is hence the Myanmar saying.

The Buddha revealed the intrinsic values of mankind. He proclaimed to the world the latent inconceivable possibilities and the creative power

of man. He elevated the worth of mankind by dispelling the unseen Almighty God who arbitrarily monopolises the destinies of mankind. He taught that man can achieve his personal purification and deliverance by his own merit without relying blindly upon an external agent, not even on the Invincible God and mediating priests. He revolted very courageously against the degrading caste system by teaching the equality of mankind and indicating equal opportunities for all to distinguish themselves in every walk of life.

He declared that the doors of success and prosperity were open wide to all in every condition of life, who would care to improve himself and aspire to that perfect emancipation. He established a democratically constituted celibate Saṅgha Order for both men and women irrespective of caste, colour, or social class. He granted his followers complete freedom of thought and did not insist that they become slaves to the Buddha or to his teachings as well.

He comforted the bereaved with consoling words. He ministered to the sick that were deserted. He helped the poor that were neglected. He ennobled the lives of the deluded; purified the corrupted lives of the criminals. He

encouraged the feeble, united the divided; enlightened the ignorant; clarified the mystic; guided the benighted; elevated the base; dignified the noble and offered necessary help to the forsaken ones. He radiated the same rays of love and compassion towards both rich and poor, saints and criminals alike. Everybody from every walk of life had been benefited by his teachings. His noble example was a forceful inspiration to all. His serene and peaceful countenance was alluring to the pious eyes. His calm and tolerating message was always welcomed by all with indescribable joy and was of eternal bliss to everyone who had a chance to hear his words and practise it accordingly.

Wherever his teaching penetrated it left a deep impression upon the character of the respective persons. The cultural advancement of all the Buddhist nations was mainly due to his sublime Teachings. They grew up in the cradle of Buddhism. Though more than 2500 years have elapsed since the *Mahāparinibbāna* of this Great Teacher yet his unique personality exerts a great influence upon all who come to know him.

His iron will, profound wisdom, universal love, boundless compassion, selfless service,

historical renunciation, perfect purity, magnetic personality, exemplary methods employed to propagate the Dhamma, and his final success in *Mahāparinibbāna*--all these supereminent characteristics of Lord Buddha have attracted more than eighty percent of the Myanmar people to hail him as their peerless spiritual leader. Indeed, for all Buddhists, the Buddha is the only and most great ratana or respectable one in this world.

### III

#### The Spread of Buddhism

As Lord Buddha wandered about preaching and teaching, advocating the Middle Way of the "*Majjhimapaṭipadā*" and expounding the theory of Selflessness the Anatta doctrine, he could have the five ascetics converted to become (*bhikkhū*) Buddhist monks. Thus the Sangha or the Buddhist monastic Order came into existence. Other conversions from his own Sakyan clan followed until the number of disciples increased to sixty. Lord Buddha inculcated these sixty *bhikkhū* monks for the first time to despatch the Buddhist missions to sixty different places. In consequence the monks rapidly multiplied, and members of the lower castes and *Khattiya* class together with many Brahmins joined the Order. At first all

candidates for initiation and ordination into the Order were brought by disciples to the Buddha; but when converts came from a distance in increasing numbers, the Buddha had to authorize ordained monks to confer initiation of novices and ordination of monks by themselves abiding by the prescribed Vinaya rules.

Thus during the dry season of the year, Buddha sent his disciples out to promulgate the doctrines in different parts of the country. So there arose a great Order of *Sangha* for both monks and nuns. They became (*Therā*) Brethren and (*Therī*) Sisters of the Buddhist monastic establishment. Still there were hundreds of thousands of lay devotees who sought refuge in Lord *Buddha*, the *Dhamma*, and the *Sangha* (*Three Ratanas*). Eventually within a very short time the expansion of Buddhism was tremendous and forceful. And according to Myanmar tradition, two merchants--Tapussa and Bhallika, became lay devotees to take refuge in *Buddha* and *Dhamma*; and they brought back the hair relics of living *Buddha* to Myanmar to enshrine in the pagodas, such as *Shwedagon*, *Botahtaung*, *Sulay*, and others. Similarly, an ascetic received the hair relics from the Buddha to enshrine in a stupa erected on the

summit of a head-shaped boulder known as *Kyaik-hti-yoe*. Thus the Myanmar records and annals, such as *Sāsanāvamsa*, claim that Buddhism was introduced into Myanmar since the earlier lifetime of the Buddha, i.e. in sixth century B.C.

The six Buddhist Councils are also the milestones indicating the historical expansion of Buddhism to different nations of the world.

### The First Buddhist Council

The First Buddhist Council (*Pathama Sangīti* or *Sangāyanā*) was held at Rājagaha immediately after the demise of Lord Buddha in 544 B.C. An assembly of five hundred Elder Arhats presided by Ven. *Mahākassapa*, decided unanimously to convene the *Sangāyanā* Council in order to preserve the purity of the Teachings of the Buddha. King *Ajātasattu* provided the site at *Sattapaṇṇī* Cave near Mount *Vebhāra* with ample food, comfortable lodging, and sound security for the accomplishment of this general council. In this great council Ven. *Upāli* recited all the Dhamma which he had learnt directly from the Buddha and had committed to memory. And the five hundred *arhats* approved and confirmed these recitations to be authentic by chanting all in chorus, which is known as *Dhamma Vinaya Sangāyanā*.



In such manner the distinguished disciples preserved the Teachings of the Buddha by committing to memory and transmitting them orally from generation to generation down to this very day.

### **The Second Buddhist Council**

*Dutiya Sangāyanā* or the Second Buddhist Council was held at Vaisali during the reign of King *Kālāsoka* a century after the demise of the Buddha, i.e. in 450 B.C. Seven hundred arhat monks formed a committee of eight elders four representing the sangha of the East and four representing the sangha of the West. Ven. *Ajita* was the master of ceremonies and the Venerable *Sabbakāmi* was elected president. The notorious Ten Points of Controversy or monastic indulgences were presented one by one in the full assembly of the Council which decided unanimously all of them to be illegal and immoral.

After the declaration of the unanimous verdict of the assembly, the seven hundred monks engaged in the recital of the *Vinaya* and the *Dhamma* in chorus.

The decision of the Council was in favour of the orthodox monks. The *Vajjians* refused to follow the decision and eventually were condemned

and excommunicated. Thus the Schism broke out threatening the solidarity of the *Sangha* Order. The monks who could not subscribe to the orthodox views convened another rivalry Council in which ten thousand protesting monks participated. It was a great congregation of monks and they are known as *Mahāsaṅghikas* as distinguished from the orthodox elder *Theravādins*. Thus occurred the first schism in the *Sangha* which accounted for the origin of two schools: the *Theravāda* School and the *Mahāsaṅghika* School. The *Mahāsaṅghikas* were the earliest secedors and the forerunners of the *Mahāyāna* Buddhism.

The *Mahāsaṅghika* or *Mahāyāna* adapted the existing *Vinaya* rules to their liberal doctrine and introduced new regulations. They made alterations in the arrangements and interpretation of the *Sutra* and *Vinaya* texts. They also canonized a good number of *sutras* and rejected certain portion of the *Pāli* canon which had been approved by the First Great Council. They even included the texts which had been rejected by the *Theravāda* Councils. Thus arose a twofold division in the Canon. The compilation of *Mahāsaṅghika* was designated *Ācariyavāda* as distinguished from the *Theravāda* scriptures.



## The Third Buddhist Council

The Third General Council (*Tatiya Sangāyanā*) was held at *Pātaliputta* under the patronage of the celebrated Buddhist monarch, *Asoka*, in 260 B.C., Ven. *Tissa* the son of *Moggali* elected one thousand bhikkhus who were well-versed in the canonical scriptures. For nine months the council compiled the original Tripitaka Scriptures including the *Kathāvatthu pakaraṇa* to examine and refute the heretical doctrines.

Then the pious King motivated the Council to despatch missionaries to nine different countries of the world for the propagation of the True doctrine. A missionary group led by Ven. *Soṇa* and Ven. *Uttara* arrived at *Suvaṇṇabhūmi* and *Sadhammapūra*, the olden Myanmar. Ven. *Mahinda* and *Therī Saṅghamittā* were also charged with missionary works to the Island of Ceylon (*Lankādīpa*). Other missions were also sent to far-off countries in Asia, Africa and Europe. Stone pillars and Rock edicts were erected and inscribed by the order of the Emperor *Asoka* to record these noble events.

According to the Myanmar chronicles, King *Asoka* (*Sridhammāsoka*) despatched his *Dhamma-mahāmaccas*, the religious ministers to various

countries abroad to propagate the Buddha's Dhamma, to establish as many as 84,000 pagodas, to dig 84,000 ponds and wells, and to build 84,000 monasteries for the Buddhist missionary monks. And hundreds of these religious constructions were inaugurated in old Myanmar to expand the domain of the glorious Buddhist world.

### The Fourth Buddhist Council

Under the auspices of Pious King *Vattagāmani Abhaya*, the Fourth Buddhist Council was held in 100 B.C. in *Srilankādīpa* or Ceylon. Buddhist practice and culture were threatened by growing materialism and moral decline of mankind in the aftermath of wars and famines. So the (*Mahātheras*) great elders decided to hold this council by the assembly of 500 bhikkhus under the presidentship of Ven. *Rakkhita*. It was convened at *Āloka* Cave in the village of *Matale* in Ceylon, patronised solely by a Minister on behalf of the King. At the end of the council the canonical texts along with commentaries were inscribed on palm leaves; and the written scriptures were deliberately edited, revised, recast and arranged subjectwise by the most learned members of the Council.

## The Fifth Buddhist Council in Myanmar

Myanmar becomes a very important nation of the Buddhist world as the Fifth General Council (*pañcama sangāyanā*) was held here in order to prepare a uniform edition of the Pāḷi Canon and to record it on marble slabs. This Myanmar Buddhist Council was convened at Mandalay in 1871 A.D. (2414 years after the Buddha) under the patronage of King Mindonmin. 2400 learned monks participated and Sayadaw *Jāgarābhivamsa*, Sayadaw *Narindābhīdhaja* and Sayadaw *Sumangala Sāmi* presided in turn. After the recitation of the tripitaka canonical texts in Pāḷi the recording of the entire canon in Myanmar Pāḷi characters on 729 marble slabs continued for five months in the royal palace. Recording and editing were very carefully supervised by the most learned Myanmar *Mahātheras* and the finished tablets were sheltered in shrines at the foot of Mandalay Hill. This collection is now standing as the biggest library of its nature in the modern world.

## The Sixth Buddhist Council in Myanmar

The six Buddhist Councils were landmarks in the history of Buddhism; and Myanmar fortunately accepted the historical glory by

successfully celebrating two great Buddhist Councils, the Fifth and the Sixth successively.

The Sixth Buddhist Council (*Chaṭṭha Sangāyanā*) was inaugurated in May 1954, in Yangon at Kabā-Aye, by 2500 learned monks from various countries of the world. The Most Venerable Abhidhaja Mahāraṭṭha Guru *Bhaddanta* Revata presided the convention. During the sessions of the council, Mahāsi Sayadaw *Bhaddanta* Sobhana asked questions to clarify the salient controversial points in the canon and *Bhaddanta* *Vicittasārābhivamsa*, the only *Tripitakadharabhaṇḍāgārika* answered all in detail. This Myanmar monk could recite the entire canonical texts of about 16,000 pages which he had committed to memory flawlessly. Delegations from India, Ceylon, Nepal, Cambodia, Thailand, Laos, Pakistan, Tibet, Korea, China, Japan, and other Asian countries participated with high honour and due respect.

Many valuable and reverential messages were sent from the great nations of the world including America, United Kingdom, Germany, France, Italy, Yugoslavia, Australia and other European countries.

500 Myanmar bhikkhus well-versed in Pāli scriptures and practice of the *Dhamma* took the

sole responsibility for reexamining the canonical texts. Similar groups of monks from other Buddhist lands also collaborated and participated to examine the canonical texts in their respective languages.

The Council revised and edited all the texts and commentaries in their original form in Myanmar Pāli Script. And Myanmar translations were also brought about completely for the benefit of Myanmar people and those who can read Burmese. Translation in English and Hindi languages also have been attempted. And the programme of establishing a World Buddhist University for the spiritual and moral well-being of mankind has been carried out under the Ministry of Religious Affairs. An International Buddhistic Centre, with a library to enhouse all the sacred scriptures, a museum, and a research division for religions, has been established as the nucleus of the forthcoming Buddhist University. The World Peace Pagoda was also established and the sixth General Buddhist Council was successfully celebrated in the man-made rock cave-*Mahāpāsāṇaguḥā* at *Sīrimangalā* Kabā-Aye Hill in Yangon. It happened to be on the fullmoon day of May, 1956 which coincided with the 2500<sup>th</sup> anniversary of the Buddha's *Mahāparinibbāna*.

This is a brief historical outline to indicate how Buddhism has been introduced into and has flourished prosperously in the golden land of Myanmar.

#### IV

### **The Teachings of the Buddha(The Dhamma)**

The Dhamma or the Teachings of the Buddha is usually known as Buddhism. Although the Most Compassionate Buddha has passed away, the Dhamma which was bequeathed unreservedly still exist in its pristine purity. The Teachings remain to be the supreme Authority or guiding Principles for all the Buddhists.

Buddhism is the non-aggressive moral and philosophical system which demands no blind faith from its adherents. It expounds no dogmatic creeds; it encourages no superstitious rites and rituals. It advocates a genuine principle that guides a devotee through clean thought, pure words, and correct deeds to gain the supreme wisdom and perfect emancipation from all evils.

Buddha's teachings are not merely to be preserved in books and scriptures, nor is it a subject merely to be studied from a historical or



literary standpoint. It is to be learnt discriminately and put into practice in the course of one's daily life. Without practice one cannot discern the Truth. The Dhamma is to be studied, to be practised, and to be realized. The Dhamma is a raft which carries one across the ocean of ceaseless birth and death. Buddhism is not a mere philosophy to love or search after wisdom only. It lays special emphasis on practice and realization.

Buddhism, however, is not a system of faith and worship owing any allegiance to a supernatural being: and it does not compel blind faith from its devotees. It is the confidence based on knowledge which is called *Saddhā*. A Buddhist does not seek refuge in the Buddha with the expectation that he may be saved by the Buddha's personal glory. It is not the task of the Buddha to wash away the impurities, defilements, and sins of men. One could neither purify nor defile another. Each and everyone is directly responsible for his own purification. He will reap what he has sown.

A Buddhist does not make any submissive self-surrender to seek refuge in the Buddha. He does not entirely sacrifice his freedom of thought by becoming a devotee. He can exercise his own

free will and develop his knowledge even to the extent of becoming a Buddha himself. The Buddha admonishes the adherents not to accept anything on mere hearsay; not by mere tradition; not on account of mere rumours without any investigation; not to accept anything just because it accords with the scriptures; not to accept by mere supposition, mere inference, by merely considering the reasons, merely because it agrees with the preconceived notions, merely because it seems acceptable as the speaker appears to be a reliable authentic person; not to accept anything thinking that the authority is respectable and so is right to accept his words.

The Buddha compels the devotees to try to know for themselves things which are immoral, blameworthy, censured by the wise, which conduce to ruin and sorrow when performed and undertaken. Then the devotees must reject these evil things.

The Buddha also advises the devotees to try to know for themselves things which are moral, blameless, praised by the wise, which conduce to well-being and happiness when performed and undertaken. Then the devotees must observe them and act accordingly.



These inspiring words of the Benevolent Buddha still retain their original force and freshness in every Buddhist.

The Buddha says- *"He who practises my teaching best honours me best, and he who sees the Dhamma sees me indeed."*

In Buddhism there is no Almighty God to be feared and obeyed. The Buddhist does not believe in a cosmic potentate, omniscient and omnipresent. In Buddhism there are no divine revelations and divine messengers. A Buddhist is not subservient to any higher supernatural power which administers his entire destinies and which arbitrarily rewards and punishes. Buddhism does not condemn any other religion. Buddhism recognises the infinite latent possibilities of man and teaches that man can achieve perfect liberation from suffering by his own efforts and wisdom, independent of divine help or mediating agents.

Buddhism is the teaching which views the wholesome and meaningful life, penetrating through to discern the real nature as it is and which furnishes men with a guide to conduct that is in accord with these views, and enables men to face life with fortitude, and to confront death with

courageous serenity. Buddhism is the way to get rid of all the ills of life, greed, hatred and ignorance.

Buddhist ethics contain an excellent code which is peerless in its perfection and altruistic attitude. It is more than an ordinary moral instruction. Morality is only the preliminary stage on the Path of Purification. It is a means to an end, but not an end in itself. Conduct is itself insufficient to gain one's liberation. It must be associated with wisdom or knowledge. Morality is the base and wisdom is its apex in Buddhism.

In observing the principles of morality a Buddhist must not only regard his own self but also must have a consideration for others as well. Buddhist morality is a rational and practical code based on verifiable facts and individual experience. Buddhist ethics is individualistic as well as altruistic. *Kusala*-morality, *Akusala*-immorality and *Abyākata*-neutrality are three modes of Buddhist ethics.

"The wise man must discipline himself first. After his individual perfection he must admonish others; and yet he must not be defiled."

(*Dhammapada*; attā. 159)

In the moulding of the character of a Buddhist no external supernatural agency can play as a prime factor. No one can reward or punish mystically. Pain or happiness are the inevitable results of one's own actions. A Buddhist does not imagine the question of incurring the pleasure or displeasure of a God. Hope for a reward and fear of punishment are not incentives to a Buddhist to do good, or to avoid evil, or even to stay indifferent. As a matter of fact, a Buddhist tries to be moral and virtuous because it is the basic means of deliverance, which aids progress to his Enlightenment, the path of purification.

## V

### **Buddhist Culture and Art**

The devotees of the Buddha in Myanmar came multifariously from the royal houses, commercial classes and other technicians of different professions; their lavish wealth created possibility for the construction of thousands of pagodas, cetiyas and religious buildings throughout the whole nation. Bagan, for example, is a place where hundreds and thousands of pagodas, stupas, shrines, and monasteries were marvellously built to become now the center of interest for scholars and researchers. Even *Shwedagon* pagoda in Yangon

alone becomes the glorious museum of Buddhist art and culture being highly honoured and revered by people of all nations.

On the top of every cool and peaceful hills and mounds Buddhist monks and nuns dwelt who left enormous monasteries and nunneries decorated with invaluable paintings and superb sculptures evoking the admiration of artists. Even in the caves where sages dwelt to meditate, the devotees depicted with wall paintings and various handicrafts to display the glory of the Buddha, to commemorate the life of the Lord and to record the Jātaka birth stories of the Bodhisatta for moral lessons.

A countless number of stupas and monasteries built in Myanmar in different periods were richly carved with scenes from the life of the Buddha and his previous births. The inspiration of Myanmar art and culture came from Buddhism, the sculptural wealth of Buddhist edifices stand to demonstrate that Buddhism does not mean mere rituals and doctrines but also that innate spiritual quality which reveals profound Myanmar thought and elegant Myanmar-ness.

Buddhist art and architecture in Myanmar old and new, ancient and modern, great and

small, all these are the precious jewels shining always, from now to eternity. These are the symbolical expression of the material, psychological and spiritual potency of Myanmar nationalities in solidarity.

Sculptures and bronzes, terracotta votive tablets in Myanmar have not only been regarded as artistic issues but even as highly venerated objects. Their appeal is enormously aesthetic and has now arrogated to archeological and iconographic importance.

Just to throw some light upon the Buddhist art in Myanmar a very brief introductory outline may here be presented. Myanmar Buddhist Iconography is the study of the influence of Buddhist art on Myanmar way of living, which tells a very fascinating story. There are twelve different subjects in the courses of instructions prescribed for an iconographer.

- |                   |                                    |
|-------------------|------------------------------------|
| 1. Mudrā-hasta    | = Hand Gestures and Poses          |
| 2. Āsana-pallaṅka | = Postures, Seats, Pedestals, dais |
| 3. Vāhana-yāna    | = Vehicles                         |
| 4. Sāyana         | = Recumbent                        |

5. **Ṭhānaka-bhaṅga** = Standing Poses and Limb-Flexions
6. **Mauli-kesabandha** = Head-gear and Hair-do
7. **Dhoti-cīvara** = Dress and robes
8. **Bhūsana-alaṅkāra** = Ornaments
9. **Āvudha-parikkhara** = Weapons, implements, instruments and Requisites
10. **Siracakka-pabhāvali** = Nimbus and Halo style
11. **Naccamutti** = Flying and Dancing modes
12. **Vatthu Kāriya Pamāṇā** = Materials used; and measurement; Iconometry

## **Mudrās**

Intensive research works in Myanmar Buddhist Iconography revealed more than fifty types of Hand Gestures or Hand Poses(Mudrās)and most common features are:

1. **Aṅjali mudrā** = Gesture of Salutation
2. **Abhaya mudrā** = Gesture of Fearlessness and Security
3. **Jhāna mudrā** = Gesture of Meditation

- |                         |  |
|-------------------------|--|
| 4. Dhammacakra<br>mudrā | = Gesture of Propagation<br>of doctrine                    |
| 5. Pāṭihāriya mudrā     | = Gesture of displaying<br>Miracles                        |
| 6. Bhūmiphassa<br>mudrā | = Gesture of Witnessing<br>the Earth                       |
| 7. Varada mudrā         | = Gesture of Bestowing<br>Boon or Blessing                 |
| 8. Vitakka mudrā        | = Gesture of Contempla-<br>tion                            |
| 9. Vyākhyāna mudrā      | = Gesture of Discussion                                    |
| 10. Samādhi mudrā       | = Gesture of Concentra-<br>tion; Tranquillity              |
| 11. Sandassana mudrā    | = (Gaja-hattha) =<br>Gesture of instruction<br>or Prophecy |

### **Āsana - pallaṅkas**

More than seventy types of (Āsana) seats and postures; and nine forms of (pallaṅka) dais have been approved by the Buddhist Iconographist and most common ones are to be studied discriminately:-



## Nine Forms of Dais or Throne

1. **Gajāśana pallaṅka** = Throne supported by elephant made of champaka sandal wood
2. **Migāśana pallaṅka** = throne supported by deer, made of ficus wood
3. **Padumāśana pallaṅka** = Throne supported by lotus flower, made of mango (or jackfruit) wood
4. **Mayurāśana pallaṅka** = Throne supported by peacock, made of Forest-flame wood.  
(*Butea monosperme*).
5. **Saṅkhāśana pallaṅka** = Throne supported by conch-shells, made of jackfruit or mango wood.  
(*Labuja*)-(Arocarpus chapalasha)
6. **Sīhāśana pallaṅka** = Throne supported by Lion, made of



- Yamane wood  
(*Gmelina arborea*)
7. **Ham̐sāsana pallaṅka** = Throne supported by swan, made of Thingan wood (*Hopea odorata*)
8. **Bhamarāsana pallaṅka** = Throne supported by bees, made of (Karaway wood) (*inno momum parther hen oxylon*)
9. **Aparājita pallaṅka** = Throne or altar supported by grass or rock under the Bodhi tree.

### Some Important Sitting Postures:-

1. **Addha pallaṅka** = Half cross-legged
2. **Ukkutikāsana** = Squatting or Kneeling
3. **Jhānāsana,** = Meditation cross-legged
4. **Padumāsana** = Lotus posture
5. **Pallaṅkāśana** = full-cross-legged
6. **Palambapādāsana** = Pendant feet

- |  |   |
|--|---|
| 7. <b>Pālileyakāsana</b>               | = Sitting with feet stepping on the floor |
| 8. <b>Mucalindāsama, Nāgāsana</b>      | = Sitting in coils of snake               |
| 9. <b>Metteyyāsana</b>                 | = Sitting with cross-pendant-leg          |
| 10. <b>Rājalilāsana</b>                | = Royal pose                              |
| 11. <b>Lalitāsana</b>                  | = One leg pendant                         |
| 12. <b>Vajirāsana</b>                  | = Diamond pose                            |
| 13. <b>Virāsana</b>                    | = Heroic pose                             |
| 14. <b>Sukhāsana, Yathā sukkhasana</b> | = Comfortable pose; (Relaxation)          |
| 15. <b>Siddhāsana</b>                  | = Miraculous pose; (Mystic pose)          |

### **Sayana - Recumbent posture:**

In reclining position there are different attitudes.

**Dynamic Recumbent** - Positive Action

- |               |                       |
|---------------|-----------------------|
| 1. Sleeping   | = <b>siha-sayana</b>  |
| 2. Resting    | = <b>layana, lena</b> |
| 3. Meditating | = <b>Jhāna</b>        |

**Passive Recumbent** = Negative Action

- |                           |                    |
|---------------------------|--------------------|
| 4. <b>Mahāparinirvāna</b> | = Demise-ultimatum |
|---------------------------|--------------------|

## **Positions of Heads directions**

1. Head directing to the east - **Thālyaung**
2. Head directing to the south - **Paunglaung**  
(paungle)
3. Head directing to the west - **Nirvana**  
(Entertaining)
4. Head directing to the north - **Mahānirvana**  
or **Kusinnā**

## **Materials used**

Images and sculptures are made of:-

1. gold, silver, copper, bronze, lead, alloyed metals, tin, iron, and zinc.
2. Rock, marble, clay, chalk, limestone, soap-stone, and glass
3. Precious stones - ruby, jade, sapphire, quartz, emerald, opal, garnet, amethyst, turquoise, topaz, moonstone and diamond
4. Ivory, bones, pearls, shells, coral
5. Wood, sandalwood, nuts and seeds
6. Paper, plaster, synthetic materials and wax

## **ESSENTIALS OF MYANMAR BUDDHISM**

### **Buddhist Services**

Rites and rituals, ceremonies, and festivals in Buddhism in terms of religious services, similar to those of all other great religions of the world, are tied to the calendar - the lunar calendar. They are performed daily, weekly, fortnightly, monthly, and annually at fixed periods and periodic intervals. Participation in these religious services is voluntaristic; and non-participation does not mean sinful or demeritorious in Buddhism. But almost all adult Myanmar Buddhists observe every type of rites and rituals, co-operate in every ceremony performed at variant structural level of Myanmar society.

### **Daily devotions at home**

Religious devotions are performed in the beginning and the closing of the day, in front of a shrine at home, usually on the eastern or northern side of the house.

**Dāna - gift giving, Sila - morality, and Bhāvanā - meditation are three aspects of devotion.**

Flowers, candlesticks, food and water are offered to the Buddha. Then the Buddhist Common Prayer in Myanmar or in any vernacular language is uttered. This procedure of service is very simple and clear, but is very much meaningful to the daily life of a Buddhist. The devotee starts his daily service with the opening phrase - Okāsa, three times.

**\*May I (worship Thee); Allow me (to worship Thee); Permit me (to worship Thee);**

Then the first part of the prayer as an expression of reverence is recited.

**\*By act, by word, and by thought I might have done wrong; to be excused from those evil results, I raise both hands folding above my forehead and worship, honour, look at, and humbly pay homage to the Three Precious Jewels, namely the Buddha, the Doctrine, and the Order of Sangha - once, twice, thrice, O Lord Sire!**

Then the second part of the prayer follows.

**\*By this act of salutation may I be  
excused now forever from:-**

**the four States of Woe** - rebirth in hells, as  
an animal, a ghost,  
a demon.

**the three Scourges** - famine, war, and  
epidemic

**the eight Wrong  
Conditions** - rebirth in hells, as  
an animal, a ghost,  
mindless Brāhma, a  
life remote from  
human habitation,  
with deformed fac-  
ulties, with heretical  
views, unintelligible  
of Buddhism

**the five Enemies** - tyrants, thief, fire,  
flood, and foe

**the four Deficiencies** - tyrannical govern-  
ment, wrong ideol-  
ogy, physical defor-  
mity, and undevel-  
oped knowledge

**the five Misfortunes** - loss of relatives, loss  
of wealth, loss of  
health, loss of proper

faith, and loss of  
morality.

**And may I, in my final existence, soon  
attain the Transcendental (Magga) Path, (Phala)  
Fruition, and (Nibbāna) Ultimate Bliss, O Lord  
Sire!**

Sīla- Morality is cultivated gradually in terms  
of daily devotional services at home or in the  
society. The devotee recites the Five Precepts  
usually in Pāḷi language to pledge the basic  
Buddhist Vows.

**Confession of Faith or Buddhist Creeds must  
be articulately uttered.**

**\* May my honour be to Thee, the Glori-  
ous, the Almighty Infallible, and the  
Self-enlightened Exalted Buddha.**

**I take refuge in the Buddha,  
(Enlightened One)**

**I take refuge in the Dhamma.  
(Doctrine or Law)**

**I take refuge in the Sangha, (Order or  
the Invisible Church)**

**For the second time I take refuge in...**

**For the third time I take refuge in....**

**Then the devotee must observe the Precepts.**

**\*I observe the precept not to kill any sentient being.**

**I observe the precept not to steal the ungiven things.**

**I observe the precept not to indulge myself wrongly in sexual pleasures (unchastity).**

**I observe the precept not to tell falsehood.**

**I observe the precept not to be intoxicated by narcotics, drugs and drinks.**

### **Eight, Nine and Ten Precepts on Sabbath**

The fullmoon, the dark-moon, and the eighth days after each of these are Buddhist Sabbath days (Uposatha days) in Myanmar. The pious devotees usually observe the Sabbath duties on these holidays, spending quietly in the monastery, or the pagoda compound, or the rest house, or at the foot of a suitable tree where they can observe the precepts they have vowed early in the morning, delivered or rather witnessed by a monk or a novice.

As a matter of fact, three or four more precepts are added to the above layman Five Precepts for the Sabbath Fastings.



These ten precepts are also compulsory for the youngsters when they are initiated into the Order of Sangha as novice (*Sāmaṇera*).

### **Bhāvanā Meditation**

Having done something good for Dāna and Sīla aspects of Buddhist devotion, the Myanmar laymen tell the rosary beads. The regular Buddhist rosary consists of 108 beads and the pious one must concentrate his mind upon the virtues and meritorious glories of Buddha, Dhamma, and Sangha. He may radiate his loving kindness to all other beings--including himself. Or he may meditate and contemplate upon the Three Characteristics of life:

*Anicca*- Transitoriness or Impermanence

*Dukkha*- Suffering or Pain

*Anatta*- Selfless-ness or Soulless-ness

Concentration, Contemplation, and Meditation are three aspects of Buddhist Bhāvanā Practice. (*Paṭipatti*)

*Samatha Bhāvanā*- Concentration (*Jhāna*)

*Vipassanā Bhāvanā*- Insight Meditation

Some meditators cultivate their spiritual power by contemplating upon Death, whilst most of them practise to discern the exhale and inhale of breath (*Ānāpāna kammaṭṭhāna*). Thence they would improve their practice further;

*Kāya anupassanā*- Meditation on body  
*Vedanā anupassanā*- Meditation on Feeling  
*Dhammā anupassanā*- Meditation on Law  
*Citta anupassanā*- Meditation on Mind  
(Morality, Concentration, and Wisdom- steps  
towards Nibbāna)

### **The Doctrine of Love (Mettā)**

The dissemination of Love according to the Buddhist Doctrine of Love (Mettā) is the basic principle in Buddhist meditation.

May all creatures, all living things, all beings, all persons, all individuals, all males, all females, all saints, all average laymen, all gods, all mankind, all spirits, all these be free from enmity, free from anxiety, free from oppression. May they all live happily. May they all be free from trouble and adversity. May they all enjoy prosperity. May they all help themselves through the law of Kamma.

This is recited either in Pāli or in Myanmar vernacular language.

### **Sharing of Merit**

At the end of the day, or perhaps at the conclusion of every Buddhist ceremonial

activities, the devotee must share his accrued merit with all other beings. As the symbolic service, the devotee must celebrate water-libation rite--pouring water drop by drop from a jug into a vase; and thence shower into the ground, the Mother Earth. This is an intrinsic part of all personal as well as public ceremonies and meritorious deeds. It is also an ancient Buddhist myth, calling the attention of Mother Earth, Vasundharā-Goddness to stand witness for what the devotee have done religiously.

### **Philosophical Retrospection**

According to the basic principles of Buddhist philosophy, the whole world is subject to suffering because it has been always threatened by three defilements:-

1. **Lobha - (Rāga-Taṇhā, Greed, Covetousness, Desire, Passion, Craving, Attachment.**

**Mental Associates are Māna**

**= Haughtiness and Pride, Conceit**

**Diṭṭhi = Wrong ideas, Error.**

2. **Dosa = (Kodha - Paṭigha)**

**Hatred, Anger, Enmity**

**Mental Associates are Issā-Envy**

Macchhariya- Selfishness

Kukkucca - Worry

### 3. Moha - (Avijjā)

Ignorance : Dullness

Mental Associates are

Ahīrika - Impudence

Anottappa - Recklessness

Uddhacca - Distraction

Thina - Sloth

Middha - Torpor

Vicikicchā - Perplexity

In order to dispel these defilements the Buddhist must work hard through the media of *Dāna*, *Sīla*, and *Bhāvanā*.

Gift-giving, generosity, liberality, openhandedness, charity, the sacrificial and offering spirit are the issues of *Dāna*. This spiritual power can suppress *Lobha* and associate psychic factors. By means of *Dāna*, the consciousness of *Lobha* and its associating factors may be dispelled and uprooted.

Morality, virtuousness and loving-kindness are the issues of *Sīla*. This spiritual power can suppress *Dosa* and its associates. By means of *Sīla* the consciousness of *Dosa* and its relating psychic factors may be tamed down, uprooted and dispelled.

Insight, Wisdom, Knowledge, Intellect, and Enlightenment are all the issues of *Bhāvanā*. This enlightened realization can eradicate *Moha* and its associates. By means of *Bhāvanā* the consciousness of *Moha* and its component factors may be dispelled, overcome and uprooted.

### Novice (*Sāmaṇera*)

In addition to these, a novice (*Sāmaṇera*) must observe 75 *Sekhiya* dhammas, the monastic rules of etiquette, manners, and behaviours.

Eight compulsory requisites (*Parikkhāra*) of a novice are alms-bowl (*Patta*), two upper-garment robes (*Uttarāsaṅgacīvara*), one underwear robe (*antaravāsaka*), one girdle (*Kāyabandhana*), a razor knife (*vāsika*), needle (*Sucī*), and a water-strainer (*dhammakaraṇa*)

### Fully Ordained Monk (*Bhikkhu*)

Moreover, the optional requisites such as rosary beads, umbrella or plam-leaf-fan, slippers, leather seat, and others are also allowed if necessary. When the lad attains to the age of twenty, it is optional to be ordained as a monk. Even as a monk it is up to his personal decision. He may stay temporarily in the monastery, or devote himself for the whole of his lifetime.

To be virtuous and pure in morality a bhikkhu or a fully ordained monk must observe 227 Vinaya rules prescribed by the Buddha. A bhikkhu shall be disrobed and expelled from the Order if he transgresses one of the four *Pārājika* dhammas.

- (1) A *bhikkhu* must not enjoy sexual pleasures and must stay celibate.
- (2) A *bhikkhu* must not steal or sneak what is not willingly given by the owner.
- (3) A *bhikkhu* must not commit homicide; must not practise even at least artificial abortion or birth-control.
- (4) A *bhikkhu* must not talk vaingloriously that he has attained the supramundane level of wisdom, or that he has attained *Nibbāna* and has become an *Arahat*.

### **The Middle Way**

Being a member of the Sangha Order the novice or the monk must study sacred scriptures (*Pariyatti*) and practise meditation (*Paṭipatti*). Even if he is reluctant to study, he must inevitably meditate (*Samatha* and *Vipassanā*) according to the instruction of Lord Buddha.

Even as a layman, if the devotee is pure in morality, he has already fulfilled the four noble practices or followed the right paths of the Middle Way, (*Majjhima Paṭipadā*), namely:-

1. Right speech           - *Sammā vācā*
2. Right Action           - *Sammā kammanta*
3. Right livelihood   - *Sammā ājīva*
4. Right Effort           - *Sammā vāyāma*

(The real effort is completely done only when one meditates.)

Therefore the second step of practice in Buddhism to attain the Path of Purification is Samādhi --the serene concentration of mind or the purification of thought. It is commonly known as the Bhāvanā practice, the development of mind.

A candidate, may he be a layman or a member of the Order, must find a suitable place for meditation. He may sit, or stand, or walk or lie, but he must concentrate his mind to one-pointed-ness. He must be mindful what he is doing. This is called Samatha.

There are forty methods of meditation prescribed by the Buddha and the candidate after consulting with his Preceptor or Instructor of Meditation, can choose any one of them. *Ānāpānāsati Kammatthāna* the method of Breathing-



Inspiration and Expiration is the most common and universal practice for every body recommended by the Buddha.

When one is thus mindful and his mind is perfectly concentrated he attains Right Concentration, *Sammāsamādhi* stage, the Purification of Mind; and has gained the merit of Right Mindfulness (*Sammā Sati*) as well as Right Contemplation (*Sammā Saṅkappa*).

Counting of the rosary or Telling the beads (*Seippatee=Akkhamālā*) is also a Myanmar method of meditation. With concentrated mind upon the virtues or glories of the Buddha such as *Arahami, Arahami, Arahami*- the meditator must count one rosary bead of each spell then another, until the round of 108 beads are fingered. There are still many other objects to reflect upon for rosary counting and the meditator can choose any one of them which would be in harmony with his thought.

Well equipped with morality and concentrated mind (*Sīla* and *Samādhi*), the devotee must proceed one step further to obtain the right wisdom (*Paññā*) which is termed technically in Buddhist philosophy as *Sammādiṭṭhi*, or *Sammāpaññā*, or *Vipassanāpaññā*. He will



introspect the Matter and Mind as *Anicca*, *Dukkha*, and *Anatta*, the three natural characteristics of numena and phenomena; impermanence, suffering and self-less-ness. Now the devotee has gone through the three stages of practice--*sīla*, *samādhi* and *paññā*. and he has also simultaneously fulfilled the noble-eightfold-path (*Ariya atthaṅgika magga*), the middle way of practice (*Majjhima paṭipadā*)

Soon after the purification of morality and mind (*Sīla-visuddhi* and *Citta-visuddhi*) the devotee is elevated to be pure in wisdom or view (*Diṭṭhivisuddhi*). Consequently the purification of doubt, *Kaṅkhāvitaraṇavisuddhi*, will occur to him.

Then he will clearly see the Path (*Magga*) distinguished from the wrong ways (*Amagga*). This is the purification of knowledge of Path (*Maggāmagga ñāṇadassana visuddhi*).

Then he will vividly discern the method of practice (*Paṭipadāñāṇadassana Visuddhi*).

Then he will be perfectly pure in the wisdom of insight. (*Ñāṇa dassana Visuddhi*).

To sum up, the devotee has gone through the seven steps of purification promulgated by the Buddha.

The meditator now will be convinced the Law of Dependent Origination or Law of

Causation. He will realize that because of Ignorance and Craving (*Avijjā-Taṇhā*) all the (*Dukkha*) Sufferings happen to be, and that the suffering will come to cease as soon as the craving is uprooted. He will also realize that to attain this perfect annihilation of craving (*Nirodha*) one must practise the noble eightfold path (*Magga*). Thus he begins to realize the universal law of Four Noble Truths.

The whole formula of Dependent Origination (*Paṭiccasamuppāda*) may be summed up thus:-

**Dependent on Ignorance arise Moral and Immoral Activities**

**Dependent on Activities arises Consciousness of Rebirth**

**Dependent on Consciousness arise Mind and Matter**

**Dependent on Mind and Matter arise the six Spheres of Sense**

**Dependent on Six Spheres of Sense arises Contact**

**Dependent on Contact arises Feeling**

**Dependent on Feeling arises Craving**  
**(*Taṇhā*)**

Dependent on Craving arises Grasping  
Dependent on Grasping arises Actions.

(*Kamma*)

Dependent on Kamma Actions arises Re-  
birth

Dependent on Birth arise Decay, Death,  
Sorrow, Lamentation, Pain, Grief and  
Despair (*Dukkha - khandha*)

The complete cessation of Ignorance leads to  
the cessation of the consequent links such as  
Activities, Consciousness, Mind and Matter, Six  
Spheres of Sense, Contact, Feeling, Craving,  
Grasping, Actions, Rebirth-Decay-Death-Sorrow-  
Lamentation-Pain-Grief-and Despair.

Thus does the cessation of this entire aggre-  
gate of suffering result.

This process of cause and effect continues  
ad infinitum until one attains the Ultimate *Nibbāna*.

The meditator at this instant is completely  
qualified and matured enough to attain the ten  
stages of *Vipassanā ñāṇa*- wisdom of Insight  
meditation.

1. *Sammasana* - The handling knowledge  
of things as composite

2. *Udayavaya* - Knowledge of composite things as waxing and waning
3. *bhaṅga* - Knowledge of waning things as dissolving
4. *bhaya* - Knowledge of dissolving things as fearful
5. *ādinava* - Knowledge of fearful things as dangerous
6. *nibbida* - Knowledge of dangerous things as to be disgusted
7. *muccitukāma* - Knowledge of disgusted things to be abandoned or to be liberated from
8. *Paṭisaṅkhā* - Knowledge of the reconsidered things from which to be liberated
9. *sankhārupekkhā* - Knowledge of feeling indifference concerning the reconsidered things
10. *Anuloma ñāṇa* - Knowledge which is qualified for the supra-mundane path, (*Lokkutarā Magga*)

No sooner had he attained this stage than he transcends to the status of the Stream-winner (*Sotā-panna*), the First Stage and Fruition of Emancipation, (*Magga, Phala*). Then eventually if he exerts on, he will attain the Second Stage and Fruition of Emancipation, Once-returner, (*Sakadāgāmi magga-phala*). Then he will attain the Third Stage and Fruition of Emancipation Non-returner (*Anāgāmi magga-phala*). Finally he will attain the Fourth Stage and Fruition of Emancipation, (*Arahatta magga-phala*). And he becomes an Arahant (*Arhat*), one who is delivered or has liberated himself from the ocean of rebirth and death and from the whirl-pool of suffering. He attains the Ultimate State. He enters Nibbāna, the Perfect Bliss, Final Emancipation and Transcendental Peace.

This is the Essence of Buddhism in dynamic action.

\*\*\*\*\*

# INDEX

A		D	
Ājīvaṭṭhamaka Sīla	36	Daṇḍa	12
Anatta	61	Dependent Origination	51-52
Anicca	61	Devotional services	1
Ananta Guṇa	49	Dissemination of love	41
Apāya	10	Dukkha	61
Āriya Magga	75	E	
Ariya Phala	76	Elements of Research Methods	iv
Aṭṭhakkhaṇa	11	Epilogue	77
B		F	
Buddhist philosophy	69	Five Aggregates (meditation)	61
Myanmar Buddhist Iconography	v	Flowers (offering)	40
Bhaya bherava	14	Foods (offering)	39
C			
Characteristics of life	62		
Common prayer	7		
Common prayer in brief	8		

# INDEX

G		L	
Guṇa virtues of the		Law of Correlation	55
Lord Buddha	45	Lights (offering)	40
H		M	
Guṇa virtues of the		Meditation	57
Dhammā	46	Meditation on the	
Guṇa virtues of		body	59
the Saṃghā	47	Mettā bhāvanā	42
I		Middle Way	69
Harvard Divinity		Morality	71
School	iv	N	
Harvard Graduate		Nang Htay Htay	iii
School	iv	Nibbāna (Nirvana)	76
K		Noble Truths	74
Indian Council for		O	
Cultural Rela-		Objects of endless	
tions	v	gratitude and	
K		veneration	49
Kamma Karaṇa	16	Observance	23
Kappa	11	Offering	39
Kāyagatānussati		Okāsa	9
Bhāvanā	59		

# INDEX

P		T	
Pañca ananta guṇa	49	Teachings of the	
Pañcakkhandhā	61.	Lord Buddhas	74
Paññā	73	U	
Paṭiccasamuppāda	51	Udāna Kathā	49
Paeon of Joy	50	U Gaw Yar (a)	
Precepts	23-33	Sao Sam Hlaing	iii
(five; eight; nine; ten)		Uppaddava	13
R		V	
Ratana	10	Vaṇṇadhajāsīri	iii
Recitation	45	Verāni	11
Requisites(offering)	40	Vipatti (Vippatti)	12
Rogā	19	Virtues of three	
Rosary-beads	57	precious Sacra	45
S		Vyasana (byasana)	12
Samādhi	72-73	W	
Sao Htun Hmat Win	iii	Water libation rites	65
Sīla	71	Water (offering)	39
Sharing of merits	65	Wisdom	70-72
Stages of religious practice	69		



