

The
Development
of
Mind - Power

74

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VENERABLE DIRECTORS

1. **THE VENERABLE U GANDAMA**,
Maha Nāyaka Thera, of Sinbyungon
village, Henzada. 51 vassas.
2. **The Venerable U Nyeya** of Tharawaddy,
Nāyaka Thera, *Aunggyin Aphwegyok*,
Uyin Taik 45 vassas.
3. **The Venerable U Paññāsiri**, *Nāyaka*
Thera, *Kyaukchaunggyi* Cemetery
Monastery, *Vipassana Taik*, Bassein
42 vassas.
4. **The Venerable U Paññāvamsa**, *Nāyaka*
Thera, *Yegyaw* Monastery, *Uyintaik*,
Kemmendine. 38 vassas.
5. **The Venerable U Tezalankāra**, *Nāyaka*
Thera, *Nyānasāgi* Monastery,
Kwanthe village, *Bilugyun*, Moulmein.
37 vassas.
6. **The Venerable U Paññāsāmi**, *Nāyaka*
Thera, *Angyi* East Monastery, *Dalla*.
36 vassas.
7. **The Venerable U Vissudha**, *Nāyaka*
Thera, *Amravati* Monastery, *Sadhu*
Taik, *Kemmendine*, 32 vassas.

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Gan

Ciran Cithatu Saddhammo

May The Sublime Teaching Shine Long

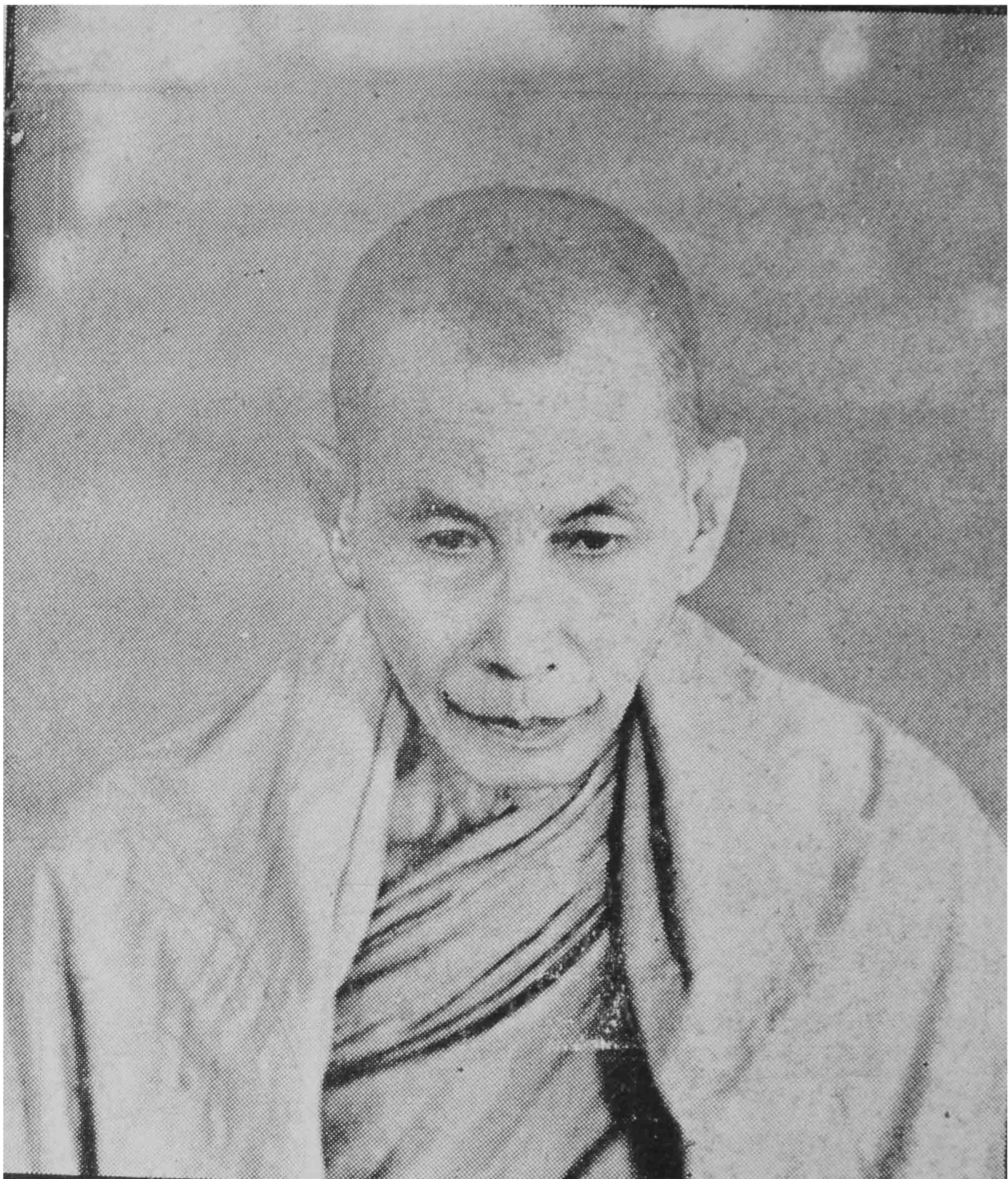
Development of Mind-Power

*A Buddhist Method
taught at*

THE HANTHAWADDY CENTRE

Edited and Translated into English
with Preface and Appendix

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**The Venerable U Gandamā, Maha Nāyaka Thera.
Patron and Chief-Director**

Buddha Sasana Pariyatti Sasanapyu Aphwegyok

“By Effort, Earnestness, Discipline and Self-Control
let the wise man make for himself an island which no flood
can overwhelm.”

—*Dhp.* 25

“Well awake the disciples of Gotama e’er arise; They
whose Minds by day and night delight in contemplation.”

—*Dhp.* 301

CONTENTS

Frontispiece-The Venerable U Gandamā

PAGE

Preface i—vii

Introduction 1

The Method Outlined 8

Appendix 19

The Buddhist Ritual of worship
(*from The Blessings edited by*
Bhikkhu Kassapa.)

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PREFACE

*Sabbapapāssa akaranam, kusalassa upasambadā.
Sa cittāpariyodapanam. Etam, Buddhana Sasanam.*
Not to do any evil. To cultivate good.
To purify the Mind.
That is the Teaching of the Buddha.

There has always been, and there is today, a feverish activity all over the world to develop material power, believing that success will be achieved by those who pursue a Grab and/or Cling policy, but no Peace has ever been achieved, nor, even with the possession of nuclear weapons, is it in sight.

There is Only one Power that can beget Peace—of both the mundane and the supra-mundane—and that Power is the Power of the Mind generated by Virtue (*Sīla*). The potency is highest when the purified Mind has attained CLEARSIGHT (*Vipassana*)—knowledge of things as they actually are.

There are many methods, many variations, suggested and adopted by peoples of the world to

develop the Mind. The Buddhist method is, however, the only method which goes beyond the mundane, for the mundane, in any or all its aspects, is transcient (*Anicca*), unsatisfactory (*Dukkha*), and unsubstantial (*Anatta*). But, there are many variations even amongst the Buddhists. The large majority are staunchly devoted and undoubtedly sincere, and despite the variations, the observance of the precepts of Virtue is demanded in all the methods. Exceptions do exist, for religion, too, offers a scope for the criminal, but these only prove the rule. There are also some Buddhists who, deliberately, take the longer road, for many cannot give up the mundane; but all the methods and the variations suggested and taken by the devoted, lead to but one Goal—*Nibbāna*, The Greatest Peace. There is only One TRUTH. *Eko Dhammo*. Truth is One.

This booklet introduces the reader to a Buddhist method. The claim that the method assures quick results should neither raise any doubts, nor should it create over-confidence. The time required to

complete the journey to *Nibbāna* depends on the distance covered up-to-date, and on the correctness of, and the number of actual hours on, the effort.

It should, however, be remembered that if the halts are frequent and long, extra time is required to get back to the former pace, for it will mean a fresh, a standing, start. Or, as a Buddhist illustration goes: If the fire goes out before the pot boils, the heating has to begin all over again. The fire therefore, should be kept going till the water boils. In brief, our efforts must be sustained.

Whether the pace is fast or slow, it is certain that there will be a general movement towards the Goal till it is reached, someday; it is also certain that correct effort will take us nearer for each minute thus spent, and it is equally certain that the Higher Mental States, even the Highest—*Nibbāna*, is a practical possibility in this very lifetime. But, the most diligent study, and the listening to the most learned discourses will not

by themselves lead us to the High States, and most futile is the time taken in research and deliberation. The Buddha did counsel wise acceptance and not blind observance, but He has clearly and repeatedly advised that the Truth be found for oneself. "Even Buddhas but point the Way."

Truth is ever present and available to any who looks for it, but, just as sugar is sweet to everybody, and the sweetness can only be known by personal experience, Truth must be found out for oneself.

As the finger-prints of no two persons are alike, the characteristics of individuals differ, and the aspirant to the Higher States must find out, by personal tests under the guidance of a competent teacher, the method most suitable to him. As the carburettor of an engine must be adjusted and re-adjusted to the factors of the moment, the aspirant must find out for himself the exact adjustment necessary. The method in Chapter Three, or any method for that matter, will require individual

adjustment, the extent and nature of which will be discovered as one proceeds in the training.

Behind the effort, there must be Complete Confidence (*saddha*), that *Nibbāna* is there and within reach. Then, there must be Constant Vigilance (*sati*); no mental impression, not even the seemingly petty, must pass unnoticed as the aspirant proceeds along the path. Lastly, there must be Persistent, Patient and Resolute Energy (*virīya*). It is taken for granted that the aspirant, by his decision to carry out the training, is complete with the requisite basis of Virtue, for, without the possession of this the aspiration could not have arisen, and the determination to attend the training, and to carry out the course, by themselves, show that there is already an accumulation of mental maturity. Fortified with these requisites, the aspirant must get down to the training, determined to remove the ashes covering the embers. As each layer is removed, the aspirant will experience the delightful warmth and later, the most pleasing glow of that most satisfying state—*Nibbāna*.

This Booklet is not a scholarly essay, nor is it a propaganda leaflet. It is a presentation in English of a method of mental-developement which I have practised and have found something to be happy about in the very first three hours. Incidentally, the same experience was felt by *Agga Maha Thado Thudhamma* the Hon'ble Sao Shwe Thaike, Speaker of the House of Nationalities, and the first President of the Union of Burma, and it inspired him, as it has inspired me, to further progress. It is mainly on his encouragement that I attempt this translation.

It is also with much personal happiness that I present this booklet, the preparation of which is a labour of love and a labour undertaken by a conviction that the aspirant who may be persuaded to take up the training course after reading this booklet, will certainly derive benefits.

There will be Tranquility and Calm, and a Clarity of Vision comparative to the extent of his efforts, past and present, and, what will be most

obvious is the fact that for each minute spent on contemplation, there will be complete absence of evil actions in deed and in speech, and also the very minimum of evil action by thought. The Past will be forgotten and the Future will be unthought, and, living in the Present, for each second as it arises, the virtuous mind will be concentrated. Each recognition, however fleeting, of Physical and Mental Phenomena, of Action and Reaction, of the Flux of life, of the continuous Arising and Falling away, all these, will develop the potent strength of the Mind and lead to Clear-sight.

These recognitions will give the aspirant great happiness and hope—such as no material power can give.

Mettacittena (with thoughts of love)

Tun Hla Oung.

Beginning of *Vassa* 2500 B.E.

38, Pagoda Road,
Rangoon, Burma.

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INTRODUCTION

*Namo Tassa Bhagavato Arahato Sammā
Sambuddhassa.*

**Homage To Him, The Blessed One, The Holy One,
The Utterly-Enlightened One.**

*Ye dhammā hetuppabhavā
Tesam hetum Tathāgato ahā
Tesanca yo norodho
Evam Vādī Mahā Sāmāno.*

The Venerable Assaji to the Venerable Sariputta

Of all things springing from a cause
The All-Knowing has the causes told;
And also how things cease to be—
This the Great Sage hath told.

Note:

The Venerable *Assaji* was the youngest of the first five followers to become members of His Holy Order

of the Sangha, and had together with his companions reached the Highest State after listening to the Buddha's first two discourses, the *Dhammacakkapavattana Sutta* and the *Anattalakkhana Sutta*. It was several years later when the Venerable *Sariputta* hearing the above stanza from the Venerable *Assaji* became converted and also attained the Highest State.

All things have a cause. There is effect because of a cause—re-action because of action. The Buddha has expounded that everything, ALL things, physical or mental, are the result of actions. There is result because of an act, effect because of a cause, and, an incident is as deserved. The Buddha has taught *Kamma*, The Law of Causation—that everything arises from causes, and that everything that arises will come to rest again.

Experience and reason have made Buddhists accept the Teaching of the Buddha with complete confidence. They understand that there is reaction because of an action, and also that there will be no reaction when there is no action. They therefore,

believe that birth as a human being is because of, or as a result of, skilful actions, (*Kusala Kamma*), and that birth in the animal plane is because of, or as a result of, unskilful actions (*Akusala Kamma*).

Thus, with the acceptance of *Kamma*, arises the firm belief in the certainty of an effect as a result of an action, that the performance of unskilful actions will result in a birth in the lower, the inferior planes, that performance of skilful actions will secure a birth in the human plane; and also that the performance of even more skilful actions will secure a birth in the *deva*,—the higher planes. With this acceptance of the Law of Causation, even the simplest follower of the Buddha avoids the performance of unskilful actions that he may not descend to the lower planes; and performs skilful actions to the limit of his capacity that he may be born in the human or higher planes. Such is the life of a simple follower. His intelligence, however, ends with Causation, and does

not extend to Cessation, for, in his limited understanding, birth in the higher planes is the height of happiness, and little does he care to know more.

THE GLIMPSE OF DELIVERANCE

Since the end of the Second World War, with the aftermath of the terrible miseries experienced by all peoples of the world, there is the realization that **even** in a birth in the high plane of human existence, and with all the material comforts, **there is unsatisfactoriness** (*dukkha*).

Particularly amongst the Buddhists of Burma, from their almost traditional belief that effects are the results of actions, there has grown the intelligence that so long as the causes (actions) continue, the wanderings in the unsatisfactory whirlpool of existence (*Samsāra*) will never cease. From this intelligence has developed the aspiration for complete Deliverance from the frightful process of repeated births and ever-present unsatisfactoriness. Thus has intelligence progressed,

and effort is no more confined to the performance of skilful actions to gain the higher planes; the effort is now extended to the attainment of the Higher States of Life by the total cessation of Causes,—to end the wanderings in the physical and mental world—*Samsāra*.

THE HANTHAWADDY CENTRE

With the desire to attain the Higher States of Life, there has appeared a considerable number of Centres for the Development of the Mind. One such Centre is the Hanthawaddy Centre founded by the pupils of the famous *Vipassana Kammathana* Teacher, Saya Thet, a pupil of the highly revered Ledi Sayadaw, *Aggamahā Pandita* U Nyāna, D. Litt.. The Centre was established in 1945 by the *Buddha Sasana Patipatti Aphwegyok*, The Society for the Propagation of Buddhist Practice, by the Venerable U Gandamā, *Maha Nāyaka Thera* who is also the Chief Director.

The method taught at the Centre is so simple and brief that even the immature in age and in

mental development begins to gain a glimpse of Deliverance viz. a knowledge leading to Clear-sight (*Vipassana*) in a Seven-Day Training Course. The aspirants, from young girls to aged persons, can gain the above knowledge during the seven days if they follow the instructions of the Venerable Chief-Director.

In the *Udumbārika Sutta*, *Dighā Nikāya* is given this discourse of the Buddha to *Nigroda*, a wandering ascetic:

“*Nigroda*, I say this to you. Let a man of intelligence come to me, honest, candid and straight-forward. I will instruct him. I will teach him the Dhamma, and if he practices accordingly as he is taught, then to know for himself and to realize that Supreme Intelligence and Goal, for the sake of which noblemen go forth from the household life into the homeless state, will take him seven days.”

There are other utterances of the Buddha and instances wherein Clear sight was attained within a short space of time, and it should be borne in mind that the time taken is determined by the total of correct effort accumulated. If aspirants will adhere strictly to instructions, progress can be confidently expected in seven days.

“...sankhittena pancupadanakkhanda dukkha.”

Dhammacakka Sutta

“...in brief, the Five Aggregates of Clinging is Unsatisfactory.”

*“Yo ce vassasatam jive, apassam udayavyayam,
Ekaham jivitam seyyo, passato udayavyayam”*

Dhammapada 113

“Though he should live a hundred years, without comprehending the arising and disappearing; yet, better, indeed, is the single day’s life of one who comprehends the arising and disappearing.”

Mind is the fore-runner of all conditions. Mind is chief. The Mental States and the Actions that follow are Mind-made.

Dhp. 1

THE METHOD OUTLINED

Saddhā, Confidence; *Vīriya*, Energy; and *Sati*, Attentiveness, are named in the *Bodhipakkhiya-Dhamma*, Factors leading to Enlightenment, and the aspirant who seeks Clear-sight should firstly be in possession of the factor of Confidence in the Teaching and the teacher.

Regarding Energy and Attentiveness, there is this exhortation by the Buddha in the *Metta Sutta*: “*Tittham caram nisino vā sayāno*,”—Attentiveness must be ceaseless, in whatever bodily-posture one may be, standing, going, sitting or lying.

Effort must be as energetic and ceaseless as a man who produces sparks from a flint for a fire. And, as a sawyer whose attention is ever on the mark which he follows as he is sawing the wood, the aspirant, with eyes closed and with his whole attention on the nose-door, must be aware of the breath that is exhaled and the breath that is inhaled. Thus, by the method of *phusanā* (attentiveness on

the breath-contact at the nose-door), and, without the counting and the following of the breath mentally, the aspirant must maintain Energy and Attentiveness at all times and in all the bodily-postures.

Potthila and the Sāmanera

“Thus gave the young *Sāmanera* the subject for contemplation to the *Thera Potthila*:

Venerable Sir, it is not difficult to practice contemplation. If it is desired to capture an iguana which is in a hillock with six exits, it can be captured coming out of the sixth exit if the five other exits are closed
Saying: Friend, I know it now, the Thera, acting accordingly, became an Arahāt.”

To “capture” the Mind, i.e. to keep it away from impurities that concentration may be gained and tranquility won, the six sense faculties (exits, channels) must be known: They are: the Eye, the Ear, the Nose, the Tongue, the Body, and the Mind. Consciousness arises through these six doors

at all times, and if the five out of the six are shut, it can certainly be held at the remaining exit.

In this Seven Days Training Course, with the observance of the Precepts of Virtue as a basis, Tranquility, (*Samādhi*), can be experienced after three days of training in Concentration. After this building-up, the training will be advanced to that of gaining Clear-sight (*Vipassana*). For this advanced course the aspirant must formally request the teacher for the new assignment as under:

1. *Tumhākam bhante jivitaṃ pariggāmi.*
(Thrice). Venerable Sir, I make this offering of (my) life to you.
2. *Bhante, saṃsāra dukkhato mocanattāya bījattāya ca kammattānaṃ yācāmi.* (Thrice)
Venerable Sir, with the seeds of mental perfection accumulated in the past, or, if I do not yet possess them, (sufficiently), may the seeds that I now sow with Confidence Energy and Attentiveness, deliver me from

the miseries of *Samsāra*: I beg of you to grant me the subject for contemplation.

3. *Okāsa, Okāsa, Okāsa*: Permit me, *Bhante*. Reverently and humbly, I worship the Buddha, His Dhamma and His Sangha; also my teachers, parents, and all those superior to me in age and in character. For my skilful actions, may I be rid of the wrongs that I may have committed by deed, word or thought through Greed, Ill-will and Delusion and, may I also attain the Paths (*Magga*), the Fruits (*Phala*) and *Nibbāna* in this very existence. For the wrongs I may have committed by deed, word or thought in my past births and in this, I make humble obeisance—I request to be forgiven. For the wrongs committed against me by deed, word or thought, I bear no grudge. I forgive them freely.

After the above devotions and worship, the aspirant should sit cross-legged, and, with eyes

closed, should mentally reflect on the nature of one's body as enjoined by the Buddha: Just as the trunk and branches of a living tree are observed to be set in motion by the wind, because of their unstable nature, there is movement in anything else which is unstable. In one's body, too, people have given various names such as head, body, hands, feet, etc., for the parts from the hair to the tip of the toes. These are mere Conversational Expressions, (*Sammuti sacca*), Conventional Truths, (*Pannati-sacca*). In the Ultimate Truth (*Paramatta-sacca*), the different parts of the body are but of the same physical phenomenon.

All is physical phenomena,—a body of material elements from the hair to the tip of the toes. What are the physical phenomena?

There are four basic physical states (*Maha Bhuta*); *Pathavi*, the state of Solidity, *Āpo*, the state of Liquidity, *Tejo*, the state of Heat, and *Vāyo*, the state of Motion. There are but these four states or qualities in all matter. *Pathavi*, the

Earth-element, possesses the quality of solidity (extension, smoothness or hardness); *Āpo*, the Water-element, possesses the state of cohesion and fluidity; *Tejo*, the Fire-element possesses the state of caloricity, heat and cold; and the *Vayo*, the Wind-element. possesses the states of oscillation and pressure. Besides these physical phenomena there are no other qualities in the body and these qualities, severally or together, are incapable of being Conscious by themselves. They are like the hillock and the grass that grows on it. The hillock is not at all conscious of the grass on it, nor is the grass at all conscious that it is growing on the hillock. They cannot because they are a corporate of the four material qualities.

(Note by Translator: It should be clearly understood that the 'four material qualities' are in fact the four fundamental *qualities* which exist in physical phenomena, and are forces in a constant state of flux. They are inseperable and inter-related, co-existing in different manners and proportions, and one quality may preponderate over another. This preponderation misled the Greek thinkers of olden days to classify them as the four elements (physical

matter) of Earth, Water, Fire and Air. This note is given to clarify the translation.)

Similarly, the head is a corporate of the four material qualities; so is the hair growing on it, and, is the head conscious that the hair is growing on it? Not at all. Then, is the hair conscious of the head it is on? No, not at all. How could they be, when it is between two material qualities.

In the same manner look at the nails on the fingers and toes. They project out of the living flesh, yet the nails are not conscious of the flesh. Neither is the flesh conscious of the nails. Why is this? Because it is between two material qualities. Look at two closer objects—the thick skin and the thin skin. Though they are very close to one another, in fact touching each other, but neither is conscious of the other. Why? Because it, also, is between two material qualities. It should therefore be noted that all material qualities, whether internal or external, are devoid of Consciousness.

One knows. Knows by seeing, by hearing, by smelling, by tasting, by touching, and by thought.

All this is through the Mind—through the Mental Qualities.

Thus, the aspirant, must remember till the end of his life that:

MATTER IS WITHOUT CONSCIOUSNESS.
CONSCIOUSNESS IS THE FUNCTION
OF THE MIND.

Physical and Mental phenomena have not just dropped from the skies or the clouds or by the creative powers of *Devās*, *Brahmas*, *Vishnu* or any powerful being. They, too, spring from a Cause. They, too, have an Origin.

Material phenomena spring from the four kinds of originations: *Kamma*, action, *Citta*, mind, *Utu*, temperature, and *Āhara*, nutriment.

There are thus:—

Matter as a result of *Kamma*,
Matter as a result of *Citta*,
Matter as a result of *Utu*, and
Matter as a result of *Āhara*,

The Buddha has declared that both physical and mental phenomena are *Anicca*, transcient, *Dukkha*, unsatisfactory, and *Anatta*, impersonal, unsubstantial, and uncontrollable.

The Dhamma expounded by the Buddha is **never** wrong, for it is the Truth. How can Truth be verified? By *Pannā*, wisdom, and *Pannā* is obtained through *Sammādhī*, tranquility.

Tranquility is gained thus: After contemplating on each constituent of the body beginning from the head to the toes, concentrating on each in turn, direct the whole attention on the top centre of the head, the fontanelle, a spot about an inch in diameter. After a while some impressions will be experienced. The quality of *Patavi* will produce the sensations of pain, ache, tightness, heaviness, fullness, swelling; *Tejo*, will produce warmth, heat, cold, radiation of heat, steam, cold; and *Vāyo*, will produce movement, extension, contraction, trembling, flickering, jerks. Whatever sensations are experienced, it must be

remembered that they are normal manifestations of the material qualities and noticed because the Mind is concentrated. Maintaining the concentration, the flux, the continuous movement of matter, will be clearly felt within the body. This will be felt in the head and all over the body—the atoms will be arising and disappearing in rapid succession. As the concentration becomes more finer, more sensations will be experienced, so varied and so vivid that the aspirant may even be puzzled as to what exactly is happening to him.

For attention. The truth that material qualities are but exhibiting their respective natures, and has come to the notice of a developed mind, should be borne in mind, and the contemplation should proceed without interruption. It is, however, essential that there is a competent teacher to show the correct way.

The first contemplation is on *Sammāsaṇa*, the recognition of the phenomenon of existence. The knowledge of the material qualities and contemplation on their arising and disappearing is the *Uddayabhaya ñāṇa*. Immediately this stage is

reached, it can be taken for granted that the Three Characteristics of Existence: Transcendency, Unsatisfactoriness and Impersonality are grasped according to Truth and Reality.

In the ultimate fact it is the *Vinnāna*, Mind and Consciousness, which is the *Āhara*, nutriment, of all physical and mental existence.

Note: An invitation is extended to those desirous of acquiring a personal knowledge of the Buddhist Method to Develop the Mind, to attend the Seven Days Training Course that is given at the Centre throughout the year.

Buddha Sāsana Pariyatti Sasanapyu Aphwegyok
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THE BUDDHIST RITUAL OF WORSHIP.

VANDĀNA

Homage

*Namo Tassa Bhagavato Arahato Sammā Sambud-
dhasā. (Repeated thrice)*

Homage to Him, the Blessed One, the Exalted One,
the Utterly-Enlightened One.

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*

FORMULA IN ASKING FOR THE THREE REFUGES AND THE PRECEPTS.

*Okāsa! Okāsa! Okāsa! Aham, Bhante,
Tisaranena Saha Pancha-sīlam Dhammam
yācāmi; annuggaham katvā silam detha me,
Bhante.*

*Dutiyam 'pi, ,
Bhante.*

*Tatiyam 'pi,
Bhante.*

Permit me, Venerable Sir, I request for the Five Precepts, together with the Three Refuges. Venerable Sir, have compassion for me and grant me the Precepts.

For the second time, permit me! ... Precepts.

For the third time, permit me! ... Precepts.

Note: In requesting for the *Atta* (eight) or *Dasa* (ten) *Sila*, the formula is the same except that one substitutes *Atthanga-Silam* and *Dasa-Silam* for *Pancha-Silam* (five precepts).

TISARANA.

THE THREE REFUGES.

Buddham Saranam gacchāmi.

Dhammam Saranam gacchāmi.

Sangham Saranam gacchāmi.

Dutiyampi Buddham Saranam gacchāmi.

Dutiyampi Dhammam Saranam gacchāmi.

Dutiyampi Sangham Saranam gacchāmi.

Tatiyampi Buddham Saranam gacchāmi.

Tatiyampi Dhammam Saranam gacchāmi.

Tatiyampi Sangham Saranam gacchāmi.

I go to the Buddha as my Refuge.
 I go to the Dhamma as my Refuge.
 I go to the Sangha as my Refuge.

For the second time, I go to the Buddha as my
 Refuge.

For the second time, I go to the Dhamma as my
 Refuge.

For the second time, I go to the Sangha as my
 Refuge.

For the third time, I go to the Buddha as my
 Refuge.

For the third time, I go to the Dhamma as my
 Refuge.

For the third time, I go to the Sangha as my
 Refuge.

*

*

*

PANCA SILA.

THE FIVE PRECEPTS.

1. *Pānātipātā veramanī-sikkhāpadam samādi-
yāmi.*
2. *Adinnādānā veramanī-sikkhāpadam samādi-
yāmi.*

3. *Kāmesu micchācārā veramanī-sikkhāpadam samādiyāmi.*
4. *Musāvādā veramanī-sikkhāpadam samādiyāmi.*
5. *Surāmeraya-majja-pamāda-tthāna veramanī-sikkhāpadam samādiyami.*

1. I undertake to observe the precept to abstain from destroying the life of beings.
2. I undertake to observe the precept to abstain from things not given.
3. I undertake to observe the precept to abstain from sexual transgression.
4. I undertake to observe the precept to abstain from false speech.
5. I undertake to observe the precept to abstain from distilled and fermented liquors that are causes of intoxication and heedlessness.

ATTHANGA SILA.

THE EIGHT PRECEPTS.

The Five Precepts and (as for the Five Precepts except that No. 3 is replaced and Nos: 6,7 and 8 added.)

3. *Abrahmacariyā veramanī - sikkhāpadam samādiyāmi.*
6. *Vikāla-bhojanā veramanī - sikkhāpadam samādiyāmi.*
7. *Nacca - gīta - vādita - visūkadassanā - māla-gandha - vilepana - dhārana-mandana - vibbhū-sana - tthānā - veramanī sikkhapadam samādiyāmi.*
8. *Uccāsavana-mahāsayanā veramanī-sikkhāpadam samādiyāmi.*

3. I undertake to observe the precept to abstain from all unchastity.

6. I undertake to observe the precept to abstain from taking food at unseasonable time.

7. I undertake to observe the precept to abstain from dancing, singing, music, and unseemly shows; from the use of garlands, perfumes, and unguents; and from things that tend to beautify and adorn the person.
8. I undertake to observe the precept to abstain from using high and luxurious seats.

*

*

*

DASA—SILA.

THE TEN PRECEPTS.

As for the Eight Precepts except that No. 7 is divided into two, Nos. 7 and 8, 8 becomes 9, and 10 is added.

7. *Nacca-gī tā-vādita-visūkadassanā veramanī - sikkhāpadam samādiyāmi.*

8. *Mālā - gandha - vilepana - dhārana - mandana-vibbhū sana - tthānā veramanī - sikkhāpadam samadiyami.*

10. *Jātarūpa - rajata - patiggahanā veramanī-sikkhāpadam samādiyāmi.*

7. I undertake to observe the precept to abstain from dancing, singing, music, and unseemly shows.

8. I undertake to observe the precept to abstain from the use of garlands, perfumes, unguents, and from things that tend to beautify or adorn the person.

10. I undertake to observe the precept to abstain from accepting gold and silver.

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OFFERING OF FLOWERS.

*Vanna-gandha-gun 'opetan-etam kusuma-santatim.
Pujayāmi Munidassa-siripāda-saroruhe!*

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*Pūjemi Buddham kusumena 'nena
Punnena m'etena ca hotu mokkham.*

*Puppham milayāti yathā idam me
Kāyo tathā yati vināsa-bhāvan!*

This mass of flowers, fresh-hued, odorous and choice, I offer at the sacred lotus-like Feet of the Noble Sage.

* * *

With divers flowers, the Buddha, I adore; and through this merit may there be release. Even as these flowers must fade, so does my body march to a state of destruction.

OFFERING OF WATER.

*Adhivāsetu no Bhante-Pāṇiyam upanāmitam.
Anukampam upādāya - Patiganhātu m'uttama!*

Take pity on us, Venerable Teacher, and accept, O Highest One, for compassion's sake, the water presented!

(Instead of *Pāṇiyam*, one may say *Bhojanam*, food.

METTA—BHĀVANA.

A CONTEMPLATION OF LOVE.

*Sabbe sattā averā hontu abyāpajjā hontu, anīghā
hontu, sukhī attānam pariharantu!*

*Sabbe pānā, Sabbe būhta, Sabbe puggalā,
Sabbe atta-bhāva-pariyāpannā avera hontu . . .*

*pariharantu! dukkhā mucantu! yathā laddha
sampattito mā vigaccantu sabbe sattā kammās-
sakā!*

May all beings be void of enmity, disease, and
grief, and may they take care of themselves happily!

May all living things, all creatures, all persons,
all those who have arrived in a state of individual-
ity; Be void of enmity, disease, and grief, and
may they guard themselves happily!

May they be released from unsatisfactoriness!
May they not be deprived of their fortune, duly
acquired!

SHARING MERIT.

*Ettāvatā ca amehi-Sambhatam puñña-sampadam.
Sabbe sattā 'numodantu-Sabha-sampatti-siddhiyā!*

May all beings share this fortune of merits,
which we have thus accumulated, for the acquisition
of all kinds of happiness!

*Akāsatthā ca bhummatthā-Devā nāgā mahiddhikā,
Puññatam anumoditvā-ciram rakkhantu sāsanaṃ!*

May the beings inhabiting space and earth—
Devas and *Nāgas* of mighty power—having shared
this merit, long protect the Dispensation!

(Instead of or addition to *sāsanaṃ*, one may say
te sadā, us constantly.)

The constantly contemplative, the ever earnestly
striving ones realize *Nibbana*, free of bonds, the Highest.”

Dhp. 23

“By effort, earnestness, discipline and self-control let
the wise man make for himself an island which no flood
can overwhelm.”

Dhp. 25

“The Mind is hard to check, swift, flits wherever it lists,—the control thereof is good; a controlled Mind is conducive to Happiness.”

Dhp. 35

“Whatever harm a foe may do to a foe, or a hater to a hater,—an ill-directed Mind can do far greater.”

Dhp. 42

“What neither mother, nor father, nor any other relative could do,—a well-directed Mind does, and thereby elevates one.”

Dhp. 43

“For him who has completed the journey, for him who is sorrowless, for him, who from everything, is wholly free, fever of passion exists not.”

Dhp. 90

“Though he should conquer a thousand men in the battle-field, yet he, indeed, is the noblest victor who would conquer himself.”

Dhp. 103

“Though he should live a hundred years without wisdom and without control; yet better, indeed, is the single day’s life of one who is virtuous and contemplative.”

Dhp. 111

“The flickering, fickle Mind, difficult to guard, difficult to control,—the wise man straightens as a fletcher, an arrow.”

Dhp. 33

“Better than sole sovereignty over earth,
Or better than going to heaven,
Better than even lordship over all worlds,
Is the Fruit of a Stream-Winner.”

Dhp. 178

“He who has declared a wish for *Nibbana*, he whose Mind is thrilled with the Fruits, he whose Mind is not bound by material pleasures, such a person is called the ‘One bound Upstream’.”

Dhp. 218

“In them who are ever vigilant, training themselves day and night, and are wholly bent on *Nibbana*, Mental Defilements do fade away.”

Dhp. 226

“One should guard against misdeeds caused by Mind, one should be restrained in Mind; giving up evil conduct in Mind, one should be of good conduct in Mind.”

Dhp. 233

“Know thus, O good man! ‘Not easy of restraint are evil things.’ Let not greed and wickedness drag you to protracted misery.”

Dhp. 248

“Neglect not merit, saying, ‘It will not come nigh unto me’. Even by the falling drops a water-jar is filled. Likewise the wise man, gathering little by little, fills himself with good.”

Dhp. 122

“You yourselves should make an effort.
The *Tathagatas* are only teachers.
The contemplative ones who enter the Way are
deliverers from the bonds of Evil.”

Dhp. 276

“Indeed, from contemplation does wisdom arise,
Without contemplation Wisdom wanes:—
Knowing this two-fold path of gain and loss,
Let him so conduct himself that Wisdom may grow.”

Dhp. 282

“Here will I live in the rains,
Here in the autumn and summer;
Thus the fool muses.
He realizes not the danger of Death.”

Dhp. 286

“Well awake the disciples of Gotama e’er arise;
They whose Minds by day and night delight in
contemplation.”

Dhp. 301

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1. Sao Shwe Thaiké. 2. U Tun On. 3. U Ba Lat
 4. U Chit Maung. 5. U Kyaw Myint Lay.
 6. U Tun Hla Oung.
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