

PANDITARAMA

SHWE TAUNG GON SASANA YEIKTHA

LESSONS

ON

BASIC BUDDHIST CULTURE

GRADE 1

Donated By

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CONTENTS

Page

Training for Novices.

1. Taking refuge in the Triple Gems	1
2. Children can take the three refuges	2
3. Request for refuge taking and morality	2
4. Homage to the Buddha	3
5. Refuge- taking	3
6. Taking and observing five precepts	5
7. Advantages and disadvantages of five precepts	5
8. Request for eight precepts	8
9. Taking and observing eight precepts	9
10. Taking and observing nine precepts	10
11. Taking and observing ten precepts	11
12. The benefits of morality	12
13. Reviewing	13
14. Ten excommunicable offences	14
15. Ten punishable offences	15
16. The thirty-two aspects of the body	16
17. The seventy-five rules of Training	17
18. Fourteen sectional duties	22

SCRIPTURES- PART I

19. "Okāsa" salutation	27
20. Benefits of enlightenment	27
21. Firm establishment of Buddhism	28
22. The Buddha's life	28
23. The seven Buddhist holy days	30



24. Adornment with the Triple Gems	31
25. The nine special qualities of the Buddha	31
26. The six special qualities of the Dhamma	33
27. The nine special qualities of the Sangha	34

SCRIPTURTES PART II

28. Kammic effects	35
29. Consideration of action and result	36
30. The ten unwholesome courses of action	36
31. The ten wholesome courses of action	37
32. How to become a devotee	38
33. The ten bases of meritorious deeds	38
34. Consequences of true and false practices	39
35. Benefits of generosity	39
36. Cultivation of lovingkindness	39

SCRIPTURES PART III

Discourse on Blessings

37. The six improper places	42
38. The proper place	42
39. Meaning of Mangala	43
40. The fool	44
41. The wise	44
42. The eleven respectable individuals	44
43. The two kinds of respect	45
44. Suitable location	45
45. Deed alone is one's property	46
46. To become virtuous and skillful	46
47. Fourfold wheels	48
48. Try to be learned	49

49. Knowledge is one's own property	49
50. What is "vinaya"	50
51. Two kinds of vinaya	50
52. The four types of speech	50
53. Children's debt of gratitude towards parents	51
54. The four ways of support	52
55. Non-involvement in worldly affairs	53
56. The five benefits of generosity	54
57. What is Dhamma	55
58. Evil doers	55
59. Blameless deeds	56
60. Abstention by thought	57
61. Abstention by deed and word	57
62. The six disadvantages of taking intoxicants	57
63. Respectable ones	58
64. Worldly vs dhamma matters	59
65. Two rare individuals	59
66. The five benefits of hearing the dhamma	59
67. The blessings of seeing monks	60
68. The four noble truths	61
69. The worldly conditions	62
70. Admonishment for children	63



1. Taking Refuge in the Three Gems (the Buddha, the Dhamma and the Sangha)

Buddham saraṇam gacchāmi.
I take refuge in the Buddha.

Dhammam saraṇam gacchāmi.
I take refuge in the Dhamma.

Sangham saraṇam gacchāmi.
I take refuge in the Sangha.

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

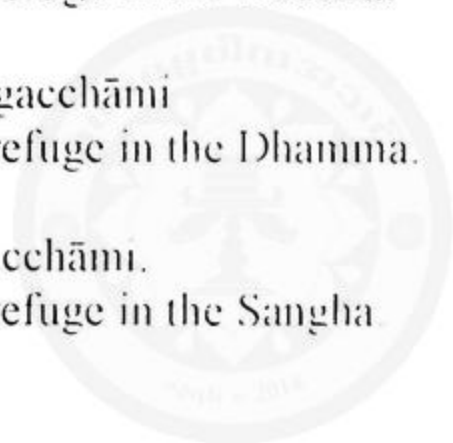
Dutiyampi Dhammam saraṇam gacchāmi.
Again for the second time, I take refuge in the Dhamma.

Dutiyampi Sangham saraṇam gacchāmi.
Again for the second time, I take refuge in the Sangha.

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 Sangham saraṇam gacchāmi.
Again for the third time, I take refuge in the Sangha.



2. Children can take the three refuges.

Though children do not know the attributes of the Buddha- Dhamma- Sangha they may take the three refuges. Having met the Buddha, the mother of Prince Bodhi took refuge on behalf of the child while it was in her womb as: "My womb child pays homage to the Buddha- Dhamma- Sangha". Later, after birth, when the wet nurse came to the Buddha with the baby Prince, she said to the Buddha. " The baby Prince Bodhi from bosom pays homage to the Buddha- Dhamma- Sangha". Referring to this story, one can know that there was precedence of taking refuge despite the ignorance of attributes.

3 Request for Refuge Taking and Morality.

Aham bhante tisananena saha pañcasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante

Dutiyampi aham bhante tisananena saha pañcasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Tatiyampi aham bhante tisananena saha pañcasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Reverend Sir, I request the five precepts together with the three refuges. Would you be kind enough to counsel me on the five precepts?

Again for the second time, Reverend Sir, I request the five precepts together with the three refuges. Would you be kind enough to counsel me on the five precepts?

Again for the third time, Reverend Sir, I request the five precepts together with the three refuges. Would you be kind enough to counsel me on the five precepts?

The preceptor intones " Yamaham vadāmi, tam vadetha".
(Yamaham vadāmi: I speak thus, tam vadetha: you follow me as I intone.)

You repeat after me.

Āma bhante: Yes, Sir.

4. Homage to the Buddha- Pāli and meaning.

Namo tassa bhagavato arahato sammāsambuddhassa.

Namo tassa bhagavato arahato sammāsambuddhassa.

Namo tassa bhagavato arahato sammāsambuddhassa.

Namo (hoamege to), tassa bhagavato(the blessed one), arahato(accomplished), sammāsambuddhassa(fully self enlightened). Homage to the blessed one, accomplished and fully self-enlightened.

5. Refuge- Taking (Saranagamana)- Pāli and English.

Buddham saranam gacchāmi.

Dhammam saranam gacchāmi.

Sangham saranam gacchāmi.

Dutiyampi Buddham saranam gacchāmi.
 Dutiyampi Dhammam saranam gacchāmi.
 Dutiyampi Sangham saranam gacchāmi.

Tatīyampi Buddham saranam gacchāmi.
 Tatīyampi Dhammam saranam gacchāmi.
 Tatīyampi Sangham saranam gacchāmi.

I take refuge in the Buddha.
 I take refuge in the Dhamma.
 I take refuge in the Sangha.

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

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

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

Again for the third time, I take refuge in the Buddha

Again for the third time, I take refuge in the Dhamma.

Again for the third time, I take refuge in the Sangha.

When the preceptor Sangha says "Saranagamanam paripunnam".

(paripunnam = you have fulfilled, saranagamanam = taking refuge in the Triple Gems.)

the postulant replies "Āma bhante" (Yes Sir)

6. Taking and Observing Five Precepts- Pāli and English.

- (1) Pānātipātā veramani sikkhāpadam
samādiyāmi.
(I observe the precept not to kill living things.)
- (2) Adinnādānā veramani sikkhāpadam
samādiyāmi.
(I observe the precept not to take what is not given.)
- (3) Kāmesu micchācārā veramani sikkhāpadam
samādiyāmi.
(I observe the precept not to commit sexual misconduct.)
- (4) Musāvādā veramani sikkhāpadam
samādiyāmi.
(I observe the precept not to speak falsely.)
- (5) Surāmerayamajjapamādatthānā veramani
sikkhāpadam samādiyāmi.
(I observe the precept not to take intoxicants.)

When the preceptor Sangha says, " tīśāranena saha pañcasīlam dhammam sādhuḡam katvā appamādena sampādeḡha".

(Observe the five precepts together with the three refuges diligently and mindfully), the postulant replies, " Āma bhante" (Yes. Sir).

7. Advantages and disadvantages of the five precepts.

If pānātipāta is committed and another's life is taken the following disadvantages are liable to result:-

- (1) Physical disability of sense organs such as eyes, ears and nose, and limbs.
- (2) Unhealth, anemic appearance throughout one's existences.
- (3) Lack of strength.
- (4) Lack of efficiency.
- (5) Panic at impending danger.
- (6) Meeting death by the hand of another or by one's own hand (such as taking poison.)
- (7) Sickliness.
- (8) Loss of companions.
- (9) A short life span.

One who commits *adinnādāna*. is liable to suffer the following unwholesome results:-

- (1) Poverty
- (2) Physical pain and mental distress
- (3) Starvation
- (4) Dissatisfactor
- (5) Loss of properties due to causes such as water, fire, robbers, evil inheriting children and evil rulers.

One who indulges in sexual misconduct is liable to suffer from the following unwholesome results:-

- (1) Having many unfriendly persons
- (2) Making many enemies (besides having unfriendly persons).
- (3) Difficulty in obtaining gains and rewards.
- (4) Absence of peace and happiness.

- (5) Being reborn as a female.
- (6) Being reborn as a neuter.
- (7) Being reborn as a backward family even if one is reborn as a male.
- (8) Suffering shame and disgrace.
- (9) Defect and disability of sense organs.
- (10) Suffering from excessive worries and anxieties.
- (11) Separation from loved ones.

In case of false speech, the following unwholesome consequences are likely to result:-

- (1) Speech defects.
- (2) Crooked or uneven teeth.
- (3) Foul mouth odour.
- (4) Dry skin.
- (5) Dullness of sense faculties such as eyes, ears, etc.
- (6) Abnormality of appearance or deformity.
- (7) Inability to exercise authority over others.
- (8) Harshness of speech.
- (9) Erratic behaviour.

Note:- A false speaker can not rise up to a high rank because he/ she is considered unreliable.

In the case of taking intoxicants, the following unwholesome consequences are likely to result:-

- (1) Lack of judgement in one's behaviour.
- (2) Indolence.

- (3) Forgetfulness, drunkenness (madness in future existence).
- (4) Lack of appreciation for kindness or benefits received.
- (5) Lacking in moral shame, moral fear.
- (6) Inclination to commit unwholesome deeds.

8. Request for Eight Precepts- Pāli and English.

Aham bhante tisananena saha atthanga samannāgatam uposathasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Dutiyampi aham bhante tisananena saha atthanga samannāgatam uposathasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Tatiyampi aham bhante tisananena saha atthanga samannāgatam uposathasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Reverend Sir, I request the eight precepts of the virtue for the observance day together with the three refuges. Would you be kind enough to counsel me on the precepts?

Again, for the second time, Reverend Sir, I request the eight precepts of the virtue for the observance day together with the three refuges. Would you be kind enough to counsel me on the precepts?

Again, for the third time, Reverend Sir, I request the eight precepts of the virtue for the observance day together

with the three refuges. Would you be kind enough to counsel me on the precepts?

It is recited in the same manner as in the observation of the five precepts together with the three refuges. The training precepts (sikkhāpada) beginning with " pānātipātā veramani" is known as the eight precepts.

9. Taking and Observing Eight Precepts.

- (1) Pānātipātā veramani sikkhāpadam samādiyāmi.
- (2) Adinnādānā veramani sikkhāpadam samādiyāmi.
- (3) Abrahmacariyā veramani sikkhāpadam samādiyāmi.
(I observe the precept to abstain from sexual relations).
- (4) Musāvādā veramani sikkhāpadam samādiyāmi.
- (5) Surāmeraya majjapamādatthānā veramani sikkhāpadam samādiyāmi.
- (6) Vikālabhojanā veramani sikkhāpadam samādiyāmi.
(I observe the precept to abstain from taking food in the afternoon).
- (7) Nacca, gīta, vādita, visuka-dassana, mālāgandha, vilepana, dhārana, mandana, vibhūsanatthānā veramani sikkhāpadam samādiyāmi.
(I observe the precept not to indulge in dancing, singing and playing music which are the causes of unwholesome deeds, in watching and listening which are contrary to the Buddha's Teaching, in

beautifying with flowers, perfumes and cosmetics.)

- (8) Uccāsayana mahāsayanā veramani sikkhāpadam samādiyāmi.

(I observe the precept not to use high and grand seats and beds).

(The translation of No. 1,2,4 and 5 are as given in the five precepts).

10. Taking and Observing Nine Precepts.

Aham bhante tisanenena saha navanga samannāgatam uposathasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Dutiyampi aham bhante tisanenena saha navanga samannāgatam uposathasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Tatiyampi aham bhante tisanenena saha navanga samannāgatam uposathasīlam dhammam yācāmi. anuggaham katvā sīlam detha me bhante.

Reverend Sir, I request the nine precepts of virtue for the observance day together with the three refuges. Would you be kind enough to counsel me on the precepts?

Again for the second time, Reverend Sir, I request the nine precepts of the virtue for the observance day

together with the three refuges. Would you be kind enough to counsel me on the precepts?

Again for the third time, Reverend Sir, I request the nine precepts of the virtue for the observance day together with the three refuges. Would you be kind enough to counsel me on the precepts?

Continue the above as in the eight precepts till "uccāsayana mahāsayana". Then observe:-

(9) Yathābalam mettāsaḥagatena cetasā sabbāvantaṃ
lokaṃ pharitvā viharāmi.

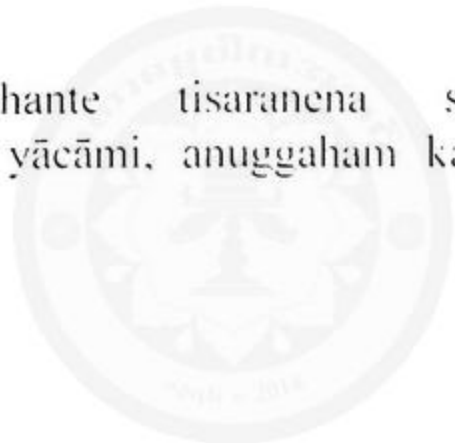
(I observe the precept to dwell with utmost lovingkindness towards all beings).

11. Taking and Observing Ten Precepts.

Ahaṃ bhante tisaṇaṇa saha dasaḡaḥatḥasīlam dhammaṃ yācāmi, anuggaḥaṃ kaṭvā sīlam detha me bhante.

Dutiyampi ahaṃ bhante tisaṇaṇa saha dasaḡaḥatḥasīlam dhammaṃ yācāmi. anuggaḥaṃ kaṭvā sīlam detha me bhante.

Tatīyampi ahaṃ bhante tisaṇaṇa saha dasaḡaḥatḥasīlam dhammaṃ yācāmi. anuggaḥaṃ kaṭvā sīlam detha me bhante.



Reverend Sir, I request the ten precepts together with the three refuges. Would you be kind enough to counsel me on the precepts?

Again for the second time, Reverend Sir, I request the ten precepts together with the three refuges. Would you be kind enough to counsel me on the precepts?

Again for the third time, Reverend Sir, I request the ten precepts together with the three refuges. Would you be kind enough to counsel me on the precepts?

Repeat the first 6 precepts up to "Vikālabhojana" as in the eight precepts. Then, continue as follows:-

- (7) Nacca, gīta, vādita, visuka-dassanā veramani
sikkhāpadam samādiyāmi.
- (8) Mālāgandha, vilepana, dhārana mandana
vibhūsanatthānā veramani sikkhapadam
samādiyāmi.
- (9) Uccāsayana mahāsayanā veramani
sikkhāpadam samādiyāmi.
- (10) Jātarūpa rajatapatiggahanā veramani
sikkhāpadam samādiyāmi
(I observe the precept not to handle, receive
and manage money, gold or silver).

12. The benefits of morality (sīla).

Sweet is the fragrance of sīla
Beautiful is its dress

With it, one will not fall into Apāya
Noble sīla, thou art safe refuge.

(Mahāsi Sayadaw)

Sīla fragrance is sweeter than the smell of wrightia and santalum flowers. If one is adorned with sīla like wearing a dress, one will look beautiful. The upholder of sīla will not fall into Apāya (woeful states). Instead, one will be reborn in the celestial world. Sīla is the assured place of refuge.

13. Reviewing (paccavekkhanā).

The sole purpose of using medicine, food, robes and dwelling is to study the scripture (pariyatti) and practice (Patipatti) harmlessly and for a long time.

(Mahāgandhāyon Sayadaw)

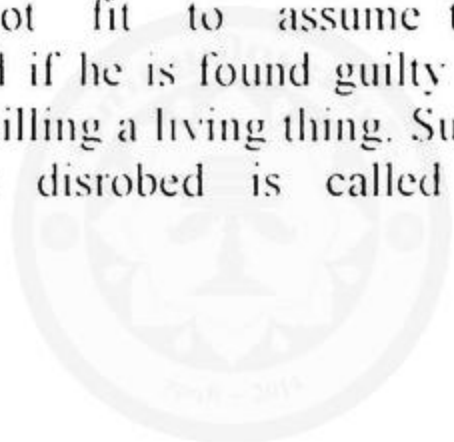
The fourfold requisites, namely food, robe, dwelling and medicine, are used for the purpose of longevity, freedom from disease, good health, studying scripture and practising the Dhamma (Vipassanā).

14. Ten excommunicable offences.

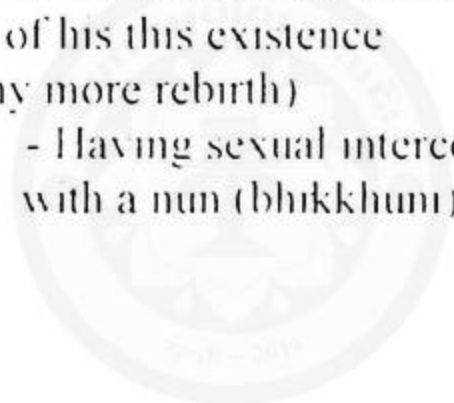
Excommunication

The appearance of a novice (sāmanera) is called "linga" in pāli . A novice is not fit to assume the appearance but shall be disrobed if he is found guilty of any of the ten offences such as killing a living thing. Such transgression sufficient to be disrobed is called "Excommunication".

The ten offences are:-



- (1) Pānātipāta - Killing living things (even insects).
- (2) Adinnādāna - Taking what is not given (not even a blade of grass).
- (3) Abrahmacariya - Sexual intercourse (even with an animal).
- (4) Musāvāda - Making false speech (even as a joke).
- (5) Surāmeraya - Taking intoxicants
- (6) Buddhassa- avanna-bhāsaana - Blaspheming the Buddha (such as he is not the Buddha. he can not know everything i.e. he is not fully Enlightened)
- (7) Dhammassa-avanna-bhāsaana - Blaspheming the Dhamma (such as one cannot free from suffering by practicing the Dhamma).
- (8) Sanghassa-avanna-bhāsaana - Blaspheming the Sangha (such as the noble member of the community (ariya sangha) is not the fully practiced one)
- (9) Micchāditti - Holding wrong views (such as not believing in kamma and kamma result. holding annihilation view that whoever dies in this life comes to the end of his this existence without any more rebirth)
- (10) Bhikkhum dūsaka - Having sexual intercourse with a nun (bhikkhuni)



NOTE:- If he commits any of the ten offences, he is not a true sāmanera anymore. He is said to have abrogated the previous observation of the three refuges.

15. The Ten Punishable Offences (Danda).

Imposition of penalties:

Punishment such as “fetching water ten times, fetching sand five times, sweeping the monastic compound” are called penalties imposed. The ten punishable offences are:-

- (1) Failure to observe vikālabhojana sikkhāpada (precept to refrain from taking food in the afternoon).
- (2) Failure to observe nacca-gīta sikkhāpada (precept to refrain from dancing, playing music).
- (3) Failure to observe mālāgandha sikkhāpada (precept to refrain from adornment with flowers and use of perfumes).
- (4) Failure to observe uccāsayana- mahāsayana sikkhāpada (precept to abstain from using high and grand seats and beds).
- (5) Failure to observe jātārūpa sikkhāpada (precept not to handle money, gold or silver).
- (6) Attempting to prevent monks from obtaining material requisites (such as fabricating untruthful statements of weaknesses so as to discourage donors to donate requisites such as robes, food).
- (7) Attempting to dislodge monks from their usual residences.

- (8) Attempting to cause harm to monks.
 (9) Abusing or threatening monks.
 (10) Creating dissension among members of the Order.

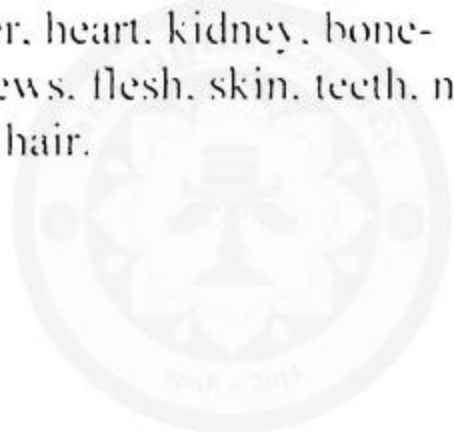
NOTE:- Punishment such as preventing him from entering the monastery, making him fetching sand, water, and so on shall be imposed on the sāmanera who has committed any of the ten offences.

16. The thirty two Aspects of the Body (Kothāsa).

In this body there are, in direct order (anuloma)-
 Head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, midriff, spleen, lights, bowls, entrails, gorge, dung, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, sprittle, snot, oil of the joints, and urine.

And, in reverse order (patiloma):-

Urine, oil of the joints, snot, sprittle, grease, tears, fat, sweat, blood, pus, phlegm, bile, brain, dung, gorge, entrails, bowls, lights, spleen, midriff, liver, heart, kidney, bone-marrow, bones, sinews, flesh, skin, teeth, nails, body hair and head hair.



17. The Seventy-five Rules of Training (Sekhiya).

A. Parimandala Vagga (The Group of the Robe-wearing).

- (1) He shall wear the under-robe even all round (without causing part of the robe to be too long or too short).
- (2) He shall wear the upper-robe even all round.
- (3) He shall go well covered, that is with the neck and wrists well covered, in inhabited areas.
- (4) He shall stay well covered, that is with the neck and wrists well covered, in inhabited areas.
- (5) He shall go well restrained in inhabited areas.
- (6) He shall stay well restrained in inhabited areas.
- (7) He shall go with downcast eyes, that is with his eyes looking about six feet in front, in inhabited areas.
- (8) He shall stay with downcast eyes, that is with his eyes looking six feet in front, in inhabited areas.
- (9) He shall not go with robes hitched up in inhabited areas.
- (10) He shall not stay with robes hitched up in inhabited areas.

B. Ujjhaghika Vagga (The Group on Loud Laughter).

- (11) He shall not go laughing loudly in inhabited areas.

- (12) He shall not stay laughing loudly in inhabited areas.
- (13) He shall go with low voice, that is speaking softly, in inhabited areas.
- (14) He shall stay with low voice, that is speaking softly, in inhabited areas.
- (15) He shall not go fidgetting (swaggering, staggering) the body in inhabited areas.
- (16) He shall not stay fidgetting (swaying) the body in inhabited areas.
- (17) He shall not go fidgetting (swinging) the arms in inhabited areas.
- (18) He shall not stay fidgetting (gesticulating with) the arms in inhabited areas.
- (19) He shall not go fidgetting (shaking, drooping) the head in inhabited areas.
- (20) He shall not stay fidgetting (shaking, drooping) the head in inhabited areas.

NOTE:- Softly means enough to be heard distinctly from a distance of 9 feet and indistinctly from a distance of 18 feet.

C. Khambhakata Vagga (the Group of Akimbo)

- (21) He shall not go with arms akimbo in inhabited areas.
- (22) He shall not stay with arms akimbo in inhabited areas.
- (23) He shall not go with head covered in inhabited areas.

- (24) He shall not stay with head covered in inhabited areas.
- (25) He shall not go walking on toes or heels in inhabited areas.
- (26) He shall not sit clasping the knees with arms or cloth.
- (27) He shall accept alms-food appreciatively (respectfully and mindfully).
- (28) He shall accept alms-food with attention on the bowl and without looking here and there.
- (29) He shall accept alms-food (rice) with curries in proportion.
- (30) He shall accept alms-food level with the inner edge of the bowl.

NOTE:- The proportion is one part of curry in four to the rice. For non-rice eaters, one part of delicacy in four to staple food.

D. Sakkacca Vagga (The Group of Attentiveness)

- (31) He shall eat the alms-food appreciably (respectfully and mindfully).
- (32) He shall eat the alms-food with attention kept on the bowl.
- (33) He shall eat the alms-food evenly, that is starting with the portion nearest to him.
- (34) He shall eat the alms-food with curries in proportion.
- (35) He shall not eat the alms-food working down from the middle or the top.

- (36) He shall not hide curries with rice in order to get more (curries).
- (37) Being healthy, he shall not ask for curry or rice for his own benefit and eat it.
- (38) He shall not look finding fault with another's bowl
- (39) He shall morsel the food just enough for his mouth and not too large or too small.
- (40) He shall make up his morsel symmetrically

E. Kabala Vagga (The Section on Food).

- (41) He shall not open his mouth before his morsel is brought to it.
- (42) He shall not put his fingers into the mouth while eating.
- (43) He shall not speak while there is food in the mouth.
- (44) He shall not eat tossing up (into the air) a lump of food.
- (45) He shall not eat biting upon the morsel (in bits and pieces).
- (46) He shall not eat stuffing out the cheeks with alms-food like a monkey.
- (47) He shall not eat shaking the hand about.
- (48) He shall not eat scattering the rice about.
- (49) He shall not eat putting the tongue out
- (50) He shall not eat making the champing sound

F. Surusuru Vagga (The Section on Sucking up Food).

- (51) He shall not eat making the sucking sound

- (52) He shall not eat licking his hand.
- (53) He shall not eat scraping the bowl.
- (54) He shall not eat licking his lips (with the tongue).
- (55) He shall not handle the drinking cup with hands smeared with food.
- (56) He shall not throw away bowl-washing water containing rice grains in inhabited areas.
- (57) He shall not teach the Dhamma to any healthy person holding an umbrella.
- (58) He shall not teach the Dhamma to any healthy person holding a staff.
- (59) He shall not teach the Dhamma to any healthy person holding a knife.
- (60) He shall not teach the Dhamma to any healthy person holding a weapon.

G. Pāduka Vagga (The Section on the Footwear).

- (61) He shall not teach the Dhamma to any healthy person wearing sandals (wooden-soled, strapless and fitted with a knob).
- (62) He shall not teach the Dhamma to any healthy person wearing footwear.
- (63) He shall not teach the Dhamma to any healthy person holding an umbrella.
- (64) He shall not teach the Dhamma to any healthy person riding a vehicle.
- (65) He shall not teach the Dhamma to any healthy person sitting with the knees grasped with the arms or held with a skirt.

- (66) He shall not teach the Dhamma to any healthy person wearing the head-dress covering all head hair.
- (67) He shall not teach the Dhamma to any healthy person with his head covered.
- (68) He shall not teach the Dhamma to any healthy person on a seat.
- (69) He shall not teach the Dhamma sitting on a low seat to any healthy person sitting on a high seat
- (70) He shall not teach the Dhamma while standing to any healthy person who is sitting.
- (71) He shall not teach the Dhamma from behind to any person who is walking in front.
- (72) He shall not teach the Dhamma from road-side to any healthy person who is walking on a road
- (73) Being healthy, he shall not relieve himself while standing.
- (74) Being healthy, he shall not relieve himself or spit on green vegetation.
- (75) He shall not relieve himself and spit into usable water.

18. Fourteen Sectional Duties Khandhaka Vattas (in brief).

- (1) Āgantuka- Vattañca - Duties to be performed by visitor (stranger) novice.
- (2) Āvāsika- Vattañca - Duties to be performed by resident (host) novice.
- (3) Gamika-Vattañca - Duties to be performed by

travelling novice.

- (4) Anumodana-Vattañca - Duties to be performed during grateful acknowledgement.
- (5) Bhattagga-Vattañca - Duties to be performed during meals.
- (6) Pindacārika-Vattañca - Duties to be performed while going about in search of alms.
- (7) Āraññika-Vattañca - Duties to be performed by forest monk or novice.
- (8) Senāsana-Vattañca - Duties of the bed chamber.
- (9) Jantāghara-Vattañca - Duties of the fire-room.
- (10) Vaccakuti-Vattañca - Duties of the privy.
- (11) Upajjhāya-Vattañca - Duties of the saddhivihārika pupils (living in the same monastery) towards preceptor.
- (12) Saddhivihārika-Vattañca - Duties of the preceptor towards pupil living in the same monastery.
- (13) Ācariya-Vattañca - Duties of the four kinds of pupils towards four kinds of the preceptors.
- (14) Antevāsika-Vattañca - Duties of the four preceptors towards the four pupils.

Fourteen Khandhaka Vattas- Duties (in detail).

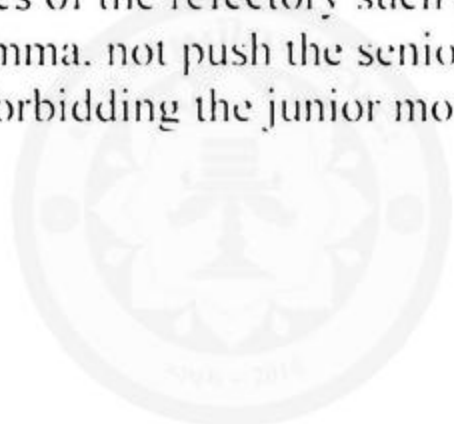
- (1) Āgantuka-Vattañca - Before he enters the building he shall remove footwear, fold umbrella, uncover head-cover, place the head-rod onto the shoulder, pay respect

to the resident monk, and perform such other duties as are to be performed by a visitor (stranger) monk or novice.

- (2) Āvāsika-Vattañca - When he sees a visitor (stranger) monk he shall welcome him, receive the bowl and robes, pay respect to the visitor monk, place near him (visitor) water and for slab, etc. washing his feet and do such other duties as are to be performed by a resident monk or novice.
- (3) Gāṃhika-Vattañca - He shall place wooden and earthen materials, etc. in a store house, close doors and windows, obtain permission before departure, and do such other duties as are to be performed by a travelling monk or novice.
- (4) Anumodana-Vattañca- Discourse duties such as those to be performed during the teaching of the Dhamma by a senior monk, own teaching at the exhortation of senior monk, or own teaching after obtaining permission.

NOTE:- Anumodanā means blessing lay supporters with Dhamma teaching for their rejoicing either in the monastic compound or in inhabited areas).

- (5) Bhattagga-Vattañca - Duties of the refectory such as teaching the Dhamma, not push the senior monks aside, or forbidding the junior monks the use of seats.



(Note:- Bhattagga means an eating place in the monastery, rest house or house).

(6) Pindacārika-Vattañca - He shall keep wooden and earthen materials in a storeroom, wash the bowl with water, wear belt, wear robes (under-robe and upper-robe) even all round. go about in accordance with the rules of training (sekhiyas), enter village at normal pace (neither too slowly nor too fast). wait for alms-food for neither too long nor too short time, and do such other duties as are to be performed by an alms monk or novice.

(7) Āraññika-Vattañca - Duties to be performed by a novice dwelling in the forest, such as arranging drinking water, fire-making tools and walking stick, and studying the directions and stars.

(Note:- Araññika means a forest-dweller).

(8) Senāsana-Vattañca - Monastic duties such as sweeping places for sitting, lying and sleeping.

(9) Jantāghara-Vattañca - Fire-room duties such as discarding the ash and sweeping.

(10) Vaccakuti-Vattañca - Duties of the toilet such as making a coughing sound (as warning), hanging the robe on the hanger, entering at normal pace, not entering with the under-robe hitched up, pulling up the under-robe after stepping on the platform. not using rough stick, washing with water, covering with (pulling down) the under-robe while

stepping on the platform.

- (11) Upajjhāya Vattañca - Duties of the pupil towards the preceptor living in the same monastery, such as getting up early in the morning, wearing robes semi-formally, offering water for washing the face, toothbrush and rice-gruel, washing the bowl, cleaning the bed and seats, drying in the sun, sweeping and preparing the seats.
- (12) Saddhivihārika-Vattañca - Duties of the preceptor towards monks and novices living in the same monastery such as cherishing and supporting.
- (13) Acariya-Vattañca - Duties to be performed by four pupils towards four preceptors such as getting up early in the morning, wearing the robe, offering water for washing the face, toothbrush and rice gruel, washing the bowl, cleaning the bed and seats, drying in the sun, sweeping and preparing the seats.

14 duties or observances specified in Vinaya Khandhaka or chapter of the Vinaya which deals with these duties

There is a division of the Vinaya called Khandhaka, and from Buddhaghosa's account of the First Council it would appear that it is a collective name for the Mahāvagga and Cūlavagga (the great and minor sections)

Scriptures (Pariyatti) Part I

19. “Okāsa” Salutation.

Venerable Sir, I beg to request permission (Okāsa). I beg to request permission (Okāsa). I beg to request permission (Okāsa). For the purpose of being absolved from all consequences of wrong doings committed by deed, word and thought and of being blessed with longevity, of freedom from pain and harm. I place the palm of both hands together above my head and humbly bow down to pay homage to the Triple Gems, namely the Buddha, Dhamma and Sangha (together with my teachers).

By virtue of this volitional act of homage, Venerable Sir, may I be forever free from the four Apāya (lower worlds), the three scourges, the eight wrong conditions, the five enemies, the four deficiencies, the five misfortunes, the ninety-six diseases and the sixty-two wrongful views, and may I soon attain magga-phala-nibbāna (path-fruit knowledge and nibbāna).

20. Benefits of Enlightenment.

(1) In the absence of the Buddha's enlightenment, people, no matter how much they are good-

natured, will commit much wrong doing not knowing what is wholesome and what is unwholesome and the different planes of existence.

- (2) It is due to the Buddha's enlightenment and the Dhamma that he preached that people are able to understand what is wholesome and what is unwholesome and the different planes of existence and thus derive benefit.

21. Firm Establishment of Buddhism

As the trade-mark imprinted on the earthen pot during manufacture and before firing will always stay without obliteration even when the pot breaks, so too Buddhism will be firmly established life-long in the minds of the children only when seal of Buddha in the form of piety is imprinted on them.

22. The Buddha's life.

(1) Conception.

It was on a Thursday, the full-moon day of Waso (beginning of lent- June/July), that Buddha-to-be was conceived peacefully and willingly on the unified request of celestial beings of the entire universe. It was the occasion of peace for human and devas.

(2) Birth.

Ten months after conception, on Friday, the full-moon day of Kason (April/May) in the Mahāsakkarāja year sixty-eight, he was born in then peaceful land of Lumbini. It was all for the triumph of human and devas.

(3) Going forth into homelessness.

Having being crowned prince to dwell in the triple place at the tender age of sixteen for thirteen years, and having being spiritually moved at the sight of four signs shown by the devas, he went forth into homelessness on the full-moon day of Waso (June/July) at the young age of twenty-nine. The forest was to be the place of refuge.

(4) Enlightenment.

Then came the great occasion of enlightenment. It was the full-moon day of Kason (April/May) and the day of the elephant (Wednesday). after dwelling in the forest for six years, when he was able to win over all enemies once and for all and attain Buddhahood becoming exalted throughout the universe while he was seated on the earthen throne under the Bodhi tree. It was all for the peace of mankind and celestial beings.

(5) Preaching the Wheel of Dhamma (Dhammacakka).

Soon after enlightenment, he headed for Migadā (deer park) and preached the Wheel of Dhamma to the group of five Brethen together with the multitude of devas and brahmas who were assembled from all quaters of the universe on Saturday the full-moon day of Waso (June/July). It was the beating of the Dhamma drum.

(6) Attainment of Parinibbāna (The great passing away to Nibbāna)

After thus preaching the Dhamma to all human, devas and brahmas safety of the universe who were fit to liberated, and escorted them to the other bank of safety, he attained parinibbāna at the age of eighty and after forty five

years of Buddhahood in the Sakkarāja year one hundred and forty-eight on the Tuesday the full-moon day of Kason (April/May) among the sal grove at Kusinagara in the kingdom of Malla.

(7) Cremation off the Remains.

After the attainment of Parinibbāna and on Sunday the waning day of Kason (April/May) the golden corpse burned on the resolution of the Exalted One leaving behind eight portions of relics.

Buddha's Elements and Relics.

The Buddha's bones are like elements, hence the name dhātu (element) and because they were left behind as relics they are called as such.

23 The Seven Buddhist Holy Days.

- (1) The Conception Day - Thursday, fullmoon day of Waso (approx. June-July) in the year of Mahāsakkarāja 67.
- (2) The Birthday - Friday, fullmoon day of Kason (approx. April-May) in the year of Mahāsakkarāja 68.
- (3) The Going Forth Day - Monday, fullmoon of Waso (approx. June-July) in the year of Mahāsakkarāja 97.
- (4) The Day of Enlightenment - Wednesday, fullmoon day of Waso (approx. April-May) in the year of Mahāsakkarāja 103.
- (5) The Day of the First Sermon - Saturday, fullmoon

day of Waso (approx. June/July)
in the year of Mahāsakkarāja 103.

- (6) The Day of Demise
(Parinibbāna Day) - Tuesday, fullmoon day of
Kason (approx. April/May)
in the year of
Mahāsakkarāja 148
- (7) The Cremation Day
(Tejodhātu Day) - Sunday, 12th Waning day
of Kason (approx. April/May)
in the year of
Mahāsakkarāja 148.

The year of Mahāsakkarāja is counted from the ascension to the throne of King Anjana, the grandfather of Prince Siddhattha.

24. Adornment with the Triple Gems.

Remembering at bedtime the Buddha, Dhamma, Sangha, wholeheartedly reciting: “I take refuge” and reciting again regularly upon getting up, you will be free from harm and enemies and be happy and blessed.

25. The Nine Special Qualities of the Buddha (Pāli).

Itipi so bhagavā araham sammāsambuddho
vijjācaranasampanno sugato lokavidū
anuttaropurisadammasārathi satthā-devamanussānam
buddho bhagavā

Meaning.

- (1) Araham - The exalted One worthy of special
veneration by the entire human

beings, devas and brahmas by virtue of his outstanding qualities of morality (Sīla) concentration (Samādhi), Wisdom (Paññā), deliverance (vimutti) and knowledge and vision about deliverance (vimutti- ñāna-dassana).

- (2) Sammāsambuddho - The Fully Self-Enlightened One because he has discovered all things that is, knowledge about the Four Truths, rightly by himself (without having to learn from others).
- (3) Vijjācaranasampanno - He is endowed with three kinds of clear vision, eight kinds of clear vision called vijjā and fifteen kinds of virtuous conduct called carana
- (4) Sugato - He is sublime because he speaks only fitting speech in the fitting place to all beings
- (5) Lokavidū - He is the knower of worlds because he has known the worlds in all ways.
- (6) Anuttarapurisa-dammasārathi - He is incomparable leader of man to be tamed, because there is no one to compare with him in taming and guiding beings to be tamed.
- (7) Satthā-devamanussānam - He is the teacher of Gods

and human, because he teaches them the good way to achieve bliss.

- (8) **Buddho** - He is the Enlightened since everything that can be known has been discovered by him.
- (9) **Bhagavā** - He is Blessed because he is endowed with special qualities of infinite morality, performance (kamma), knowledge and power.

I pay homage, humbly bowing in reverence by placing the palms of my both hands together above my head, to the living Omniscient One (Sabbaññu) who is attributed with the nine qualities worthy of gratitude.

26. The Six Special Qualities of the Dhamma (Pāli).

Svākkhāto bhagavatā dhammo sanditthiko akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhi.

The Dhamma is:-

- (1) **Svākkhāto** - Well proclaimed it is good in the beginning, the middle and the end.
- (2) **Sanditthiko** - Visible here and now.
- (3) **Akāliko** - Not delayed, because it gives its fruit immediately next to its own occurrence.
- (4) **Ehipassiko** - Inviting of inspection-that is, worthy of an invitation to inspect.
- (5) **Opaneyyiko** - Onward-leading, that is it is worth treating as one's shelter by realizing it. It is inductive.

because what induces, the noble person onwards to nibbāna is the noble path, which is thus inducive.

- (6) Paccattam veditabbo viññūhi - Is directly experienceable by the wise.

27. The Nine Special Qualities of the Sangha (Pāli).

Suppatipanno bhagavato sāvakasangho
 Ujuppatipanno bhagavato sāvakasangho
 Nāyappatipanno bhagavato sāvakasangho
 Sāmicippatipanno bhagavato sāvakasangho
 yadidam cattāri purisayugāni attha purisapuggalā
 esa bhagavato sāvakasangho
 Ahuneyyo pāhuneyyo dakkhineyyo añjalikaraniyo
 Anuttaram puññakkhettam lokassa

The Sangha (Community of Noble Ones) have-

- (1) Suppatipanno - Entered on the way- the good way that is regulated by the Dhamma
 (2) Ujuppatipanno - Entered on the straight way, taking the middle course
 (3) Nāyappatipanno - Entered on the true way.
 (4) Sāmicippatipanno - Entered on the proper way

This Community of the Blessed One's disciples taken by pairs as the four pairs of persons and individually as the eight persons are -

- (5) Āhuneyyo - Fit for gifts, brought even from far away and donated to the virtuous.
- (6) Pāhuneyyo - Fit for hospitality, prepared with all honours for the sake of dear one's, beloved relations and friends
- (7) Dakkhineyyo - Fit for offerings.
- (8) Añjalikaraṇīyo - Fit for reverential salutation.
- (9) Anuttaram puñṇakkhettaṃ lokassa - An incomparable field of merit for the world.

Scriptures part II

28. Kammic Effects.

- (1) Killing a living thing results in short life; abstention prolongs life.
- (2) The tormentor is disease-prone; the compassionate is healthy.
- (3) The ill-tempered is ugly; the tolerant is pretty.
- (4) The jealous suffers from isolation; compatibility results in companionship.
- (5) Miserliness causes poverty; charity brings richness.
- (6) Disrespect results in backwardness; respect causes nobleness.
- (7) Non-inquiry results in ignorance; inquiry brings wisdom.
- (8) Bad begets bad; good begets good.
- (9) Good and bad deeds will bring happiness or suffering respectively in accordance with the law of kamma.

29. Consideration of Action and Result.

Only by knowing facts about the Buddha, will one venerate the Buddha. Only when the venerator preaches, will one cherish the venerator.

30. The Ten Unwholesome courses of Action (Duccarita).

(Du= unwholesome + carita=deed or conduct) meaning unwholesome deed or misconduct. Unwholesome conduct by bodily, verbal and mental action is known as Duccarita. It is of ten:-

Three Unwholesome Conduct by Bodily Action.

- (1) Pānātipāta - Killing a living thing.
- (2) Adinnādāna - Stealing another's property.
- (3) Kāmesumicchācāra - Committing blameworthy sexual misconduct.

Four Unwholesome Conduct by Verbal Action

- (4) Musāvāda - False speech.
- (5) Pisunavācā - Slandering (to separate the two lovers or to cause ill will between the two lovers in order to persuade him or to fall in love with the speaker.)
- (6) Pharusavācā - Harsh speech
- (7) Samphappalāpa - Frivolous speech (Like the unsuccessful rice grains which are devoid of kernal) or a fictitious account without any substance like the story of Jack and Jill. However, if it is

intended to convey a moral it does not amount to samphappalāpa.

Three Unwholesome Conduct by Mental Action.

- (8) Abhijjā- Covetousness. (If it is to be obtained through begging, borrowing or buying, it is not Abhijjā).
- (9) Vyāpāda - Ill will (wishing for other's destruction).
- (10) Micchāditti- Wrong view (lack of faith in kamma and kamma result).

31. The Ten Wholesome Courses of Action (Sucarita).
(Su= Wholesome + carita= deed or conduct).
Wholesome conduct is called sucarita.

Three Wholesome Conduct by Bodily Action.

- (1) Pānātipāta Virati - Abstention from pānātipāta.
- (2) Adinnādāna virati - Abstention from adinnādāna.
- (3) Kāmesumicchācāra virati - Abstention from kāmesu.

Four Wholesome Conduct by Verbal Action.

- (4) Musāvādā virati - Abstention from musāvāda.
- (5) Pisunavācā virati - Abstention from pisunavācā.
- (6) Pharusavācā virati - Abstention from pharusavācā.
- (7) Samphappalāpa virati - Abstention from samphappalāpa.

Three Wholesome Conduct by Mental Action.

- (8) Anabhijjā - Non-covetousness.

- (9) Avyāpāda - Non-illwill.
 (10) Sammāditthi - Right view.

32. How to become a Devotee (Upāsaka).

One becomes Upāsaka by mere refuge taking, observing the fivefold sīla to secure good conduct, being possessed with sucarita by abstention from duccharita and offering of food, flower, water and light as a daily routine.

33. The Ten Bases of Meritorious Deeds (Puññakiriya-Vatthu)

(Puñña meritorious, Kiriya action, Vatthu base). Bases for good intentions in this very existence, and for prosperity in future existences, which are thus worthy of performance, are called Puñña-Kiriya-Vatthu. They are:-

- (1) Dana - Alms giving.
- (2) Sīla - Morality (observing the precepts).
- (3) Bhāvanā - Contemplation of the special qualities of the Buddha etc.
- (4) Apacāyana - Reverance (Respecting those worthy of respect).
- (5) Veyyāvacca - Service (helping in the other's meritorious deeds).
- (6) Pattidāna- Sharing one's own merits with the others.
- (7) Pattānumodana- Rejoicing in and acknowledging other's merits.
- (8) Dhammassavana - Listening the Dhamma.

- (9) Dhammadesanā - Delivering the Dhamma (without expectation or rewards).
- (10) Ditthijukamma - Holding right view (having faith in kamma and kamma-result).

34. Consequences of True and False Practices.

Only when true Dhamma is practiced will one prosper

With false Dhamma, one is sure to suffer

Now is the time to march quickly along correct path,

So that peace and tranquility will reign in the country with the Dhamma.

35. Benefits of Generosity (Dāna).

The true source of happiness

The location of the river of prosperity

The saviour from backwardness

Is the noble generosity.

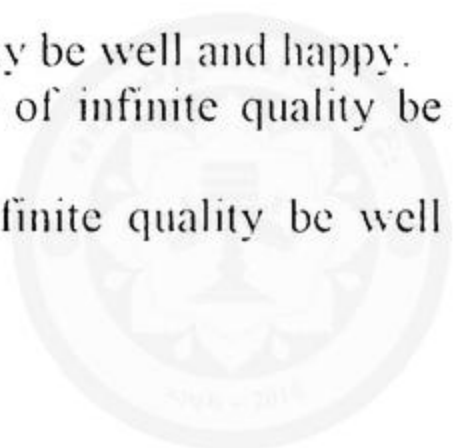
36. Cultivation of Lovingkindness (Mettā).

(1) May all those who have assembled here be well and happy.

(2) May all novices and laity be well and happy.

(3) May the noble teacher of infinite quality be well and happy.

(4) May the parents of infinite quality be well and happy.

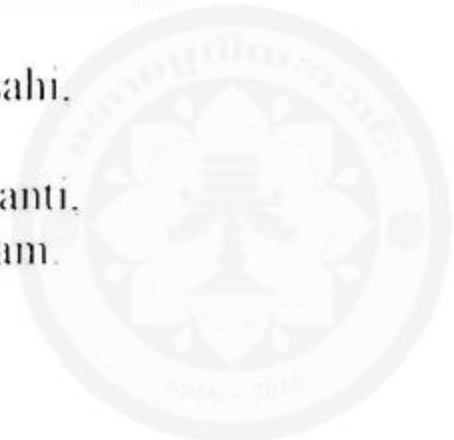


- (5) May all beings in this center be well and happy.
- (6) May all beings in this city be well and happy.
- (7) May all beings in this area be well and happy.
- (8) May all sangha be well and happy.
- (9) May all supporters of four requisites be well and happy.
- (10) May all governing authorities be well and happy.
- (11) May all thieves, robbers and rouses be well and happy.
- (12) May all beings in this universe be well and happy.
- (13) May all beings in the infinite universe be well and happy.
- (14) May all beings in the four Apāya be well and happy.
- (15) May all human beings, devas and brahmas be well and happy.
- (16) May all beings in the thirty-one planes be well and happy.

SCRIPTURES- PART III.

Discouse on Blessings. (Mangala Sutta).

- (1) yam mangalam dvādasahi,
Cintayimsu sadevakā,
Sothānam nādhigacchanti,
Atthatimsañca mangalam.



Desitam devadevena,
Sabbapāpa-vināsanam,
Sabbaloka hitatthāya,
Mangalam tam bhanāma he.

Meaning.

Oh, devotees! Despite the speculation by gods and men (yearning for happiness) for twelve years they were unable to discover the blessings which are the cause for prosperity.

The Buddha, who was the greatest of gods, expounded the discourse on the thirty-eight blessings capable of eradicating evil and generating good for the welfare of the entire universe. Let us recite this discourse.

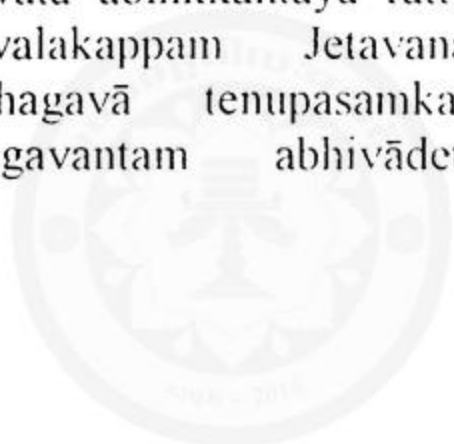
(2) Evam me suttam.

Venerable Mahākassapa, I have heard this from the Buddha.

(3) Ekam samayam Bhagavā Sāvattiyam viharati
Jetavane Anāthapindikassa ārāme.

On one occasion the Blessed One was dwelling at the Jeta grove south of Sāvatti donated by Anāthapindika.

(4) Atha kho aññatarā devatā abhikkantāya rattiya
abhikkantavannā kevalakappam Jetavanam
obhāsetvā yena Bhagavā tenupasamkami
upasamkamitvā Bhagavantam abhivādetvā
ekamantam atthāsi.



Now when the night was far spent a certain deva, who was extremely charming and whose radiance lit up the entire Jeta grove, approached the Buddha and saluting him stood at a suitable place.

37. The Six Improper Places.

Whenever wise people approach respectable ones and make a choice to stay or sit, they do so by avoiding the following six locations:-

- (1) Too far
- (2) Too near
- (3) Windward side
- (4) High place
- (5) Right in front
- (6) Right behind

Aphorism:

Far, near, windward
 High, front and rear,
 These are the six places
 To be considered improper

38. The Proper Place.

Since it is said to avoid farthest and nearest places, the proper place will be taken to mean the place which is neither too far nor too near. Such a place is reckoned to be at a distance covered by the arm's length of the Buddha and that of the disciple together measured from the Buddha's right knee

(5) Ekamantam thitā kho sā devatā
Bhagavantam gāthāya ajjhabhāsi.

And, so standing the deva addressed the Buddha
in verse thus:

(6) Bahū devā manussā ca,
Mangalāni acintayum;
Ākankhamānā sotthānam,
Brūhi mangala muttamam,

Many gods and men yearning for blessings as the
cause for prosperity have pondered on them. Please explain
these blessings.

39. Meaning of Mangala.

“Mangala” means “blessing” which is the cause for
the prosperity of beings.

Thirty-eight Blessings.

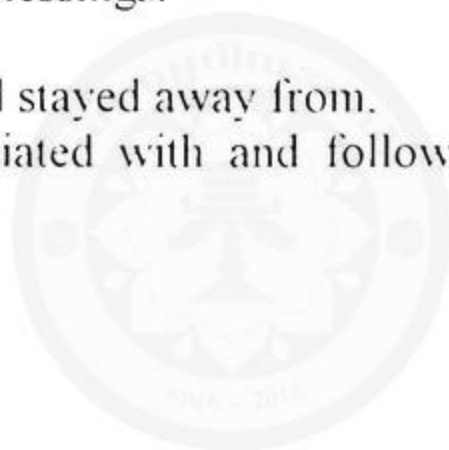
(1) Asevanā ca bālānam - Not to associate with the
foolish.

(2) Panditānañca sevanā - To associate with the
wise.

(3) Pūjā ca pūjaneyyānam - To honour those
worthy of honour.

Etam mangala muttamam - These three are great
blessings.

Fools are to be avoided and stayed away from.
The wise are to be associated with and followed
after always.



Pay homage to the Triple Gems, parents and teachers,

These three things are causes for prospering

Then only they accord with Buddha's Teachings

These are blessings for the entire world.

40. The Fool.

The characteristics of the fool are thinking evil, speaking evil and doing evil. Whoever has these characteristics is bāla (fool) even if he/ she be of a noble family, be rich or an official.

41. The wise.

The characteristics of the wise are thinking of good, speaking of good and doing good

42. The Elven Respectable Individuals.

- a. Buddha
- b. Sangha
- c. Teacher
- d. Mother
- e. Father
- f. Mother-in-law
- g. Father-in-law
- h. Elder brother
- i. Elder sister
- j. Senior by age or status
- k. Householder



43. The Two kinds of Respect.

They are:-

- (1) Āmisa pūjā - Paying respect with material
 (2) Dhamma pūjā - Paying respect with Dhamma practice.

(4) Patirūpadesavāso ca - To dwell in a suitable locality.

(5) Pubbe ca katapuññatā - To have done good deeds in former births.

(6) Attasammāpanidhi ca - To conduct oneself rightly.

Etam mangala muttamam - These three are great blessings.

Dwell in a suitable location to acquire merit, wisdom and riches

Be in possession of good deeds in former births,

Conduct oneself rightly and behave without deviating,

These three are the causes for economic well-being,

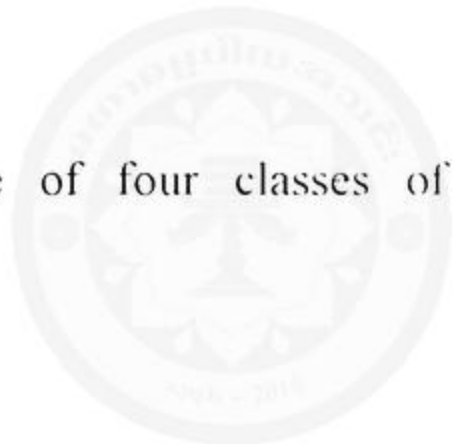
Then only will they comply with Buddha's Teachings,

These are the blessings for the entire world.

44. Suitable Location.

They are:-

- (1) Dwelling place of four classes of people.



- (2) Place where opportunity exists to practice meritorious deeds such as dāna.
- (3) Place where Buddha's Teaching flourishes.

In other words, it is a place where economy, education, health and happiness can be achieved.

45. Deed Alone is One's Property.

In this world one performs good and bad deeds. Such deeds- good and bad- are one's own property which can be carried over to the next becoming. Just as the shadow follows an object for ever, these good and bad deeds follow the doer the present and for ever. Hence one should perform good deeds which are beneficial and appropriate for future existences. Good serve as the being's location (base) in the future existence.

All fulfilments such as wealth, wisdom, beauty, authority and company are due to previous good deeds. Whoever is fulfilled with any one or more of them is the merit doer.

Such misfortunes such as poverty, lack of wisdom, dullness, ugliness, servitude are due to lack of good deeds in the past. The said fulfilments are the real glories.

46. To Become Virtuous and Skillful.

To become virtuous and skillful, one has to conduct one's body and mind well. "Conducting the body and mind" means improving the body and mind. Attasammāpanidhi (right self cultivation) means instilling

saddhā (faith) in the absence of saddhā, becoming virtuous in the absence of virtue, becoming generous in case of stinginess. It also means refraining from unwholesome actions by deed, word and thought, and, in the event of their arising, overcoming them.

In ordinary life, one should be fulfilled with the blessing of the attasammāpanidhi by leading a healthy life, working towards prosperity and mental development removing laziness.

Among several ways to cultivate the mind vipassanā practice is the best way. If the mind is cultivated, controlled and purified, bodily actions will improve and verbal actions will be in order.

The basic mean of manussa (human) is one possessing high moral character. Thus emphasis should be given on the welfare of world through lovingkindness among individuals, and friendly relations among societies. In the animal world, jealousy, stinginess, bullying and overpowering prevail. One should strive to become good and able citizen who will minimize such mentality by regulating personal conduct and develop one's own country, nation and religious by whatever way one can (c.f. example of mirror in Rāhulovāda).



47. Fourfold Wheels.

By adding an expression “ Association with good people” to above three blessings, they become “ Fourfold Wheels (Catu Cakka)”, thus-

- (1) Dwelling in a suitable location.
- (2) Having done good deeds in the past
- (3) Association with good people
- (4) Right self cultivation

Whoever is in possession of these fourfold wheels is liable to prosper with continued momentum like a rotating wheel in the future existence as much as in the present one. Hence the term “Wheel (Cakka)”.

- (7) Bāhusaccañca - Be learned in arts and general knowledge.
 - (8) Sippañca- Be skilled in vocational sciences.
 - (9) Vinayo ca susikkhito - To be well trained in personal discipline.
 - (10) Subhāsītā ca yāvācā - Speaking pleasantly.
- Ētam mangala muttamam- These four are great blessings.

Be learned in arts and general knowledge.
 Be learned in vocational sciences to earn a living,
 Be learned in personal discipline,
 Be able to speak sweet words, correctly and politely
 Then only one abides by the Buddha's Teachings.
 These are the blessings for the entire world

48. Try to be learned.

Bāhusacca (learning) means mastery of the lessons studied. Whoever has not studied even one or two books of discourse (Sutta) is considered uneducated. Whoever learns the method of meditation and practices it is considered learned.

The Buddha said “Paññā narānam ratanam” meaning “Knowledge is man’s treasure”. From the supermundane aspect, one needs to be learned in the Buddha’s dispensation of the Tipitaka (the three baskets of the teachings) such as sutta (discourse) and geyya (mixture of prose and verse). From the mundane aspect for wordly prosperity one needs to be learned in a vocational subject, education, commerce, medical science, literature, art or music which provides one’s own livelihood. Only when one is learned in the arts and the sciences, will one be well versed in the twin spheres of wordly life and Dhamma and live a happy secured life.

49. Knowledge is One’s Own Property.

Everyone should be learned. Reason: the learned will stand out like being adorned with jewels, will serve as a place of refuge by the many, be famous, possess a lot of following, gain wealth and other benefits. Futhermore, one will gain such benefits in future existence as rebirth in good destiny through observation or abstention of things to be observed or abstained respectively with the exercise of knowledge. Hence, knowledge is one’s own

property. (Example of Sālitta Jātaka (Buddha's birth story) in Ekanipāta may be cited).

50. What is Vinaya?

As they serve as a basis for cultivating bodily and verbal behaviours, the rules of moral conduct for the laity and members of the Order are called "Vinaya".

51. Two kinds of Vinaya.

- (1) Lay Vinaya: It means abstention from ten unwholesome actions. (akusala-kammamāpāthā or duccharita). Mutual obligations of parents and children come under this heading.
- (2) Monk's Vinaya: It means abstention from committing seven kinds of offence (āpattiya). It also comprises catupārisuddhi sīlas. (four precepts of purity). Sāmanera's vinaya means novice's precepts.

By the virtue of its benefits, both mundane and supermundane, in bringing one to the attainment of the final stage (arahatta phala) through the study and practice of the rules of conduct incumbent on the laity, sāmanera and monk, it is termed Mangala.

52. The Four Types of Speech.

The Buddha and the virtuous ancients teach or speak the words only in accordance with the four types of

speech having the following characteristics:-

(1) Subhāsita - Good (speech).

(2) Dhamma- Just (speech).

(3) Piya - Lovely (speech).

(4) Sacca - Right (speech).

(11&12) Mātāpitu upatthānam - Supporting mother and father.

(13) Puttadārassa sangaho - Supporting wife and children.

(14) Anākulā ca kammantā - Following a straight-forward livelihood.

Etam mangala muttamam -These (four) are great blessings.

Be dutiful in supporting the parents (mother and father) in return for infinite favours received.

Be dutiful in supporting the wife and children.

Be dutiful in your work without negligence and fault.

These four are the causes for prospering.

Then only one accords with Buddha's Teachings.

These are the blessings for the entire world.

53 . Children's Debt of Gratitude Towards Parents.

Parents cares their children with great love by dedusting them even if they have been playing and

smearred with dust. They cleanse their children of dust and excreta and teach them the essential things (of everyday life) step by step. Hence the two parents are attributed with the special qualities of:-

- (1) Great brahma
- (2) Foremost teacher
- (3) Alms receiver

It is absolutely not proper to put them on equal footing (with the children) and offend them. One should pay respect, look after them by offering food, drinks, clothings, bed, etc and attend to them affectionately by massaging. Moreover, the best ways of showing appreciation for favours received are to cause them to venerate the Triple Gems, and to observe sīla, and through one's ordination as a novice or monk.

54 The Four Ways of Support.

Children and wife should be supported in the following four ways:-

- (1) Providing enough food and provisions during observance days to enable meritorious deeds,
- (2) Affectionately taking them to festivals and celebrations.
- (3) Organizing naming ceremony, cradling ceremony, school-sending ceremony, initiation (to become a novice) ceremony and so on,
- (4) Admonishing as much as possible for the benefit of the present existence as well as the future one.

55. Non-involvement in Worldly Affairs.

Mundane affairs are many in this world. If one is not mindful of the value of the time and is careless the day's work and obligations can be carried over to the night, and to the next day, thus causing loss of property, accumulation of arrears and complications.

The following rules should be followed to alleviate these problems:-

- (1) Acting punctually being conscious of time,
- (2) Choice of suitable time, place and other conditions,
- (3) Not to be lazy,
- (4) Diligence (taking interest only in the work),
- (5) Not to be wasteful.

Aphorism:

Knowing the timing and acting suitably
 Not being lazy but diligent,
 Avoiding wastefulness; with these five
 One will not complicate matters.

- (15) Dānañca - Generosity
- (16) Dhammacariyā ca - Righteous life
- (17) Nātakānañca sangaho - Cherishing kith and kin
- (18) Anavajjāni kammāni- Doing blameless deeds
 Etam mangala muttamam- These four are great blessings.

Be generous in giving alms with three-fold volition.

Do no wrong but be right in conduct by deed, word and thought.

Do not neglect kith and kin, only cherish them.

Be clean in deed and in the service of the many.

Then only they accord with Buddha's Teachings.

These are the blessings for the entire world.

56. The five Benefits of Generosity.

(1) Beloved by many

(Even the animals love the giver, not to speak the human beings. This is the benefit derived as the result of goodwill and lovingkindness).

(2) Approach of the good towards the donor.

(Nobody wishes to come to the miserly. If ever the good came they always come to the donor. By them coming there are benefits in the forms of merit and valuable dhamma messages)

(3) A fair name is spread abroad.

(Well-wisher need no glorification or ceremony. Good news spread because the majority reveal and glorify).

(4) Ability to enter any assembly with courage.

(The evil will be frightened with thoughts of his/her own misdeeds. However, the good who is praised and beloved by others sees no fear, instead he/ she is always courageous. These are the four immediate benefits.

(5) Rebirth in the deva world after death

Aphorism:-

Being beloved by many and approached by the good
 Fair news spread in society
 Taking rebirth in the deva world after death
 These five are the benefits.

57. What is Dhamma?

“Dhamma” from Dhammacariya mangala is given in the commentaries as ten wholesome courses of action (kusala-kammāpath). These ten wholesome courses of action are the cause not only for benefits such as health and longevity, but also for rebirth in the deva world. Hence the term mangala.

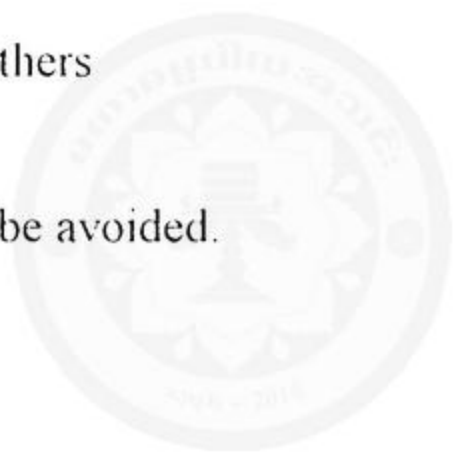
58. Evil Doers.

Evil doers are liable to face the following misfortunes:-

- (1) Attānuvāda bhaya - Misfortune of self-blame.
- (2) Parānuvāda bhaya - Misfortune of blame by others.
- (3) Danda bhaya - Misfortune of punishment by the authorities.
- (4) Duggati bhaya - Misfortune of falling into Apāya.

Aphorism:-

Self-blame and blame by others
 Punishment by authorities
 Falling into Apāya
 These four disasters are to be avoided.



59. Blameless Deeds.

Evil conduct such as killing and stealing is liable to be punished by the authorities in this life. Moreover, it is a cause for falling into Apāya. Hence, such actions are blameworthy. Good deeds that are not subject to these misfortunes are blameless deeds. They are:-

- (1) Observation of sīla such as 8 precepts, 9 precepts, etc.
- (2) Performances relating to the Triple Gems and civic duties such as keeping the inhabited areas clean, and other social welfare work.
- (3) Constructing meditation facilities such as buildings and compounds, public gardens, etc.
- (4) Constructing bridges and repairing roads.
- (5) Planting trees for shade and to improve weather
- (6) Digging wells and pools.
(Example of young Māgha may be cited)

(19) Aratī viratī pāpā - Abstention from evil by thought (āratī) and by deed and by word (viratī).

(20) Majjapānā ca samyamo - Shunning intoxicants

(21) Appamādo ca dhammesu - Diligence in wholesome deeds.

Etam mangala muttamam - These three are great blessings.

Shun unwholesome deeds before hand.

Do not commit when faced with them. take care.

Watch out for intoxicants, they are dangerous,
 Be careful in word and deed, be diligent in dhamma,
 Then only they accord with Buddha's Teachings.
 These are the blessings for the entire world.

60. Abstention by Thought (Āratī).

By abstention from misconduct by thought (Āratī) is meant:-Whenever thoughts of misconduct(duccarita) come to one's mind, one will abstain by such preventive measures as playing a game, reading a book, telling beads, practicing vipassanā meditation and so forth in order that evil thoughts may not arise.

61. Abstention by Deed and Word (Viratī).

It is of 3 kinds:-

- (1) Sampatta viratī - Abstention by saying to oneself,
 "Having regard for (the quality of) parents and teachers, I should not commit such misdeeds.
- (2) Samādāna viratī - Abstention with precepts such as five precepts.
- (3) Samuchheda viratī - Abstention with path knowledge (Magga) by the Noble Ones (Ariya) who are in control of their minds.

62. The Six Disadvantages of Taking Intoxicants.

- (i) Destruction of property.

- (2) Quarrelsome nature.
- (3) Disease prone.
- (4) Lack of fame.
- (5) Immodesty.
- (6) Decrease in knowledge.

- (22) Gāraṇa ca - Reverance (towards those worthy of reverence)
- (23) Nivāto ca - Humility.
- (24) Santutthī ca - Contentment
- (25) Kataññutā - Gratitude.
- (26) Kālena dhammassavanam - Listening to the Dhamma at proper times.
- Etam mangala muttamam - These (five) are great blessings.

Pay respect and listen to elders by age and status,
 Be humble always without egoism.
 Be content, without yielding to greed,
 Be grateful for favours received,
 And listen to noble Dhamma to benefit.
 Then only they accord with Buddha's Teachings.
 These are blessings for the entire world.

63. Respectable Ones.

- (1) Buddha
- (2) Silent Buddha (Pacceka Buddha)
- (3) Buddha's disciples (Sangha)
- (4) Teachers
- (5) Parents
- (6) Elder brother sister



64. Worldly Vs Dhamma Matters.

Contentment means the condition of being satisfied with what one has in one's own livelihood as the saying goes, "cut the size according to the cloth". Those who seek goodly things and are not content with ordinary things, like "Now this, later that", will always remain poor. It has been recorded in modern literature that centenarians are mostly contented people. Authors always say "Contentment is wealth".

Some are won't to content rather casually "so much will do" in educational and economic matters. One should not treat worldly bad dhamma matters equally. In the former, one has to shoulder responsibilities of family, relatives and country assuming that one will never die. On the other hand, in the dhamma arena, a practicing yogi will practice the dhamma with the realization that he may die within the span of one in-and-out breath.

65. Two Rare Individuals.

(1) Pubbakārī – Foremost supporter.

(2) Kataññu katavedi – One who responds conscientiously to a favor received.

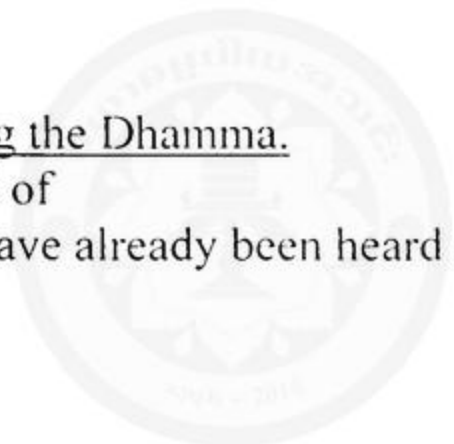
(Example of the story of mahākapi Timsanipāta may be cited).

66. The Five Benefits of Hearing the Dhamma.

(1) Hearing events unheard of

(2) Clarifying events that have already been heard of

(3) Overcoming doubt



(4) Uprooting wrong views

(5) Mental clarification.

Aphorism:-

Hearing the unheard of

Clarifying that already heard

Overcoming doubt, uprooting wrong views

Clarifying the mind.

These five are the benefits of listening to the Dhamma.

27. Khantī ca - patience

28. Sovacassatā - Obedience

29. Samanāñeñca dassanam - Sight of serene monks

30. Kālena dhammasākacchā - Timely Dhamma Discussion

Etam mangala muttamam- These four are great blessings.

Be patient with life's disagreeable things.

Be obedient to reasoned admonishment.

See noble persons of ten.

And engage in discussion to understand the true nature,

Then only they accord with Buddha's Teaching,

These are blessings for the entire world.

67. The Blessings of Seeing Monks.

Seeing virtuous monks who preach for material and spiritual welfare is as beneficial as a treasure: thus it is a

blessing.

31. Tapo ca -Austerity

32. Brahmachariyañca - Holy life, celibacy

33. Ariyasaccāna dassanam - Discernment of the
Ariyan truths

34. Nibbāna sacchikiriyā ca - Realization of
Nibbāna

Etam mangala muttamam - These (four) are great
blessings.

Restraint without indulgence in worldly pleasures,
Practice of chastity to lead a holy life,
Striving to discern the four noble truths,
And realizing nibbāna to overcome suffering.
These are the Buddha's Teachings
And are blessings for the entire world.

68. The Four Noble Truths.

The Four Noble Truths as given in the blessing on
“Ariyasaccāna dassana” are:-

(1) Dukkha sacca - Truth of suffering.

(2) Samudaya sacca - Truth of the original of
suffering.

(3) Nirodha sacca - Truth of the cessation of
suffering.

(4) Magga sacca - Truth of the way leading to the
cessation of the suffering.

35. Phutthassa lokadhammehi -Being untouched

cittam yassa na kampati by worldly
conditions.

36. Asokam - Freedom from anxiety.

37. Virajam - Freedom from passion.

38. Khemam- Freedom from disaster (security).

Etam mangala muttamam - These (four) are great
blessings.

69. The Worldly Conditions.

Eight worldly conditions, mentioned in Phutthassa
Mangala are:-

- (1) Lābha - Gains
- (2) Alābha - No gains
- (3) Yasa - Companionship
- (4) Ayasa - Non-companionship
- (5) Nindā - Blame
- (6) Pasamsā - Praise
- (7) Sukha - Happiness
- (8) Dukkha - Suffering

An appreciation in conclusion.

Etādisāni katvāna,
Sabbattha maparājītā,
Sabbattha sotthim gacchanti.
I am tesanñ mangala muttamam.

Having practice these blessings, one will become invincible (one will only be the victor), and attain bliss in all aspects. To them these (the 38 blessings) are the great blessings.

Ups and downs of life are everyone's experience,
 The twin good and bad fortunes come in turn,
 Be steadfast and do not be shaken by worldly
 conditions,
 Control anxiety and restrain passions for peace and
 happiness
 Then only they accord with Buddha's Teachings
 These are blessings for the entire world.

Whoever adorns the garland of the thirty-eight
 blessings,
 Will be graced with blossoming wealth,
 Safe and beloved with bliss of body and mind,
 Whatever planned and acted are sure to succeed.

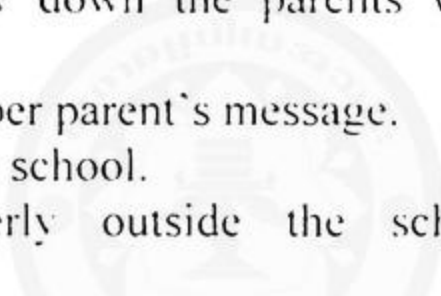
Hence it is reasonable to wear and be adorned with the
 flower of blessings.

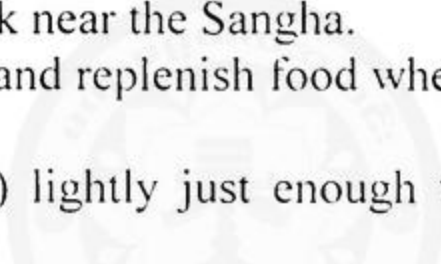
Conclusion.

The day after the Buddha expound the Discourse on Blessings, he taught them to the Elder Ananda and instructed him to relay them to the monks. The Elder did so. In this way, the Discourse on Blessings (Mangala Sutta) which has been handed down through generations has now become widely known throughout the world. May this discourse continue to flourish day after day and forever more.

70. Admonishment for children (Dāraḱovāda).

- (1) Bow down in homage to the Triple Gems, the noblest.
- (2) Sweet are the teachings of Dāraḱovāda.

- (3) Without knowledge one is stupid and ignorant.
 - (4) Only with knowledge one become wise.
 - (5) Try to gain knowledge, Oh disciple.
 - (6) Be wise with knowledge in the forefront.
 - (7) Try to learn the Buddha's noble Teaching.
 - (8) Bow down with respect to the Triple Gems and parents.
 - (9) Behaving contemptuously towards parents, never, never.
 - (10) Do not retort whatever the elders say.
 - (11) Answer without delay "Yes Sir" when called.
 - (12) Address the elders with respect.
 - (13) Say "Sir or Madam" to him / her who is even a little older.
 - (14) Say " Bhante" when a monk or novice calls.
 - (15) Say not "Ah, Eh, What, Ahah".
 - (16) "What sir, How, Why".
 - (17) Shout not in this way in reply to the elder.
 - (18) Say not rudely " what, hey you" and so on.
 - (19) Be you cowherd, be you student, be sure to be polite.
 - (20) Do not take advantage of and overpower your junior.
 - (21) Address as "Master" to your junior and " Mister" to your senior.
 - (22) Do not play in the allays on the way home.
 - (23) After coming home bow down the parents with respect.
 - (24) Do not forget, but remember parent's message.
 - (25) Dress well on entering the school.
 - (26) Do not dress improperly outside the school compound.
- 

- (27) On meeting a novice, respect him as a sangha.
 - (28) Sit and salute the Sangha when you meet him on the way.
 - (29) Place two palms together and make way if there is no room for salutation.
 - (30) Do not get on the bed of the monk or novice.
 - (31) Stay with two palms together near the Sangha.
 - (32) Wear the robe semi-formally and salute three times.
 - (33) When leaving, do so with permission after salutation moving backwards.
 - (34) Turn to required direction and proceed after coming to an appropriate place.
 - (35) Do not approach standing upright without bending; be considerate and polite.
 - (36) Do not stay away while the guests are present.
 - (37) Stay close with the robe worn semi-formally.
 - (38) Do not play and be naughty by teasing or scratching the ground.
 - (39) Receive offering by changing the receptacle.
 - (40) Do not say, "Go away", "Get away".
 - (41) Stay near the sangha after receiving the offering and changing the receptacle.
 - (42) Offer food and delicacies by kneeling.
 - (43) Use a spitton when pouring water in the water-jug.
 - (44) Place the towel and toothpick near the Sangha.
 - (45) Stay near with hands raised and replenish food when necessary.
 - (46) Pinch the fruit(with seeds) lightly just enough to sever it if necessary.
- 

- (47) And say “ Kappiyam Bhante” when “ Kappiyam Karohi” is said (by the Sangha).
- (48) Do not eat in a disordely manner by grabing (the delicacies).
- (49) Not chatter while eating.
- (50) Eat quietly and carefully without spilling.
- (51) Wash clean after eating.
- (52) No playing holding the railing or hiding behind curtains.
- (53) No noisiness here and there in nooks and corners.
- (54) No laughing and having fun in groups of twos or threes in the room.
- (55) Fetch water without argument (willingly) for drinking and washing whenever it runs short.
- (56) Walk up and down with gentle steps and no pounding.
- (57) No talking while the teacher is resting.
- (58) And no beating and banging explosively during resting time.
- (59) No hitting or beating one another in dispute.
- (60) No curse or harsh speech anywhere.
- (61) If anyone is found to excel in handwriting compete with him.
- (62) Do handwriting well without haste.
- (63) No babbling with one anohter during writing.
- (64) After writing learn to memorize the manuscript.
- (65) Read well with diligence to be effective.
- (66) Effort leads to gaining knowledge, remember this for sure.
- (67) Do not leave the monastery to play.

- (68) Do not stay elsewhere when the teacher is away.
- (69) Do not play or shout when you have gone to another place.
- (70) Respond to the teacher's call without delay.
- (71) Place hands above head on coming near.
- (72) Answer venerably whenever the teacher asks.
- (73) Make it a point to use "Sir" in the reply.
- (74) Avoid using blunt words.
- (75) Do not argue whenever the teacher admonishes.
- (76) Do not be stubborn when spoken to softly with wisdom.
- (77) Aggressive words cause hate and antagonism.
- (78) Sweet words quell disputes.
- (79) Be exact, smart, good and clever.
- (80) Be mindful, wise and considerate.
- (81) Being good and clever in every respect, prosperity will follow.
- (82) Attend service punctually at the striking of the wooden gong; take punishment if you are delayed.
- (83) Take punishment for not getting up like the others in the morning.
- (84) Try to serve the teacher if you wish to please him.
- (85) Being liked by the teacher, you will soon progress.
- (86) Therefore, son, try hard to learn.
- (87) Avoid noisy talking, laughing, loud sneezing and yawning.
- (88) Salute the teacher as soon as you reach the monastery.
- (89) When saluting, do so with five touch points.
- (90) Be careful not to interrupt the teacher's talk.

- (91) Pay much attention to sovacassatā mangala (blessing on obedience).
- (92) Shun fickle practices, that is, doing one thing in public and another in private.
- (93) Listen with palms above the head in respect.
- (94) Applause with “Sadhu” on conclusion of the verse and its meaning.
- (95) Use the word “Bhante (Sir)” in abundance.
- (96) Learn and memorize this admonishment.
- (97) Pay attention and practice in like manner throughout the life.
- (98) This concludes the admonishment of the pupil.



Grade 1

Corrections

Page	mistakes	corrections
26	chaptor	chapter
29	fit to	fit to be
30	off	of
42	rediance	radiance
44	elven	eleven
46	doer the	doer at the
47	mean	meaning
49	lessions	lessons
53	arrears	error
54	mejority	majority
58	desciples	disciples
59	bad	and
56	not chatter	Do not chatter



