

**PANDITARAMA**  
**SHWE TAUNG GON SASANA YEIKTHA**

LESSONS  
ON  
BASIC BUDDHIST CULTURE

GRADE 2

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GRADE II



# CONTENTS

No.	Subject	page
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## TRAINING FOR NOVICES

1.	What is the Buddha?	1
2.	What is the Dhamma?	1
3.	What is the Sangha?	1
4.	What is Buddhism?	1
5.	What is a Buddhist?	1
6.	Understanding Buddhism	2
7.	What is a Buddhist Devotee?	2
8.	The moral conduct of a devotee	2
9.	Five kinds of business Upāsakas should not engage in	2
10.	Good livelihood	3
11.	Taking refuge in the three refuges	3
12.	The refuge-taker	3
13.	The benefits of refuge taking	3
14.	Request for five precepts	4
15.	Request for eight precepts	6
16.	Request for nine precepts	9
17.	Five benefits of morality	10
18.	The disadvantages of immorality	11
19.	The consequences of immorality	11
20.	Request for ten precepts for novices	12
21.	The difference between Kāmesumicchāra and Abrahmacariya precepts	14
22.	Separation of Kāla and Vikāla in Vikālabhojana precept	14
23.	Taking on a preceptor	15
24.	Wise reflection upon the four requisites	16
25.	The ten excommunicable offences	17



26. Guilt of excommunicable offence	18
27. The difference between bhikkhunīdūsaka and Abrahmacariya	18
28. The ten punishable offences	19
29. The seventy-five rules of training	20
30. The fourteen sectional duties	28

## SCRIPTURES

### PART I

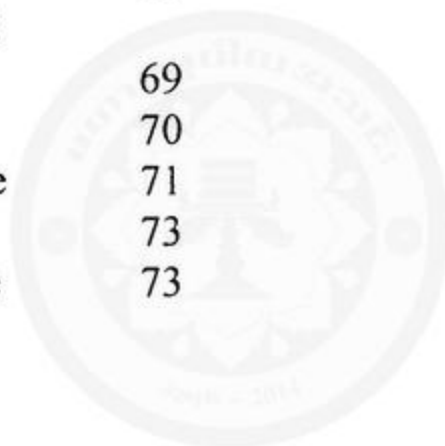
31. “Okāsa” salutation	33
32. The meaning of “Okāsa” salutation	34
33. The three actions	34
34. The four divisions of Apāya	35
35. The three kappas	36
36. The eight wrongful locations	36
37. The five adversaries	36
38. The four deficiencies	36
39. The five misfortunes	37
40. Paths and fruitions	37
41. Nibbāna	38
42. Request for five precepts	38
43. The three refuges and five precepts	39
44. Taking and observing eight precepts	40
45. The consequences of observation and breaking precepts	41
46. The benefits of morality	42
47. Life of the Buddha	42
48. The benefits of enlightenment	44
49. Firm establishment of Buddhism	44
50. The three qualities of omniscient knowledge	45
51. The four kinds of shrine	45

52. Salutation on the nine special qualities of the Buddha	46
53. Salutation to the six special qualities of the Dhamma	48
54. Salutation to the nine special qualities of the Sangha	49

## SCRIPTURES

### PART II

55. Salutation with the 16 stages of insight	51
56. Salutation with the practice	54
57. The different consequences of actions	56
58. The ten immoral actions	59
59. The forty actions	60
60. The ten moral actions	60
61. The forty moral actions	61
62. The Buddha's admonition	61
63. The ten bases of meritorious deeds	62
64. Bases of meritorious deeds in detail	63
65. The benefits of alms giving	63
66. The benefits of generosity	64
67. The four practices for harmony	65
68. Development of lovingkindness	65
69. Person towards whom mettā should not be cultivated in the beginning	68
70. Person towards whom mettā should not be cultivated at all	69
71. The eleven advantage of mettā	70
72. Mindfulness insight meditation practice	71
73. The four foundations of mindfulness	73
74. The advantages of satipatthāna practice	73

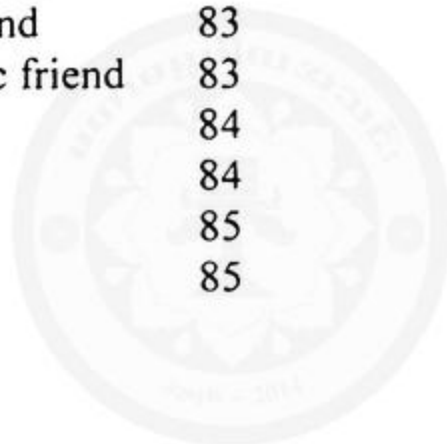


75. Satipatthāna Assurance	74
76. The virtues of mind-development practice	75
77. The virtues of insight meditation	75

## SCRIPTURES

### PART III

78. The advice to Singāla	76
79. Four polluting actions	76
80. The four evil ways	77
81. The six causes of misfortune	77
82. Six disadvantages of intoxicants	78
83. Six disadvantages of night stroller	78
84. Six disadvantages of indulging in entertainments	79
85. Six disadvantages of gambling	79
86. Six states of indolence	79
87. Six bad friends	80
88. Four false friends	80
89. Four characteristics of selfish friend	80
90. Four characteristics of lip-service friend	81
91. Four characteristics of false friend	82
92. Four characteristics of evil friend	82
93. Four true friends	82
94. Four characteristics of a beneficial friend	82
95. Four characteristics of a sharing- friend	83
96. Four characteristics of a teacher friend	83
97. Four characteristics of a sympathetic friend	83
98. Six directions of respect	84
99. Five duties of children	84
100. Five duties of parents	85
101. Five duties of pupils	85



102. Five duties of teachers	86
103. Five duties of a husband	86
104. Five duties of a wife	86
105. Five duties towards friends	87
106. Five reciprocal duties of friends	87
107. Five duties of a master	87
108. Five duties of servants	88
109. Five duties of a donor	88
110. Six duties of a monk towards donors	88
111. Advice to children	89



## TRAINING FOR NOVICES

### 1. What is the Buddha?

The blessed one who knows correctly the Four Noble Truths by himself through the perfection of virtues is called the Buddha.

### 2. What is the Dhamma?

The scriptures (pariyatti) on Magga-Phala-Nibbāna which enable those who believe, adhere and practice to be free from sufferings such as the sufferings of Apāya (oweful plane) are called the Dhamma.

### 3. What is the Sangha?

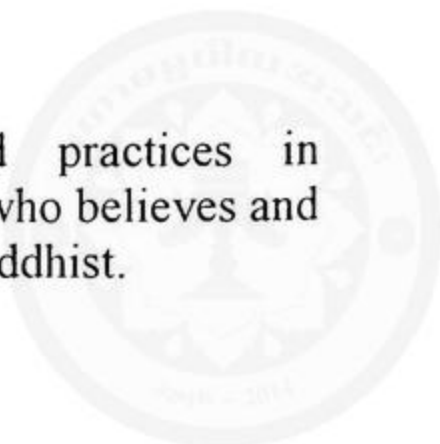
The noble numbers in the community ( ariya sangha) who have practiced in accordance with the Buddha's Teachings and attained path- fruition knowledge ( magga-phala-ñāna) and the ordinary ( puthujjana) monks who are practicing along the lines of the noble members of the community are called the Sangha.

### 4. What is Buddhism?

The scriptures ( pariyatti) concerning the four-fold Magga, four-fold Phala and Nibbāna preached by the Buddha are called Buddhism.

### 5. What is a Buddhist?

The person who observes and practices in accordance with the Buddha's teachings ( who believes and take refuges in the Dhamma) is called a Buddhist.





## 6. Understanding Buddhism.

The scriptures on Magga-Phala-Nibbāna  
As expounded by the Buddha  
Are to be remembered as the Buddha's noble teaching  
And the practitioner in accordance with the teaching  
Is to be extinguished as a Buddhist.

## 7. What is a Buddhist Devotee?

A Buddhist devotee is an adherent of the genuine Triple Gems and is called Upāsaka ( for male) and Upāsikā ( for female).

Aphorism:-

He who understands the Triple Gems with confidence and devotion Is to be considered as refuge-taker and called Upāsaka.

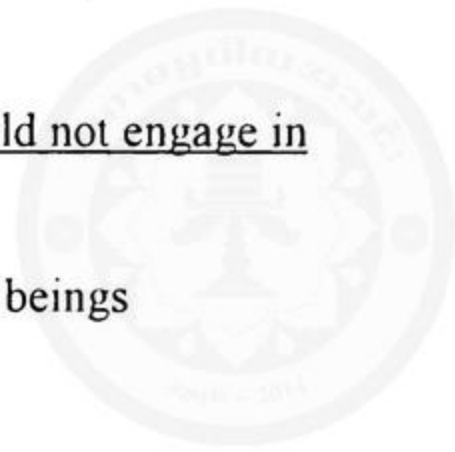
## 8. The Moral conduct of a devotee (Upāsaka's Sīla).

An Upāsaka is possessed of at least five precepts such as pānātipātā veramani (abstaining from killing a living thing).

Note:- Though he is fulfilled with the five precepts, he should still be pured in his livelihood; if not, this amounts to abrogation of the precepts.

## 9. Five Kinds of Business Upāsakas should not engage in

- (1) Sattha Vānijja - Trading in weapons
- (2) Satta Vānijja - Trading in (human ) beings



- (3) Mamsa Vānijja - Trading in meat
- (4) Majja Vānijja - Trading in intoxicants
- (5) Visa Vānijja - Trading in deadly poisons

#### 10. Good Livelihood.

Trading in arms and intoxicating things,  
Meat, poisons and human beings  
Are immoral, and should be abstained;  
Instead, good livelihood is to be maintained.

#### 11. Taking Refuge in the Three Refuges.

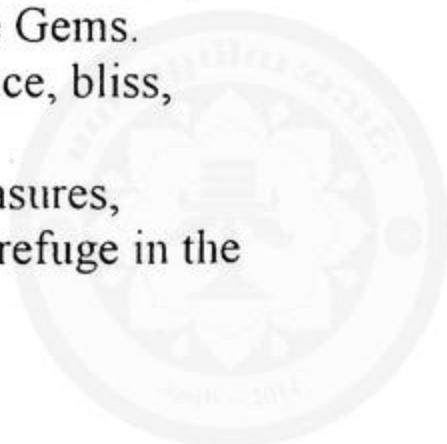
Faith ( saddhā) consciousness accompanied in or knowledge (ñāna) of or both regarding the true Buddha Dhamma and Ariya Sangha as being the only objects worthy of refuge or homage is called Taking Refuge in the Three Refuges ( Saranamana)

#### 12. The Refuge-Taker.

Upāsaka or Upāsikā who is firmly established in the Three Refuges is called Refuge-Taker.

#### 13. The Benefits of Refuge-Taking.

So many have been reborn in the deva world,  
As the result of refuge in the Triple Gems.  
Excelling in life duration, appearance, bliss,  
companionship and authority.  
Being abundant in five sensual pleasures,  
Thus, should one respectfully take refuge in the  
Triple Gems.



#### 14. Request for Five Precepts (in Pāli).

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.

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

#### Homage to the Buddha (in Pāli)

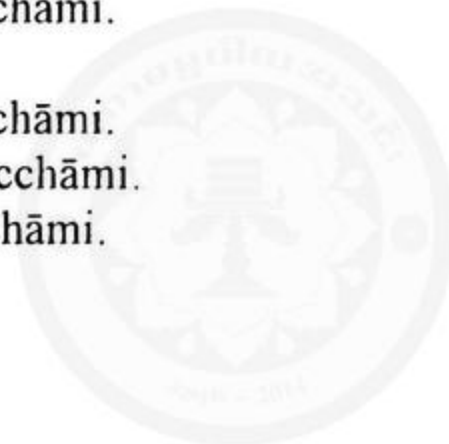
Namo tassa bhagavato arahato sammāsambuddhassa.

#### Refuge-Taking (in Pāli)

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.



## Taking of Five Precepts ( in Pāli)

- (1) Pānātipātā veramani sikkhāpadam  
samādiyāmi.
- (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 speak falsely.)
- (5) Surāmeraya majjapamādatthānā veramani  
sikkhāpadam samādiyāmi.  
( I observe the precept not to take intoxicants.)

## Request for Five Precepts (in English).

- (a) Reverend Sir, I request the five precepts together with the three refuges. Would you be kind enough to counsel me on the five precepts?
- (b) 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?
- (c) 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?

### Homage to the Buddha (in English).

Homage to the blessed one, accomplished, fully self-enlightened one (repeat three times).

### Refuge-Taking in English.

- (a) I pay homage to the Buddha, the discover of the Four Truths, as refuge.
- (b) I pay homage to the tenfold Dhamma comprising of fourfold magga, fourfold phala, nibbāna and scriptures as refuge.
- (c) I pay homage to the eightfold Ariya Sangha comprising of four magga (path) and four phala (fruition) individuals as refuge.

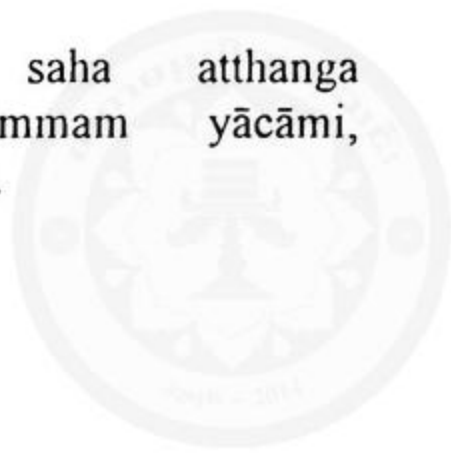
Note:- Repeat above as “for the second time also” and “ for the third time also”.

### Taking Five Precepts (in English).

- (1) I abstain from killing living things.
- (2) I abstain from taking what is not given.
- (3) I abstain from having sexual intercourse with anyone except my own spouse.
- (4) I abstain from false speech.
- (5) I abstain from taking intoxicants.

### 15. Request for Eight Precepts ( in Pāli).

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



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

Tatīyampi aham bhante tisanena saha atthanga samannāgatam uposathasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Note:- As for paying to the Buddha and refuge-taking, recite as in five precepts.

### Request for Eight Precepts (in English).

(a) Reverend Sir, we, your humble disciples, beg to request eight observance (uposatha) precepts together with the three refuges. Please favour us with the method of taking the eight precepts.

(b) Reverend Sir, we, your humble disciples, beg to request eight observance (uposatha) precepts for the second time. Please favour us with the method of taking the eight precepts?

(c) Reverend Sir, we, your humble disciples, beg to request eight observance (uposatha) precepts for the third time. Please favour us with the method taking the eight precepts.

Note:- As for the translation of homage to the Buddha and Refuge-Taking, it is the same as in five precepts.

### Taking Eight Precepts (in Pāli).

- (1) Pānātipātā veramani sikkhāpadam samādiyāmi.
- (2) Adinnādānā veramani sikkhāpadam samādiyāmi.
- (3) Abrahmacariyā veramani sikkhāpadam samādiyāmi.
- (4) Musāvādā veramani sikkhāpadam samādiyāmi.
- (5) Surāmeraya majjapamādatthānā veramani sikkhāpadam samādiyāmi.
- (6) Vikālabhojanā veramani sikkhāpadam samādiyāmi.
- (7) Nacca, gīta, vādita, visuka-dassana, mālāgandha, vilepana, dhāraṇa, mandana, vibhūsanatthānā veramani sikkhāpadam samādiyāmi.
- (8) Uccāsayana mahāsayanā veramani sikkhāpadam samādiyāmi.

### Taking Eight Precepts ( in English).

- (1) I abstain from killing living things.
- (2) I abstain from taking what is not given.
- (3) I abstain from unchastity.
- (4) I abstain from false speech.
- (5) I abstain from taking intoxicants.
- (6) I abstain from taking meals in the afternoon.
- (7) I abstain from dancing, making others dance, playing music, making others play music, enjoying dancing and music, adorning myself with flowers, applying perfumes and cosmetics, beautifying myself with perfumes and cosmetics.

(8) I abstain from staying and sleeping on high and grand places.

16. Request for Nine Precepts ( in Pāli).

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

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

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

Note:- As for homage to the Buddha and Refuge-Taking in Pāli, recite as in five precepts.

Taking Nine-Precepts (in Pāli).

- (1) Pānātipātā veramani sikkhāpadam samādiyāmi.
- (2) Adinnādānā veramani sikkhāpadam samādiyāmi.
- (3) Abrahmacariyā veramani sikkhāpadam samādiyāmi.
- (4) Musāvādā veramani sikkhāpadam samādiyāmi.
- (5) Surāmeraya majjapamādatthānā veramani sikkhāpadam samādiyāmi.
- (6) Vikālabhojanā veramani sikkhāpadam samādiyāmi.
- (7) Nacca, gīta, vādita, visuka-dassana, mālāgandha, vilepana, dhāraṇa, mandana, vibhūsanatthānā veramani sikkhāpadam samādiyāmi.



- (8) Uccāsayana mahāsayanā veramani sikkhāpadam  
samādiyāmi
- (9) Mettāsaḥagatena cetasā sabbāpānabhūtesu pharivā  
viharanam samādiyāmi.

Note:- Translate (1) to (8) as before.

Translation for No. 9:-

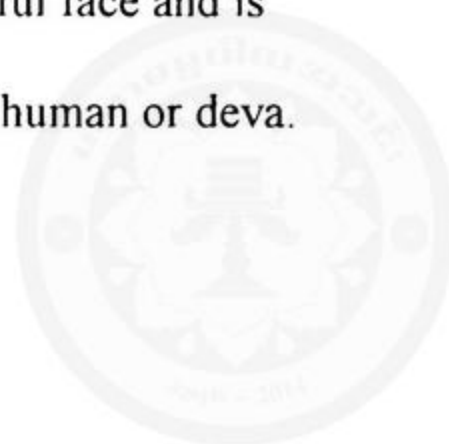
I undertake the precept to radiate  
lovingkindness to all beings.

### 17. Five Benefits of Morality.

- (1) One who is virtuous comes into a large fortune as a consequence of diligence.
- (2) Fair is the name spread abroad of one who is virtuous.
- (3) Whenever he enters an assembly he does so without fear or hesitation.
- (4) He dies unconfused.
- (5) On the breakup of his body, after death, he reappears in a happy destiny.

Aphorism:-

With diligence and virtuous one is prosperous  
Liable to gain fame for the glory of kith and kin  
Without fear of society he has joyful face and is  
powerful  
Dying unconfused he is reborn as human or deva.



### 18. The Disadvantages of Immorality.

- (1) The unvirtuous one tends to lose wealth due to negligence.
- (2) A bad name is spread abroad to the disgrace of kith and kin.
- (3) Whenever he enters an assembly he does so with dejection.
- (4) He dies confused.
- (5) On the breakup of his body, after death, he reappears in the fourfold unhappy destiny.

Aphorism:-

Being negligent the unvirtuous one tends to lose property,  
 Suffer disreputation to the disgrace of kith and kin,  
 Fear and dejection to enter an assembly,  
 Dying confused, he falls into unhappy destiny,  
 How dreadful, dreadful !

### 19. The consequences of Immorality.

- (1) Killing living things results in several undesirable consequences such as physical disability , dull appearance, destitution of strength, lack of agility, fear of disaster, being killed by others, proneness to disease, lack of companions and short life. Abstention is virtue.
- (2) Taking what is not given results in such evil consequences as poverty, suffering, starvation, not getting what is desired, lose of wealth, and misfortune due to the five adversaries, namely

water, fire, robbers, evil inheriting children and evil rulers.

- (3) Sexual misconduct leads to hatred by the many enmity, deficiency of gains, lack of bliss, rebirth as female or neuter and in low class family, disgrace, physical disability and undevelopment, much anxiety and separation from beloved. Abstention is virtue.
- (4) False speech leads to inarticulation of speech, uneven teeth, foulness of mouth, dryness of skin, dullness of senses, deformity, lack of authority, harshness of speech, looseness of character and instability of mind. Abstention is virtue.
- (5) Taking intoxicants leads to lack of reasoning power, laziness, forgetfulness, madness, ingratitude, lack of moral shame and dread and inclination to do evil. Abstention is virtue.

## 20. Request for Ten Precepts for Novices ( in Pāli).

Aham bhante tisanenena saha dasa sāmanera pabbajjasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Dutiyampi Aham bhante tisanenena saha dasa sāmanera pabbajjasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Tatīyampi Aham bhante tisanenena saha dasa sāmanera pabbajjasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Request for Ten Precepts (in English).

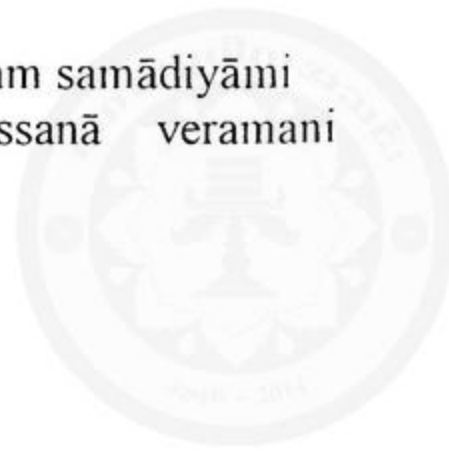
Reverend Sir, I beg to request the ten precepts to be observed by a novice together with the three refuges. Would you be kind enough to counsel me with the precepts?

Reverend Sir, I beg to request the ten precepts to be observed by a novice together with the three refuges for the second time. Would you be kind enough to counsel me with the precepts?

Reverend Sir, I beg to request the ten precepts to be observed by a novice together with the three refuges for the third time. Would you be kind enough to counsel me with the precepts?

Note:- Homage to the Buddha and refuge taking are the same as in the five precepts.

- (1) Pānātipātā veramani sikkhāpadam samādiyāmi.
- (2) Adinnādānā veramani sikkhāpadam samādiyāmi.
- (3) Abrahmacariyā veramani sikkhāpadam samādiyāmi.
- (4) Musāvādā veramani sikkhāpadam samādiyāmi.
- (5) Surāmeraya majjapamādatthānā veramani sikkhāpadam samādiyāmi.
- (6) Vikālabhojanā veramani sikkhāpadam samādiyāmi.
- (7) Nacca, gīta, vādita, visuka-dassanā veramani sikkhāpadam samādiyāmi.



- (8) Mālāgandha, vilepana, dhārana mandana  
vibhūsanatthānā veramani sikkhāpadam  
samādiyāmi.
- (9) Uccāsayana mahāsayanā veramani sikkhāpadam  
samādiyāmi.
- (10) Jātarūpa rajatapatiggahanā veramani sikkhāpadam  
samādiyāmi

Note:- The translation of Nos. (1) to (9) is the same as in eight precepts. No. (10) means- I abstain from accepting gold and silver ( or money).

## 21. The difference between Kāmesumicchācāra and Abrahmacariya Precepts.

By observing Kāmesumicchācāra precept one abstains from sexual intercourse with an inappropriate partner. Whereas in Abrahmacariya precept, one abstains completely from sexual intercourse or activity.

In the ninth precept, high place (uccāsayana) means chair or bed which stands higher than two feet. Grand place (mahāsayana) means any mattress or cover grandly made of materials prohibited to be used by monks and novices.

## 22. Separation of Kāla and Vikāla in Vikālabhojana Precept.

The time from dawn till noon which is the time during which monks, novices and precept-observers are allowed to take food is known as “Kāla”.

The time from noon till dawn the next day which is not the time for monks, novices and precept-observers to take meals is called “Vikāla”.

### 23. Taking on a Preceptor.

Uppajjhāyo no bhante hohi ( to be repeated three times).

Reverend Sir, would you please be my preceptor who would guide me from all major and minor offences.

### Offering as a Preceptor.

Pāsādikena sampādehi ( sampādetha).

May you be fulfilled with the three trainings of sīla (morality), samādhi (concentration) and paññā (wisdom) together with the proper conduct by both deed and word.

Note:- “Sampādetha” ( May you all be fulfilled) if more than one disciple.

### What is the Preceptor.

The noble teacher who always supervises and admonishes in respect of offences is called Preceptor ( Upajjhāya).

### Taking on and Offering a Preceptor.

Recognition as a preceptor who is able to supervise and admonish is termed “ Taking on a Preceptor”. The

intimation of preceptorhood by the Preceptor as “Pāsādikena sampādehi (sampādetha)” when the disciple takes on a Preceptor is termed “Offering a Preceptor”.

#### 24. Wise Reflection upon the Four Requisites.

##### Reflection upon Robes.

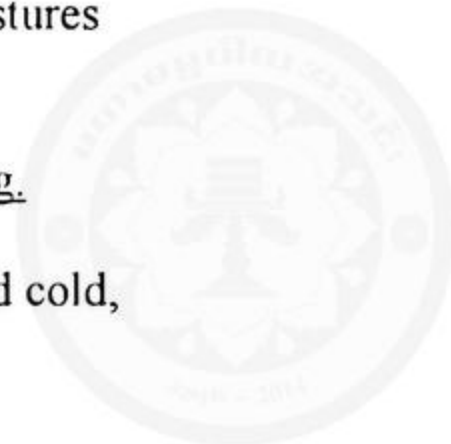
Merely for protection from heat and cold  
 From scorpions, snakes and so on  
 And, above all, to cover the body  
 With no thoughts of adornment  
 For these reasons so I wear the robes.

##### Reflection upon meals.

These meals of various sorts  
 Are not taken with delight  
 For bodily beauty and might  
 But are taken so that this body  
 Made up of the four great essentials  
 May endure and be strong, long enough  
 For the duration of the life span  
 To enable the practice to be carried out without  
 fatigue  
 Of the dual teachings of the Buddha,  
 Be free from diseases, old and new  
 from all discomforts of the four postures  
 And be happy and peaceful.

##### Reflection upon Dwelling.

Merely for protection from heat and cold,



Insects, wind and sun,  
 Scorpions, snakes and and such like  
 To be free from severe weather  
 And be clear headed and fresh  
 Do I dwell in this monastery.

Reflection upon Medicines.

Merely from protectiojn from diseases  
 Tormenting and unbearable  
 Appearing and disappearing  
 And for free from suffering  
 That I may fulfil my duties  
 Towards the Buddha Sāsana  
 With peace and satisfaction  
 Do I partake of these medicines.

The Time to reflect upon the four Requisites.

(1) Patilābha-kāla : Time of receipt.

(2) Paribhoga-kāla : Time of use.

Aphorism:-

Receiving and using  
 These are the two occasions  
 To reflect wisely.

25. The Ten Excommunicable Offences.

(1) Pānātipāta- Killing living things (even insects).

(2) Adinnādāna - Taking things not given ( even a blade of grass).

(3) Abrahmacariya - Having sexual intercourse (even with an animal).



- (4) Musāvāda - False speech (even as a joke).
- (5) Surāmeraya - Taking intoxicants.
- (6) Buddhassa-avanna-bhāsana - Blaspheming the Buddha ( such as by saying that he is not the Buddha, he can not know the world in all ways, etc.).
- (7) Dhammassa-avanna-bhāsana - Blaspheming the Dhamma (by saying that it cannot lead to liberation from sufferings etc.).
- (8) Sanghassa-avanna-bhāsana - Blaspheming the Sangha ( by saying that the ariya (noble) Sangha is not the well practiced one, etc.)
- (9) Micchāditti - Wrong view (not believing in kamma and kamma result, holding annihilation view, etc.).
- (10) Bhikkhuni dūsaka - Having sexual intercourse with a nun (bhikkhunī).

## 26. Guilt of Excommunicable Offence.

As the novice found guilty of any of the excommunicable offences is not fit to remain to as such (novice) he shall be disrobed. Such a transgression is called “Guilt of Excommunicable Offence”.

## 27. The Difference between Bhikkhunīdūsaka and Abrahmacariya.

A novice who has broken the Abrahmacariya precept may resume novicehood if he so wishes and also be

ordained as a monk in due course. However, the transgressor of Bhikkhunidūsaka precept cannot resume novicehood, let alone become a monk.

## 28. The Ten Punishable Offences.

- (1) Vikālabhojana : Taking food in the afternoon.
- (2) Nacca, gīta, vādita, visuka-dassana : Dancing, singing, playing music, watching and listening to performances which are against the teaching.
- (3) Mālāgandha vilepana dhārana mandana vibhūsana : adornment with flowers, applying perfumes and cosmetics.
- (4) Uccāsayana- mahāsayana : Sitting or lying on a high and grand luxurious place.
- (5) Jātarūpa-rajata-patiggahana : Personally accepting, causing others to accept or taking delight in being entrusted with gold, silver or money.
- (6) Bhikkhūnam alābhāya parisakkati : Attempting to cause loss of requisites to monks (Blaspheming by inventing false accounts to discourage people from offering).
- (7) Bhikkhūnam anattāya parisakkati : Attempting to cause disadvantage and harm to monks.
- (8) Bhikkhūnam āvāsāya parisakkati : Attempting to dislodge monks from their

monasteries (due to an offence).

( Note:- Dislodging bad monks is not an offence.)

(9) Bhikkhū akkosati paribhāsati : Abusing and threatening monks to assault.

(10) Bhikkhū bhikkhūhi bhedeti : Creating dissension among monks.

### Punishment and Guilt.

Punishment means being required to fetch water, sand and so on in order to discourage further offence. Committing an offence so as to deserve water or sand punishment is called guilt.

### 29. The Seventy-five Rules of Training (Sekhiya).

#### I. Group on Dressing even All Round ( Parimandala Vagga).

- (1) He shall wear the under-robe even all round.
- (2) He shall wear the upper-robe even all round.
- (3) He shall wear robes so as to cover the neck and wrist when going in inhabited areas.
- (4) He shall wear robes so as to cover the neck and wrist when staying in inhabited areas.
- (5) He shall go well restrained in inhabited areas.
- (6) He shall stay well restrained in inhabited areas.
- (7) He shall look six feet in front with downcast eyes when going in inhabited areas.
- (8) He shall look six feet in front with downcast eyes when staying 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.

The seventy-five minor precepts or rules of training (sekhiyā dhammā ) regulate the conduct of the monks and novices and apply to mode of dress, deportment, eating, etc.

### Why sekhiya?

Because it is the rules of training to be followed by monks and novices, it is called sekhiya( minor precepts).

### Wearing of Under-robos.

The under-robe shall be worn so that in the upper part it covers the left arm-pit and in the lower part it is about 4 inches above the lower edge of the under-robe all around.

### When to Dress Properly.

The robe shall be worn properly when going to the meeting of the sangha, place of prayership, teachers and elders ( although they may not necessarily be worn even all round when alone, in bed, and so on.)

### Formal Wearing of Robes.

During dressing up, the upper robe shall neither be too loose nor too tight. The neck-cover shall neither be too loose nor too tight and shall not cover the hair, cheek and chin. The hand dress shall just be about 4 inches above the lower edge of the under-robe.

## II. Section on Laughing Aloud(Ujjhagghika Vagga).

- (1) He shall not go laughing aloud in inhabited areas.
- (2) He shall not laugh aloud in inhabited areas.
- (3) He shall speak softly when going in inhabited areas.
- (4) He shall speak softly in inhabited areas.
- (5) He shall not fidgetting the body in inhabited areas.
- (6) He shall not stay fidgetting the body in inhabited areas.
- (7) He shall not go fidgetting the arms in inhabited areas.
- (8) He shall not stay fidgetting the arms in inhabited areas.
- (9) He shall not go fidgetting the head in inhabited areas.
- (10) He shall not stay fidgetting the head in inhabited areas.

NOTE:- He shall speak softly so that he can heard distinctly from a distance of 9 feet and indistinctly from a distance of 18 feet.

In No. (5) “bodily” means the upper part of the body. The lower part of the body can move about freely.

## III. Group of Akimbo ( Khambhakata Vagga).

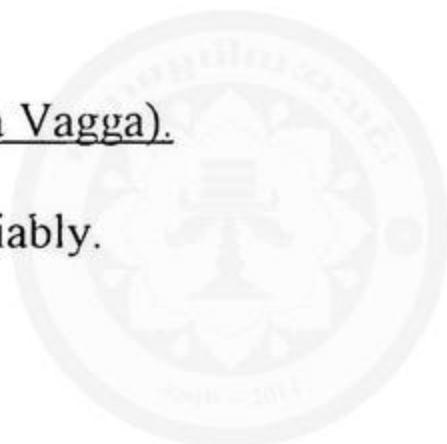
- (1) He shall not go with arms akimbo in inhabited areas.
- (2) He shall not stay with arms akimbo in inhabited areas.

- (3) He shall not go with head covered in inhabited areas.
- (4) He shall not stay with head covered in inhabited areas.
- (5) He shall not go walking on foot edges in inhabited areas. (a)
- (6) He shall not sit clasping the knees with the hands or fastening them with the cloth.
- (7) He shall accept alms-food appreciatingly. (b)
- (8) He shall accept alms-food with attention on the bowl (without looking here and there).
- (9) He shall accept alms-food proportionately in the ratio of rice and curry. (c)
- (10) He shall accept alms-food level with the edge of the bowl.

- a. "Walking on foot edges" means "walking on toes (with the heels above the ground), or on heels (with the toes above the ground)".
- b. While going on arms round, he shall not behave indifferently towards the alms-food.
- c. In Asia, rice is the staple food and curry is a delicacy which is usually taken in relatively small amounts.

#### IV. Section on Proper Behaviour (Sakkacca Vagga).

- (1) He shall eat the alms-food appreciably.



- (2) He shall eat the alms-food with attention on the bowl.
- (3) He shall eat the alms-food sequentially starting from his side. (a)
- (4) He shall eat the alms-food with curries in proportion.
- (5) He shall not eat the alms-food working down and pressing from the top or middle.
- (6) He shall not hide curries with rice out of desire to get more.
- (7) Being healthy, he shall not ask for curry or rice to eat.
- (8) He shall not look finding fault with another's bowl.
- (9) He shall take the mouthful suitably, that is one which is neither too large or too small.
- (10) He shall make up an even, round mouthful.
  - (a) He shall start eating the food nearest to him without picking here and there at random. When offering to others he can take from any part a lump of food.

#### V. Section of Mouthful ( Kabala Vagga).

- (1) He shall not open his mouth before the food is brought to it. (a)
- (2) He shall not put all the fingers into the mouth when eating. (b)
- (3) He shall not speak with the mouth full.
- (4) He shall not eat tossing up the food ( into the air).

- (5) He shall not eat biting ( bits and pieces) from a lump of rice.
- (6) He shall not eat stuffing out (the cheeks like a monkey).
- (7) He shall not eat shaking the hand about.
- (8) He shall not eat scattering the rice about.
- (9) He shall not eat putting the tongue out.
- (10) He shall not eat making a champing sound.

- (a) Opening the mouth before the mouthful is brought to it amounts to bad manners. Hence the training.
- (b) Here mouth refers to the inside of the lips and teeth.

#### VI. group on Sucking (Surusuru Vagga).

- (1) He shall not eat making the sucking sound. (a)
- (2) He shall not eat licking his hand.
- (3) He shall not eat scraping the bowl.
- (4) He shall not eat licking the lips.
- (5) He shall not hold a drinking cup with a hand soiled by food.
- (6) He shall not in an inhabited areas throw away bowl-washing water which has rice grains in it.
- (7) He shall not teach the Dhamma to one who is healthy and is holding an umbrella in his hand.
- (8) He shall not teach the Dhamma to one who is healthy and is holding a staff in his hand. (b)
- (9) He shall not teach the Dhamma to one who is healthy and is holding a knife in his hand.



(10) He shall not teach the Dhamma to one who is healthy and is holding a weapon in his hand.

(a) This refers to drinking soup, milk, tea, etc.

(b) “Staff” means one measuring six feet.

## VII. Group on Footwear (Pāduka Vagga). (i)

(1) He shall not teach the Dhamma to one who is healthy and is wearing footwear (without straps and with a knob to hold the foot between the toes).

(2) He shall not teach the Dhamma to one who is healthy and is wearing footwear.

(3) He shall not teach the Dhamma to one who is healthy and is riding a vehicle.

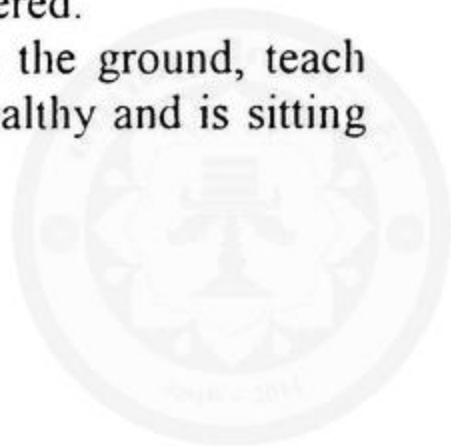
(4) He shall not teach the Dhamma to one who is healthy and is in a bed.

(5) He shall not teach the Dhamma to one who is healthy and is sitting with his knees grasped by hand or cloth.

(6) He shall not teach the Dhamma to one who is healthy and is wearing the headwrap (to cover all head hair).

(7) He shall not teach the Dhamma to one who is healthy and whose head is covered.

(8) He shall not, while sitting on the ground, teach the Dhamma to one who is healthy and is sitting on a seat.



- (9) He shall not, while sitting on a low seat, teach the Dhamma to one who is healthy and sitting on a high seat.
- (10) He shall not, while standing, teach the Dhamma to one who is healthy and is sitting.
- (11) He shall not, while walking behind, teach the Dhamma, to one who is healthy and is walking in front.
- (12) He shall not, while walking beside a path, teach the Dhamma to one who is healthy and is walking on the path.
- (13) He shall not, when healthy, defecate or urinate while standing up.
- (14) He shall not, when healthy, defecate or urinate or spit on green plants.
- (15) He shall not, when healthy, defecate or urinate or spit into useful water. (ii)

- (i) Pāduka and Upāhana: wooden sandal without string and with a hump which is held with the toes worn by the Indians is called Pāduka. All other footwear (sandals with string, shoes) is called Upāhana.
- (ii) Defecating, urinating and spitting into useful wells, lakes, etc. are not proper. In large rivers and streams such actions are permitted because they do not cause serious pollution and

also there is no alternative when travelling on a boat or ship.

In the above 16 training “prohibiting the teaching of Dhamma” means “prohibiting the teaching of the Pali Canon and the Commentaries in the Pali language”. Teaching in other languages is not prohibited.

Twenty-six trainings from “Group on Dressing Even All Round” to “No. 6 of Group on Akimbo” in the Seventy-five Minor Precepts concern precepts on proper behaviour (sāruppa).

Thirty trainings from No. 7 of Group on Akimbo to No. 6 of Group on sucking are precepts concerning alms-food (bhojana patisamyutta).

Nineteen trainings from No. 7 of Group on sucking to end of group on Footwear are precepts concerning teaching of the Dhamma (Dhammadesanā patisamyutta).

### 30. The Fourteen Sectional Duties (Khandhaka Vagga).

#### (1) Duties of a guest monk or novice (Āgantunka-Vattañca)

Removing footwear, folding umbrella, removing headcover, putting down on the shoulder the robe placed on the head before entering the monastic compound, paying respect to the resident monk (āvāsika bhikkhu) and such other duties as are to be performed by a guest monk or novice).

(2) Duties of a resident monk or novice (Āvāsika-Vattañca).

On seeing the guest monk, welcoming him, reaching out for the bowl and robes, paying respect, placing at his ( guest monk's) disposal water for washing the feet, washing basin, washing platform and such other duties of a resident monk or novice.

(3) Duties of a travelling monk or novice (Gamika-Vattañca).

Securing materials made of wood, earth, etc. closing doors and windows, requesting permission for travelling, and such other duties of a travelling monk or novice.

(4) Rejoicing or Preaching duties ( Anumodana Vattañca).

Duties in respect of preaching such as preaching by a senior monk, own preaching at the urging of the senior monk, requesting permission to preach.

- (i) Anumodanā means teaching the Dhamma for rejoicing by the devotees either in the monastery or inhabited areas.

(5) Duties at Refectory ( Bhattagga Vattañca).

Such refectory duties as teaching the Dhamma, not pushing one's way through senior monks, not prohibiting junior monks from taking seats at the monastery, rest-house or house.

- (6) Duties of an Alms-Receiver ( Pindacārika Vattañca).  
Such as securing materials made of wood, earth, etc. washing the bowl, wearing the belt, wearing the robes even all round, going in accordance with the rules of training (sekhiya), entering the inhabited areas at medium pace ( neither too fast nor too slow ), standing for alms “for not too long”, and so on.
- (7) Duties of a Forest Monk or Novice (Āraññika Vattañca).  
Such as preparing water for drinking and other uses, pestle and mortar for making fire, walking stick, marking the stars in the four directions, and so on.
- (8) Duties at the Resting Place (Senāsana Vattañca).  
Such as the sweeping places ( monastery and bed).
- (9) Fire-room Duties (Jantāghara Vattañca). (i)  
Such as discarding the ash, sweeping, and so on.  
( In cold areas, a bath room with fire is constructed to enable hot bath. Such a room is called Jantāghara).
- (10) Toilet Duties ( Vaccakuti Vattañca).  
Such as coughing (as a warning), hanging the robe on the hanger, entering the toilet at medium (neither too slow nor too fast) pace, not entering with the under-robe lifted up, lifting the under- robe after stepping on the platform, not using rough toilet sticks, etc, using water for cleaning, covering with the under- robe while stepping on the platform, and so on.

Note:- The six unsuitable toilet sticks are :-

- |  |                           |
|--|---------------------------|
| -broken stick                          | - thorny stick            |
| - rough stick                          | - hollow stick            |
| - stick having divisions<br>and knobs. | - rotten and soiled stick |

(11) Duties towards Preceptor ( Upajjhāya Vattañca).

Of a disciple living in the same monastery( with the preceptor) (saddhivihārika), such as getting up early in the morning, wearing semi-formal; robe, offering water for washing the face and toothbrush, offering rice gruel ( for breakfast), washing the bowl, cleaning, sun-drying, and sweeping the resting place of the monastery, preparing the seats, and so on.

Note:- The disciple is exempted from observing the above duties when-

- One of the disciples has taken the responsibility to onserve such duties, or
- the preceptor himself has given permission to feel free in order to learn and practice the Dhamma since he already has someone to look after him.
- If, on the other hand, the disciples fails to observe the duties in the absence or does not have permission of the preceptor himself, he ( the disciple) is guilty of offence and is punishable.

(12) Duties towards disciples living in the same monastery, (Saddhivihārika Vattañca).

Of the preceptor such as providing support services.

(13) Duties of the Disciple towards the Teacher (Ācariya Vattañca).

Such as getting up early in the morning, wearing the semi-formal robe, offering water for washing the face, toothbrush, rice-gruel (for breakfast) preparing the seat and so on, as are performed by the four kinds of disciples to the four kinds of teachers.

Four kinds of Teachers.

- Pabbajjācariya : Teacher who has initiated the pupil into novicehood after granting the letter the refuge-taking.
- Upasampadācariya : Teacher who has ordained the pupil into monkhood, after reciting the vote of the chapter of priests (kammavācā).
- Dhammācariya : One who teaches the scriptures.
- Nissayānucariya : Teacher who gives protection.

(14) Duties towards the four pupils (Antevāsika Vattañca).

Of the four teachers such as supporting.

Four kinds of Pupils.

- Pabbajjantevāsika : Pupil who has been initiated into novice-hood.
- Upasampadantevāsika : Pupil who has been ordained into monkhood.
- Dhammantevāsika : Pupil to whom scriptures are taught.

- Nissayantevāsika : Pupil receiving protection and guidance.

## SCRITPURES

### PART I

31. “Okāsa” Salutation.

Venerable Sir, please give me permission (thrice). For the sake of absolving from all consequences of misconduct, by deed, word and thought from disease and disaster, for the sake of longevity, and the favour of blessing, I humbly pay homage by bowing down with my hands above my head to the Triple Gems, namely the Buddha, the Dhamma and the Sangha (together with my teachers).

( stop here if there is somebody to answer the wish. If not, continue with the following wish).

By virtue of this wholesome volitional homage, may I forever be free from the four Apāya ( states of loss), the three kappa, the eight wrongful locations, the five adversaries, the four deficiencies (vipatti), the five misfortunes (vyāsana), the ninety-six kinds of maladies, sixty-two kinds of wrong views (micchāditthi), and attain magga-phala-nibbāna without delay.

In the salutation, the expression “together with teachers” is inserted at the time of homage to the teachers.



When paying homage to the father, mother, etc, insert father, mother respectively. “ Venerable Sir” is mentioned only when addressing the Triple-Gems and monks.

### 32. The Meaning of “Okāsa” Salutation.

“ Okāsa” means “ Allow me to pay homage- please give me permission”. It is repeated thrice for emphasis.

### 33. The Three Actions (kamma).

Action by deed is called Kāyakamma, action by word, vacikamma, action by thought, manokamma.

Out of these three actions, there are two kinds of action by deed, namely moral and immoral. Similarly there are, in action by word, two kinds namely moral and immoral, and, in action by thought, moral and immoral.

Thus dividing into moral and immoral, the three actions become six. Here in this salutation immoral actions are meant.

#### Purpose of first part.

Moral actions will bring good results and immoral actions bad results. In case one has committed immoral actions, by deed, word and thought, one wishes to be absolved from consequences of such actions. Hence the homager’s objective in the first part.

#### purpose of second part.

It is also given in the second part as the homager’s objective that he /she may enjoy such benefits as longevity, freedom from maladies in this very existence and freedom

from Apāya in the next. In this way the Venerable Mahasi Sayadaw has fully included the homager's purpose in the "Okāsa" salutation.

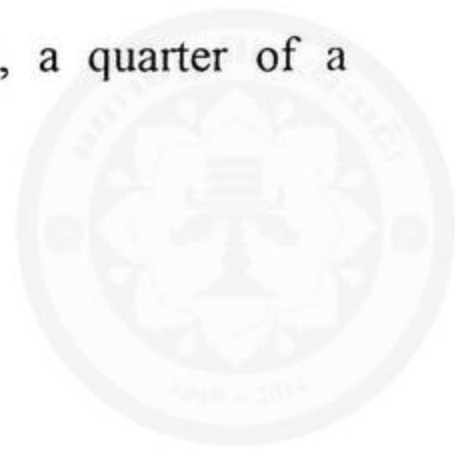
### 34. The Four Divisions of Apāya.

"Apāya" means the place which is devoid of prosperity or state of loss. It is of four kinds : hell ( niraya), animal world (tiracchāna), ghosts(peta) and demons (asura).

Hell is situated inside the world like a huge tunnel. All visible beings on this earth except human beings are animals. Beings who dwell on this earth in such places as forests, bushes, streams, creeks, hills and caves starving without satisfactory living conditions are called ghosts. They are not seen by normal eyes.

Lower deities who are starving and without specific abodes are called demons (vinipātika asura). They would frighten human beings at times. Among them, the lowest forms, namely Kālakañcika asura have mouths as small as pin-holes though their bodies are as big as three gāvutas. Thus they live with starvation throughout their lives. Since there is inter-marriage between ghosts and demons, the latter is included in the former when reckoning the eight wrongful locations.

(Gāvuta is a linear measurement, a quarter of a yojana, a little less than two miles).



### 35. The Three Kappas.

Kappa is Pāli word meaning the period of catastrophe in the interim period of the world. It is of three kinds:-

- Satthantara kappa : Period of death and destruction due to weapons.
- Rogantara kappa : Period of death and destruction due to diseases.
- Dubbhikkhantara kappa : Period of death and destruction due to starvation.

### 36. The Eight Wrongful Locations.

The places where there is no chance of practicing magga-phala-nibbāna dhammas are called wrongful locations.

### 37. The Five Adversaries.

They are:-

Water, fire, robbers, evil inheriting, children and evil rulers.

### 38. The Four Deficiencies.

Vipatti in Pāli means deficiencies. They are:-

- Kāla vipatti : Period of rule by evil rulers.
- Gati vipatti: Falling into Apāya.
- Upadhi vipatti : Deficiencies of appearance, physical disability.
- Payoga vipatti : Deficiencies of payoga ( actions by deed, word and thought), or Deficiencies of meritorious actions ( kusala-kammaphala dhammas).

### 39. The Five Misfortunes.

In Pāli it is called vyaṣana. They are:-

- Ñāti vyaṣana : Misfortune concerning one's relations.
- Bhoga vyaṣana : Misfortune concerning wealth.
- Roga vyaṣana : Misfortune concerning health.
- Sīla vyaṣana : Misfortune concerning morality.
- Ditthi vyaṣana : Misfortune concerning views.

Loss of relation and wealth  
 Together with deterioration of health  
 Corrupt morality and wrong views  
 These are the five misfortunes.

### 40. Paths and Fruitions.

Paths (magga) are of four:-

- Sotāpatti magga : Path of the first stage or stream-winning (or stream-entry).
- Sakadāgāmi magga : Path of the second stage or once-returning.
- Anāgāmi magga : Path of the third stage or non-returning.
- Arahatta magga : Path of the fourth and final stage or arahat.

Fruitions (phala) are of four:-

- Sotāpatti phala : Fruit of the first stage or stream-entry.
- Sakadāgāmi phala : Fruit of the second stage or once-returning.
- Anāgāmi phala : Fruit of the third stage or non-

returning.

- Arahatta phala : Fruit of the fourth and final stage or arahatship.

#### 41. Nibbāna.

It means cessation. which ones cease and how? The vanishing, extinction and cessation of the process of arising and passing away of nāma-rūpa ( mind-matter).

#### 42. Request for Five Precepts.

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

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

Tatīyampi aham bhante tisanenena saha pañcasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

Āma bhante.

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddham saranam gacchāmi = I take refuge in the Buddha.

Dhammam saranam gacchāmi = I take refuge in the Dhamma.

Sangham saranam gacchāmi = I take refuge in the Sangha.

Dutiyampi .....For the second time.....do.....

Tatiyampi.....For the third time.....do.....

Āma bhante.- Yes, venerable Sir.

- (1) Pānātipātā veramani sikkhāpadam samādiyāmi.
- (2) Adinnādānā veramani sikkhāpadam samādiyāmi.
- (3) Kāmesu micchācārā veramani sikkhāpadam samādiyāmi.
- (4) Musāvādā veramani sikkhāpadam samādiyāmi.
- (5) Surāmeraya majjapamādatthānā veramani sikkhāpadam samādiyāmi.

Āma bhante.

#### 43. The Three Refuges and Five Precepts – English Version.

- (a) Venerable Sir, I beg to request for the three refuges and five precepts. Would you be so kind as to favour me with them?
- (b) (1) I observe the precept not to kill living things.  
 (2) I observe the precept not to take what is not given.  
 (3) I observe the precept not to commit sexual misconduct.  
 (4) I observe the precept not to speak falsely.  
 (5) I observe the precept not to indulge in intoxicants.

44. Taking and Observing Eight Precepts.

- (a) Recite “ Okāsa, Okāsa” and so on.
  - (b) Recite “ Aham bhante” and so on.
  - (c) Recite “ Namo tassa” and so on.
  - (d) Recite “ Buddham saranam gacchāmi” and so on.
  - (e) Recite “ Pānātipātā veramani sikkhāpadam samādiyāmi” and so on.
- Recite (b) and (e) as below as they are new.

(b) Aham bhante tisanena saha atthanga samannāgatam uposathasīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante.

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

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

- (e) (1) Pānātipātā veramani sikkhāpadam samādiyāmi.
- (2) Adinnādānā veramani sikkhāpadam samādiyāmi.
- (3) Abrahmacariyā veramani sikkhāpadam samādiyāmi.
- (4) Musāvādā veramani sikkhāpadam samādiyāmi.
- (5) Surāmeraya majjapamādatthānā veramani sikkhāpadam samādiyāmi.

- (6) Vikālabhojanā veramani sikkhāpadam samādiyāmi.
- (7) Nacca, gīta, vādita, visuka-dassana, mālāgandha, vilepana, dhāraṇa, mandana, vibhūsanatthānā veramani sikkhāpadam samādiyāmi.
- (8) Uccāsayana mahāsayanā veramani sikkhāpadam samādiyāmi

#### 45. The Consequences of Observation and Breaking Precepts.

They are given as follows in accordance with the deliberations of Visuddhimagga:-

- (1) Killing living things causes physical disability, pale and wretched appearance, loss of vitality, lack of agility, fear of danger, being killed by others, unhealthiness, loss of companion and premature death. Abstention is virtue.
- (2) Stealing other's property leads to poverty, suffering, starvation, inability to fulfil one's desires, loss of wealth due to the five adversaries, namely water, fire, robbers, evil inheriting children and evil rulers. Abstention is virtue.
- (3) Sexual misconduct leads to resentment by the many, growth of animosity, scarcity of gains, lack of peace and happiness, rebirth as female, neuter and in low family, disgrace, physical disability, anxieties and separation from loved ones. Abstention is virtue.
- (4) False speech leads to speech defects, unevenness of teeth, foul mouth odour, dehydrated skin, unclarity



- of senses, deformed appearance, lack of authority, harshness of speech and erratic behaviour. Abstention is virtue.
- (5) Indulging in intoxicants leads to ignorance of the appropriateness of actions given the circumstances, sluggishness, forgetfulness, madness, lack of appreciation for kindness received, lack of moral shame and fear and readiness in committing immoral acts. Abstention is virtue.

#### 46. 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.

#### 47. Life of the Buddha.

##### (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 Brethren 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.

48. The Benefits of Enlightenment.

- (1) In the absence of 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 levels 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 levels of existence and thus people are benefitted.

49. Firm Establishment of Buddhism.

As the trademark imprinted on the earthen pot during manufacture and before firing will always stay

without severance even when the pot breaks, so too Buddhism will be firmly established life-long in the minds of the children only when the seal of Buddha in the form of piety is imprinted on them.

#### 50. The Three Qualities of Omniscient Knowledge (Sabbaññuta Ñāna).

- (1) Knowledge of everything knowable. Ability to penetrate all dhammas without exception.
- (2) Seeing all known dhammas from various aspects. This is evidenced in his dispensation.
- (3) Knowing penetratingly the spiritual faculties and temperaments, likes and dislikes of disciples who are fit to be liberated.
- (4) With the power of this knowledge the Blessed One strove incessantly to liberate the many disciples till he reached the old age of eighty and the final passing away ( parinibbāna).

#### 51. The Four kinds of Shrines.

The object of religious veneration is called 'shrine(cetiya)'. It is of four kinds:-

- Dhātu cetiya : Relics of the Buddha.
- Dhamma cetiya : Dispensations of the Buddha.
- Uddissa cetiya : Images of the Buddha.
- Paribhoga cetiya : Pagodas inshrining the Buddha's relics, and the Buddha's utilities such as the sacred Bo Tree, robes bowl.

## 52. Salutation to the Nine Special Qualities of the Buddha.

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

### (1) Accomplished (Araham).

The Blessed One is accomplished because:-

- (a) The Buddha is worthy of special homage by all beings including human beings, deities and brahmas because he is possessed of outstanding qualities of morality, concentration and wisdom ( sīla, samādhi and paññā), deliverance and knowledge and vision about deliverance.
- (b) He stands utterly remote and far away from all defilements together with tendencies ( of the past).
- (c) He has expunged all trace of defilements such as greed, hatred and delusion and thus destroyed the enemies.
- (d) He has destroyed the spokes of the wheels of the round of the rebirths.
- (e) He is purified from all evil-doing both in the public and in private. Thus he is free from secret evil-doing.

### (2) Fully Enlighthened ( Sammāsambuddha).

He is fully enlightened because he has discovered all things rightly by himself.

(3) Endowed with Clear Vision and Virtuous Conduct (Vijjācaranasampanno).

He is possessed of three kinds of clear vision, eight kinds of clear vision and fifteen kinds of virtuous conduct.

(4) Sublime (Sugato).

- (a) He enunciates rightly for the benefits of beings.
- (b) His manner of going through the Noble Path is good.

(5) Knower of Worlds (Lokavidū).

He has known the world in all ways, as to its individual essence, its arising, its cessation and the means to its cessation.

(6) Incomparable Leader of Man to be Tamed (Anuttaropurisa-dammasārathi).

- (a) He surpasses the whole world in the special quality of morality- concentration- wisdom (sīla-samādhi-paññā), deliverance and knowledge and vision of deliverance (Anuttaro).
- (b) He tames and disciplines beings that are not yet tamed and those untamed but fit to be tamed. (purisa-dammasārathi).
- (c) He is incomparable in taming and disciplining those that are fit to be tamed (Anuttaro purisa-dhammasārathi).

(7) Teacher of the Gods and Men (Sattthādeva manussānam).

He is the true teacher of gods and men because he guides them to achieve bliss.

(8) Enlightened ( Buddho).

Everything that can be known has been discovered by him. He discovers the four truths by himself and awakened others to them.

(9) Blessed (Bhagavā).

He is perfectly possessed infinite morality, performance, wisdom and attainments.

To the living omniscient Buddha, who is possessed of the nine special qualities beginning with “Accomplish”, the ten special qualities, the infinite special qualities and the accumulation of benevolence, your reverance, do I humbly and respectfully pay homage by bowing down in veneration with my hands raised above my head.

53. Salutation to the Six Special Qualities of the Dhamma.

Svākkhāto bhagavatā dhammo sanditthiko akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhi.

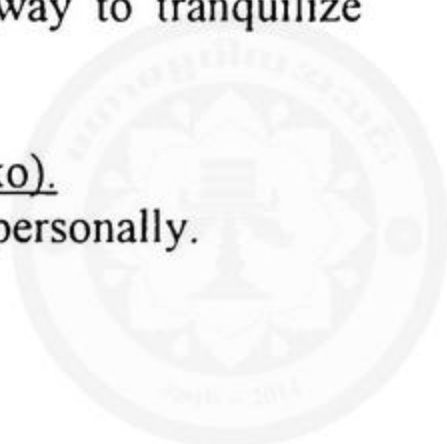
Dhammo ( the Dhamma) Svākkhāto ( which is expounded) bhagavatā ( by the Buddha): is

(1) Well proclaimed ( Svākkhāto).

It is well proclaimed in a true way to tranquilize defilement.

(2) Visible Here and Now ( Sanditthiko).

If practiced it can be experienced personally.



(3) Not Delayed ( Akāliko).

It has no delay in the matter of giving its own fruit.

(4) Inviting of Inspection ( Ehipassiko).

It is worthy of an invitation to inspect and practice.

(5) Onward-leading (Opaneyyiko)

It is worth practicing to be established in one.

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

It can be experienced in their own mind by the eight noble ones who are wise because they have realized.

To this Dhamma of ten things, namely the four paths, four fruitions, nibbāna and scriptures, possessed with the six special qualities beginning with " well proclaimed" your reverence, do I humbly and respectfully venerate by bowing with my hands raised above my head.

54. Salutation to the Nine Special Qualities of the Sangha.

Suppatipanno bhagavato sāvakasangho

Ujuppatipanno bhagavato sāvakasangho

Ñāyappatipanno bhagavato sāvakasangho

Sāmicippatipanno bhagavato sāvakasangho

yadidam cattāri purisayugāni attha purisapuggalā  
esa bhagavato sāvakasangho

Āhuneyyo pāhuneyyo dakkhineyyo añjalikaranīyo

Anuttaram puññakkhettam lokassa.

The community of the Blessed One's disciples (bhagavato sāvakasangho).



- (1) has entered on the good way (suppatipanno) that is, satisfactorily practiced the three trainings of morality, concentration and wisdom which are the causes for the overcoming of greed, hatred and delusion.
- (2) has entered on the straight ways (Ujuppatipanno), that is, entered on the way of the overcoming of the faults of bodily, verbal and mental crookedness.
- (3) has entered on the true way (Ñāyappatipanno), that is, entered on the way with nibbāna as the aim.
- (4) has entered on the proper way (Sāmicippatipanno), that is, entered on the way with nibbāna as the aim.
- (5) is fit for gifts (Āhuneyyo) that is fit to be given and to receive those that are brought even from far away.
- (6) is fit for hospitality (Pāhuneyyo), that is, fit to be given and receive those objects of hospitality prepared with all honors for the sake of dear and beloved relatives and friends.
- (7) fit for the offerings (Dakkhineyyo) given out of faith in the world to come.
- (8) fit for reverential salutation (Añjalikaranīyo) with both hands (palms together) above the head, having faith in good results.
- (9) Is an incomparable field of merit for the world (Anuttaram puññakkhetam lokassa).

To the community of Noble Ones, that is the eight noble individual, consisting of the four individuals who

stand on the four paths and the four individuals who stand on the four fruitions, possessed of the nine special qualities beginning with "having entered on the good way", your reverence, do I humbly and respectfully accord reverential salutation consisting of placing both hands (palms together) above the head.

## SCRIPTURES PART 11.

### 55. Salutation with the 16 Stages of Insight.

- (1) Nāmarūpa-parichhedam tappaccaya-pariggaham,  
Tam sammasanam udayabbayam-ñānañca  
bhangagam.
- (2) Bhaya-ñānam ādīnavā-nānañca nibbidam atha,  
Muñcitukamyatam patisankham sankhārupekkham.
- (3) Anulomañca gotrabhu magga-ñānam phalam tathā,  
Paccavekkhana-ñānanti tilokamhipi kenaci.
- (4) Adesiye sāsanike ñānime solasuttare,  
Desetāram pavattāram buddham tīhādaram name.

- (1) Nāmarūpa-parichhedam. Nāmarūpa-parichheda  
ñāna- Discernment of mental and material  
phenomena.
- (2) Tappaccaya-pariggaham. paccaya-pariggaha-ñāna  
Discernment of condition for mental and material  
phenomena

- (3) Tam sammasanam. Sammasana-ñāna Knowledge of comprehension, exploring, reflecting and observing impermanence, suffering and non-self of mind and body.
- (4) Udayabbayam-ñānañca. udayabbayam-ñāna, knowledge of rise and fall ( comprehending instantaneous arising and passing away of mind and matter.)
- (5) Bhangagam. Bhanga-ñāna, knowledge of dissolution ( of mind and matter).
- (6) Bhaya-ñānañca. Bhaya-ñāna, knowledge of fearfulness (seeing the dissolution of all phenomena).
- (7) Ādīnava-ñānañca. Ādīnava-ñāna, knowledge of danger (seeing the unreliability of mind-matter formations).
- (8) Nibbidam. Nibbidā-ñāna, knowledge of disenchantment (contemplating aversion towards mind-matter formations).
- Atha: Besides the three preceding kinds of knowledge which are similar in nature, the three succeeding kinds of knowledge which are similar in nature are:
- (9) Muñcitukamyatam. Muñcitukamyatā-ñāna, knowledge of desire for deliverance( from mind-matter formations).
- (10) Patisankham. Patisankhā-ñāna, knowledge of refunction ( with the re-observation of mind and matter in terms of forty characteristics such as impermanence with an excessive desire for

deliverance, and thoroughly contemplating them as impermanent, suffering and non-self.

- (11) Sankhārupekkham. Sankhārupekkhā-ñāna, knowledge of equanimity towards formations (viewing with equanimity as “ knowing , knowing”, without making excessive effort comprehending thoroughly impermanence, suffering and non-self and thus having been delivered and overcoming both fear and delight in respect of mind and matter formations).
- (12) Anulomañānañca: Anulomañāna, knowledge of conformity ( confirming to the functions of truth both in the preceding eight kinds of knowledge such as Udayabbaya ñāna and in the following attainment of the path ( magga sacca) contemplating on any one of impermanence, suffering and non-self and arising 2, 3 times prior to the “ change of lineage” (gotrabhu) without gap).
- (13) Grotrabhum: Grotrabhu ñāna, knowledge of change of lineage that transcends the puthujjana (sense-sphere) lineage and brings into being the ariya ( noble) lineage, having nibbāna as its object and arising in a single conscious moment.
- (14) Magga ñānam: Magga ñāna, knowledge of the path that simultaneously sees the four truths realizing nibbāna.
- (15) Phalam: Phala ñāna, knowledge of the fruition that arises with nibbāna as its object like magga ñāna.
- (16) Tathā: Also.

Paccavekkhana ñānam : Paccavekkhana ñāna, knowledge of reviewing that reviews the five things, namely magga, phala, nibbāna, abandoned defilements and unabandoned defilements.

Iti = In this way, : aham = I, ādaram =respectfully, name(namāmi) = venerate (placing both hands above the head), tīhi= by deed, word and thought, Buddham = the Buddha who, desetāram = has expounded having discovered rightly by himself, pavattāram = (and) has caused to occur repeatedly in the minds of the devotees ( after he has become fulfilled by himself).

Imesolasañāne : these 16 kinds of knowledge, adesiye : cannot be taught, yathābhūta : correctly, kenacipi : by any being, tilokamhi : of the three worlds (namely sensuous, fine material and immaterial) and sāsānīke : which occurs only in the Buddha's dispensation, uttare : which is above all mundane knowledge.

## 56. Salutation with the Practice.

(1) Buddho so bhagavā bodhāya dhammam deseti.

Buddho : having discovered rightly the four truths, so bhagavā : that Buddha, deseti : has taught, dhammam : the Dhamma, bodhāya : for the awakening of beings.

( Aham: I, vandāmi: accord reverential salutation to, tam bhagavantam : that Buddha).

(2) Danto so bhagavā damathāya dhammam deseti.

So bhagavā: that Buddha, who danto : having been tamed (free from defilements – by himself), deseti ;

has taught, dhammam: the Dhamma, damathāya : for (our) taming (in like manner). Tam bhagavantam : to this Buddha, aham : do I, vandāmi : accord reverential salutation.

(3) Santo so bhagavā samathāya dhammam deseti.

So bhagavā : That Buddha who, santo : having been pacified ( from the emotion of lust and so forth), deseti : has taught, dhammam : the Dhamma, samathāya : for our pacification (in like manner). Tam bhagavantam : To this Buddha, aham : do I, vandāmi: accord reverential salutation).

(4) Tinno so bhagavā taranāya dhammam deseti.

So bhagavā : That Buddha who, tinno : having traversed the ocean of samsāra to the other bank ( nibbāna) deseti : has taught, dhammam : the Dhamma, taranāya : dhammam: to enable us beings to traverse ( in like manner).

Tam bhagavantam : To this Buddha, aham : do I, vandāmi: accord reverential salutation).

(5) Parinibbuto so bhagavā parinibbānāya dhammam deseti.

So bhagavā : That Buddha who, parinibbuto : having extinguished the entire defilements, deseti : has taught, dhammam : the Dhamma, parinibbānāya : to us being for the extinguishment of all kilesas ( in like manner).

Tam bhagavantam : To this Buddha, aham : do I, vandāmi: accord reverential salutation).

### 57. The Different Consequences of Actions.

- (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; sympathy 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 kamma.

#### Explanation:-

The Blessed One taught the Dhamma on the different consequences of actions to Young Subha, seeing his forthcoming establishment of three refuges.

#### Young Subha's questions.

Young Subha approached the Blessed One and asked 14 questions:-

Why, your reverence, human beings, though born as fellow human beings, are different?

- (1) some lived a short life, others are long. why?
- (2) Some are sickly, others healthy. Why?

- (3) Some are ugly, others beautiful. Why?
- (4) Some have few companions, others many. Why?
- (5) Some are poor, others rich. Why?
- (6) Some are low born, others high-born. Why?
- (7) Some are educated, others not. Why?

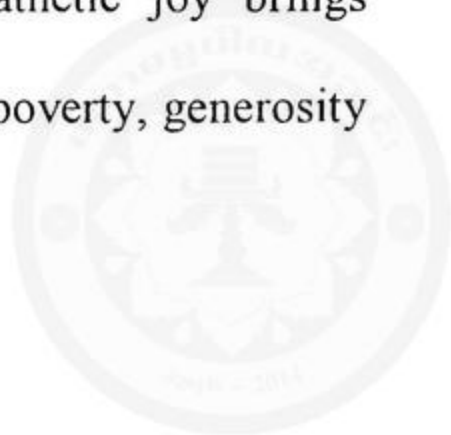
The Buddha's reply:-

Sattā mānava kammassakā kammadāyādā  
kammayoni kammabandhu kammapatisaranā kammam  
satte vibhajati yadidam hīnappanītātāya.

( The Final Fifty Discourses).

Young Subha, Beings have kamma as their own property, are the heirs of kamma, have the root cause as kamma, have kamma as their relative, have kamma as refuge, are differentiated by kamma, are destined by their own kamma for their backwardness and sufferings, for their nobleness and happiness. Hence :-

- (1) If one kills a living thing, one's life will be cut short. Abstention from killing will bring longevity.
- (2) Cruelty causes sickliness. Abstention will bring health.
- (3) Hatred leads to ugliness, non-hatred and patience lead to beauty.
- (4) Jealousy brings isolation, sympathetic joy brings companionship.
- (5) Stinginess in giving away causes poverty, generosity brings wealth.





- (6) Conceit causes rebirth in backward family, veneration towards those worthy of veneration causes rebirth in noble family.
- (7) Unscholariness leads to dullness, scholariness leads to intelligence.

Thus, the Buddha replied briefly in 7 ways and in detail in 14 ways by which beings are subject to good and bad consequences of good and bad actions performed by them.

On the conclusion of the Buddha's dispensation on the different consequences of the actions called Cūlakamma vibhanga Sutta as given in Uparipannāsa-Pāli ( The Final Fifty Discourses) , the Young Subha, who had put 14 questions to the Buddha, became a good devotee ( upāsaka) with faith in the Buddha's dispensation, and was established in the three refuges.

Prior to the Buddha's discourse this young man had been an ordinary person holding wrong views. Only after listening to the Buddha's discourse, just once, did he become a good devotee having gone for refuge to the Triple Gems.

This discourse in Different Consequences of Actions is given:-

At	-	at Sāvatti in Jeta's grove
By	-	The Buddha
To	-	Young Subha

for the purpose of -Establishment in the three refuges.

### 58. The Ten Immoral Actions (Duccarita).

Du : immoral, carita : conduct (action), Immoral action by deed, word and thought are called Duccarita. They are also called Apāya-related or directed unwholesome causes of actions ( Akusala-kammāpath).

They comprise:-

- Immoral actions by deed ( kāya duccarita) - 3 things.
- Immoral actions by word (vacī duccarita) - 4 things.
- Immoral actions by thought ( mano duccarita) - 3 things.

Three by deed and four by word  
With the thought numbering three  
Make ten immoral actions in brief.

The three Immoral Actions by deed are:-

- (1) Pānātipāta - Killing a living thing.
- (2) Adinnādāna - Taking what is not given.
- (3) Kāmesumicchācāra - Having sexual intercourse with another's spouse.

The four immoral actions by word are:-

- (4) Musāvāda - Speaking falsely .
- (5) Pisunavācā - Slandering.
- (6) Pharusavācā - speaking harshly.
- (7) Samphappalāpa - Gossip or frivolous talk.

( Just as the undeveloped rice grain has no kernal, so too gossip has no sense like the Jack and Jill story. Speaking or writing as examples for useful purposes is not “samphappalāpa”).

The three immoral actions by thought are:-

(8) Abhijjā- Covetousness.

(9) Vyāpāda - Ill will.

(10) Micchāditti- Wrong view ( not believing in kamma and kamma result).

### 59. The Forty Immoral Actions.

- |                           |                           |
|---------------------------|---------------------------|
| (1) Committing personally | - Sāhatthika - 10 things  |
| (2) Exhorting             | - Ānāttika - 10 things    |
| (3) Giving consent        | -Samanuññā - 10 things    |
| (4) Admiring              | -Vannabhāsana - 10 things |

### 60. The Ten Moral Actions ( Sucarita).

( Su= moral, carita= conduct( actions). Also called " ten wholesome courses of action( kusala-kammāpath) leading to the human and deva planes.

They comprise:-

- Moral actions by deed ( kāyasucarita) - 3 things

- Moral actions by word ( vacīsucarita) - 4 things

-Moral actions by thought ( manosucarita)- 3 things

Three by deed and four by word

With actions of thought numbering three

Make ten moral actions in brief.

The three moral actions by deed:-

(1) Pānātipāta Virati - Abstaining from killing.

(2) Adinnādāna virati - Abstaining from stealing

(3) Kāmesumicchācāra virati - Abstaining from

having sexual intercourse  
with another's spouse.

The four moral actions by word are:-

(4) Musāvāda virati - Abstaining from false speech.

(5) Pisunavācā virati - Abstaining from malicious  
speech.

(6) pharusavācā virati - Abstaining from harsh speech.

(7) Samphappalāpa virati - Abstaining from gossip  
or frivolous talk.

The three moral actions by thought are:-

(8) Anabhijjā - Refraining from covetousness.

(9) Avyāpāda - Refraining from illwill.

(10) Sammāditthi - Holding right view.

#### 61. The Forty Moral Actions (in detail).

(1) Acting personally - Sāhatthika - 10 things

(2) Exhorting - Ānāttika - 10 things

(3) Admiring - Vannabhāsa - 10 things

(4) Giving consent - Samanuññā - 10 things

#### 62. The Buddha's Admonition.

Immoral acts ( duccharita) are unprofitable things; moral actions ( sucharita) are profitable things. Unprofitable things are blameworthy and are characterized by unwholesome results. ( Akusala sāvajja dukkhavipāka lakkhanā). Profitable things are blameless and are characterized by wholesome results. ( Kusala anavajja sukha vipāka lakkhanā).

Hence, the Buddha says that all unprofitable things must be abstained from at all times. Profitable things must be practiced fully. The mind must be purified with practice of tranquility ( samatha) and insight (Vipassanā) meditations.

( One pointed concentration on an object is called samatha. Noting every phenomena arising at the six sense doors at the moment of arising is called vipassanā).

Sabba Pāpassa Akaranam,  
Kusalassa upasampadā  
Sacitta pariyodapanam  
Etam Buddhāna sāsanaṃ.

Avoid all evil,  
Do all good,  
Purify your mind,  
Thus the Buddha teaches.

### 63. The Ten Bases of Meritorious Deeds (Puñña-kiriya-Vatthu)

Puñña: merit, Kiriya: deed, Vatthu: base.

Meritorious deeds which are worth performing because they are the bases for virtuous mind in this existence and for prosperity in the future becomings are called "puñña- kiriya- vatthu". Or, briefly, meritorious deeds worth performing as they are the bases for prosperity are called "Puñña-kiriya-vatthu". They are:-

- (1) Dāna - Generosity.
- (2) Sīla - Morality.

- (3) Bhāvanā . - Recollection of the Buddha's special qualities etc. (Practicing meditation).
- (4) Apacāyana - Veneration to those worthy of veneration.
- (5) Veyyāvacca - Service.
- (6) Pattidāna- Merit sharing.
- (7) Pattānumodana - Rejoicing in other's merit (expressing "Sādhu" meaning "well done" in solemn ratification).
- (8) Dhammassavana . - Hearing the Dhamma.
- (9) Dhammadesanā - Preaching the Dhamma without expecting material gains.
- (10) Ditthijukamma - Holding right view (faith in kamma and kamma-result).

#### 64. Bases of Meritorious Deeds in Detail (30/40).

- (1) Prior Volition (Pubba cetanā) : 10 things.
- (2) Ongoing Volition ( Muñca cetanā) : 10 things.
- (3) Subsequent Volition ( Apara cetanā) : 10 things.

Or, in another way:-

- (1) Personally performing : Sāhatthika : 10 things.
- (2) Extorting : Ānātthika : 10 things.
- (3) Admiring : Vannavāsana : 10 things.
- (4) Giving consent : Samanuññā : 10 things.

#### 65. The Benefits of Alms- giving.

Without food, life cannot last; body and its beauty will wither away; there will be no happiness or health, no

bodily strength, no thinking power. With food, life will last; there will be beauty; happiness, bodily strength and mental power. Hence, the giver of alms-food will reap the same benefits.

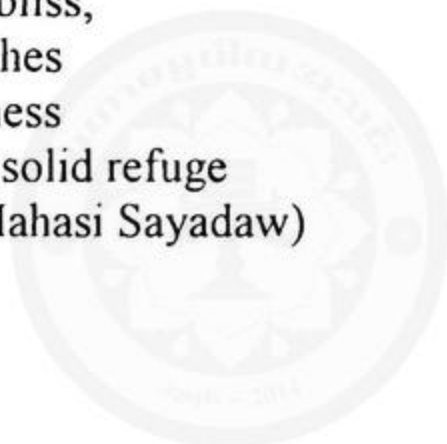
Five benefits of alms-food are:-

- Longevity.
- Pleasant appearance.
- Happiness.
- Physical strength.
- Mental energy or wisdom.

One day, during the time of Vipassī Buddha, while the Elder Khanda Thera, the chief right-hand disciple, was out on alms round, one devotee offered the Elder alms food enough for a meal. By virtue of this meritorious act, he was able to enjoy several prosperous lives of the sensuous worlds without falling into Apāya till he was reborn in a good family at the time of Gotama Buddha. There, after being inspired with the Buddha's teaching, he obtained ordination as a monk, practiced the Dhamma in earnest and soon attained arahatship together with the four discriminations (patisambhidā).

#### 66. The benefits of Generosity.

For the attainment of the all bliss,  
 The source of the river of riches  
 The saviour from backwardness  
 The cherished dāna, thou art solid refuge  
 (Mahasi Sayadaw)



Idam dānam nāma sukhānam nidānam,  
 Sampattinam mūlam,  
 Bhogānam patitthā,  
 Tānam lenam parāyanam.

( Digha Nikāya commentary)

Generosity (dāna ) is:-

- the cause for bliss
- the source of all fulfillment
- the supporter of all necessities
- the reliance, protection, shelter and refuge for the disunited and those suffering physically and mentally.

67. The Four Practices for Harmony.

Four reasons for harmony and companionship are:-

- Giving away generously.
- Speaking amiably.
- Doing service for the welfare of others.
- Associating as equal.

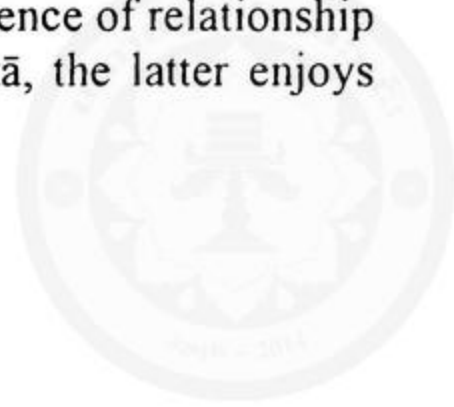
68. Development of Lovingkindness ( Mettā Bhāvanā).

- (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 monastery 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 rulers be well and happy.
- (11) May all thieves, robbers and rogues 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.

Pervasion of lovingkindness means cultivating the mind for the welfare of others. Though it is not mind development meditation practice, so long as one wishes for the welfare of others, it amounts to mettā wholesome consciousness. Mettā has the nature of dearness. However, dearness with lust ( tanhā-rāga) amounts to destruction mettā. Freedom from lust (rāga) and ill will (dosa) means the fulfillment of mettā. Despite the absence of relationship between pervader and receiver of mettā, the latter enjoys bliss as much as the former can radiate.



### Effect of mettā rediation.

While the Buddha -to-be was king Vessantara, he lived in the forest as a hermit. At that time, animals within the radius of 24 miles lived harmoniously as the result of the hermit's mettā.

While he was Suvannasāma, he practiced mettā bhāvana several times. All the deer, therefore, helped him. Wild animals like lions and tigers were very friendly with him. due to his mettā, deers, lions and tigers living around his monastery were friendly amongst themselves.

### The magnet of mettā.

Mettā is mentality (nāma) and is without body. Nevertheless, it has great attractive power. It is like a magnet which attracts pieces of iron.

It is so. Families, relatives, communities of villages and towns who are closely knitted with mettā are sure to succeed and not fail in any undertaking.

### Three Kinds of Mettā.

- (1) Kāyakamma mettā : Lovingkindness by deed.
- (2) Vacīkamma mettā : Lovingkindness by word.
- (3) Manokamma mettā : Lovingkindness by thought.

### Lovingkindness by deed.

It constitutes going on pilgrimage, inviting the sangha, going on retreat to practice the Dhamma, making way on seeing the sangha, welcoming them, receiving alms bowl, etc. preparing seats, paying respect with both hands above head and five touch-points, attending to them and so on.

### Lovingkindness by word.

It constitutes giving meditation guidance, preaching the Dhamma, reciting the protective discourses, and so forth by the monks, and in the case of the laity, exhorting amicably by word to go on pilgrimage, hearing the Dhamma, offer robes at the beginning and end of lent, and so on.

### Lovingkindness by thought.

It constitutes getting up early in the morning, cleaning the body, performing duties towards the shrine, going into seclusion and mentally radiating mettā as: " may all beings be free from harm, from mental distress and physical pain, and be able to look after themselves happily and so forth".

In this way mettā has the nature of causing bliss, freedom from all miseries and success. Hence, the Blessed One says: he who radiates mettā for just the time of a finger-snap is not devoid of one-pointed concentration ( Jhāna). He listens to the Buddha's exhortation and does not waste the donor's alms-food". Furthermore, the Buddha says in Velāma Sutta: " Lovingkindness for as long as the pull of the udder is beneficial than all the acts of generosity and refuge taking with morality".

### 69. Person towards whom mettā should not be cultivated in the beginning.

They are four:-

- An antipathetic or unsympathetic person ( Appiya puggala).

- A very dearly loved person (Atippiya sahāyaka puggala).
- A neutral person (majjhata puggala).
- A hostile or difficult person ( anathakāraka puggala).

Mettā should not be diffused to an antipathetic person to begin with. If it is, hatred may arise, and may be difficult to arouse mettā. In the case of a very dearly loved person anxiety may arise concerning his/ her fortune or misfortune. In the case of a neutral person it is difficult to begin developing mettā towards him in place of a dear one since fondness for him/ her is yet undeveloped. Anger may spring up in him/her if he begins to remember a hostile person. For these reasons mettā should not be developed towards these persons.

#### 70. Persons towards whom mettā should not be cultivated at all.

They are:-

- Person of opposite sex because lust may arise.
- Dead person because neighbourhood concentration (upacāra jhāna), absorption (appanā jhāna) cannot be reached.

#### Order of Development.

- (1) Mettā should be developed towards oneself first. Absorption (jhāna) cannot arise by pervading oneself. However, this initial development towards oneself refers to making

oneself an example that "as much as I wish to be happy, so do others". the way to practice is: may I be happy, may I be free from suffering, and so forth.

- (2) Next develop mettā towards a dear and respected teacher, preceptor etc. by recollecting his/ her qualities such as virtue, learning and other respectable attributes, and developing in the way beginning: "may this good man/ woman be happy and free from suffering". When the development of mettā towards such dear person as a teacher gains momentum, it can be radiated towards a very dearly loved person.
- (3) Then comes a neutral person who is neither loved nor hated.
- (4) When, in this way, the development practice becomes strengthened, a hostile or difficult person, if any, will be chosen.

As the practice develops and concentration is achieved, the hostile person would not be seen as such, instead he/ she would become a dear person.

Oneself first followed by the dear one.  
Then comes the very dear one.  
The neutral and the hostile  
This is the order to develop.

#### 71. The Eleven Advantage of mettā.

They are :-

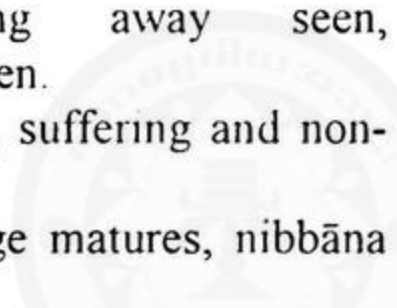
- (1) One sleeps in comfort.



- (2) One wakes in comfort.
- (3) One dreams no evil dreams.
- (4) One is dear to and beloved by human beings.
- (5) One is dear to and beloved by non-human beings.
- (6) Deities guard him/ her.
- (7) Fire, poison and weapons do not affect him/ her.
- (8) One's mind is easily concentrated.
- (9) The expression of one's face is serene.
- (10) He dies unconfused.
- (11) One reappears in the Brahma world.

## 72. Mindfulness Insight Meditation Practice (Satipatthāna Vipassanā).

- (1) Body, sensation, states of mind, mental objects (Dhamma) are the four objects.
- (2) Knowing by noting ( mentally observing) every arising object is the true knowledge.
- (3) Sitting, standing, going, stopping are both mind and matter. ( wishing to sit is the mind (mentality), and sitting is the matter (materiality).
- (4) Be mindful of every sitting, standing at the very moment.
- (5) Lying, changing and moving the postures are mind and matter.
- (6) Always note at the moment of lying, reclining or moving.
- (7) Lifting, pushing and placing of foot are both mind and matter.

- (8) Always note at the moment of lifting, pushing and placing.
  - (9) Note the arising sensations, good or bad.
  - (10) Note planning, thinking and other states of mind.
  - (11) note consciousness arising at the sense doors.
  - (12) Mind and matter are the only things observed when seeing is noted.
  - (13) Mind and matter are the only things observed when hearing is noted.
  - (14) Mind and matter are the only things observed when smelling is noted.
  - (15) Mind and matter are only things observed when eating is noted.
  - (16) Mind and matter are the only things observed when touching is noted.
  - (17) Mind and matter are the only things observed when planning is noted.
  - (18) Mind and matter are the only things observed when knowing is noted.
  - (19) If mind and matter only are observed view of self will cease.
  - (20) Conditionality will be clearly seen if mindfulness continues.
  - (21) Instantaneous arising and passing away is will be seen.
  - (22) Once the arising-passing away seen, impermanence is sure to be seen.
  - (23) When impermanence is seen, suffering and non-self will become evident.
  - (24) Seeing, thus, when knowledge matures, nibbāna will be attained.
- 

### 73. The Four foundations of Mindfulness ( Satipatthāna).

They are:-

- Kāyānupassanā satipatthāna.
- Vedanānupassanā satipatthāna.
- Cittānupassanā satipatthāna.
- Dhammānupassanā satipatthāna.

Continuous persistent mindfulness is called "Satipatthāna". Continuous mindfulness of material phenomena arising in the body is called "Kāyānupassanā satipatthāna – mindfulness occupied with the body". Continuous mindfulness of sensations is called "Vedanānupassanā satipatthāna- mindfulness of sensations". Continuous mindfulness of thought arising in the mind is called " Cittānupassanā satipatthāna – mindfulness of mind". Continuous mindfulness of all phenomena is called " Dhammānupassanā satipatthāna – Mindfulness of mental states".

### 74. The Advantages of Satipatthāna Practice.

They are seven, namely:-

- (1) Purifications of the mind.
- (2) Overcoming sorrow.
- (3) Overcoming lamentation.
- (4) Overcoming physical pain.
- (5) Overcoming mental distress.
- (6) Attainment of noble path.
- (7) Realization of nibbāna.





Satipatthāna is the sure path  
 For the sake of mental purification,  
 Freedom from anxiety and lamentation,  
 From the suffering of body and mind  
 And the realizing of magga-phala-nibbāna.

If one endeavours in satipatthāna practice and if one happens to be a dull person, one can become an arahat in 7 years at the most. Even if one still have attachment, one can become an anāgāmi (non-returner). An intelligent person can realize nibbāna within 7 days even. Hence, those who have come to the retreat to practice meditation – be they young or old, monk, novice or laity- by following the instruction of their respective meditation teachers given according to the Buddha's discourse and the exhortation of the Venerable Mahasi Sayadaw and by striving incessantly they are sure to derive these benefits.

#### 75. Satipatthāna Assurance.

It is said with assurance by the Buddha,  
 That whoever develops Satipatthāna,  
 Can become arahat in maximum 7 years,  
 Even attachment of anāgāmi is assured,  
 For the keen one he/ she can attain maggaphala in 7  
 days,  
 It has been assured in these ways,  
 Aspirant of nibbāna! Have no doubt; have faith in  
 the Buddha,  
 Develop in you soon this satipatthāna,  
 Only then will you achieve peace by realizing  
 nibbāna.

76. The Virtues of Mind-development Practice ( Bhāvanā).

To cultivate the mind and insight,  
 By developing the right way,  
 One finds the high level senior,  
 In the noble Dhamma, the assured refuge.  
 ( Ovādācariya Sayadaw)

77. The virtues of Insight Meditation (Vipassanā Bhāvanā).

Noting every arising continuously,  
 And seeing mind-matter, cause-effect,  
 thoroughly,  
 Impermanence, suffering will come to mind,  
 Knowing non-self, one will realize nibbāna.

( The venerable Mahasi Sayadaw)

Wish- making and Merit- sharing.

Wish- making.

By virtue of this act of merit may I be happy and peaceful, free from harm, realize nibbāna without deviation, and even if I have to traverse the endless round of existence, may I be released from all suffering, disaster, enemies and anything inauspicious, and be blessed with all wishes according to my heart's desire.

Merit- sharing.

I hereby share the meritorious deeds performed today with my parents, teachers, relatives, friends and all beings of the thirty- one planes beginning with my

guardian spirit, so that they may be able to respond with the expression of "Sādhu" (meaning –well done).

## SCRIPTURES

### PART III

#### 78. The Advice to Singāla ( Singālovāda).

This was compiled by Thingaza Sayadaw ( the abbot of Thingaza) who was one of the reversed elders of king Mindon. He wrote several books.

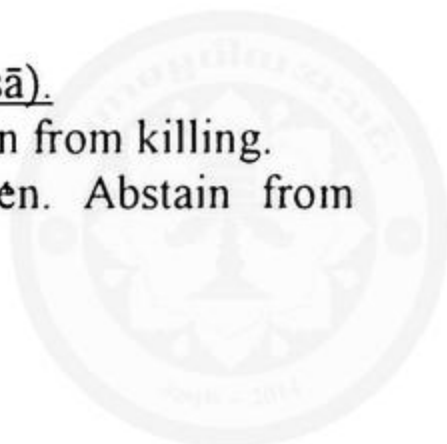
It is the product of Singālovāda Sutta ( Discourse) which was expounded by the Buddha in connection with a young man called Singāla. The original appears in Digha Nikāya ( Long Discourses of the Buddha) Sutta Pātheyya Pāli, page 146.

As it contains the duties of parents and children, husband and wife, master and servant, monk and lay person, teacher and pupil and of friends, its worth being studied by the Buddhist youth even in their childhood days.

It can uplift the nation, instill noble and high religious spirit and promote national glory in the minds of those who follow the advice given.

#### 79. Four Polluting Actions ( Kammakilesā).

- (1) Do not kill a living thing. Abstain from killing.
- (2) Do not take what is not given. Abstain from taking.



- (3) Do not indulge in sexual relations with another's spouse. Practice restraint in this.
- (4) Do not speak falsely. Abstain from speaking false.  
" Taking life and stealing, lying,

#### 80. The Four Evil Ways.

- (1) Chandāgati - Evil of lust.
- (2) Dosāgati - Evil of hatred.
- (3) Bhayāgati - Evil of fear.
- (4) Mohāgati - Evil of ignorance.

Following the evil courses of lust, hatred, fear and ignorance without practicing a just course is called "Practicing Agati".

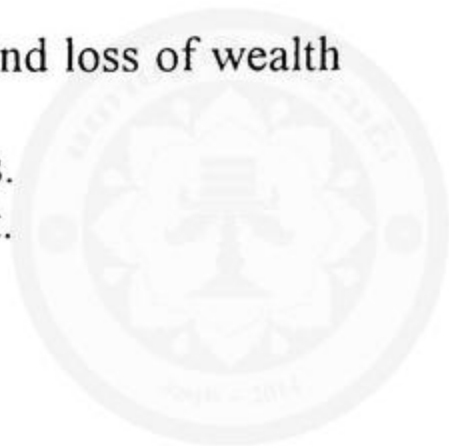
" Desire and hatred, fear and folly;  
one who breaks the law through these,  
Loses all one's fair repute  
Like the moon at waning time.

Desire and hatred, fear and folly;  
One who never gilds to this,  
Grows in goodness and repute,  
Like the moon at waxing time."

#### 81. The Six causes of Misfortune.

The following can hasten poverty and loss of wealth and are thus to be abstained from:-

- (1) Taking drugs and intoxicants.
- (2) Indulging in an entertainment.
- (3) Addiction to gambling.

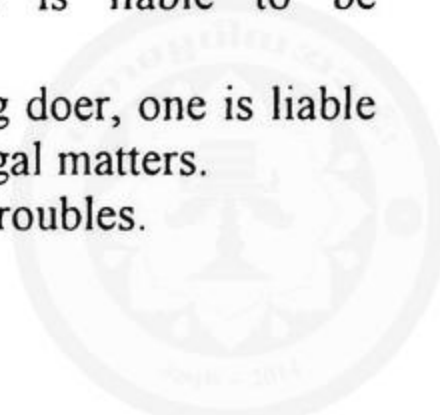


- (4) Haunting the street late at night and at unfitting times.
- (5) Associating with bad people.
- (6) Being idle habitually without diligence.

#### 82. Six Disadvantages of Intoxicants.

- (1) Decline and loss of wealth.
- (2) Inclination to arouse anger, quarrel and conflict.
- (3) Vulnerability to disease.
- (4) Liability to cause ill repute.
- (5) Embarrassment due to indecent exposure of one's person.
- (6) Weakening of the intellect and the absence of knowledge that " Kamma is the mother, kamma is the father, and only kamma is one's own property".

#### 83. Six Disadvantages of Night Stroller.

- (1) Lack of security for oneself from various types of harm.
  - (2) Lack of security for one's family during absence from home.
  - (3) Lack of security for one's property as it is vulnerable to theft.
  - (4) Arousing suspicion, one is liable to be interrogated.
  - (5) Being mistaken as a wrong doer, one is liable to become implicated in legal matters.
  - (6) Liable to face many other troubles.
- 

#### 84. Six disadvantages of Indulging in Entertainments.

- (1) Going to dances too often.
- (2) Going to singing places too often.
- (3) Going to concerts too often.
- (4) Going to shows and movies too often.
- (5) Going to places of hand-clipping too often.
- (6) Going to drum performances too often.

#### 85. Six Disadvantages of Gambling.

- (1) Making enemies even if one is the winner as the loser will be dissatisfied.
- (2) Bewailing one's loss if one is the loser.
- (3) Waste of one's possessions.
- (4) Lack of trust in one's words in the public assembly.
- (5) Since gamblers are not trusted, people are reluctant to marry their daughters to them; they would refuse to do so. Furthermore, the families of gamblers would forsake them out of shame.
- (6) Relatives and friends of gamblers would leave and torment them as they (gamblers) do not listen to their advice.

#### 86. Six States of Indolence.

Due to the following excuses;-

- (1) Feeling too cold and chilly.
- (2) Feeling too hot and stuffy.
- (3) Being late at night.
- (4) Being too early.
- (5) Feeling too hungry.
- (6) Feeling too full.



Such persons would neither acquire knowledge nor wealth and would become mired in destitution. Hence, one should not feel indolent in seeking knowledge and wealth.

#### 87. Six Bad Friends.

One should avoid and not associate with the following bad friends:-

- (1) Gamblers playing with dice, etc.
- (2) Womanizers.
- (3) Drunkards.
- (4) Those who lie in public.
- (5) Those who lie in private.
- (6) Thieves.

#### 88. Four False Friends.

The following four false friends should be avoided:-

- (1) When coming one comes empty-handed, but when going one carries away some other's property.
- (2) Paying lip service instead of actually giving something.
- (3) Pretending to be friendly by word though not from the heart.
- (4) Exhorting only for the diminution and loss of yours prosperity.

#### 89. Four Characteristics of Selfish Friend ( Aññadattuhara).

The following false friends should be avoided:-

- (1) One only takes away other's property.
- (2) One gives little, but takes away much from others.

- (3) One comes to you whenever one faces trouble.  
 (4) One associates seeking one's own ends, and not as a real friend.

90. Four Characteristics of Lip-Service Friend (Vacīparama).

The following false friends who only gives lip - service should be avoided:-

- (1) One gives sweet talks referring to the past as:-

If you had comes yesterday, you would have good food. Today I have no good food, so I will not feed you. If you have come last year, I would have been able to rice and oil. This year there is no surplus, so I cannot give you, sorry.

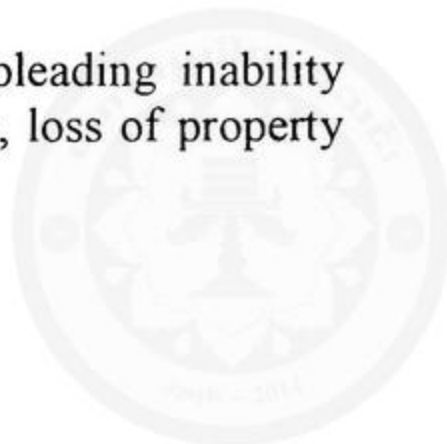
- (2) One gives sweet talk referring to the future as :-

I would be able to feed you well in about 2 or 3 days time ( knowing that his friend cannot stay that long). Wait a while. Next year there will be abundant rice with good weather. Then I shall given you.

- (3) One mouths empty phrases of goodwill, as :-

Please get in the vehicle( knowing that his friend cannot do so). My clothing would suit you well, but I have none to spare for you.

- (4) One is helping in actual and pleading inability away to only one's own trouble, loss of property and excessive expenses.





91. Four Characteristics of False Friend ( Flatter)  
(Anupiyabhānī).

- (1) One assents to evil actions.
- (2) One dissents from good actions.
- (3) One praises you to your face.
- (4) One disparage you behind your back.

92. Four Characteristics of Evil Friend (Apāya sahāya).

- (1) Tending to lead one to indulge intoxicating drinks.
- (2) Tending to lead one to an untimely stroll (to haunt the streets at unfitting times).
- (3) Tending to lead one to entertainments.
- (4) Tending to lead one to indulge in gambling.

93. Four True Friends.

The following four should be associated with for life. The older a friend is the better:-

- (1) One acts for your welfare.
- (2) One does not discriminate between rich and poor.
- (3) One speaks for your welfare like a teacher.
- (4) One is kind-hearted and sympathetic.

94. Four Characteristics of a Beneficial friend (Upakāra).

The following friends should be associated with for life:-

- (1) One protects your life.
- (2) One protects your wealth.
- (3) One helps in times of disaster.
- (4) One gives assistance twice the actual requirement in time of need.



95. Four Characteristics of a Sharing – Friend (Samānasukha).

The following friends should be associated with:-

- (1) One reveals one's secrets to you.
- (2) One guards your secrets without revealing to others.
- (3) One protects you and does not forsake you in misfortune.
- (4) One would even risk one's life and property for your sake.

96. Four Characteristics of a Teacher Friend (Atthakkhāyi).

The following friends are worth associating with:-

- (1) One prevents one's friends from doing evil whenever one sees any wrong doing and exhorts one's friend to do good.
- (2) One supports one's friend in doing only good.
- (3) One would teach the Dhamma hither to unknown and unheard of.
- (4) One points out the path to the celestial world, commending you to perform generosity, morality and meditation which lead to the celestial world.

97. Four Characteristics of a sympathetic Friend (Anukampaka).

The following are worth associating with:-

- (1) One worries and concerned when one's friend is not prospering. One wants to see one's friend prosperous.

- (2) One only wants to see one's friend prosperous and well-off. One rejoices at your good fortune.
- (3) One stops others who speak against you and give explanation.
- (4) One commends others who speak in praise of you.

98. Six Directions Worthy of Respect.

- (1) The east denotes parents.
- (2) The south denotes teachers.
- (3) The west denotes wife and children.
- (4) The north denotes friends and companions.
- (5) The below denotes servants, workers and helpers.
- (6) The above denotes noble monks, brahmins and virtuous people.

99. Five Duties of Children.

- (1) Supporting the parents.
- (2) Performing the duties on behalf of the parents.
- (3) Following the parent's advice and tradition, and living to be worthy of inheritance.
- (4) After the death of the parents, doing meritorious deeds for the parents and sharing merits with them.
- (5) Looking after the parent's properties. Maintaining monasteries, rest houses, etc. donated by the parents. Continuing the parents traditions.

Note:- Good children should uphold their own faith by continuing the religious traditions of the parents and

protecting their community from intermixing with persons different moral values.

#### 100. Five Duties of Parents.

- (1) Restraining the children from wrong doing.
- (2) Guiding them to do good.
- (3) Giving education.
- (4) Providing capital to develop business.
- (5) Marrying the children to partners of similar community.

Note:-

The wise ancients have said:  
Family raising, pagoda building,  
It makes three with tatooing  
They are difficult to change.

Establishing a family is a human custom and nobody criticizes it . The only caution is not to intermarry with those pursuing different moral values. Even if such intermarriage has taken place, it should be corrected soon, because it can endanger the faith and race.

#### 101. Five Duties of Pupils.

- (1) Being alert and watchful.
- (2) Following the teacher's advice faithfully.
- (3) Respectfully welcoming the teacher when the latter returns from a long trip.
- (4) Staying near and attending to the teacher.
- (5) Learning the lessons carefully by reading, reciting and recollecting several times.

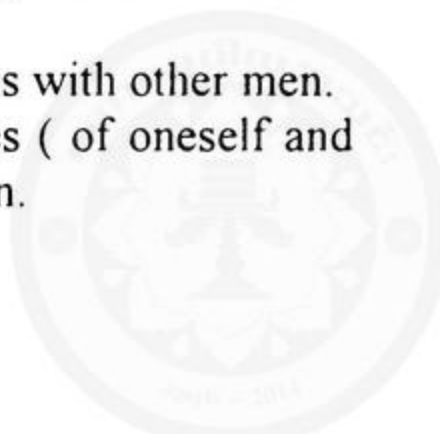
### 102. Five Duties of Teachers.

- (1) Teaching the lessons.
- (2) Teaching proper behaviour in all aspects beginning with eating and drinking.
- (3) Teaching all what they know without withholding anything.
- (4) Protecting the pupils from all dangers.
- (5) Sending the pupils to an appropriate place for further education after imparting their knowledge.

### 103. Five Duties of a Husband.

- (1) Not speaking ill of one's wife. Dealing with one's wife with dearth and tenderly.
- (2) Entrusting her with one's earning for management in accordance with her wishes.
- (3) Abstaining from sexual relations with other women.
- (4) Providing her with clothings and adornments in keeping with one's income.
- (5) Addressing her with loving and kind words.

### 104. Five Duties of a Wife.

- (1) Performing household duties without fail.
  - (2) Keeping the family property under careful custody.
  - (3) Abstaining from sexual relations with other men.
  - (4) Giving equally to both relatives ( of oneself and husband) without discrimination.
- 

- (5) Being skillful and diligent in the household chooses such as the art of cooking, stitching, and so on.

105. Five Duties towards Friends.

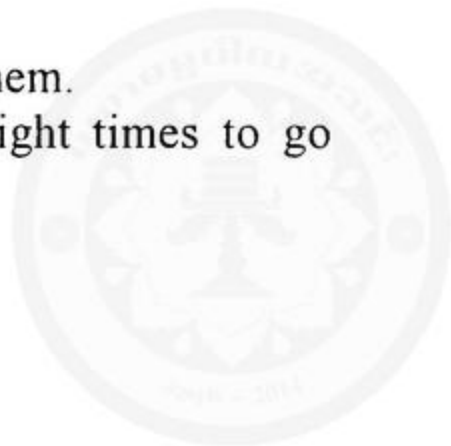
- (1) Giving gifts.
- (2) Speaking dearly and kindly.
- (3) Wishing for their welfare.
- (4) Treating them as equals.
- (5) Performing the duties fully and without fail.

106. Five Reciprocal Duties of Friends.

- (1) Protecting your life in return for favors received previously.
- (2) Protecting your property.
- (3) Helping you in time of danger.
- (4) Cooperating with you in solving problems.
- (5) Looking after and cherishing your descendents.

107. Five Duties of a Master.

- (1) Assigning the duties equitably, that is, the workload should be in keeping with capacity of the employees.
- (2) Supplying them with food and wages satisfactorily.
- (3) Providing medical facilities.
- (4) Sharing special delicacies with them.
- (5) Letting them off work at the night times to go freely to entertainments, etc.



108. Five Duties of Servants.

- (1) Getting up from bed before the master to carry out the duties.
- (2) Retiring after the master after the day's duties.
- (3) Taking only what they are given.
- (4) Performing the duties carefully and thoroughly.
- (5) Bearing the master's praise and good repute.

109. Five Duties of a Donor ( Dāyaka)- Towards the Sangha.

- (1) Filtering and offering drinking water with lovingkindness.
- (2) Verbally exhorting ( others) to offer rice gruel, alms-food to alms monk and to hear the Dhamma with lovingkindness.
- (3) Mentally wishing the Sangha to be happy, healthy, free from harm and suffering with lovingkindness.
- (4) Inviting the Sangha to receive requisites.
- (5) Offering the four requisites as much as possible to the Sangha for their study and practice.

110. Six Duties of a Monk Towards Donors.

- (1) Restraining them from evil.
- (2) Encouraging them to do good.
- (3) Preaching the new Dhamma.
- (4) Repeating the old Dhamma.
- (5) Pointing out them to the way of the celestial world.
- (6) Radiating lovingkindness towards the donors with compassion.

The Blessed One, teacher of human beings, devas and brahmas have taught the above duties in Singālovāda Sutta given in Suttapātheyya text. Since these are the duties to be truly performed among the communities concerned, the negligent would fall into Apāya, namely hell, animal, ghost and demon worlds. The observer of these duties can surely be reborn in the six celestial planes. Hence the need for practice.

(End of Singālovāda)

### 111. Advice to Children (Dāra kovāda).

This advice was compiled by Mahāvisuddhārāma Sayadaw ( the abbot of the Mahāvisuddhārāma monastery) with the purpose of training children and enabling them to uphold the culture. There are 98 rhymed admonishments extremely suitable for today's children.

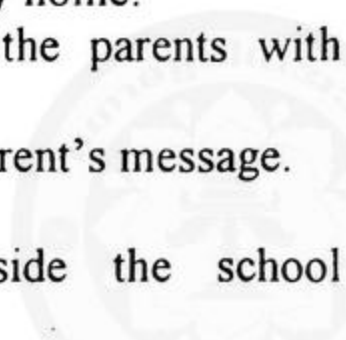
Young Buddhists should put these admonishments into practice so that they may transcend the stage of traditional ( nominal) Buddhists and become wise Buddhists. Furthermore, those who are devoid of success in life due to lack of advice will gain the following benefits if they only follow them:

- from individual to family happiness, and
- from success in this very life to success and bliss in future becomings.

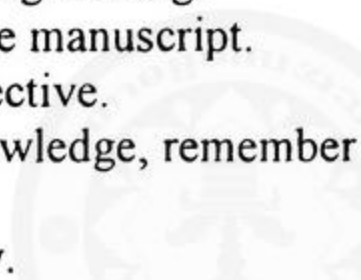
Therefore, learn these lines to advantage.

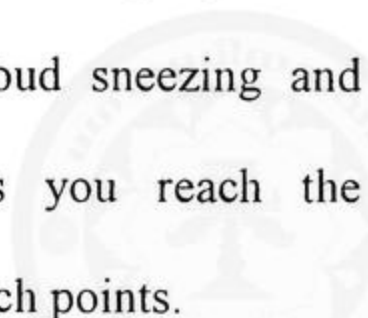
- (1) Bow down in homage to the Triple Gems, the noblest.
- (2) Sweet are the teachings of Dāra kovāda.



- (3) Without knowledge one is stupid and ignorant.
  - (4) Only through learning will one gain.
  - (5) Try to become wise, Oh disciple.
  - (6) Wisdom is in the forefront for every shrewdness.
  - (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) Retort not whatever the elders say.
  - (11) Answer without delay "Yes Sir, madam, dad, mum" 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 or 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 the parent's message.
  - (25) Dress well on entering the school.
  - (26) Do not dress improperly outside the school compound.
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- (27) On meeting a novice, respect him as a sangha.
- (28) Sit and salute the Sangha when you meet him on the way.
- (29) Hold the 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 the 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 the donor's offering by changing the receptacle.
- (40) Do not argue saying, "You should go" or "He should go"
- (41) Stand up properly, change the receptacle and place it near the master.
- (42) Offer food and delicacies by kneeling.
- (43) Offer a spitoon as well when offering water in basin.
- (44) Place the towel and toothpick near the Sangha.
- (45) Stay near with hands raised and replenish food when necessary.
- (46) Pinch the food( 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 disorderly manner by grabbing (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 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 quarrelling or brawling.
  - (60) No cursing, swearing or harsh speech anywhere.
  - (61) If anyone is found to excel in handwriting compete with him.
  - (62) Do handwriting well without mersiment.
  - (63) No babbling with one another during writing.
  - (64) After writing learn to memorize the manuscript.
  - (65) Read well with diligence to be effective.
  - (66) Only with effort will you gain knowledge, remember this for sure.
  - (67) Do not leave the monastery to play.
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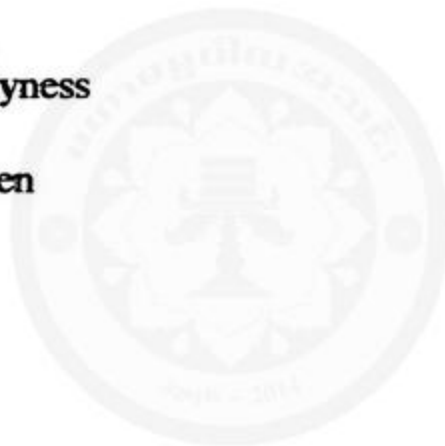
- (68) Do not go away when the teacher is goes for the relief.
  - (69) Do not play or shout when you have gone to another place.
  - (70) Respond to the teacher's call without delay.
  - (71) Raise the join hands the above forehead on coming near.
  - (72) Answer venerably whenever the teacher asks.
  - (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 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 taking, 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.
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- (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 to the Dhamma with palms above the forehead in respect.
- (94) Applause with "Sādhu" 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 your life.
- (98) This concludes the advice to children giving ethical guidelines for pupils.



## Grade 2

Page	Mistakes	Corrections
1	numbers	members
2	are to	are to be
5	not speak	not to speak
6	discover	discoverer
7	paying	praying
7	method	method of
10	diligence	diligence
17	and and	and
17	from	for
19	disabvantage	disadvantage
22	not	not go
22	can heard	can be heard
24	areas	areas,
30	the sweeping	sweeping the
31	disciples	disciple
32	letter	latter
33	guidence	guidance
35	deties	deities
38	fourthand	fourth and
43	being	been
43	fit to	fit to be
44	off	of
45	discipless	disciples
47	surposses	surpasses
48	awkened	awakened
58	unscholariness	unscholarlyness
72	away is will	away will
72	away seen	away is seen



(9)	73	purifications	purification
(9)	76	reversed	revered
	80	yours	your
(9)	81	comes	come
	81	to rice	to give you rice
(9)	81	given	give
	86	knows	know
	86	places	place
(9)	87	chooses	chorew
	89	complied	compiled
(9)	93	is goes	goes
(9)	93	the above	above the
(9)	93	taking	talking
(9)			



