

A Way of Living
for
Peace and Prosperity

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Ministry of Religious Affairs

**A Way of Living
for Peace and Prosperity**

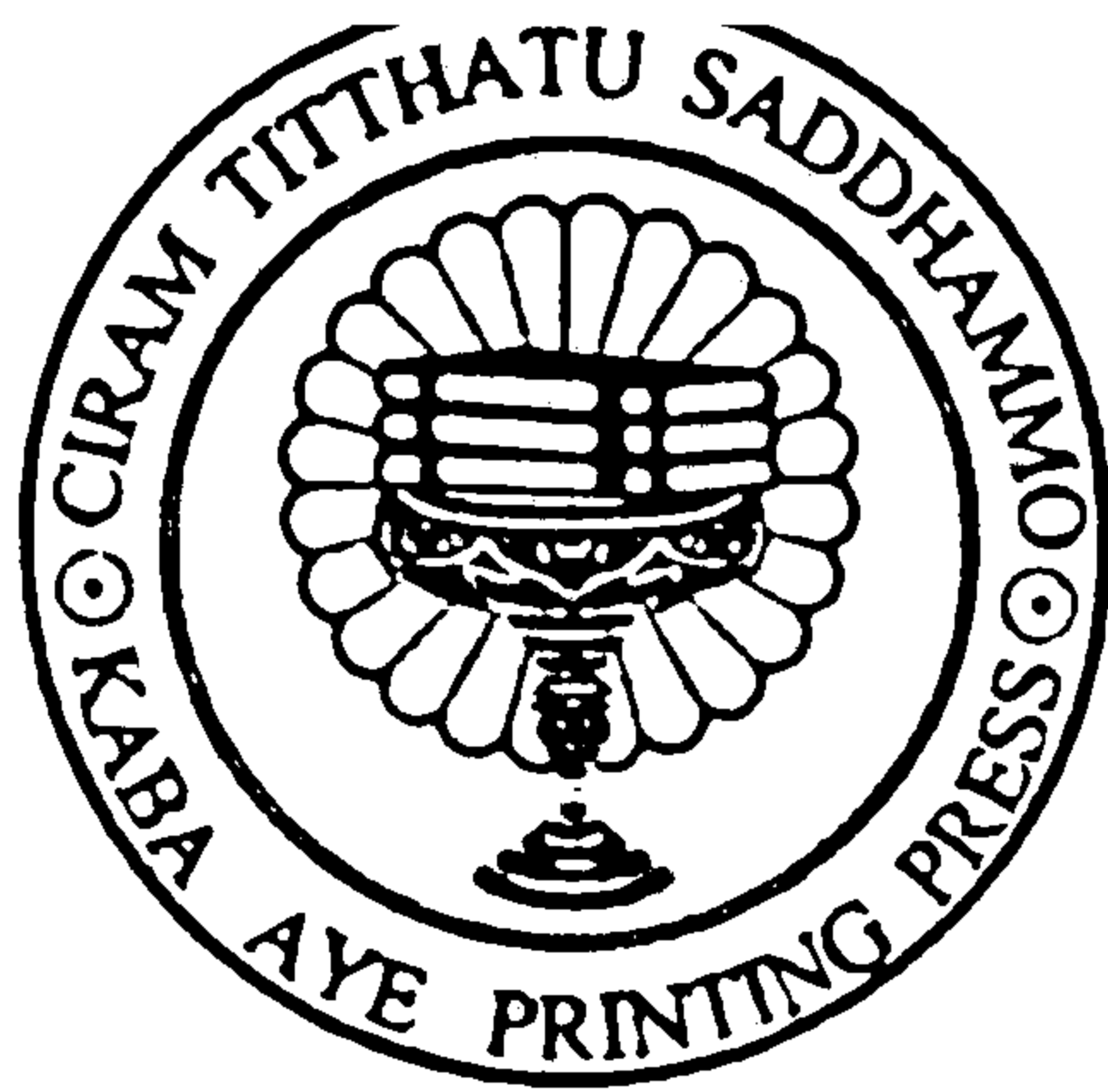
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FOREWORD



Since over 2550 year ago Myanmar traditional rules of conduct as well as traditional customs and cultures successively being handed down from the teachings of Buddha have firmly rooted in Myanmar society. They are comprised of mundane affairs such as politics, economics, health care, social responsibility, etc. and supramundane affairs including the Four Noble Truths and Eightfold Noble Path. Since then how to follow the teachings of the Buddha have become saturated with the realm of Myanmar culture which have been successively abided by Myanmar people up to the present day.

They have been observed by forefathers in succession and they are also the way of practice and rules of conduct which can be attested by different ways and means.

Literature, music, entertainment, painting, sculpture, etc. may be included in **Artistic Culture** and traditional ways of manner and behaviour as well as ways of thinking approached by an ethnic group may be denoted as **Traditional Culture**.

The Artistic Culture develops solely depending on the Traditional Culture. National Culture is arisen out of the combination of the aforesaid two fundamental aspects. In order to flourish the National Culture, achievement of individual moral character plays the vital role and it is also a life-essence to firmly sustain the value of the National Culture. When a person is endowed with the moral character he may become a good family-member as well as a worthy citizen for his country. Nevertheless, a person lacking in moral character may be a cause of misery and misfortune for his family-members as well as for the persons in his social surroundings.

Out of the five kinds of powers to nurture the young ones, the power of moral character is said to be important and fundamental.

Myanmar people since the ages of Pyu, Suvannabhumi (Thahton) and Bagan have followed and practised national culture and rules of moral conduct based on Buddhist culture. When observed them, it is clearly found that there is an exact demarcation between benevolence and barbarity. If there are shamelessness and fearlessness to do evils, there may easily arise evil actions in human society.

Civility and ethicality plays an important role in constructing and nurturing national character and they are also a basic foundation to establish the national dignity and integrity. When the development of national civility and ethicality cannot be constructed and implemented the basic foundation for the development of nation will be unstable and precarious; if it is so, national character and culture will fade away and the nationality will also come to an end.

- * Today's youngsters will become elders in future;
- * Only good youngsters will become good elders;
- * Only the good elders can create good families;
- * Only the good families can create good streets, good tracks and villages, good towns and cities--- only the good citizens can build a good country.

All the people living in the Republic of the Union of Myanmar including youngsters, adults, and elders should be endowed with civility and ethicality of national character in Myanmar society. In order to bring about such a kind of civilized society in Myanmar we attempted to

compile the book, “*Yinkyay-Leinmar-Myosetthit-Yadanar*”(Basic Level) by the following members of Compilation Group:-

- (1) U Aung Thein Nyunt (Retd. Deputy Director-General)
- (2) U Zar Ni Win
(Deputy Director-General: DRA)
- (3)(4) U Win Htin Aung (Director-DRA)
- (4) U San Thin Hlaing (Director- Retd.)
- (5) U Tin Aung Htun (Director- DRA.)
- (6) U Ko Ko Myaing (Dy-Director-Retd.)

The above compilation group headed by the Union Minister for Religious Affairs, H.E. U Soe Win, had collected and edited all the written drafts once for about five hours of six days in September and October of 2014. The Myanmar version of “*Yinkyay-Leinmar-Myosetthit-Yadanar*” (Basic level) was printed in the Press of DRA in last week of October (first print) in 2014.

After the Myanmar version had been published by the Ministry of Religious Affairs, the Union Minister for Religious Affairs, H.E. U Soe Win, encouraged U Aung Thein Nyunt (Retd. Dy. Director-General) to translate the Myanmar version into English to enable those enthusiasts

and scholars to study the true aspects of Myanmar culture in Theravāda Buddhism. We are very warm and contented with this translation piece as we can share something of incalculable worth with English readers in different corners of the world.

With Mettā,

H.E. U Soe Win
Union Minister for Religious Affairs
Republic of the Union of Myanmar.

Dated: May 2015

A Note from the Translator

The Myanmar version, “Yinkyay-leinmar-Myosetthit-Yadanar” A way of Living for Peace and Prosperity (Basic Level), published in October 2014, by the Ministry of Religious Affairs, Government of the Republic of the Union of Myanmar was brought to public notice after the careful arrangement and arduous endeavour of the Compilation Group headed by H.E. U Soe Win, Union Minister for Religious Affairs. In November 2014 H.E. U Soe Win instructed me to translate the Myanmar version into English.

As I was also a member of the Compilation Group of the Myanmar version, there were no any hard times while translating it; nevertheless I had to take a time to translate the colourful and poetic works of the Buddhist literature poetized in this book by such well-known men of letters and versifiers as Man-Lei Sayadaw, Sankin Sayadawgyi, Sagaing Shwehimthar Taikthit Sayadaw, Mahā Gandhārāma Sayadaw Ashin Janakābhivamsa, Tipiṭakadhara Pyi-Sayadaw Ven.Kosalla, Sayagyi Dagon U Htun Myint, Sayagyi Dhammācariya U Htay Hlaing and other anonymous lyrical compositions. I have to truly admit that as I am not a native speaker it

is a little bit difficult for me to translate them into English in poetic style, especially to choose appropriate wordings, beats and rhymes or vowel sounds of ending syllables. But I try my best to convey their exact meaning and beautiful expression as mentioned in the original sense and style as far as I am concerned. I sincerely hope that readers may appreciate my strenuous effort.

I am greatly indebted to U Khin Aung and U Kyaw Nyein, Editors of the Piṭaka English Translation Editorial Board of the Department for the Promotion and Propagation of the Sāsanā, Ministry of Religious Affairs, for lending their helping hands in editing the first draft of my translation pieces; also I would like to express my deep thanks to Daw Mya Kyi, Director and Daw San Dar Htun, Staff-officer together with the staff-members of Translation Branch of the External Division, DPPS, for their cooperation in proofreading and typesetting as well as U Win Htin Aung, Director and his colleagues of Religious Affairs Department Press for printing and publishing this book.

Mettacittena

Date: May 2015

U Aung Thein Nyunt

Clarity and Placidity of Mind

- * All mental phenomena have mind as their forerunner;
- * They have mind as their chief;
- * They are mind-made;
- * If one speaks or acts with clarity and placidity of mind, happiness follows him like a cool shadow that never leaves him.

Dhammapada Verse (2)

CHAPTER (I)

Miscellaneous Rules of Conduct for Gems of Good Daughters and Sons

Gems of Good Daughters and Sons

- * Make an arduous effort for the benefit of one's own family.
- * Make an arduous effort for the benefit of one's own society.
- * Make an arduous effort for the benefit of one's own country.
- * Only when the above has been undertaken can you be called the precious Gems of the new generation with dominance.
Try hard...and try hard.

* * * * *

To be Equipped with Morality, Knowledge and Wisdom

- * You're fresh sprouts of the times to come;
Be the worthy citizens of the great wisdom.
- * Try to become good daughters and sons,
equipped with morality, knowledge and wisdom.

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- * To be with morality, knowledge and wisdom, try to rely on teachers and parents wholesome.
- * To be with morality, knowledge and wisdom, try to live in a suitable place and position.
- * Be steadfast and stable without wavering; keep your mind upright with reasoning.
- * When your mind be steadfast and stable, you'll be equipped with morality and rationale.
- * When you be with morality and rationale, you'll be worthy offspring day by day.
Try hard...and try hard.

* * * * *

Gems of Civilized New Generation

- * We must not be the sons in times of youth, and the tigers in the days long in the tooth.
- * We must be the sons in times of youth, and the vigour in the days long in the tooth.
- * We must not be the daughters in times of youth, and the fire in the days long in the tooth.
- * We must be the daughters in times of youth, and the parasols in the days long in the tooth.

- * To be the gems of civilized new generation, Morality, knowledge and wisdom must be achieved and brought to fruition.

* * * * *

Fulfil Courage and Ability

- * Courage is the power of successful outcome;
- * Ability is the support for successful outcome;
- * The gems of civilized new generation must achieve them with stable resolution;
- * To construct a newly developed nation, be a participant with robust determination. Try hard...and try hard.

* * * * *

The Sure Way to Success

- * Shun all evils; Do all the good; Purify your mind.
- * Be mindful of thoughts, words and deeds with proper reasoning.
- * Be patient with forgiveness; Be in line with loving-kindness.

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- * Be zealous with utmost endeavour;
Step steadily forward without surrender.
- * Comply with the above on every occasion;
You'll stand on sure way to win.

* * * * *

To Become the Smart and the Virtuous

- * Oh, youngsters in coming times,
keep the followings in your minds.
- * You are smart and virtuous ones,
only when can you be endowed with
Morality, knowledge and wisdom.
- * To be with morality, wisdom and knowledge
know of good thoughts, words and deeds.
- * To know of good thoughts, words and deeds,
be mindful of everything you meet.
- * Only when reasoning be in eternal custody,
good thoughts be alive with decency.
- * Good thoughts lead to good deeds and words;
and thus, you're the smart and the virtuous.

* * * * *

Miscellaneous Etiquette of Civility

- (1) Do not forget to pay homage to the five Supreme Benefactors.
- (2) Do not forget to abide by the admonition of parents and teachers.
- (3) Do not partake, in advance, of food and drinks prepared for parents and teachers.
- (4) Do not speak impolitely to the elders.
- (5) Do not speak of provocative words.
- (6) Act politely when eating, going and speaking.
- (7) Do not eat hurry scurry.
- (8) Do not move hurry scurry.
- (9) Do not speak hurry scurry.
- (10) Do not stand hurry scurry.
- (11) Do not sit hurry scurry.
- (12) Do not sleep hurry scurry.
- (13) Eat in polite behaviour and good manner.
- (14) Eat in silence and do not eat sloppily and wastefully.
- (15) Wash hands and others well after eating.
- (16) Do not lick the fingers while eating.
- (17) Do not lick the lips while eating.
- (18) Do not eat putting the tongue out.
- (19) Do not take a sip of soup with hissing sound.
- (20) Do not touch the drinking cup with dirty hands.

- (21) Do not walk with heavy steps in monasteries, or homes or schools.
- (22) Make your way respectfully before the members of Samgha Order.
- (23) Make your way respectfully before the elders.
- (24) Do not remain near the parents with the knees raised and the thighs spread apart, nor prostrate yourself on the face.
- (25) Stow your bed and beddings after rising up from bed.
- (26) Do not be lazy to fetch water for drinking and using in general.
- (27) Always clean up your home and school.
- (28) Girls must not be in a hurry and flurry.
- (29) Four individuals, woman, king, elephant and monk, must be demure and decorous.
- (30) Decency of a woman is highly praiseworthy.
- (31) Do not steal the things in monastery and be afraid of them as snake-poison.
- (32) Avoid pretending to be a virtuous one before the eyes, but a villain out of sight.
- (33) Make use of public property with respect just like one's own.
- (34) Responsibilities must be taken without shirking both in home and school.

- (35) Do not be boisterous in the presence of visitors.
- (36) Stay aloof from villains and vile ones.
- (37) Do not take intoxicants and loathe them as excrement.
- (38) Do not speak rude or slanderous or untrue words.
- (39) Do not forget to pay homage to pagodas and cetis.
- (40) Pay homage to parents and teachers daily.
- (41) Do not take the things kept by parents and teachers in their absence; when you want to take them, you have to make a humble request for them.

* * * * *

Parental Heritage

- * If mother is a good mentor
her children are polite in verbal actions.
- * If father is a good mentor
his children are polite in bodily actions.
- * If the both are good mentors
their children are polite in both verbal
and bodily actions.

Lokaṅgīti

CHAPTER (II)

Miscellaneous Social Rules of Conduct

Five Kinds of Duty for Sons and Daughters

- Giving food and drinks to father and mother;
- Taking intensive care of their affairs;
- Making oneself a good worthy inheritor;
- Making charity on their behalf and sharing merits;
- Keeping up the good names of one's lineage

These are five duties incumbent upon the offspring.

* * * * *

Five Kinds of Duty for Parents

- Forbid offspring acting evilly;
- Direct them to act virtuously;
- Help them study arts and sciences;
- Give them capital in their adulthood;
- Give them in marriage to a good spouse;

These are five duties incumbent upon the parents:

* * * * *

Five Kinds of Duty for a Pupil

- Attend upon and obey the teacher humbly;
- Welcome him warmly to be cared for fondly;
- While learning arts and crafts diligently.

These are five duties incumbent upon a pupil.

* * * * *

Five Kinds of Duty for a Teacher

- Imparting knowledge to learners,
- Exemplifying good manner and behaviour;
- Being without closed fist of a teacher;
- Warding them off incoming dangers;
- Sending them on to suitable mentors.

These are five duties incumbent upon a teacher.

* * * * *

Five Kinds of Duty for a Husband

- No insolence but entrust wife with property;
- Engage not in adultery but adorn her with jewelry;
- For showing love is a husband's duty;

These are five duties incumbent upon a husband.

* * * * *

Five Kinds of Duty for a Wife

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

These are five duties incumbent upon a wife.

* * * * *

Five Kinds of Duty for a Good Friend

- Giving friend's necessity as much as possible;
- Treating them as one's equal;
- Doing the best of one's ability for their well-being;
- Speaking lovingly and politely to them;
- Being true to one's words and undertaking.

These are five duties incumbent upon a good friend.

* * * * *

Six Attributes of a Leader

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

* * * * *

Six Kinds of Person not Worthy to be Leaders

- A person who is always erecting his thumb just like a crab;
- A person who is always nodding his head in agreement with whatever one says just like a chameleon;

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- A person who is always shilly-shallying and wavering just like the elephant grass swaying in the breeze;
- A person who is always short-tempered and hot-tempered just like a ferocious bull;
- A person who is always thinking of only his own side just like a turtle pawing inside with its feet and hands;
- A person who always enjoys only eating and sleeping just like a jackal.

Verse:

- Chameleon, crab, turtle
 - Bull, elephant grass and jackal:
- These six are the leaders discreditable.

* * * * *

**DO NOT FORGET ONE'S GRATITUDE,
BE READY TO RETURN KINDNESS**

- † Remember the gratitude of parents and teachers;
- * You'll incur a great misdemeanour, if you offend against parents and teachers;
- * Be careful of your sense of obligation, as they are endowed with virtuous admiration;
- * Always think about and keep on reflecting, on their well-being in gratitude and adulation;
- * Thus, motherland will become nice-looking, with grateful sons and daughters to them.

* * * * *

BLESSING THROUGH DAY AND NIGHT

- * Only when it is virtuous in childhood, will it be righteous in adulthood;
- * If it is united with the unrighteous, the motherland will become undeveloped;
- * The country of our beloved offspring, must be prosperous for long duration;
- * From early morning up to night-time, let the blessings of smile shine in the skies.

MAHĀGANDHĀRĀMA SAYADAW

Ashin Janakābhivamsa

Trans: ATN

CHAPTER(III)

MAṄGALĀ= The Causes of Benefit

Thirty-eight Blessings

- * Men and devas thought about 38 Blessings;
- * They did not know of which was the genuine;
- * Their debate on it lasted for 12 years;
- * Different blessings created disunity of theirs;
- * And so deeply ponder and consider on multifarious blessings of the world.

* * * * *

- * Debating on Sight, Sound and Coincidence, blessings are divided into three by inference;
- * To be free from controversies of the world, to eradicate contemptible problems of the world,
- * The Buddha taught blessings in thirty-eight kinds, to be studied and followed in humankind.

* * * * *

- * To the Exalted One dwelling at the Jetavana monastery,
a certain deva approached at midnight in fulgency,
and appealed for elucidation of the genuine blessing,

16 *A Way of Living for Peace and Prosperity*

for well-being of many devas and human beings;

- * So, the Buddha expounded the 38 Supreme Blessings, beginning with *Āsevanāca* to be practised in adoration.

* * * * *

Three Blessings dealing with Social Affairs

- Not to associate with the unwise,
 - To associate with the wise, and
 - To honour those being worthy of honour,
- These three are the Blessings for Social Affairs.

* * * * *

Three Blessings dealing with Way of Living

- Try to live in the suitable locality to gain merit, wisdom and property;
 - To have done meritorious deeds in the past endowed with good actions, thoughts and words;
 - To set oneself in the righteous order making oneself furnish with first-rate care;
- These three are the Blessings for life-style formula.

Four Blessings dealing with Edification

- Try to pursue the knowledge of eligibility gifted with varied approach and accuracy;
- To learn vocational science in technology for happy married life with propriety;
- To be proficient in social code of conduct;
- To speak what is true, nice and auspicious;

These four are the Blessings for the curious.

* * * * *

Three Blessings dealing with Noble Services

- To attend closely and minister to the needs of parents, as a token of returning gratitude like Mt.Meru;
- To take care of one's wife and beloved children as a mark of lending new debts to them;
- To do faultless works, not harming oneself and others;

These three are the Blessings for noble services.

* * * * *

Four Blessings dealing with Noble Assistance

- To complete charitable deeds in purity;
- To achieve righteous deeds in decency;
- To support one's relatives with property;
- To perform public service energetically;

These four are the Blessings for noble assistance.

* * * * *

Four Blessings dealing with Self-restraint

- To refrain from doing evils earlier;
- Not to commit them with unique care;
- To shun intoxicants which make you perverse;
- Be mindful of doing good deeds, thoughts and words;

These four are the Blessings for Self-restraint.

* * * * *

Five Blessings dealing with Hospitality and Amiability

- To pay respect those being worthy of respect;
- To be humble and modest without coceit;
- To be contented with what you deservedly possess;
- To confess other's gratitude and return it with respect;

- To always listen to the dhamma at every opportunity;

These five are the Blessings for hospitality and amiability.

* * * * *

Four Blessings dealing with Forbearance

- To have much patience with uneasy living;
- To obey the worthy words of the wise without objection;
- To meet the virtuous having purified their minds or those still trying to purify their minds;
- To discuss dhamma with the wise at proper times;

These four are the Blessings for patience and forbearance.

* * * * *

Four Blessings dealing with Practising Austerity

- To practise austerity that consumes sensual pleasures;
- To perform Noble Dhammas with all the sublime fervour;
- To ascertain the Four Noble Truths with prolonged endeavour;

- To realize the Nibbāna being released from rounds of torture;

These four are the Blessings for austere and solemn achiever.

* * * * *

Four Blessings dealing with Stability and Steadfastness

- Happiness and misery are the conditions to be confronted by every human;
- Ups and downs are pairs of every occasions that are always arising by turns for human;
- Be steadfast with powers of reasoning when tested by the eight worldly conditions;
- Be free from all worries and passion, and possess peaceful mind without tainting;

These four are the Blessings for stability and steadfastness.

* * * * *

Advantages of Following 38 Blessings

- Ò Whoever abides by and follows 38 Blessings overcomes all tribulations and oppositions, and gain success and prosperity now and then;
- Those having fulfilled the Blessings in the said manner

are invincible forever and achieve well-being everywhere;

So, the flowers of Blessing should be adorned with great care.

- O Now, the world gets aggressive for lack of Blessing;
- In a combative disposition, all are ready for fighting;
 - Longing for prolonged peace of humankind, we lend a helping hand by penning rhyme;
 - So, the 38 Blessings are distributed to humanity to be acknowledged as a Buddhist Notability.

Composer: Dagon U Htun Myint

Trans: ATN

CHAPTER (IV)
CAUSES OF ADVERSITIES AND MISERIES

The Six Causes of Economic Ruin

- Drunkenness due to liquor,
- Roaming about at night (without a valid reason),
- Excessive love of festivities,
- Excessive habit of gambling,
- Befriending bad companions, and
- Failure to do one's duties and lazing around.

Verse: Taking drinks intoxicating;
Untimely outside roaming;
Fun-loving and gambling;
Keeping bad company and lazing;
All bring one economic ruin.

* * * * *

The Six Faults of Taking Intoxicants and Drugs

- Wasting away of wealth,
- Picking up quarrels for lack of reasoning,
- Debility and suffering from diseases in general,
- No prestige for lack of faith in the user,
- Lack of mental control leading to revealing what should be kept secret for being care-less, and

Losing what one has learned already due to the dizziness caused by taking intoxicants.

Verse: Wealth diminishing, disputes and deadly disease;

-No fame and neither physical dignity nor knowledge;

All these six constitute a disadvantage.

* * * * *

The Six Faults of Untimely Roaming About

- One roaming about in search of fun in the dead of night cannot protect oneself;
- Similarly his wife and children left at home are without protection;
- His properties remain vulnerable to thievery and robbery as they are not protected;
- One roaming about without purpose in the dead of night could be suspected of misdeeds committed by others;
- One should be wrongly accused of any misdeeds; and
- Roaming about at the untimely hours is the foregoing sign of poverty or failure in life.

Verse:- Oneself, one's family and possessions
in a vulnerable position;
- The roamer-at-night falls victim to
unavoidable suspicion and accusation;
All these six amount to multifarious
ruin.

* * * * *

The Six Faults of Frequenting Shows and Entertainment

- The one with the enquiry, "Where is the
dancing?" goes there;
- The one with the enquiry "Where is the
singing?" goes there;
- The one with the enquiry "Where is the
music?" goes there;
- The one with the enquiry "Where is the
recitation?" goes there;
- The one with the enquiry "Where is the
playing of cymbals?" goes there; and
- The one with the enquiry, "Where is the
beating of drums?" goes there.

All the six constitute the one's business failure.

Verse: Dancing, singing, music playing,
Recitation, drum-beating and cymbal-
playing,
All the six amount to economic ruin.

* * * * *

The Six Faults of Gambling

- A win increases your danger,
- A loss makes you worry about your property,
- A loss of wealth arises before your eyes,
- A gambler's words are not taken seriously, especially at a court of law.
- You receive disrespect from friends,
- The would-be-parents-in-law remark, "You are a gambler; you won't be able to maintain a wife."

Verse: A win begets enemy,
A loss breeds worry,
Gambler's wealth diminishes,
And not be a legal witness,
He is slighted by friends,
And found unfit for a marriage.
All the six amount to gambling guilts.

* * * * *

Six Evil Consequences of Associating with Bad Companions

A person suffers the six evil consequences of associating with the following six bad companions:-

- Those who gamble,
- Those who are libertines,

- Those who are drunkards,
- Those who are swindlers,
- Those who are cheats, and
- Those who are aggressive and violent.

Verse: Gambler, womanizer, swindler,
Drunkard, double-dealer and aggressor,
The six faults are created by bad familiars.

* * * * *

The Six Faults of Lazing about

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

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

* * * * *

Four Kinds of False Friends

- (1) A person who only takes from one and does not give in return;
- (2) A person who renders lip-service by making empty promise;
- (3) A person who flatters; and
- (4) A person who is associated in activities that lead to loss of wealth.

* * * * *

The Four Selfish Bogus Friends

Four self-seeking friends pretending to be true friends should be known by the following four characteristics:-

- (1) A bogus friend only takes from others but does not give in return;
- (2) He wants much in return for giving only a little;

- (3) He renders service only when he gets into trouble; and
- (4) He attends on one only for his own advantage.

* * * * *

The Four Friends of Lip-service

Four bogus friends of lip-service by making empty promise, pretending to be true friends should be known by the following four characteristics:-

- (1) A bogus friend speaks about what he could have done for one;
- (2) He speaks about what he would do for one in the future;
- (3) He tries to please one with empty promise; and
- (4) When occasion actually arises to render his assistance, he expresses his inability to do so.

* * * * *

The Four Bogus Friends of Flatterers

Four bogus friends of flatterers pretending to be true friends should be known by the following four characteristics:-

- (1) A bogus friend approves of the evil actions of his friend;
- (2) He does not approve of the good actions of his friends;
- (3) He praises him in his presence; and
- (4) He speaks ill of him in his absence.

* * * * *

The Four Bogus Friends When Doing Evil Deeds

Four bogus friends in doing evil deeds should be known by the following four characteristics:-

- (1) A bogus friend is a companion when indulging in intoxicants that cause inebriety and negligence;
- (2) He is a companion when sauntering in streets at unseemly hours;
- (3) He is a companion when frequenting shows and entertainments; and
- (4) He is a companion when indulging in gambling which causes negligence.

* * * * *

CAUSES OF DOWNFALL

Twelve Causes of Downfall

1. To respect and abide by the ten kinds of good conduct (sucarita) is the cause of one's prosperity but to scorn and disobey the ten kinds of good conduct is the cause of one's downfall.
2. To be fond of wrong-viewers and their habitual actions, to associate with ignoble persons and to dislike and dissociate with the noble persons are the causes of one's downfall.
3. To indulge in excessive sleep and idle company, to be lacking in effort, to be lazy and to have a quick temper are the causes of one's downfall.
4. To deceive monks and other donees with false promise is a cause of one's downfall.
5. Not to support and attend upon old parents although one has the ability to support and attend upon them is a cause of one's downfall.
6. To enjoy one's great fortune only for one's benefit without sharing it with others is a cause of one's downfall.

7. To be proud of one's birth, wealth and lineage and to despise and disrespect one's own kinsmen is a cause of one's downfall.
8. To indulge in womanizing, using intoxicants, and to squander whatever one possesses are the causes of one's downfall.
9. To indulge in sexual misconduct with courtesans and other's spouses is a cause of one's downfall.
10. To marry a young person inspite of one's old age is a cause of one's downfall.
11. To give authority to a person who indulges excessively in food and dress and who is also a spendthrift is a cause of one's downfall.
12. To aspire to possess something or some position which is out of one's reach or ability is a cause of one's downfall.

* * * * *

The Causes of Becoming a Wretch

1. One who is hot-tempered, grudging, ungrateful, holding a wrong view and deceitful in order to hide his faults, is a wretch.
2. One who has no pity for living beings and kills them oneself or makes others kill them is a wretch.

3. One who besieges and destroys villages and towns is a wretch.
4. One who does not pay back the loan owed to others is a wretch.
5. One who steals other's properties is a wretch.
6. One who kills and robs others is a wretch.
7. One who bears false witness is a wretch.
8. One who commits sexual misconduct with other's spouses is a wretch.
9. One who does not support and attend to one's parents is a wretch.
10. One who tortures one's parents, brothers, sisters and relatives bodily or verbally is a wretch.
11. One, who when asked a reasonable and beneficial question, gives a detrimental answer and a crooked answer deliberately hiding the true facts is a wretch.
12. One who keeps in secret the evil deeds committed by oneself is a wretch.
13. One who enjoys the generous treatment offered by others in warm welcome but fails to return the same treatment to others when they visit one's house, is a wretch.
14. One who gives many lame excuses and refuses to donate to donees after inviting them for donation, is a wretch.

15. One who speaks harshly without donating anything when bhikkhus come for alms-food is a wretch.
16. One who tricks others with false speech in order to gain something from them is a wretch.
17. One who praises oneself and despises others is a wretch.
18. One who provokes others to quarrel, who neither donates anything by oneself nor appreciates other's donation, who is mean, pretentious and has no shame and fear to do evil is a wretch.
19. One who abuses the Buddha, the Dhamma, his disciples and other noble sages, is a wretch.
20. One who claims himself to be an Arahant although one is not an Arahant, is the meanest wretch.

* * * * *

CHAPTER (V)

CAUSES OF HAPPINESS AND SUCCESS

The Four True-hearted Friends

- (1) The one who is always helpful;
- (2) The one who is the same in prosperity and adversity;
- (3) The one who gives good counsel; and
- (4) The one who understands and sympathizes.

* * * * *

The Four Genuine Helpful Friends

The one who is always helpful should be known as a true-hearted friend by the four following characteristics:-

- (1) A genuine friend protects the inebriated friend;
- (2) He protects the property of the inebriated friend;
- (3) He is a refuge for the friend who is in trouble; and
- (4) When unforeseen needs arise, he comes to the aid of the friend with twice the required assistance.

* * * * *

The Four Genuine Friends in Vicissitudes

The one who is the same in prosperity and adversity should be known as a true-hearted friend by the four following characteristics:-

- (1) A genuine friend confides his secrets in his friend;
- (2) He keeps the secret of his friend;
- (3) He does not forsake his friend when in trouble; and
- (4) He sacrifices even his life for the sake of his friend.

* * * * *

The Four Genuine Friends Giving Good Counsel

The one who gives good counsel should be known as a true-hearted friend by the four following characteristics:-

- (1) A genuine friend restrains his friend from doing evil;
- (2) He encourages his friend to do good;
- (3) He tells him about profound matters which his friend has not heard before; and
- (4) He shows his friend the way to the realm of the devas and Nibbānic Bliss.

* * * * *

The Four Genuine Friends who Understand and Sympathize

The one who understands and sympathizes should be known as a true-hearted friend by the following characteristics:-

- (1) A genuine friend does not rejoice in the misfortunes of his friend;
- (2) He rejoices over his friend's prosperity;
- (3) He restrains others from speaking ill of his friend; and
- (4) He commends those who speak well of his friend.

* * * * *

Four Factors of Endowment to Gain Wealth and Happiness

1. Active and diligent exertion in business undertaking;
2. The ability to manage wisely what one has earned;
3. The ability to live within one's means, i.e., not spending more than what one has earned by lawful means; and
4. The ability to associate with a wide circle of good friends.

* * * * *

Four Ways of Living Within One's Means

1. One should divide the net income into four portions;
2. One should use one portion for consumption;
3. Another portion for saving to be used when multifarious dangers and hardships arise; and
4. The remaining two portions for investment.

* * * * *

Four Ways of Honouring Others (Saṅgaha)

Honouring and socially assisting others as a token of benevolence is called "Saṅgaha". Only if the people practise the four ways of honouring others, will there be peace and prosperity as an outcome of benevolent practices in social dealings of daily life-

- (1) Honouring others by providing them with material requisites;
- (2) Honouring others with sweet, pleasing words suitable to the time and the occasion;
- (3) Honouring others by giving the necessary assistance so that they can accomplish their purpose; and
- (4) Honouring others by treating them socially as one's equal.

* * * * *

CHAPTER (VI)

Miscellaneous Practices in Humanity

No gain for the Indolent

The indolent one cannot be proficient in learning;
The one without proficiency cannot attain wealth;
The one without wealth cannot have good friends;
The one without good friends cannot be happy;
The one without happiness cannot attain merit;
The one without merit cannot attain Nibbāna.

* * * * *

No wealth equal in value to learning

Wealth is not equal in value to learning;
Thieves do not take away learning;
Learning is friendship in this present life;
It is also the bearer of happiness in the next lives.

* * * * *

Do not despise a little of knowledge

One should not despise a little of knowledge;
He should keep in his mind what has been
acquired;
Just like drops of water falling into the big pots, and
just like an ant hill repeatedly collected by ants,
the knowledge repeatedly collected for many times
will fulfil the person at length.

* * * * *

Learn to perfection

One should not despise neither science nor arts, saying to oneself "It is of little consequence." Even one learnt to perfection is a suitable means of livelihood.

* * * * *

Repair to the place of wiseman

If it be known where a wise man, full of learning, is- one in search of knowledge should eagerly repair to the place.

* * * * *

Genuine knowledge and wealth

The knowledge that is in books and the wealth that is not in one's hands-are not genuine knowledge nor genuine wealth as they are not practically used when occasion arises.

Only the knowledge kept in one's brain and only the wealth possessed in one's hand are the genuine knowledge and wealth.

* * * * *

The Criterion

The criterion of water is the water-lily;
The criterion of a race is discipline and discourse;
The criterion of wisdom is the words that are uttered; and
The criterion of the ground is the fading of the grasses.

* * * * *

Bearer of Another's Burden

Try hard to learn;
Do not be lazy;
One without wisdom is the bearer of another's
burden;
A wise man is honoured in the world and day
by day try hard to learn.

* * * * *

Even the parents are like enemies

Those parents who do not educate their offspring
are enemies. Wherefore?
Because their offspring, being uneducated in their
youth, are as unbecoming in an assembly as
crows among swans.

* * * * *

Benefits of Learning

One observant is full of learning;
he increases his knowledge; by means of knowl-
edge he understands the meaning; the compre-
hension of the meaning brings satisfaction.

* * * * *

No Equivalence

Friendship is not equal in value to knowledge;
there is no enemy like sickness; no love is equal
to self-love; no power is equal to moral merit.

* * * * *

Like a Spoon

If a fool be attached to a wise man all his life long, he does not know 'the law-Dhamma' just as a spoon does not know the taste of a curry gravy.

* * * * *

Like a Tongue

If a man of understanding be associated with the wise for a short time, he perceives 'The Law-Dhamma' just like the tongue knows the flavour of the curry gravy.

* * * * *

A wise man should not proclaim

A wise man should not proclaim:
the loss of his wealth,
the anxiety of his heart,
his domestic misdeeds,
being deceived by others and
being disrespected by others.

* * * * *

Like madmen

- The one without wealth consuming his substance,
- a weak person, willing to engage in fight, and
the one without wisdom willing to take part
in discussions--those are like madmen.

* * * * *

Kamma

- * When everyone dies,
nothing follows behind.
- * Only the kamma one has engendered
surely through the Saṃsāra comes after.
- * With the thought of gaining possession,
safety measures are taken in preparation.
- * But when the possessor draws last breath,
those left behind share out daily bread.
- * The possessor is vainly empty-handed
and difficult to attain Nibbānic Blissfulness.

Tipiṭakadhara
Pyi Sayadaw Ven. Kosalla
Trans: ATN

CHAPTER (VII)

KAMMA and ITS EFFECTS

Different Kinds of Kamma

‘Kamma’ is a pāli word, meaning ‘action’.

There are three different kinds of kamma or action:-

- (1) Bodily action (Kāyakamma);
- (2) Verbal action (Vacīkamma); and
- (3) Mental action (Manokamma)

These three kinds of kamma arise out of volitional activities. So, ‘Volition’ is another term of kamma. If a volitional activity is good, the Kamma will be good.

Belief in Kamma and its Effects

All living creatures including human beings in the world have:-

- Kamma as their possession;
- Kamma as their inheritance;
- Kamma as their cause;
- Kamma as their relatives;
- Kamma as their companions; and
- Kamma as their refuge.

It is indeed Kamma that conditions all living beings to be inferior or superior. According to their respective kammic actions they have to possess the worthy status of their lives.

The Power of Kamma

Kamma or action creates different kinds of living beings in this world; according to their past actions or kammās-

some become high officials; some become millionaires; some become downtrodden people;

some have few diseases; some have many diseases;

some become disabled persons, having deformed limbs;

some are beautiful; some are intellectual; some have great influence on others; some enjoy long lives, some are born in the high lineage;

some are ugly; some are thick-brained; some have little influence on others; some have short lives; some are born in low lineage.

* * * * *

The Essential Characteristic of Good Kamma

“Good Kamma” means “faultlessness which can produce good result or good effect”

At the time of doing something good there is no greed, nor hatred, nor conceit, nor jealousy, nor malice, etc. which is harmful to anyone or anything, and therefore it is devoid of any mental defilements. Thus it can be called ‘Faultless’.

A person who is performing a wholesome

deed is happy at the present moment and in the future as well or in both present life and the next lives.

The Essential Characteristic of Bad Kamma

“Bad Kamma” means “Fault which can produce bad result or bad effect.” There are three different kinds of bad kamma, bodily, verbally and mentally.

A person who performs all evil deeds, due to his bad action-kamma, has to receive different kinds of suffering in this present life, and as well in the coming lives hereafter, such as going down to the hellish planes.

Kammaniyāma: Natural Law of Kamma

Every sentient being has to receive what they have done, good or bad; the resultants created by themselves cannot be changed by anyone else; this is indeed a natural law of kamma-Kammaniyāma. Good causes create good effects and bad causes create bad effects.

Verses of Kammic Results

- (1) Those who are used to killing living beings have short lives;
those with the habit of abstaining from killing living beings enjoy long lives.
- (2) Those who are used to torturing others

have many diseases;

those with the habit of abstaining from
torturing others enjoy good health.

(3) Those who are used to being short-tempered are ugly;

those who are used to be good-tempered
are pretty.

(4) Those who are used to harbouring jealousy
have little influence on others;

those who are used to hindering jealousy
have great influence on others.

(5) Those who are not used to giving alms are
born impoverished;

those who are used to giving alms are born
rich.

(6) Those who are used to being arrogant are
born in the low lineage;

those who are not used to being arrogant
are born in the high lineage.

(7) Those who are used to inquiring about
good and evil are born intelligent;

those who are not used to inquiring about
good and evil are born unintelligent.

* * * * *

EVIL CONDUCTS

Immoral actions or misconducts or evil conducts committed by bodily, verbally and mentally are called Ducarita-evil conducts.

Three Kinds of Bodily Evil Conduct

- (1) Killing sentient beings (Pāṇātipāta);
- (2) Taking other's properties that are not given either by his bodily or verbal gesture (Adinnādāna);
- (3) Committing sexual misconduct (Kāmesumicchācāra)

Four Kinds of Verbally Evil Conduct

- (1) Telling lies (Musāvāda);
- (2) Malicious talk or setting one against the other (Pisunavācā) (slander);
- (3) Harsh or abusive speech (Pharusavācā);
- (4) Vain talk or conversation that is not beneficial to oneself nor to others.(Samphappalāpa).

Three Kinds of Mentally Evil Conduct

- (1) Covetousness (Abhijjhā);
- (2) Ill-will (Byāpāda);
- (3) Wrong view (Micchādiṭṭhi).

Note: Out of the above ten, wrong view (Micchādiṭṭhi) can surely lead the wrong viewer to go down to the hellish planes; even at the

time of the destruction of the human world he cannot have a chance to go up to the Brahma world and has to stay down in the Avīci Niraya hell and therefore it is the worst offence for wrong viewer.

* * * * *

GOOD CONDUCTS

Wholesome actions through deed, word and thought are called Sucarita - good conducts.

Three Kinds of Bodily Good Conduct

- (1) Abstaining from killing sentient beings;
- (2) Abstaining from taking other's properties by means of bodily and verbal actions;
- (3) Abstaining from committing sexual misconduct.

Four Kinds of Verbal Good Conduct

- (1) Abstaining from telling lies;
- (2) Abstaining from slandering or talking ill of others;
- (3) Abstaining from using harsh language;
- (4) Abstaining from idle talks or vain talks.

* * * * *

Three Kinds of Mental Good Conduct

- (1) Abstaining from entertaining covetousness;
- (2) Not having ill-will and evil desire;
- (3) Right view (Belief in kamma and its results)

Ten Kinds of Merit Worthy to be done

- (1) Generosity or Charity (Dāna);
- (2) Morality (Sīla);
- (3) Meditation (Bhāvanā); (being inclined towards the attributes of three Gems)
- (4) Paying due respect to those who are worthy of it (Apacāyana);
- (5) Helping others in performing good deeds (Veyyāvacca);
- (6) Sharing merit with others (Pattidāna);
- (7) Rejoicing in other's meritorious deeds and saying "well-done!" when one sees, hears or knows them (Pattānumodana);
- (8) Listening well to the Doctrine (Dhammasavana);
- (9) Teaching the Doctrine (Dhammadesanā);
- (10) Straightening one's views (Diṭṭhijukamma); (Having faith in Kamma and its results).

* * * * *

CHAPTER (VIII)

Equilibrium of Action, Insight and Endeavour

Maghadeva verses are mentioned as follows:-

- Ò - *Kamma* eminently promulgated by the Buddha is just to be shown in order of preference;
- Ò -To be wealthy, healthy and happy on earth *Insight* and *Endeavour* are also of great consequence;
- Ò -Without paying attention to the *Insight* and *Endeavour*, *Kamma* should not be a reliable source of the performer.

* * * * *

According to the diversities of good and bad actions previously having been done, all the sentient beings are subject to different destinations such as animal or human or celestial beings. All the Enlightened Buddhas teach that the creator of life or the prime-mover of all sentient beings are indeed their own action or *kamma*.

However wealth and poverty, short life and long life, good-times and adversity, etc.- all the ups and downs of life depend not only on the *kamma* but also on the *Insight* and *Endeavour*. The belief in the *kamma* should not be a blind faith; we should not depend only on the *kamma*, i.e,

everything good or bad is not generated only by the kamma.

To the Apex of One's Career

Everyone should strive for success by combining the kamma with the power of the Insight and the Endeavour. Those who solely depend on the kamma without the aids of the Insight and the Endeavour will definitely confront with the failure in life.

The Insight puts the one with the arduous attempt on the straight way to the successful goal. Lack of intelligence is a prime hindrance to the successful life. Human beings, in their youth, have to go to school to study lessons given in the class-rooms first for the accumulation of wider knowledge; and then they also have to learn vocational training. Meanwhile they also have to seek knowledges which are imparted by their social surroundings; everyday personal experiences that have been gained in a particular profession are multifarious and they are also the threshold to step up the higher destination which can be achieved within their reach. As a matter of fact, the humanity in which everyday experience can be sought is a kind of University- and those who have successfully achieved their destination

have taken all these steps on the upright ladder towards the apex of success.

On concerning with the Endeavour, if it is fully operated, every success can be gained according to the Myanmar traditional saying: “*You can be a Buddha if try hard.*” The Endeavour can lead the one with great expectation to his ultimate goal.

* *Viriyavato kimī nāma kammaṃ na sijjhati:*_

There will be no failure for the one with greatly strenuous endeavour.

* *Vīmaṃsavato kimī nāma kammaṃ na sijjhati:*_

There will be no failure for the one with significantly intellectual flair.

* * * * *

Noble Sayings Relating to Action, Insight and Endeavour

- * Do not enter into a thorny shrub with belief in kamma.
- * A man of intellect may be impoverished for any lack of good kamma.
- * Good intention creates good action-kamma. {If your intention be good, the kamma will be good.}
- * Now, it is good because of good past actions; if it is good now, the future will be good for sure.

- * The doer is a new debtor and the one who has been done is the one with repayment of debts.
- * Do not compete with the one who is different in many ways.
- * You can see the spear on one's shoulder but not the fortune-kamma on his.
- * A stitch in time saves nine.
{Ruinination may be for ever but renovation just for a while.}
- * It is never too late to mend.
- * It is ever auspicious to do good.
- * Man should not practise the followings:-
 - Knowing only when it is spoken;
 - Suffering only when it is hurt;
 - Lingerig only when it is pleasant; and
 - Mourning only when one is dead.
- * Civility and capability can be found in books.
- * Deities do not help the lazy ones.
- * Time and tide wait for no man.
- * Make hay while the sun shines.
- * Well begun is half done.
- * Loose living, tight dying;
Tight living, easy dying.
- * Do not be lazy in finding ways and means to accrue wealth and property.

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CHAPTER (IX)

Notes on Arts of Speaking

The Five Qualities of Rhetoric

- (1) Speaking at the appropriate time, but not at inappropriate time (kāla);
- (2) Speaking only truth, but not untruth (saccā);
- (3) Speaking gently but not harshly (saṅhā);
- (4) Speaking only advantageous words, but not disadvantageous words (Atthasamhitā);
and
- (5) Speaking with loving-kindness but not with fury (Mettā vācā)

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Notable and Reliable Facts on Speaking

- (1) Speaking only when favourable condition arises;
- (2) Speaking only the truth;
- (3) Speaking what is righteous;
- (4) Speaking what is advantageous;
- (5) Speaking only what is gentle and pleasant;
- (6) Speaking only with smiling face;
- (7) Speaking at a moderate length of time;

- (8) Speaking not in a hurry; and
- (9) Speaking in a clear and lucid style.

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Six Types of Speech

- (1) Speech that is true, advantageous and well appreciated by others;
- (2) Speech that is true and advantageous but disliked by others;
- (3) Speech that is true but disadvantageous, yet well appreciated by others;
- (4) Speech that is true but disadvantageous and disliked by others;
- (5) Speech that is untrue and disadvantageous but well appreciated by others; and
- (6) Speech that is untrue, disadvantageous and disliked by others.

Verse:

*Six types of speech in human world;
Four dispelled, two followed for welfare.*

* * * * *

Six Notable Facts in Making Conversation

- (1) Affectionate words lead to unity;
- (2) Sweet words lead to dignity;
- (3) Forbear harsh words and the Buddha praises it;
- (4) Speak what is advantageous, true, pleasant or unpleasant;

- (5) Do not speak in a mocking manner; and
(6) Do not speak rude and vulgar words, and many dislike them.

* * * * *

Noteworthy Sayings relating to Speaking

- * Do not be haughty like a high mountain.
- * Eat up all but speak up not.
- * Let not your tongue cut your throat.
- * A slip of foot may soon recover. But by a slip of tongue you may never get over.
- * A word to the wise is enough.
- * Sweet words are charms for good luck.
- * Action speaks louder than words.

[Few words are best]

[Example is better than precepts]

* * * * *

Key-note on Kālāma Sutta

The Kālāma clans in *Kesamutti* Market-town confessed different faiths; those travellers also with different faith came there from different directions and sang the praises of only their own views as well as dispraised other different beliefs. Thus, the people in *Kesamutti* market-town were unable to decide what were true and what were untrue.

When the Buddha paid a visit to that place those with the diversity of religious faith supplicated their different views to the Buddha and tried to discuss their own views with the Buddha. Therefore the Buddha taught the Kālāma clans and it was called "*Kālāma Sutta*"; it was also named "*Kesamutti Sutta*" because it was taught in Kesamutti market-town. The Buddha taught Kālāma clans like this:-

"Oh ye Kālāmas, if ye come across a sort of belief you should abide by in the following manner:-

- (1) Do not be led by oral tradition;
- (2) Do not be led by lineage of teaching;
- (3) Do not be led by hearsay;
- (4) Do not be led by a collection of texts;
- (5) Do not be led by logic;
- (6) Do not be led by inferential reasoning;
- (7) Do not be led by reasoned cogitation;
- (8) Do not be led by the acceptance of a view after pondering it;
- (9) Do not be led by the seeming competence of a speaker; and
- (10) Do not be led by the words of your teacher.

"Oh Kālāmas! These are the unwholesome dhammas; they are blameworthy; they are dispraised by the wise; it is fruitless if they are performed;

when you know this by yourselves, you have to abandon them.

Oh Kālāmas! These are the wholesome dhammas; they are faultless; they are praiseworthy; it is fruitful if they are performed; when you know this by yourselves, you have to perform them.”

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Every Verbal Action has its own Reactive Effect

“Verbal action” can be called “Vacībheda” in Pāli, i.e., the component parts of the verbal action.

Four Kinds of Verbal Action

The Four Kinds of evil verbal action are shown as follows:-

- (1) Speaking falsely and untruthfully;
- (2) Speaking harshly and rudely;
- (3) Speaking calumniously and slanderously; and
- (4) Speaking paltrily and fruitlessly.

Every one speaks daily. They speak inadvertently and unthinkingly. It is very important to be aware of one’s verbal actions because every word can be combined with or associated with good or bad volitions and intentions.

There is a saying, "Following after words comes volition." When one speaks inadvertently, his words may be of scornful abuse, or mocking mood or sarcastic comment or haughty and harsh manner, etc. Such evil verbal actions are always related to the bad or unwholesome volition. Nevertheless, most of the speakers are usually unaware of their bad volitions while they are carelessly speaking. It is natural law that every verbal action has its own reactive effects. Dependent on the moral attribute of the person to whom one is talking, the offences which may incur can be many and varied.

One's own word is thought to be unimportant and trivial at the time of speaking but it creates bad effects in future, sometimes even through the Samsaric circle; it is also stated in Jātaka stories that bad effective Kammās come to the evil-doer at the opportune time. So, every verbal action whenever one speaks should be taken care of.

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Bad Consequences of Verbal Action

Gotama Buddha and the Kammic Debt of Verbal Action

At the life-time of the Kassapa Buddha, Gotama Buddha-to-be was a young man named Jotipāla. His friend Ghatikāra said to him, “ My friend Jotipāla, I know that Kassapa Buddha-to-be became an Enlightened Buddha by the practice of only six days.” Jotipāla replied, “ As for me, I will practise for six years to become an Enlightened One though the Kassapa Buddha-to-be had to practise just for six days.” Due to this verbal action Gotama Buddha-to-be had to practise austerity for long six years to be an Enlightened Buddha as a payment of the Kammic debt of verbal action.

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Ciñcamānavikā’s Accusation and Kammic Debt

Above the time of four Asaṅkhyeyyas and one lakh world cycles, the Gotama Buddha-to-be, before the receiving prediction of Buddhahood, was a drunkard at the life-time of Sabbābhibhū Buddha.

One day, while Ven.Nanda, an Arahat-disciple of the Sabbābhibhū Buddha, was coming for collection of alms donation, the drunkard

rebuked him for alms-round, calling him drunkenly, “ Hey, You!, a villain!” ; due to that vile verbal action, he had to suffer in hellish planes for numerous years and as a consequence of that bad verbal action he had also been rebuked in numerous existences. At his final birth in Saṃsāra as an Enlightened Buddha, Gotama by name, he had to be accused of committing adultery by Ciñcamāṇavikā due to that evil verbal action.

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Having Barley Meal as a Kammic Debt

Nine world cycles ago, Gotama Buddha-to-be was an anonymous young man at the life-time of the Phussa Buddha. The young man was always associated with the evil companions.

The young man, seeing on the disciple-bhikkhus of the Phussa Buddha who were partaking of barley-meal, spoke in a coldly contemptuous tone, “ You are worthy to partake of only barley meal but you all should not have a meal of rice.” Due to that evil verbal action, as an Enlightened Gotama Buddha, he had to partake of barley meal in Verañjā town for the whole season of the rain-retreat during the long time of three months.

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Cubeb fruit-monger's Kammic Debt

Venerable Arahāt Pilindavaccha had been in the habit of calling others, “bad one” in five hundred existences through his Saṃsāric journey. One day he went alms-round in Rājagaha city. Meanwhile, he met a person with the full of cubeb fruits in his cup and asked, “You, bad person! what are those! what are those in your cup?” That man was a cubeb-fruit monger. As he was called ‘bad person’ he felt angry with the Arahāt and returned insolently and perversely, “Those in my cup are faeces of rats.”

Due to this evil verbal action, having insulted to an Arahāt, all the cubeb-fruits were changed to the form of rat-faeces.

* * * * *

Leper Suppabuddha and Kammic Debt

Once upon a time there was a son of a rich man, Suppabaddha by name, a Sotāpanna-Ariya-to-be, in Rājagaha city.

One day he took part in a picnic together with his companions in Rājagaha and met an Arahāt named Tagarasikhī who went alms-round in the city. When the young man met the Arahāt face to face he called insultingly, “You, shaven-headed! who are you with brownish robe? you

may be a leper, suffering from leprosy!”and spat out as a gesture of contempt.

Due to that verbal action he was born as a leper Suppabuddha in the life-time of Gotama Buddha.

* * * * *

Leper Samitigutta Thera and Kammic Debt

Samitigutta Thera-to-be was a young man in one existence who was foul-mouthed. One day he met a Pacceka Buddha on his alms-round and said to him insultingly, “This shaven-headed monk looked like a leper because he covered the whole body with the yellow robe while going on alms-round.” So saying he went away after spitting out as a gesture of contempt.

Due to that evil verbal action, he had to suffer pain and agony in hellish planes in many existences. At the life-time of Gotama Buddha he became an Arahant, Samitigutta by name, who suffered from leprosy.

* * * * *

Brahmin Vessakāra and Kammic Debt

In Rājagaha city, Brahmin Vessakāra was a well-known one and he was also very haughty and conceited.

One day he met Venerable Mahā Kaccāyana who came down from Gijjhakūṭa mountain. He did not want to praise the handsome appearance of Mahā Kaccāyana. As he was feeling jealous, he dispraised thus: “This ugly monk looks like a brown monkey.”

When he died, he was reborn as a brown monkey in Veluvana forest as a consequence of that evil verbal action.

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Courtesan Ambapālī and Kammic Debt

Ambapālī was a well-known courtesan in Vesālī because of her peerless beauty.

In the life-time of Sikhī Buddha, the Ambapālī-to-be was a bhikkhunī. One day, the bhikkhunī together with her bhikkhunī companions were going round clock-wise on a pagoda platform. Meanwhile, a certain Arahat bhikkhunī Therī who was going ahead at the front of the group suddenly sneezed and the mucus from her nose unexpectedly dropped down to the pagoda platform.

On seeing the mucus on the pagoda platform Bhikkhunī Ambapālī felt angry and shouted abuse at the sight, “Who the hell courtesan spat out here?”

Due to that bad verbal action she suffered in hellish abodes in several existences and after

having released from the hellish sufferings she became a courtesan in many existences. At the life-time of the Gotama Buddha she became an Arahāt bhikkhunī, having been released from the life of a courtesan.

* * * * *

Khujjuttarā and Kammic Debt

Khujjuttarā was a woman-servant of Queen Sāmāvati who had to buy flowers for the Queen. As she was hunchbacked she was well-known in the palace as “Hunchbacked Khujjuttarā” by name.

Before the time of the appearance of Gotama Buddha Khujjuttarā-to-be was a concubine in the palace of the king Bārāṇasī. One day a hunchbacked Pacceka Buddha came to the palace for alms-collection. At that time the concubine, Khujjuttarā-to-be, together with her companions saw the Pacceka Buddha coming towards them; at that instance the Khujjuttara-to-be, in front of all her companions imitated the walking style of the Pacceka Buddha in a mocking manner, saying “You all see, the Venerable One coming to us walks like this....and like that.”

Due to this bad verbal action she got such a life of hunchbacked woman in the life-time of Gotama Buddha.

* * * * *

Fine Present and Fine Destiny

- * Perform different sorts of donation to acquire merit without ostentation;
- * Nevertheless,
One cannot be safe with mere charity through the endless saṃsāric journey;
- * One will be well secured in long journey only with loving-kindness, truth, morality, compassion, good temper and inexcitability for fine present and fine destiny.

MAHĀ GANDHĀRĀMA SAYADAW
VEN. JANAKĀBHIVAMSA

Trans:ATN

CHAPTER (X)
BENEFITS OF DĀNA

Dāna

“Dāna” means ‘gift’ or ‘charitable deed’ or ‘giving away’; Generosity, Alms-giving’ ‘Donation’ are also included in Dāna.

Two kinds of Dāna

- (1) Giving away of clothes, seats, offertories, labour or physical work etc. are called “material dāna”- *vatthudāna*; and
- (2) Volitional activity concerning with the giving away of the above material things and non-material assistance are called “spiritual dāna-*cetanādāna*.”

* * * * *

Three kinds of Volition

- (1) Volition before the performance of giving away or charitable deed (*Pubbacetanā*);
- (2) Volition currently arising during the time of doing charitable deeds (*Muñcacetanā*); and
- (3) Volition after having done charitable deeds (*Aparacetanā*).

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The Similies of Dāna

- * Dāna is like a stair leading from lower abodes to celestial planes.
- * Dāna is like a sort of reliable stored food or provisions for the saṃsāric journey.
- * Dāna is like a pathway towards the celestial cities.
- * Dāna is a starting point in order to attain Magga, Phala and Nibbānic Bliss.
- * Dāna is a sort of power to achieve whatever you want.
- * Dāna or giving charity is the root-cause to possess wealth and property.
- * Dāna is a root-cause to promote happiness.
- * Dāna can make the untamed one tamed.
- * Dāna can bring about every achievement.
- * Dāna is one of the most auspicious blessings.

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Effective Means of Dāna

- * Volition or intention or will plays the vital role in producing results of giving charity-Dāna.
- * Offertories or material things to be offered are great supporting factors to intensify greater volition.

- * If the volition is greater the result will be greater; for instance, though the small offertory just like a small seed of a Banyan tree is offered, the big result just like a huge Banyan tree can be gained (i.e, even the small offertory can produce big results when it is done with strong volition.)
- * Therefore, to achieve the greater outcomes the three kinds of volition play the vital role in doing charitable deeds.

* * * * *

14 Individuals of Donees

- (1) Animals,
- (2) Human beings devoid of moral ethics,
- (3) Worldings-*puthujjanas* with moral ethics,
- (4) A believer in kamma and its results with *Jhānic*-trance in the periods beyond the appearance of the Enlightened Buddhas,
- (5) A person still practising to become a *Sotāpanna*-Ariyan individual,
- (6) A *Sotāpanna*-Ariyan individual,
- (7) A person still practising to become a *Sakadāgāmi*-Ariyan individual,
- (8) A *Sakadāgāmi*-Ariyan individual,
- (9) A person still practising to become an *Anāgāmi* Ariyan individual,

- (10) An *Anāgāmi*-Ariyan individual,
- (11) A person still practising to become an *Arahat*-Ariyan individual,
- (12) An *Arahat*-Ariyan individual,
- (13) *Pacceka* Buddha; and
- (14) *Sammāsambuddha*-The Fully-Enlightened Buddha.

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Different Benefits according to Different Donees

- (1) Giving charity to animals may benefit a donor for one hundred existences;
- (2) to a human being without moral ethics---for one thousand existences;
- (3) to a worldling with moral ethics----for one hundred thousand existences;
- (4) to a believer in kamma and its results with Jhānic-trance in the period beyond the appearance of Buddha--for one hundred thousand crores of existences;
- (5) When the Noble Ariyan individuals from sr. No.(5) to sr. No.(14) are donated the benefits of charitable deeds can be consumed for uncountable Asaṅkhyeyyas of existence with more and more benefits which can be gained according to the serially higher in number.

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Three Levels of Donation

Based on the donor's objectives, attitudes and intention dāna can be classified into three levels: *Inferior* Charity, *Moderate* Charity and *Superior* Charity.

Inferior Charity

- (1) The charity dispensed with inferior intention, inferior endeavour, inferior attitude and shallow thinking is called “Inferior Dāna”.
- (2) Donation of inferior offertory which is crummier in poor quality than the paraphernalia or personal effects used by the donor is called “Inferior Dāna”.
- (3) The charity dispensed with the expectation of worldly fame is called “Inferior Dāna”
- (4) The charity to honour the donor himself and to dishonour someone else is called “Inferior Dāna”
- (5) The charity dispensed with wishing for gaining benefits through Saṃsāric Circle of existences is called “Inferior Dāna”

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Moderate Charity

- (1) The charity dispensed with normal intention, moderate endeavour, common attitude and facetious thinking is called “Moderate Dāna”.
- (2) When donated the things which are better than the donor normally uses, it is called “Superior Dāna”
- (3) The charity dispensed with the hope of having benefit of charitable deeds is called “Moderate Dāna”
- (4) The charity regardless of dishonouring someone else and dispensed with the wishing for worldly pleasures is called “Moderate Dāna.”
- (5) The charity dispensed with the wishing for total release of one’s (single) life from Saṁsāric sufferings is called “Moderate Dāna.”

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Superior Charity

- (1) The charity dispensed with strong intention, strenuous endeavour, concentrative attitude and intellectual thinking is called “Superior Dāna.”
- (2) When donated the things which are better than the donor normally uses, it is called “Superior Dāna”

- (3) The charity dispensed without expecting any gain of charitable deeds and only with the belief that every virtuous person has to perform charitable deed is called, “Superior Dāna.”
- (4) The charity dispensed with the wishing for attainment of Nibbānic Bliss, being released from Saṃsāric sufferings is called, “Superior Dāna.”
- (5) The charity made by the Buddhas-to-be to make all the sentient beings release from the Saṃsāric sufferings is called “the Most Superior Dāna” or “Pāramī Dāna.”

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Stories Illustrating the Great Benefits of Charity by Doing just a little One

A Celestial Devī, Donor of Lamplight

While the Buddha Gotama was residing in Sāvatti many devotees observed precepts in the morning of a fast day and listened to the dhamma taught by the Buddha in the afternoon. While they were listening to the dhamma the sun set in and a certain woman devotee offered a lamplight before the seat of the Buddha who was still preaching the dhamma.

That woman devotee died of a certain disease hereafter and was reborn as a celestial devī, Jotirasa by name, who was capable of giving away what one needed. Her residential mansion was made up of seven kinds of precious stones and the radiance issued from her celestial body stretched out to the distance of ten directions.

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A Celestial Devī, Donor of Sesamun

While the Buddha Gotama was residing at the Jetavana monastery in Sāvatti, the Buddha, at the early dawn of the day, compassionately beheld the world to enquire about who would have to be rescued from the Saṃsāric sufferings and saw that a pregnant woman in Rājagaha city would die on that day and be reborn in a hellish plane. So, the Buddha prepared his robes and immediately set off on going alms-round in Rājagaha by supernormal power. That pregnant woman, after having washed her sesamums, was exposing them to the sun. Meanwhile the woman saw the Buddha coming towards her and happily offered a handful of sesamums to the Buddha.

On that night the woman died and was reborn as a celestial devī in a huge golden mansion which was 12 yojanas wide.

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A Celestial Devī, Donor of Slightly Burnt Rice

The Buddha Gotama was residing in Sāvatti. At that time there broke out an epidemic disease in a family in Sāvatti and all the family members including parents died with the exception of the daughter, who had forsaken her home and had to live in an annex to the back of other family's home. The family members of that home used to give her some slightly burnt rice for her daily meal.

One day while Venerable Mahākassapa Thera went for alms-round there and the woman happily offered a sheet of slightly burnt rice given by her neighbours. While teaching the dhamma to her, Ven. Mahā Kassapa said, "You, woman-devotee, was a daughter of mine in previous existence." The woman felt very pleased with the words of Mahā Thera. Her merit gained from offering the rice-sheet was also greatly praised by the Śakka, the Universal Monarch who was viewing the event from the celestial abode. When she died, she was reborn as a Devī in Nimmānarati celestial abode.

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A Celestial Devī, Rejoicing at the Visākhā's Monastery donation

The well-known donor Visākhā, after having sold out her own Mahallatā ornamental robe, donated Pubbārāma monastery with two storeys, accommodating up to 500 bhikkhus in each.

At the ceremony of pouring donation-water as a token of completing the construction of Pubbārāma monastery, a companion of Visākhā was greatly rejoiced at the sharing of merits gained from the donation of monastery by the donor Visākhā, and she happily said, “Well-done, Well-done, Well-done--Sādhu....Sādhu.... Sādhu.”

When that woman died, she was reborn as a celestial devī in Tāvatisā Deva world owing to the rejoicing at Visākhā's merits and saying, “Well-done, Well-done, Well-done.” The radiance issued from her celestial body stretched out up to the distance of 200 yojanas and she was residing at a grand mansion with 16 yojanas wide together with one thousand retinues of nymphs.

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A Golden Coloured Devī, Donor of Trichosanthes Cucumerina flower.

The Sakka, Universal Monarch, while going around amusement in the celestial, park, saw a celestial devī in a chariot among two crores of celestial dancer-nymphs and also noticed her radiance issued from her body overwhelming others’.

Therefore, the Sakka enquired about her previously performed merits and she answered that she offered four trichosanthes cucumerina flowers which had been easily collected from the road-side to the Sārīrika Cetiya donated by king Ajātasattu in Rājagaha when she was a woman in a previous life. On the way back home she was attacked by a pregnant cow and died immediately there. Owing to the meritorious deed of offering the four flowers she was reborn as a celestial devī with a glamorous radiance in a grand mansion.

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A Celestial Deva, Donor of Alms-food

A certain bhikkhu, while going on a long journey, wearily entered into a village and stopped there for collecting alms-food in front of a house at a meal time.

A man in that house who was preparing for his meal saw that bhikkhu and offered his

own meal to him, happily pondering on his alms-donation, “ I have happily offered my own meal to a hungry bhikkhu on a tiresome journey!”

When he died he was reborn as a powerful deity with a great number of celestial attendants in Tāvatisa deva world and was well-known as “Bhikkhā dāyika deva.”

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A Celestial Deva, Donor of Barley-Cake

There was an anonymous young man in Rājagaha city and as he was in poverty he had to earn his livelihood as a watchman of a barley field. One day when he went out for his duty he carried a packet of barley-cake which would be for his morning meal.

At about noon he saw an Arahāt bhikkhu who was still on his journey, going near his barley field. The poor young man with genuine volition and conviction offered his own lunch meal of barley-cake to the Arahāt bhikkhu, happily pondering on his donation, “I have already donated my own lunch meal to the bhikkhu.”

When he died of a certain disease he was reborn as a celestial deva with a great number of celestial attendants in Tāvatisa deva world.

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A Celestial Deva, Donor of a Bridge

While the Buddha Gotama was residing in Sāvatti, many bhikkhus were staying in small monasteries in a forest.

The forest-bhikkhus had to go alms-round through a pathway from their forest monasteries to the nearby village. A certain lay devotee from the nearby village repaired the pathway: he repaired the uneven surface of the path to be even up; cleansed all the thorny bushes and shrubs on the path; constructed small bridges across creeks and small streams through the pathway especially in rainy season; planted shady trees on the places where they were not seen; cleansed all the wells and ponds through the pathway; made a road to the landing place; whenever he did those meritorious deeds he always observed a certain kind of precepts.

When he died, he was reborn as a celestial deity in a grand golden mansion decorated with precious stones.

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A Celestial Deva, Donor of Water

There was a poor man in Rājagaha and he was a gate-keeper of a mango park by earning just a little amount of money.

One day he saw Venerable Sāriputta Mahā Thera coming on a journey in the hot sun. As he noticed that Ven.Mahā Thera was very tired of long journeying in great perspiration he offered him water for drinking, for general use and for bathing. Pondering on his meritorious act, he greatly rejoiced, “I have already done a great merit to the Mahā Thera.”

When he died he was reborn as a celestial deity in a grand mansion of Tāvatisā deva world, being surrounded with many celestial attendants.

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CHAPTER (XI)

Benefits of Observing Precepts

Sīla (Moral Precepts)

Sīla, moral precepts or moral ethics or morality is a sort of wholesome practice, or wholesome observance. One's bodily or verbal actions can be established to become stable and polite, not showing unstability and rudeness; it is the most fundamental code of conduct which can develop wholesome actions stage by stage.

Two Root-causes of Sīla

- (1) Shame to do evil (Hīri); and
- (2) Fear to do evil (Ottappa).

Two Kinds of Sīla

- (1) Cārittasīla (for observance)

Cārittasīla means observance of moral ethics or obedience to moral ethics; performing moral duties and responsibilities (as mentioned in Siṅgālovāda Sutta), abiding by the social regulations are included in the Cārittasīla which should be fulfilled with diligent care and the firm conviction.

(2) Vārittasīla (for abstinence)

Vārittasīla means abstinence from breaching moral precepts; abstaining from ten kinds of evil deeds, observing moral precepts following the moral training rules-- the avoidance of these things that the Buddha has rejected as not to be followed is called "Vārittasīla."

Different Moral Precepts which should be Observed

(1) The Five Precepts (Garudhammasīla)

(This kind of moral precepts which should be attentively and obligingly observed by everybody.)

(2) The Eight Precepts (Aṭṭhaṅguposathasīla)

(The precepts generally observed on Fasting Days.)

(3) Ājīvaṭṭhamakasīla

(The precepts which should be observed in order to earn righteous livelihood for everyday and for ever.)

(4) Komārabrahmacariyasīla

(The precepts observed by unmarried youths; they should observe the precept of 'no sex whatsoever' in stead of 'unlawful sex' in the five precepts.

- (5) **The Nine Precepts** (Navaṅguposathasīla)
(Uposathasīla associated with dissemination
of loving-kindness, Mettā.)
- (6) **The Ten Precepts**
(The precepts observed by novices, nuns,
and virtuous noble persons.)

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Three Levels of Sīla

- (1) Observance of moral precepts aiming at the success of one's life and attainment of material wealth with intensive craving, pride, etc. is called, "**Inferior Sīla.**"
- (2) Observance of moral precepts with the common aims and objectives, wishing for total release of saṃsāric suffering is called, "**Moderate Sīla.**"
- (3) Observance of moral precepts strictly followed by the **Buddhas-to-be** with the noble aims and objectives to make all the sentient beings free from the rounds of saṃsāric suffering is called "**Superior Sīla.**"

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Advantages of Observing Moral Precepts

- * By the power of Inferior Sīla one can attain the reward of Cakkavatti-Universal Monarch.
- * By the power of Moderate Sīla, one can attain the reward of becoming a Deva, Deity or Brāhma.
- * By the power of Superior Sīla, one can attain not only the reward of human or celestial happiness but also Magga, Phala and Nibbānic Bliss.

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Superior Kinds of Uposatha Sīla

- (1) **Brahma Uposatha-** while observing Uposatha precept on fasting days, the observer passes the day with the mind being inclined towards the supreme attributes of the Buddha.
- (2) **Dhamma Uposatha-**while observing Uposatha precepts on fasting days, the observer passes the day with the mind being inclined towards the supreme attributes of the Dhamma.
- (3) **Samgha Uposatha-** While observing Uposatha precepts on fasting days, the observer passes the day with the mind being inclined towards the supereme attributes of the Samgha Order.

- (4) **Sīla Uposatha-** While observing Uposatha precepts on fasting days, the observer passes the day with the mind being inclined towards one's observed sīla.
- (5) **Deva Uposatha-** While observing Uposatha precepts on fasting days, the observer passes the day with the witness of celestial beings.
- (6) **Atṭhaṅgika Uposatha**
Observance of the Eight Uposatha Sīla.
- (7) **Pakati Uposatha**
Observing the Eight Uposatha precepts, etc. on the eight of waxing and waning days, full-moon and new-moon days, altogether 4 days.
- (8) **Paṭijāgara Uposatha**
Observance of Uposatha precepts on the days before the four Pakati Uposatha days.

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Inferior Kinds of Uposatha Precepts

- (1) **Gopāla Uposatha**
Observance of Uposatha precepts with attachment of food and beverage just like a cow-herd.
- (2) **Nigaṇḍa Uposatha**
Observance of Uposatha precepts abiding by the words of Nigaṇḍas, i.e, what one says is totally different from what one does by oneself.

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Verses on:

Evil Effects of Breaching Five Precepts

- (1) Knowing of a living being and killing with intension, making the efforts to kill and the being's expiring, these are the constituents of the first for killing which can lead one to the infernal regions; when being released again from hellish suffering undesirable diseases, disfigurements and fleeting living can surely be concurrent through life's duration. So, the Five should be observed for well-being.
- (2) Knowing of other's possessions and stealing with intention, making efforts to steal and having in one's possession, these are the constituents of the second for stealing which can lead one to the infernal regions; when being released again from hellish suffering poverty, scarcity, privation and destitution can surely be concurrent through life's duration. So, the Five should be observed for well-being.
- (3) Being a woman, one of the twenty types of woman, making efforts with desire for sexualization, these are the constituents of the third for sex-relation which can lead one to the infernal regions; when being released again from hellish suffering a sexual pervert, a eunuch, or being born as a woman can surely be concurrent through life's duration. So, the Five should be observed for well-being.
- (4) Lying to others by word, letter or gesticulation, knowing what is spoken, being hurt for false enunciation,

these are the constituents of the fourth for articulation which can lead one to the infernal regions; when being released again from hellish suffering, being born as the gap-toothed, the harelipped for talking, can surely be concurrent through life's duration. So, the Five should be observed for well-being.

- (5) Intoxicating drinks and drug to be taken, causes of careless demerits with vicious intention, these are the constituents of the fifth for intoxication which can lead one to the infernal regions; when being released again from hellish suffering, insanity, disputes, disease and lack of witty penetration can surely be concurrent through life's duration. So, the five should be observed for well-being.

Dagon U Htun Myint
Trans: ATN

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Advantages of Observing Moral Precepts

Preceptive Observance of Korabya and His People

In Indapatta city of Kuru country the king Danañjayakorabya reigned the country in accordance with the ten rules of conduct which should be followed by royal kings. The Five

Garudhamma precepts were intensively observed not only by royal family members such as King and Queens, crown-prince and princesses, ministers, warriors, brahmins, high official of royal palace, but also by the public such as millionaires, farmers, charioteers, gate-keepers, surveyers, harlots, common people, etc. in the country. Therefore the country was very prosperous with the good fair weather.

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Preceptive Observance of Dhammapāla Villagers

All the villagers including headman and his attendants living in the Dhammapāla village of Kāsi country respectfully and intensively observed the five precepts. Therefore in that village there was no one who died in youth and they passed away generally only after the expiry of their common life-span.

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Preceptive Observance of Young Sīlarakkhita

At the age of five, young Sīlarakkhita observed the Five Precepts after having learnt how to observe them as instructed by a wise man. The young man, while serving for the Crown-prince, was ordered to kill two chickens by the Crown-prince for his meal. As he denied

the order, he was sentenced to death for disobedience by being drowned in the river.

So, Sīlarakkhita, calling upon the deities to bear witness of his moral observance of Five Precepts from the age of five to sixteen, took an oath and aspired to become a Buddha.

The people of the country were very displeased with the death-sentence ordered by the Crown-prince. The dragon-snakes under the water world saved him with golden rafts and made him stay on the throne decorated with the rubies; four Catumahārājika celestial kings put him under the four roofs of white umbrellas; celestial deities from Tāvatinisa, Yāmā and Tusitā deva worlds gave showers of flowers on him. Eventually the Crown-prince and Bārāṇasī Kings had to implore him to forgive them for their misdeeds owing to the specific power of his preceptive observance.

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Ethical Scrutiny of a Professor

Once there was a professor in Barānasī and he had a daughter. The professor wanted to test the ethical capacity of his pupils and said to them, “ My pupils! those who would like to marry my daughter, must bring properties of

your home without being noticed by your family-members; I will give my daughter to the one who has stolen the huge quantity of family-properties.”

All the pupils went back home as declared by their professor, took family owned properties without being noticed by their relatives and gave them to the professor. Nevertheless, one of the pupils, the Buddha-to-be, without taking anything from his home, got back with empty hands. The professor asked him, “Why don’t you take anything from your home?” He replied, “Sir! there would be no room for an evil-doer; there would be no hide-out for a thief; celestial beings and spiritual beings will know it definitely.”

Pleased with his answer, the professor gave his daughter to the young man for marriage.

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Choice of a Bridegroom of Morality

Once there was a brahmin who had a daughter. One day four young men came to him and asked for his daughter to marry. The father brahmin went to a professor and asked for advice from him, saying “ Sir! out of the four young men, one is handsome; one speaks highly; one comes from high class of lineage; one is replete with moral precepts; to whom will I have to give

my daughter for marriage?” The professor replied, “Brahmin! I like to choose only the one with moral precepts.”

Therefore, the brahmin decided to give his daughter only to the young man who was replete with moral precepts.

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Benefits of Observing Uposatha Precepts

Only One Single Time of Observing Uposatha

Before ninety-one world cycles there appeared *Vipassī Buddha* in Bandhumatī country. At that time, the king Bandhumatī was used to observing the Eight Uposatha precepts on every full-moon day. Simultaneously, a young slave woman who had to serve in the royal kitchen, emulating the royal king, also observed the Eight Uposatha precepts. When she died, owing to the observance of the precepts only for once, she was reborn as the most beautiful devī, a female deity, with the retinue of one hundred thousand nymphs. Before she was an Arahat bhikkhunī in the life-time of *Gotama Buddha* she had been Celestial Queens for 64 times, and Queens of Universal Monarch for 63 times; during 91 world cycles, she had never been in hellish abodes.

At the time of *Gotama Buddha* she was ordained at the age of seven, under the preceptorship of Arahāt Paṭācārā bhikkhunī Therī and became a well-known Arahāt bhikkhūnī by the name of Ekūposatha Therī.

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Just Half-Day Observance of Uposatha Precepts

In Bārāṇasī, there was a millionaire called Sucivāra and his wife, who possessed eighty crores in wealth. The couple together with their servants were used to observing Uposatha precepts on six days in a month.

A servant named Gaṅgamālā in the rich man's house knew later that all the servants observed Uposatha precepts on a fasting day and he had to do so with the permission of the rich man after the mid-day. As he did not have any meal before noon he felt unconscious due to empty stomach at the new dawn of the next day. Meanwhile the king Bārāṇasī entered into the city with grand and a great many of retinue and he emulated the king at the dying moment. When he died he was reborn as a son of the king Bārāṇasī owing to the half-day observance of Uposatha precepts. When he was grown up he became the king of Bārāṇasī.

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Pure Morality and Divine Happiness

In Sāketa country a woman devotee was replete with moral precepts and firm conviction in the threefold gem. She always offered the bhikkhus four requisites and was used to observing Uposatha precepts on fasting days. She always listened to the dhamma and became a Sotāpanna-Stream-winner.

When she died she was reborn as a celestial being, Uposatha devī by name, with a grand retinue of many nymphs in Nandavana celestial garden

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The Benefits of Observing Morality

- * One can accumulate a great deal of property by intensive observance of preceptive morality;
- * Just like a *padesa-tree* with wealth in plenty which can infinitely be consumed in one's residency;
- * The property can never be depleted without anxiety having good reputation and renowned dignity;
- * Wherever one visits appears dauntless bravery being respected and admired among society;
- * One can attain a celestial life in decency after facing calm death in the custody;
- * Benefits of observing preceptive morality can be achieved certainly and instantly;
- * Therefore, let's try hard to observe morality so that we all build our life with dignity.

Dhammācariya U Htay Hlaing
Trans: ATN

The Cool Water of Loving-Kindness

- * Mettā-loving-kindness must be fostered for good relation between the two villages;
- * Mettā is the most reliable and true link forging a close bond between the two friends;
- * Mettā must be fostered and nurtured for peaceful relation among diverse regions;
- * Mettā-spirit must be respected and admired by human beings as well as celestial ones.
- * Mettā-smell is the most fragrant feeling spreading throughout the whole regions.
- * Mettā-flowers when grasped in one's hands the opponent will get away with awful sense.
- * When mutual Mettā prevails in the world hatred and anger do not last for ever.
- * When Mettā fades away from the world hatred and anger will surely last for ever.
- * Mettā-celestial flower, when adorned everywhere peace and prosperity will prevail all over.

Ven. Sankin Sayadawgyi

Trans: ATN

CHAPTER (XII)

Mettā and How to Disseminate It

The sublime state or faultless living is called 'Brahmavihāra' in Pāli. When the Four Sublime States are developed, it may be denoted as, "Sublime States or Faultless Living." The person who is used to developing them may be reborn in Brahma celestial abodes when he dies. The Four are as follows:-

- (1) **Mettā**_ Developing and disseminating repeatedly one's benevolence or platonic love for welfare of others;
- (2) **Karuṇā**_ Feeling compassionate or showing sympathy for the sufferings of others;
- (3) **Muditā**_ Showing a great joy for those who are happy in affluence; and
- (4) **Upekkhā**_ Equilibrium of mind without fostering love and harbouring hatred; viewing events as they really are in creation of kammic forces.

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Eleven Ways of Mettā-Dissemination According to Metta Sutta

- (1) May all living beings be happy and peaceful; may they be free from dangers, anxiety and different kinds of trouble!

- (2) May all living beings, **fearful or fearless**, be happy and peaceful; may they be free from dangers, anxiety and different kinds of trouble!
- (3) May all living beings, **seen or unseen**, be happy and peaceful; may they be free from dangers, anxiety and different kinds of trouble!
- (4) May all living beings, **dwelling far or near**, be happy and peaceful; may they be free from dangers, anxiety and different kinds of trouble!
- (5) May all living beings, **with ending life or with unending life**, be happy and peaceful; may they be free from dangers, anxiety and different kinds of trouble!
- (6) May all living beings, **with long or short or medium bodies**, be happy and peaceful; may they be free from dangers, anxiety and different kinds of trouble!
- (7) May all living beings, **with big or small or medium bodies**, be happy and peaceful; may they be free from dangers, anxiety and different kinds of trouble!
- (8) May all living beings, **with fat or thin or medium bodies**, be happy and peaceful; may they be free from dangers, anxiety and different kinds of trouble!

- (9) May all human beings be free from **deceiving one another!**
- (10) May all human beings be free from **despising one another!**
- (11) May all human beings be free from **wishing any harm to one another!**

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Ways of Mettā-dissemination towards Ten Directions

- (1) May all living beings in the eastern direction-
 - be free from dangers!
 - be free from anxiety!
 - be free from different kinds of trouble!
 - be happy and peaceful!
- (2) May all living beings in the western direction.....
- (3) May all living beings in the northern direction.....
- (4) May all living beings in the southern direction.....
- (5) May all living beings in the southeastern...
- (6) May all living beings in the northwestern.....
- (7) May all living beings in the northeastern.....
- (8) May all living beings in the southwestern.....
- (9) May all hellish Apāya beings of beneath (the Nadir) in all around the countless universes-
 - be free from dangers!

- be free from anxiety!
- be free from different kinds of trouble!
- be happy and peaceful!

(10) May all celestial devas and brahmas of higher planes above (the Zenith) in all around the countless universes-

- be free from dangers!
- be free from anxiety!
- be free from different kinds of trouble!
- be happy and peaceful!

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Eleven Benefits of Mettā-dissemination

- (1) Enjoying a sound sleep;
- (2) Waking up peacefully;
- (3) Not having bad dreams;
- (4) Being loved by human beings;
- (5) Being loved by non-human beings;
- (6) Being guarded by devas;
- (7) Being unaffected by fire, poison and weapons;
- (8) Being able to concentrate quickly;
- (9) Having serene and cheerful face;
- (10) No death in bewilderment; and
- (11) Being reborn in the Brahma abodes when one dies.

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Greater Benefits

The benefits produced by cultivating Mettā-loving-kindness just for a moment of milking three times in a day are greater than those obtained by offering one hundred pots of cooked rice for three times a day.

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Benefits of Mettā-dissemination just for a little moment of Sniffing Perfumes.

The most powerful and the most forceful phenomenon in the world is Mettā—the loving-kindness or Platonic love. The Buddha taught in *Velāma Sutta* how powerful and beneficial Mettā is—with the eleven levels as follows:-

- (1) Offering something to a **Sotāpanna Ariyan Individual** is more beneficial and advantageous than the donations of **Velāma Brahmin**, the Buddha-to-be, who had offered hundred thousand pots of cooked rice;
- (2) Offering something to a **Sakadāgāmi Ariyan Individual** is more beneficial and advantageous than the donation of one hundred **Sotāpanna Ariyan individuals**;

- (3) Offering something to an **Anāgāmī** Ariyan Individual is more beneficial and advantageous than the donation of one hundred **Sakadāgāmī** Ariyan individuals;
- (4) Offering something to an **Arahat** Ariyan Individual is more beneficial and advantageous than the donation of one hundred **Anāgāmī** Ariyan individuals;
- (5) Offering something to a **Pacceka Buddha** is more beneficial and advantageous than the donation of one hundred **Arahat** Ariyan individuals;
- (6) Offering something to an **Enlightened Sammāsambuddha** is more beneficial and advantageous than the donation of one hundred **Pacceka Buddhas**;
- (7) Offering something to the members of **Samīgha Order** headed by an **Enlightened Sammāsambuddha** is more beneficial and advantageous than the donation of an **Enlightened Sammāsambuddha**;
- (8) Offering a monastery to the members of **Samīgha Order** coming from different regions is more beneficial and advantageous than the donation of the members of **Samīgha Order** headed by an **Enlightened Sammāsambuddha**;

- (9) Observing five moral precepts together with taking the Three Refuges is more beneficial and advantageous than the donation of a monastery to the members of Saṃgha Order coming from different regions;
- (10) Mettā-dissemination just for a little moment of sniffing perfumes is more beneficial and advantageous than the observance of the five moral precepts together with taking the Three Refuges. (Therefore, Mettā should be developed and disseminated towards all directions as it is the most powerful and advantageous.)

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Benefits Gained by Truthful Words

- * By asseverating the truth of the Fish Sovereign in mid-summer fall unusually heavy rains;
- * By asseverating the truth of the Sambūla-deity Like a rain-drop on taro leaf falls off leprosy;
- * By asseverating the truth of the positute indencency, current of water halts and oddly flows upstream;
- * Benefits gained by asseverating the truth of occasions are the good fortunes for a truthful living being.

Man-lei Sayadaw
Trans: ATN

CHAPTER (XIII)

Benefit Gained by Asseverating the Truth

Saccā

Saccā means “ultimate reality”. In every case there may be right or wrong aspect but they have the ultimate reality-saccā.

Two kinds of Saccā

- (1) Samutisaccā- conventional truth or reality, acknowledged by the most of people in society.
- (2) Paramatthasaccā- ultimate truth or reality which is actually existing according to the nature of the world.

Three kinds of Saccā

- (1) Truthful words to seek for other’s trust;
- (2) Truthful words by asseverating the truth to fulfil one’s wish; and
- (3) Truthful words abstaining from telling lies.

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Asseverating the Truth

“Asseverating the truth” means speaking truthful words with reference to one’s own good or bad actions in order to fulfil one’s own wishes. There is a saying:-

‘Saccā is a sort of incantation;
when asseverating the truth,
the dead comes to be alive again.

Owing to asseverating the truth, being free from diseases and dangers, and being fulfilled with good wishes, etc...the different sorts of advantages can be achieved.

Miraculous Power of Saccā

There is also a saying about saccā.....

When truthful words are maintained and kept in existence, even the ordinary creepers, grasses and plants being deeply admixed with the healing potency and properties, actually and miraculously become medical herbs.

When the virtuous elders of yore faced with the hardships of life they were used to making a vow with reference to actual happenings in their past experiences in order to be free from their hardships. As a matter of fact here, “Saccā” means only the ultimate reality or actually happened truth, not concerning with good and bad events; it is very important to speak only what is true; if one can do so desirable results will truly come out. The potency of truthful words is extremely great.

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Stories Illustrating the Benefits Gained by Asseverating the truth

A Young Son's Life is Saved as a Result of his Mother's Asseveration

At the gate of Cetiya precinct near Mahāvihāra monastery in Mahāgāma city of Sinhalese island, a Thera was preaching the dhamma in the Dahmmasālā.

In that dhamma-assembly a woman together with her young son was attentively hearing the preaching at a far corner of the sālā. At that instance her young son alone went to a nearby wall and was freely playing with grains of sand in his hands so that they were drifting in the current of the air.

The sand grains drifting in the air got into the eyes of a poisonous snake which was staying near the wall and it got angrily out and bit him.

The mother saw her son having bitten off by a snake while listening to the preaching but she said nothing to anyone because she not only did not want to disturb others but also herself wanted to pay deep attention to the preaching. Meanwhile the young boy fell down to the ground due to the venom of the snake and on seeing them, she abruptly stood up, ran to her

son and kept him in her bosom; at that moment the whole body of her young son was blackened by the snake-venom.

Knowing that for saving her son's life there was nothing but making a vow, she called upon a witness with reference to the attributes of the three Gems. By the power of asseverating the truth the venom of the snake evaporated and disappeared from the young son's body immediately.

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Suvaṇṇasāma's Life is Saved as a Result of His Parent's Asseveration

While the King Pīliyakkha of Barāṇasī went on a royal hunt, he saw Suvaṇṇasāma, the young man and shot him with an arrow thinking him to be a deer.

Young Suvaṇṇasāma, knowing himself to be shot by an arrow, mindfully dropped the water pot from his shoulder and gently fell himself to the ground with the head towards the place where his parents were staying; he bewailed, "My flesh is not eatable; who shot me while fetching water?"

When hearing the young one bewailing king Pāliyakkha approached him with the thinking:

‘the young man being shot with an arrow only bewailed politely without using any harsh words’. He asked the young man who he was. When the king knew that the young man was a virtuous one who attended only to his blind parents, he was greatly shaken with remorse. Then he went to see the young one’s blind hermit-parents and informed them about what he had encountered.

The parents came along with the king and made seven different kinds of asseverating the truth; together with them at that instance, a celestial devī named *Bahusundarī* who had been the young one’s mother in a previous existence made two kinds of vow. As a result of the truthful words vowed by them the young man, *Suvaṇṇasāma*, released from the poison of arrow and recovered from the coma.

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A Young Son’s Life is Saved

As a Result of Hermit and Parents’ Asseveration

There was a wealthy man named *Maṇḍabya* in *Nigama* village, *Kosambī* city, *Vaṃsa* country. One day the wealthy man together with his wife and his young son went to pay a visit to a hermitage where a hermit called *Kaṇhadīpāyaṇa*, a close friend of the wealthy man.

Near pathway before the hermitage the young son of the wealthy man was playing with a spinning top; meanwhile the top got into a hole of an ant-hill and the boy thrust his hand into the hole in order to take out his top. A poisonous snake in the hole bit his hand and so the boy fell unconscious down to the ground due to the snake-venom.

In order to save the boy's life the hermit and his parents made vows (by truly revealing and saying their own past happenings and feelings as they really were); by the power of their respective vows the boy released from the loss of life and became healthy and happy again.

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Asseveration of a Baby-quail

In a certain forest of Magadha country there lived a female-quail. She bore a baby-quail, the Buddha-to-be (one of the numerous existences of the Buddha while fulfilling ten perfections for becoming Buddhahood.)

The forest where the baby-quail lived annually caught fire especially in the summer. At the time when she could not fly in the sky as she was still too young to fly, the forest fire

widely spread through the whole area of forest and her parents and other birds also flew away from the forest for their safety.

As there was nothing to be relied upon for her safety, she made an excellent vow relying on the power of truthfulness, “I have wings, but I cannot fly; I have feet but I cannot walk; my mother and my father have left me; Oh forest-fire! Go away from here if my words are actually truthful!”

Owing to the asseveration of the baby-quail the flames of forest-fire avoided her from afar like fire being flooded by the water.

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The Abominable

- * The one with stinginess and jealousy cannot have good destination and popularity.
- * So, to be free from the helish sufferings one must strive for shunning the two things.
- * Without being affected by the two inferiors one should notice them as perilous challengers.
- * Indeed,
 - they are inner-enemies!
 - they are one's adversaries!

Sagaing Shwehintha Taikthit Sayadaw

Trans: ATN

CHAPTER (XIV)

Bad Effects of Dosa-anger

Natural Phenomena of Anger and Resentment

(1) Dosa is anger, a strong feeling of annoyance, displeasure or hostility, has the destructive or disastrous nature, being harmful and damaging or injurious.

(2) Āghāta is resentment or malice, bitter indignation at having been treated unfairly; resentfulness, animosity, enmity or hard feelings.

Two Causes of Dosa-anger

(1) Confronting with bad incidents and objects of incidents which include naturally undesirable objects such as faeces, urine, corpses, bad sounds, bad smells, bad taste and bad touches, etc.

(2) Improper attention-Ayonisomanasikāra.

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Bad Effects of Dosa-anger

- * Dosa-anger makes one ugly and unlovely.
- * Dosa-anger makes one's sleep unsound.
- * Dosa-anger destroys and demolishes all benefits and advantages.
- * Dosa-anger leads a prosperous one to destitute.
- * Dosa-anger makes a person friendless.

- * Dosa-anger makes a person less in retinue.
- * Dosa-anger leads a person to hellish planes.

Five Faults of An Angry Person

- (1) Not being respected and admired by many;
- (2) Being unhappy and heavy-hearted;
- (3) Having many enemies;
- (4) Dying in bewilderment; and
- (5) Going down to infernal worlds after death.

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Forbearance-Khantī

Forbearance-khantī is “patient self-control;” restraint and tolerance, politely or patiently restraining an impulse to do something; keeping under control or keeping within limits. When confronted with happy as well as sorrowful events or when confronted with the eight worldly conditions-gain and loss, fame and disrepute, praise and blame, happiness and misery- there does not arise haughtiness or conceit, nor depression or anger; everything can be kept under control or

within limits by the power of forbearance-khantī.

The teachings of the Buddha are based on forbearance-khantī and non-aggression or harmlessness-Ahimsa. The loving-kindness or platonic love founded on forgiveness and forbearance can overwhelm malice and revenge. The Buddha taught that “Khantī paramamī-forbearance is the most supreme practice.”

There are so many unwelcome incidents which are causes of danger and sorrow through inconvenient happenings in daily life. Without being inclined towards desire and anger, the virtuous ones practise the blessing of Khantī, keeping everything under control.

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Stories Illustrating the Benefit of Khantī

Brahmin's Anger to be Received by Himself

While the Buddha was residing at Veḷuvana monastery in Rājagaha city, a certain brahmin from Bhāradvāja clan approached the Buddha and he was fully ordained as a bhikkhu. On hearing that news, a brahmin named Akkosabhāradvāja came to the Buddha with great anger and gave vituperative comments in the presence of the Buddha.

The Buddha, after calmly and patiently listening to the abusive words of the Brahmin asked, "Oh brahmin! when your relatives visited your home you were hospitable as a host, and gave them a plentiful and delicious meals; nevertheless, if they did not feast on them and went back their homes, who would possess these meals?" The Brahmin replied, "I will possess them if they do not have them." The Buddha continued to ask, "Brahmin! Now you give me vituperative comments; if I do not receive them who will possess them?" Brahmin answered, "Only I will receive them."

Afterwards, the Buddha went on with his teachings to the brahmin and at the end of the teaching, the brahmin converted to a disciple of the Buddha and was ordained as a Buddhist monk under the preceptorship of the Buddha.

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No Retaliation, Ceasing as Enmity

Once upon a time there was a battle between King Brahmadata of Kāsi country and King Dīghītikosala; at the end of the battle the King Dīghītikosala lost, ran away from his capital and lived an anonymous life. At that time his Queen bore a son, named Dīghāvu.

When the prince Dighāvu grew up, his father King Dīghitikosala who had lived an anonymous life, was captured by the officials of the King Brahmadata and they prepared to kill his father at a cross-road. The prince Dīghāvu came into the crowd and approached near his father. The king Dighītikosala whispered in his son's ear, "Dear son! Do not see the shorter, nor the longer; bear no malice towards any body; hatred begets hatred; only the non-hated begets peace and happiness."

As advised by his father the prince Dīghāvu kept his hatred and malice under control and tried to get on well with the royal office. Afterwards he started his royal service from the lowest post and then finally got a high post of bodyguard, staying near the royal king, Brahmadata of Kāsi country.

One day, the king Brahmadata went on a royal hunt and the prince Dīghāvu came along with him as a coachman; along through the way he had favourable chances to assassinate the royal king but he strictly followed his father's advice without committing any evil deeds. Eventually he was conferred the royal kingship together with the daughter of the king Brahmadata.

Words of the Wise

- (1) Do not prolong animosity;
- (2) Do not shorten friendship;
- (3) No retaliation, no antagonist; and
- (4) Retaliation begets antagonists.

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Ten Kinds of Repentance

- (1) In one's youthful days no wealth was earned and collected; so at later times in old-age one has to live in abject poverty; it is a regrettable mistake.
- (2) In one's youthful days no education was acquired though having opportunity to learn; so at later times in old-age one has to earn livelihood in poverty because of non-training; it is a regrettable mistake.
- (3) A person had made mischieves between the two persons, or the two parties with crooked or dishonest ways on previous days; when he is lying on his death-bed he may be feeling regret and repentance.
- (4) A person who has sexually intercourse with other unlawful spouses and women may be feeling regret and repentance in his later times.

- (5) A person who has brutally killed sentient beings, and committed crooked and vicious deeds by barbaric means may be feeling regret and repentance in his 'later times.
- (6) A person though he was materially rich in wealth, did not offer anything to anyone; he may be feeling regret and repentance in his later times.
- (7) A person, though he was healthy, wealthy and showing great knowledge, did not attend to his existing parents and did not support them with anything; he may be feeling regret and repentance in his later times.
- (8) A person who has disrespectfully and insolently treated his own parents who are always showing the good ways and giving every financial support and material assistance may be feeling regret and repentance in his later times.
- (9) If a person happens to meet up with the virtuous bhikkhus with morality, concentration and wisdom, and does not pay obeisance to and offer anything to them, he may be feeling regret and repentance in his later times.

(10) The Noble Ariyan Individuals preached that the practice of tranquility and the practice of austerity are the most excellent ones in this world. A person who knows and does not practise them may be feeling regret and repentance in his later times.

(Janasandha Jātaka; Dvādasā Nipāta)

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Proper Attention-Yonisomanasikāra

Yonisomanasikāra-means “proper attention as it is really is with the intellectual penetration”.

The previous kamma and the present kamma of a person are different from those of others. The previous kamma means the actions done in the successive existences in the past and the present kamma means all the wholesome and unwholesome actions which have been done in the present life. A person’s intellectual power and endeavour also are included in the present kamma as they are the mainstay of one’s gain and fame, prosperity and adversity, success and failure, etc.

Diversities of social classes in our human society are mainly caused by the resultant effects of both past and present kamma and they are naturally existing according to the law of kamma.

Actually one creates one's own kamma, so one should be ready to receive what has been done in previous times, and be content with what one has already gained. Only when he faces the situation with the kammic philosophy or from the point of kammic view, can he be healthy, wealthy and happy.

Based on the belief in kamma and its results one can pay proper attention to one's surroundings; due to the improper attention there may arise anger, conceit, jealousy, stinginess, etc. which can lead the human society to a deplorable state.

When a person feels angry he becomes stern, cruel, ferocious, and violent; if it is in force anger and hatred arise and if it is in demoralization anxiety and grief appear; if the anger comes into existence the angry person looks like a cobra with an expanded hood and he is also totally destroyed. A person with pride and conceit highly thinks of himself and looks down the others, thinking with a look of haughty disdain, "I am a peerless and unique one." A person with jealousy does not want to see other's prosperity and feels malicious and spiteful. A person with stinginess and miserliness does not want to make any charitable deeds, not wanting to share his possessions with others.

When confronted with the above situation in one's daily life, Yonisomanasikāra-proper attention plays the vital role to alleviate and reduce the aforesaid bad emotions; simultaneously contradictions and disagreements among the members of society can be appeased and assuaged, and thus peace and prosperity can also be sustained and promoted.

Therefore it should be noted that even the brothers and sisters being born of the same parents may not have the identical benefits and equal opportunities; in the same way the two individuals, though they have the equal measure of attempts, may achieve different benefits and opportunities according to the diversity of kamma.

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Benefactor

- * After taking shelter in the shade of a tree one must not break even a twig of that tree.
- * After having got assistance from a person by way of proper meals and beddings, one must not think of that person's ruination.
- * When returned misdeeds to one's benefactors, anxiety and suffering will definitely come into existence.

Jātaka Pāḷi

CHAPTER (XV)

Remember Other's Gratitude Forever

For well-being of all sentient creatures, human and animal alike, the Buddha-to-be had fulfilled perfection-pāramīs for four Asaṅkhyeyyas and one lakh world cycles, and then attained the Enlightened Buddhahood. Therefore, we all have to be grateful to the Buddha; in the same way all of the eighty-four thousand Dhammakkhandhas-component parts of the dhammas that the Buddha has already taught to us exist everywhere to be practically followed by us. So we all have to be grateful to the teachings of the Buddha. The noble disciples of the Buddha, the Saṅgha Order, also have carried the sublime dhamma-teachings which are truly existing on behalf of the Buddha, through successive ages from one generation to another and they are spreading all teachings towards every direction. For that reason we all have to be grateful to the members of the Saṅgha Order. On these accounts the benevolence of the above three Sacred Gems are the greatest and matchless.

Parents shower loving-kindness and platonic love on their offspring and give protection to them since the time of conception in mother's womb. Again from the time of delivery of their

offspring till they can stand on their own feet parents look after them and support them in five dutiful ways: preventing them from misconduct, showing them the way to good conduct, making them learn arts and science, giving them in marriage to suitable spouses and giving them the inheritance at the proper time. The Buddha teaches that parents are the very first teachers of their sons and daughters beginning from childhood days, teaching them how to behave, how to speak, how to eat, how to pay homage to the Triple Gems according to age-levels of their sons and daughters. Besides, all the teachers are also the great benefactors because they lead us the way to good fortunes of life.

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The Benefactor and the One who Requites Gratitude

Only the persons who have firm conviction and who are so willing to do welfare of others with benevolence and goodwill may be the benefactors. “Requiting a debt of gratitude” means “repaying an old debt of one’s benevolence.”

If you have got an assistance from a certain person you will have a debt of gratitude and you are definitely indebted to that person. You will have to repay the debt of gratitude. If you do not do so with indifference you do really conceal

the gratitude. Moreover some are even ungrateful to their benefactors.

So you should unfailingly and willingly repay the great debts of gratitude to your parents and teachers. Such meritorious deeds will bear fruits for many a long time and in numerous existences till the day you realize the Nibbānic Bliss.

Never return your benefactors with ingratitude!

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Great Friends and Boon Companions

In this world parents and teachers are included in the list of the Five Great Benefactors together with the Three Sacred Gems- Buddha, Dhamma and Saṃgha Order.

It is stated in the Maghadeva Linkar that sons and daughters cannot be exempted from the debt of gratitude they have to owe their parents although they might have served their parents putting mother on the right shoulder and father on the left shoulder. In the same manner it is also stated in Temiya Jātaka of Jātaka Pāli Text that great friends and boon companions should not wrongly and fallaciously be treated like parents and teachers because they might be benefactors (who show us the way to fruitful achievements in uncountable lives) through the saṃsāric circle.

Wise men of yore beginning from Ven. Minbu U Obhāsa etc. fully recognized and acknowledged that those great friends and boon companions are enumerated as, “The Ten Great and Noble Friends”-in the following manner:-

- (1) The Enlightened Buddha,
- (2) Pacceka Buddha,
- (3) The Chief Disciples of Buddha,
- (4) Arahats,
- (5) One’s own mother,
- (6) One’s own father,
- (7) The Elderly Persons with morality,
- (8) One’s own teacher,
- (9) Persons who have helped wholeheartedly, and
- (10) The Dhamma-preacher.

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The Ten Great and Noble Friends should not Wrongly be Treated

The ten great and noble friends or the boon companions who have to be repaid gratitude through the Samsāric circle should not wrongly and fallaciously be treated. Those who commit matricide, patricide, killing an Arahāt, causing blood on the Buddha’s body and creating schism among the members of Saṃgha Order_ altogether the Five Deadly Sins_ are the ones who have to

be punished because of committing one of the above five heinous sins. Similarly if a person wrongly treats one of the Ten Great and Noble Friends, he has to incur one of the ten heinous sins according to the exposition of Mahā Thera Moggallāna Story, the Dhammapada Commentary.

In the story it is mentioned that five hundred thieves killed Ven. Mahā Moggallāna, the left-hand disciple of the Buddha and they had to incur ten kinds of heinous sins because the Mahā Thera was included in the Ten Great and Noble Friends. Such a kind of offence not only can lead to hellish sufferings but also to the ten kinds of the following heinous penalties:-

- (1) Suffering from painful diseases such as severe headache, etc.;
- (2) Loss of wealth and property stockpiled by arduous effort;
- (3) Loss of limbs and deformation of bodily parts;
- (4) Suffering from leprosy, dumbness, deafness, blindness and the diseases which cannot be cured;
- (5) Having a serious mental illness or insanity;
- (6) Loss of attendants and retinue and having punishments inflicted by the governmental rules;

- (7) Being unfairly and unjustly accused of some lawful cases and being punished;
- (8) Loss of brothers, sisters and relatives;
- (9) Loss of material properties such as gold, silver, rice and other possessions; and
- (10) Being in frequent fire hazard.

Dhammapada Commentary
The Story of Mahā Moggallāna

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Benefits of Honouring Ten Great and Noble Friends

- (1) Having sufficient amount of food and drink;
- (2) Being respected and honoured wherever one visits;
- (3) Being free from five kinds of enemy;
- (4) Being loved by many;
- (5) Being honoured among the audience;
- (6) Being popular among society;
- (7) Having many attendants and retinue;
- (8) Being prosperous in business;
- (9) Gaining assistance in troubles or when facing hazard; and
- (10) Having good sons and daughters.

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Stories Illustrating the Grateful and the Ungrateful

Gratitude Demonstrated by Ven.Sāriputta

The Buddha was residing at the Veḷuvana monastery in Sāvatti. On one occasion an old brahmin named Rādha thought to himself that he would pass his future days by entering into the Saṃgha Order as a bhikkhu and went round from one monastery to another to ask for being ordained as a bhikkhu. The bhikkhus in every monastery denied his request and thus the old brahmin became thinner and thinner as he could not fulfil his wishes.

Accidentally the brahmin Rādha went to the Buddha and supplicated that no bhikkhu would like to ordain him to be a bhikkhu. Knowing the previous merits of the old brahmin the Buddha summoned all the bhikkhus and asked, “Who remember the gratitude of the old brahmin, Rādha?” Ven. Sāriputta supplicated to the Buddha, “Venerable Sir! I remember the gratitude of the old brahmin Rādha because I have received his offer of the one spoonful of alms-food on going alms-round in the Rājagaha city.” The Buddha, then, exhorted, “Well-done! Sāriputta, well-done! the virtuous one knows gratitude of others! you have to novitiate and fully ordain Rādha to be a novice as well as a bhikkhu.”

By the appreciation of Rādha's gratitude, the brahmin, Rādha became a bhikkhu who attained Arhatship under the guidance of the Buddha and the great disciple, Ven. Sāriputta Mahā Thera.

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An Ungrateful Brahmin Swallowed up by a Fissure of the Earth

When the king Brahmadata reigned Bārāṇasī there lived a brahmin in the village of Kāsika. One day he climbed up the Mount Himalaya and lost his way in a forest. With the hope of finding the right way he mounted a Tinduka tree and fell down to a ravine.

Meanwhile the monkey-king, the Buddha-to-be, attempted to save the Brahmin's life; having dropped a long creeper into the ravine, the monkey-king got down through it, put the brahmin on its shoulder and climbed up again to the ground level. The monkey-king, because of exhaustion, happened to get into sleep on the thigh of the brahmin.

The wicked brahmin saw the monkey-king sleeping soundly on his thigh and thought to himself, "It will be very pleased for me to enjoy approbation of my wife and children if I kill the

monkey and take it away to my home!” So pondering, he struck the monkey king’s head with a stone. By receiving just a blow to the head the monkey-king woke up and jumped out of the brahmin’s breast; though being freed from the danger, the drops of blood from the head splashed on to the ground.

The Buddha-to-be said, “Oh brahmin! you are ungrateful, but I will show you the right way to your safety!”, so saying it jumped from one branch to another overhead the brahmin, showing the way by its blood-drops so that the brahmin could get out of the dense forest.

The wicked brahmin got back his home safely; but due to the ungratefulness and ungraciousness he had been afflicted with leprosy for seven years; after that he was swallowed up by a fissure of the earth and went down to the hellish plane-Avīci Niraya.

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A Young Brahmin who Lost Mantras for Concealment of Gratitude

In the reign of the King Brahmadata in Baraṇasī the Buddha-to-be was born to an outcaste lineage. The man was well-versed in the Mantras which could make plants and trees fruit-bearing and by reciting Mantras to make plants and trees fruitful he earned his livelihood.

A young wealthy brahmin, a son of the Court Brahmin who had to advise the royal King, arrived back from the long studies of Takkaṣīla to the royal city. On the way home the young brahmin got a chance to meet the old man who was well-versed in Mantras, and secretly learned the Mantras from the outcaste old man by doing duties of a disciple towards his mentor.

When he got back his home in city, he served in the royal palace. When occasion favoured the young brahmin got a chance to show the power of Mantra and made all the mango trees in the park bearing fruits immediately. Thus, he was promoted to a royal higher rank.

The king of Bārāṇasī asked him, “From whom did you learn this Mantra?” He answered, “Your Majesty! I learned this Mantra from a professor of Takkaṣīla” because he felt shameful of being known that his mantra-teacher was the one from an outcaste lineage, concealing the gratitude of an outcast-mentor. From that time on, the power of Mantra disappeared from his mouth.

The young brahmin was unable to display the power of Mantra. The King knew well about the disappearance of his mantra power next time

and remarked, "This young man does not know the value of Mantra; he pays deep regard only the lineage; he is indeed a wicked one!" Afterwards the royal king expelled him from the royal palace.

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The Grateful Nga-Khin-Nyo, a Brave Warrior

It was the time in the reign of the king, Ngar-si-shin Kyaw-swar of Pinya dynasty in Myanmar history. Nga-Khin-Nyo, a brave warrior, was ordered to assassinate Athin-kha-yar Sawyun of Sagaing. So he went to Sagaing, managed to intrude into the Sawyun's royal palace secretly at night and stayed hiding himself there without eating any food for some days. At one night he could manage to enter into the Sawyun's sleeping chamber, happened to see some boiled rice and beef curry which were propitiated to the unseen spiritual beings and ate up all of them without restraint as he was so hungry.

Afterwards he prepared to assassinate Asinkhayar Sawyun as strictly ordered by his master, Ngarsishin Kyawswar. At that moment he pondered himself thus: "Now, I have already filled up my hungry stomach with his offertories propitiated to the unseen spiritual beings; I have

to acknowledge his gratitude; it is not proper for me to assassinate the one who has to be returned with gratitude; my master may kill me for this reason but I do not kill him. With the daring thought without killing Asinkhayar Sawyun, he got out of the chamber after having taken the royal King's sword with gem's pitching as a proof for his master's trust.

When he got back the palace in Pinya city he reported his master, Ngarsishin Kyawswar about everything he had encountered and showed the royal sword to his master as an evidence how to intrude the royal chamber. The royal king of Pinya eulogized Nga-khin-Nyo for his noble performance and requital of gratitude. And then he was conferred a brevet rank on him in the royal palace of Pinya.

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The Grateful Nga-Htin-Nge, a Brave Warrior

King Anaukphethun of Innwa fought and captured Pyi in 970 Myanmar Era. The troops of Innwa forcibly intruded into the Royal palace of Pyi-King and they fought bravely.

In front of the royal throne of Pyi-King, a royal page, Nga-Htin-Nge, about only 13 years of age, a nephew of General Abhayagāmaṇi of

Pyi-King, was bravely fighting for his master's throne, thinking to himself "Let me die only at the foot of my master's royal throne! let my master die only after I have been dead!".

At that moment, his great uncle, General Abhayagāmaṇi, cried out to him, "Hey, Nga-Htin-Nge! the whole royal capital has been captured! You should not be fighting alone!" He returned, "As I have to rely on the king I must be loyal to him and dare fight," and stopped resisting to the enemies. Then he laid down his sword and he was the very last surrender in the royal palace of the Pyi-King.

After the fall of Pyi-kingdom, the royal king, Queen and their entourage were fetched to Innwa and Nga-Htin-Nge, the last surrenderer, the royal page of Pyi-King, was also included in the royal entourage.

The King of Innwa remarked, "After the Pyi-kingdom has been captured, only one Venerable bhikkhu and only a single layman can be confiscated." With the reference to the King's remark, only one Venerable bhikkhu was Tipiṭakadhara Taung-philar Sayadaw and only a single layman denoted the royal page, Nga-Htin Nge, later well-known as Nandayodar in the royal palace of Innwa.

Teaching of the Buddhas

- No to do evil;
- To do good;
- To purify the mind.

CHAPTER (XVI)

Some Extracts from Homilies

The Homily of Ven. Mahā Raṭṭhasāra

1. One should regard one's elder brothers and elder sisters as one's parents; one should not argue with them.
2. One should work together with friends through thick and thin. When important matters arise, all must strive together without disputes.
3. One should be careful not to use bitter words but only to use polite words pleasing to other's ear.
4. One must control one's anger and pride so that one will not quarrel with others.
5. One must avoid by all means intoxicating drinks and drugs which can ruin one's prosperity and which are described as poison by the Buddha.
6. One must have compassion and love for other sentient beings as oneself.
7. One must give alms freely and unreservedly to provide oneself with provisions throughout the rounds of births and rebirths---Saṃsāra. As tiny drops of water falling incessantly

from the eaves fill even large pots, so repeated offerings from time to time will fulfil one's merit.

8. One should not be exceedingly greedy; one must be fair in dealing with others in business.
9. One should follow the tradition of the noble ones by having the right thought, the right action, the right view with a pure mind.
10. One should always look for knowledgeable books and literature and read them at home.
11. If one reads repeatedly and explains what one has gathered to wives and children, they will become especially wise and cultured on account of knowledge they hear every day even though they were ignorant and unwise previously.
12. One should make one's effort to the utmost to provide one's family with every necessity in life.

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The Homily of Ven. Mahā Sīlavamisa

1. One should not go in front of elders closely, rudely or with a raised head, but one should pass by with a bowed head.

2. One should not partake of food before parents and teachers have started to take it.
3. One should not take anything kept aside by parents and teachers during their absence. One should ask for their permission respectfully if one wishes to take it.
4. One should be humble and modest in dealing with old and young persons alike as well as those senior or junior to one.
5. If one wishes to acquire knowledge, one should learn while one has the opportunity.
6. If one strives diligently, one will gain knowledge.
7. If one has acquired knowledge and becomes wise, one will be famous in the world.

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The Homily of the Ven. Kantaw Minkyaung Sayadaw

1. Shun evil ones. Seek wise ones. Listen to the virtuous. Don't follow the bad example; practise restraint so that your conduct will be better than that of others. Try to be virtuous so that you are loved by all.
2. Don't desire what is not given. Don't answer if you are not asked. Don't go if

you are not invited. Don't eat without a good appetite. Don't pluck the fruit if it is not ripe. Silence is golden. If people love and like you, gods and deities will like and love you. Avoid the two extremes and follow the Middle Path. Only when you are educated will you get the opportunity. Only when you are wise, will you know the opportune moment. Only if you know and repay the gratitude owed to others, will you be prosperous for long. Only if you can see the coming danger from a distance, can you live long.

3. If you want to acquire wealth, seek reliable friends who can help you. Keep yourself fit, and be diligent. Don't be conceited but be humble and perform wholesome deeds. Abstain from all intoxicating drinks and drugs. Be moderate in enjoying sensual pleasures. Avoid gambling and womanizing.

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Homily of Ven. Taung Philar Sayadaw

1. Although judicial laws exist, bribery corrupts them.
2. Although one is famous as a learned man, excessive anger corrupts him.

3. Although the king rules righteously, his officials corrupt his rules.
4. Although one is righteous, his companions spoil him.

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Man-lei Sayadaw's Maghadeva Homily

1. If one honours others, one will be honoured in return. If one dishonours others, one will be dishonoured in return.
2. If one does not know the proper time, the proper place and the proper person, one become foolish; if one knows them, one becomes wise.
3. If one's Kamma, knowledge and effort are poor, gods will not help him; the foolish do not believe in kamma and effort.
4. Not even the Buddha, let alone human beings, can save one who lacks effort.
5. One who is not in the habit of giving will never attain human happiness, celestial happiness and Nibbānic Bliss.
6. The stingy are hated, the generous are loved.
7. The man who tells lies with an immoral tongue may be praised by ten thousand foolish persons; but he is in fear of being censured by a single righteous man.

8. Those who disobey their parent's admonition will surely meet with ruin.
9. It will be wrong to disregard traditional customs and rules of conduct.
10. Don't try to satisfy every desire arising out of greed. His wealth, wife and children will not accompany one when one dies.

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Homily of Londaw Savadaw

1. Everyday one must try to gain at least one of these three:- merit, wealth and knowledge.
2. Don't blame everything on the past Kamma.
3. Don't rely only on your knowledge.
4. Emulate wise persons, think out a way for own welfare.
5. If your desire for wealth is very strong, you will gain wealth.
6. If your anger is very strong, you will lose everything in the present as well as in the future.
7. Even though your plan is good it is futile if it is too late.
8. One person's welfare may be forsaken for the welfare of many relatives.
9. The welfare of the many relatives may be forsaken for the welfare of the whole village.

10. The welfare of the whole village may be forsaken for the welfare of the whole nation.

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Homily of Kyikan Shingyi

1. One becomes prosperous only when one is supported by good Kamma.
2. One is supported by good kamma only when one possesses the knowledge of the Dhamma and practise it.
3. One must be humble when one tries to acquire knowledge.
4. To be morally pure one must be diligent.
5. One must act as a beggar to acquire knowledge.
6. Only through wisdom can one see the truth.
7. Only through past good kamma can wealth stay long.
8. Even though one is learned in Buddhist literature, one can be considered a wise man only if one can make one's point agreeably.
9. Even though one is learned, one's decision will be appreciated by men and devas only if it accords with the traditional code of law applied righteously without being swayed by desire, fear, anger and delusion.

10. Only when one is righteous, is one free from unwholesome deeds.

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The Homily of the First Shwekyin Sayadawgyi

1. Remove the moss from the surface of the water in the pond, and take the drinking water.
2. Disregard the faults of an evil person, and look for some virtue in him.
3. While one is crossing the bridge of log, don't look away from the bridge, or one will fall into the canyon below.
4. While one is crossing the bridge of Saṃsāra, don't look at other's faults, or one will fall into Saṃsāra's canyon.
5. Even a King's attendant, if he is respectful and dutiful, can influence his master.
6. Even a pupil, if he is dutiful, can influence his teacher.
One must pull up the rein to control a horse; one must manoeuvre the paddle to control a boat; one must be dutiful to be able to influence the teacher.
7. An iron block cannot be turned into a weapon without being hammered by the blacksmith.

8. A stone cannot be turned into a statue without being chiselled by the stone-carver.
9. A pupil who is not admonished by a good teacher will not become a good person.
10. A big tree makes the cutter of the tree feel cool with its shade until it falls down.
11. A piece of sandal-wood gives its fragrance to the man who burns it until it is burnt up.
12. A virtuous man works for the welfare of his torturer until he dies.
13. If you hold a stick or a sword, the dog barks at you, but if you feed it, it wags its tail. So, don't rely on the stick or the sword.
14. Even though a person knows how to preach, if he has a bad conduct, he is like a monkey who gets a coconut.
15. Even though a person has knowledge, if he has no morality, he is like a seeping pond which cannot hold water.
16. Even though a person has learning, if he has no morality, he is like a tree which does not bear sweet fruit.
17. Even though a person is learned in Buddhist scriptures, if he has no morality, he is like a tree which bear poisonous fruit.
18. An unvirtuous person thinks of gaining wealth whereas a virtuous person thinks of gaining insight knowledge.

19. If a person becomes conceited because of his knowledge, that knowledge is loathsome.
20. Even though a person is learned, if he cannot tame himself, his knowledge is like provisions to take with him to hellish abodes.
21. If a small mango tree bears fruit heavily its branches may break. So the branches must be pulled up with ropes or supported by poles.
22. If a young monk becomes famous, he may be spoiled by temptations. So he must be pulled up with the rope of morality and supported by the pole of concentration.

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The Homily of Pho Thu Daw U Nu

1. Don't drink any alcoholic liquor. Don't make clear water turbid. If one drinks alcoholic liquor, one will be reborn in the nether world. If one makes clear water turbid, the sediment will be stirred up.
2. One should not suppress other by talking too much, thinking one is right. One should not eat too much even though one has a good appetite. If one talks too much, one will be making enemies. If one eats too much, one will get sick.

3. One must have the right knowledge and one must also have the right work and the right thought. Only if one has the knowledge, one will be free from danger in Saṃsāra and be happy. Only if one has the right work and right thought one can earn one's living easily and get settled in life.

* * * * *

The Homily of Nyaungbinthar U Ponnya

1. If one tries to find faults with others, one will have many enemies.
2. If one is proud, boastful and reckless, one will be hated by many.
3. If one asks from others and one who does not give when asked are both distressful and hateful.
4. One should wait for the right moment whether one should say or act.
5. Instead of prolonging a dispute, one should make it short by cutting off one's pride.
6. Don't walk on an old bridge in the dark. Don't talk highly as a mountain. If one walks on an old bridge in the dark, the bridge may break. If one talks highly as a mountain, one will be hated.

* * * * *

The Homily of Editor U Pyinnyar

1. Saying pleasant words is a blessing for success. This is a well-known saying among men.
2. A handsome or beautiful person without education is likened to a flame of the forest flower (Pauk-pan) without fragrance or to a fig fruit without taste. On the other hand, a wise and learned person without physical beauty is likened to the star flower which is fragrant though not beautiful, and to the jack fruit, which is tasty though it appears ugly. People praise him and love him.
3. Even though one is the daughter of noble parents of decent lineage, if she lacks moral shame and moral dread and is flappant, she is regarded as a mean, rude and lowly person, and she is ridiculed and dispraised by others.
4. Dear son, your beloved parents, with all their love and care for you, will give you admonishment for your benefit and welfare. Though we want to hold you in our bossoms and keep you at home lying joyously near us, we shall have to send you to a good learned teacher in order to give you a

proper education. As a male person, if you are not educated, you will not be regarded as a respectable person in society, and you will have to learn your livelihood miserably like a boatman or a labourer.

On the other hand, if you have a proper education in the arts and sciences, you can lead a noble life, earning your living comfortably and acquiring great wealth in a short time. Remember this well, dear son! Try your best to acquire a proper education under a good teacher.

* * * * *

A Brief Biography of Translator U Aung Thein Nyunt

- U Aung Thein Nyunt (Retd. Dy. DG; Religious Affairs) was born in 17th December 1952, from parents, U Ba Hlaing and Daw Mei Hmyin in *Ywartharnyunt* Village, *Nyaungdon* Township, *Ayeyarwady* Region, the Republic of the Union of Myanmar. He has four elder sisters and two elder brothers.

In 1969,1970,1971, while he was studying Pāḷipitaka Texts, the traditional Pāḷi Study as a novice in *Shwehinhartawya* Pāḷi University of *Nyaungdon*, he passed Pahtamagaw (of Sāsanapāla Pariyatti Association) (appearing for this examination, written in Pāḷi language) and Pahtamagyaw (of the Government Pahtamabyan Examination) (First Prize Winner of Pahtamagyi Examination-Great 3 Level), got the title of the First Prize Winner, Sāsanapāla Dhammācariya Lecturership Examination (appearing for this examination written in Pāḷi language), and also attained the title of Sāsanadhaja Dhammācariya Lecturership Examination held by the government.

- In 1978 he got a B.A Degree majoring in English Language from Institute of Education in Yangon.
- In 1979 he Joined the Department of Religious Affairs, Ministry of Home and Religious Affairs, as an assistant compiler. Then he was promoted to the Official ranks: Assiatant Research Officer, Research Officer, Librarian. In 1991, he got the official post: Assiatant Director in the Department for the Promotion and Propagation of Sāsanā. Then in 1998 he was promoted to Director

(Admin&Finance) of the International Theravāda Buddhist Missionary University of Yangon. Then he was transferred to the State Pariyatti Sāsana University of Mandalay and Division of External Missions of the D.P.P.S. In 2010, he was given promotion to the Deputy Director-General in Ministry of Religious Affairs. In April 2013, he was retired from the post of Deputy Director-General in Ministry of Religious Affairs.

- In 1985, while he was an Assistant Research Officer, he was awarded Smithsonian Institution Scholarship of the United States of America and attended the training course on Preservation and Conservation of Museums and Museum Management.
- From 1980 to 1987, while he was an editor of the English Periodical, *The Light of the Dhamma*, wrote over 40 English Articles on Buddhism and over 50 translation works on Buddhist Literature; he also translated *Puppha Vagga*, *Bāla Vagga*, and *Paṇḍita Vagga* of *Dhammapada Aṭṭhakathā* Pāli Version into English and all these English translations were serially published in the *Light of the Dhamma Journal*. At present he have written over 200 articles in English and Myanmar in various Journal and Magazines.
- From 1993 to 1998 as well as 2004 to 2013, he was employed by the Department for Promotion and Propagation of Sāsana as a Chief Editor for *the Thar-Htun-Pyant Myanmar Monthly Dhamma Journal*.
- He wrote 9 Research papers on Buddhism and Buddhist Culture for the International Buddhist Conferences

held in Thailand, Republic of Korea, Sri Lanka, Indonesia, Nepal and Myanmar.

- In 1987, he translated and published *Chan-Myei-Swa-Bha-Wa-Nei-Nee*, Myanmar version of Ven. Uttamasāra into English as “The Buddhist Way of Daily Life” and it was also reprinted by a Malaysian Buddhist Association with many copies as Dhamma-gifts, distributing to many parts of the world.
- In 2010, he wrote a book written in Myanmar and English bilingual, named “Chan-Myei-Pyi-Son-Thaw-Bhava” “The Perfect Way of Living”. In 2011, another bilingual “Nawa-Mahar-Minglar-Kamma Akhananarmyar” “Auspicious Ceremonies of Nine Stages in Construction of Pagodas” was also published.
- The following Myanmar versions were also translated into English and distributed:-
 - (1) Three Refuges in Buddhism (Published in Malaysia)
 - (2) Thirty-two Bodily Marks of the Buddha;
 - (3) Myingyan Relics;
 - (4) Father, One of the Great Benefactors;
 - (5) Mother, One of the Great Benefactors;
 - (6) To Beloved Sons, In order to Become Good Fathers;
 - (7) Some Teachings of the Buddha for a Cultured Mind;
 - (8) The Noble Dhamma to be Realized;
 - (9) A Practical way of Calmness and Insight-Meditation Based on Charity and Moral Ethics; and
 - (10) Ovādakathās, Preached by eminent Mahā Theras of Myanmar.

- While he was employed as an Assistant Director of DPPS, he lectured English Language Courses for M.A: First and Second Year students in the State Pariyatti Sāsana University of Yangon from 1993 to 1998. In 1999-2000 Academic Year, he lectured Pāli Language Course for International Students of Diploma Course in the International Theravāda Buddhist Missionary University of Yangon. During 1993-1998 he gave lectures on Buddhist Culture Courses and Abhidhamma Classes as requested by the Buddhist Association of Ministers' Office, Buddhist Association of Yangon Institute of Education, Yangon Meilamu Pagoda Trustee Board and other Buddhist Associations. From 2000 to 2002, the Subject: Major Religions of the World and Essential Themes of Buddhist Teachings were lectured in English for Diplomatic Training Courses of Ministry of Foreign Affairs and International Relation Courses sponsored by the Union Solidarity and Development Associations (USDA).
- From 1991 to retirement of 2013, he went on study tours and goodwill tours, as assigned by the Government of Myanmar, to Lao PDR, Thailand(4 times), Singapore, India (4 times), Republic of Korea(3 times), Sri Lanka, Indonesia (2 times), Malaysia, HongKong, Republic of China (2 times) and France, and Nepal.
- At present, in 2014 he serves as a expertise-consulatant to the Ministry of Religious Affairs, and an editor of Piṭaka Texts English Translation Board of the Department for the Promotion and Propagation of the Sāsana.

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