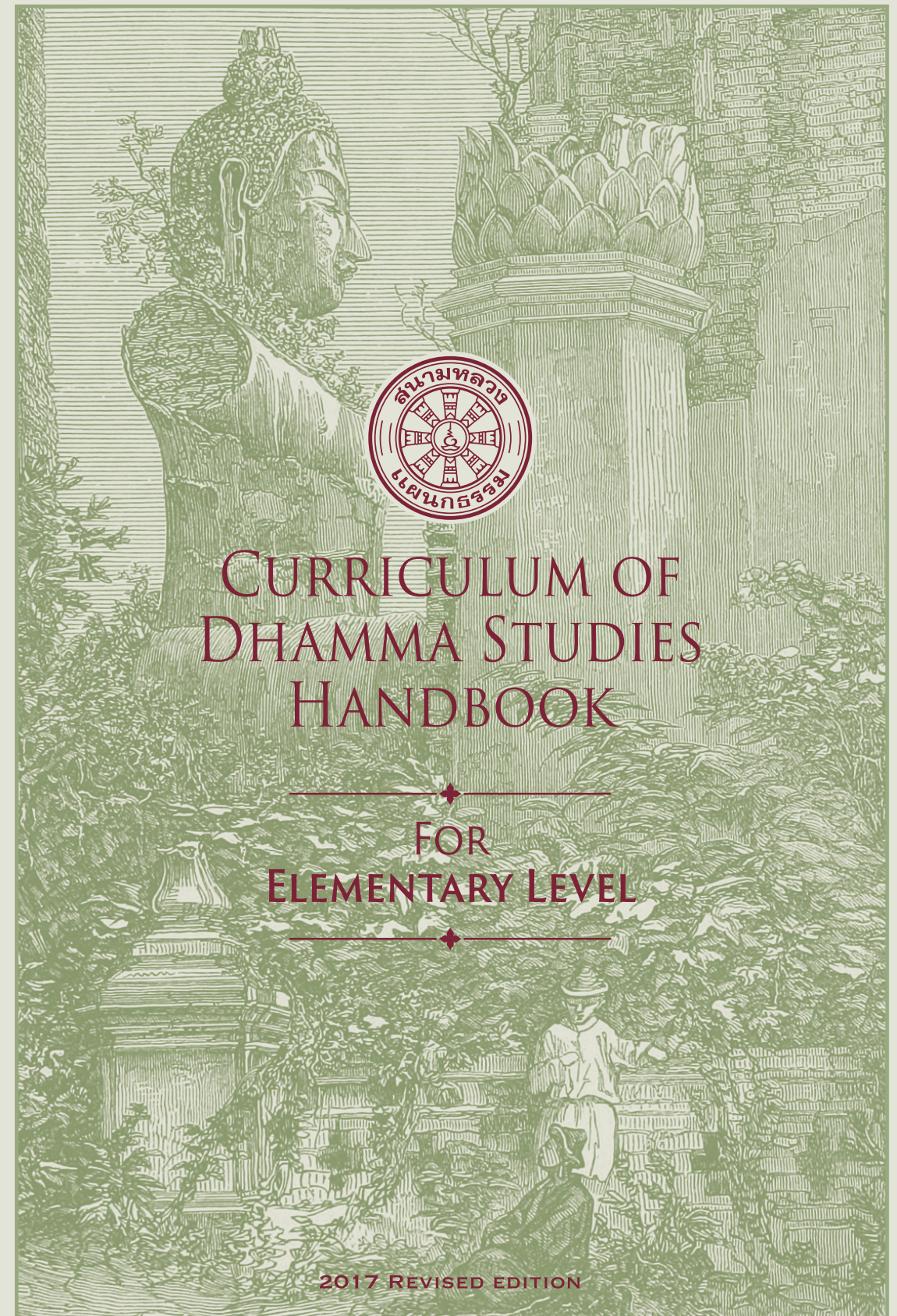




The Thai Buddhist Sangha Order
The Office of the Dhamma-Studies Management and Examination Control
Under the Royal Patronage

CURRICULUM OF DHAMMA STUDIES HANDBOOK

FOR ELEMENTARY LEVEL





Curriculum of Dhamma Studies Handbook For Elementary Level



Somdej Phra Mahawirawong

**The Chief Examiner for the Dhamma-
Studies Management and Examination Control**

Prefatory Remarks

The Chief Examiner for the Dhamma-Studies
Management and Examination Control

Education is a vital mission for all humankind. Either prosperity or deterioration of the national development significantly depends on education, including the study of the Dhamma and Buddhist monastic discipline. The fruit of education is developing ordinary people into awakened beings, resulting in liberation from the mass of suffering and arriving at perfect peace.

The organization of activities according to the Dhamma Studies Curriculum in this educational institution is considered to instill a right mindset and right view. It also promotes good behavior, following the National Education Act, which has been determined to develop Thai people into complete human beings in terms of body, mind, intellect, knowledge, and virtue. They will be endowed with ethical conduct and traditional values, and will be able to live together with others happily.

The Executives of the Office of the Dhamma Studies Management and Examination Control, in the first meeting on Thursday, June 18th 2020, at the Office of the Dhamma-Studies Management and Examination Control, agreed to the appointment of the committee to translate the Dhamma Studies Curriculum from Thai to English language. This curriculum will allow interested foreign nationals to study and learn Buddhism.

In the curriculum, there are three levels of Dhamma Studies, namely, 1) Dhamma Studies, Elementary Level, 2) Dhamma Studies, Intermediate Level, and 3) Dhamma Studies, Advanced Level. Each level offers four subjects, namely, 1) Essay on Dhamma Themes, 2) Dhamma Theoretical Framework, 3) History of the Buddha and His Noble Disciples and Religious Ceremonies, and 4) Layman's Discipline (Vinaya: *Pañcasīla* and *Pañcadhamma*, *Uposathasīla*, *Kammapatha*).

In respect to the translation work, we received cooperation from all committees, qualified persons and many distinguished scholars who dedicated precious effort to this curriculum. They have already updated and enhanced the complete version of the translation. Therefore, I wholeheartedly thank all of you for this invaluable commitment. The curriculum will widely benefit people who are interested in Buddhism to pursue knowledge and understanding, and to apply the Dhamma principles into practice, as well as to achieve fruitful results throughout their lives.



(Somdej Phra Mahawirawong)

The Chief Examiner for the Dhamma-
Studies Management and Examination Control



The Order of the Chief Examiner for the Dhamma-Studies
Management and Examination Control
No. 11/2020

Subject: Appointment of the Committee Translate the Dhamma Studies
Curriculum into English



Whereas the Executives of the Office of the Dhamma Studies Management and Examination Control, at the 1st meeting on Thursday, June 18, 2020 at the Office of the Dhamma-Studies Management and Examination Control in front of Wat Bowonniwet Vihara, Phra Nakhon District, Bangkok, resolved to approve the appointment of the committee to translate the Dhamma Studies Curriculum from the Thai language to English language in order for the interested foreign nationals to study and learn the Dharma Studies curriculum as adopted by the Thai Sangha, the name of members of the Committee are as follows:

- | | | |
|--|----------------------|--------------------|
| 1. Phra Thepkittimoli | Wat Benchamabophit | Advisor |
| 2. Phra Thepwethi | Wat Sangwejvisayaram | Chairman |
| 3. Phra Khumedhangkorn | Wat Nyanavesakavan | Member |
| 4. Phra Supapong Dhammadinno P. | Wat Nyanavesakavan | Member |
| 5. Dr. Samnieng Muangnil | | Member |
| 6. Miss. Benjaporn Jombunud Na Ayudhya | | Member |
| 7. Mr. Robin Philip Moore | | Member |
| 8. Phramongkoltheeragun | Wat Nyanavesakavan | Member & Secretary |

The order shall have immediate effect and remain in force until the translation is completed.

Given on 25th June, B.E. 2563 (2020)

(Somdej Phra Mahawirawong)
The Chief Examiner for the Dhamma-
Studies Management and Examination Control

Abbreviations of Scriptures

Vinaya Piṭaka

Vi. Mahā. = *Vinaya Piṭaka Mahāvagga*

Suttanta Piṭaka

<i>Khu. Cū.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Cūḷaniddesa</i>
<i>Tī. Mahā</i>	=	<i>Suttanta Piṭaka Dīghanikāya Mahāvagga</i>
<i>Sam. Sa.</i>	=	<i>Suttanta Piṭaka Samyuttanikāya Sagāthavagga</i>
<i>Añ. Tika.</i>	=	<i>Suttanta Piṭaka Aṅguttaranikāya Tikanipāta</i>
<i>Añ. Pañcaka.</i>	=	<i>Suttanta Piṭaka Aṅguttaranikāya Pañcakanipāta</i>
<i>Añ. Aṭṭhaka.</i>	=	<i>Suttanta Piṭaka Aṅguttaranikāya Aṭṭhakanipāta</i>
<i>Khu. Dha.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Dhammapada</i>
<i>Khu. U.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Udāna</i>
<i>Khu. Jā. Eka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Ekanipāta Jātaka</i>
<i>Khu. Jā. Sattaka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Sattakanipāta Jātaka</i>
<i>Khu. Jā. Aṭṭhaka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Aṭṭhakanipāta Jātaka</i>
<i>Khu. Jā. Dasaka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Dasakanipāta Jātaka</i>
<i>Khu. Jā. Pakiṇṇaka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Pakiṇṇakanipāta Jātaka</i>
<i>Khu. Vi.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Vimānavatthu</i>
<i>Khu. Iti.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Itivuttaka</i>
<i>Khu. Peta.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Petavatthu</i>
<i>Ma. Mū.</i>	=	<i>Suttanta Piṭaka Majjhimanikāya Mūlapaṇṇāsaka</i>
<i>Khu. Thera.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Theragāthā</i>

/ 1st No. tells the vol.; the 2nd No. tells the page

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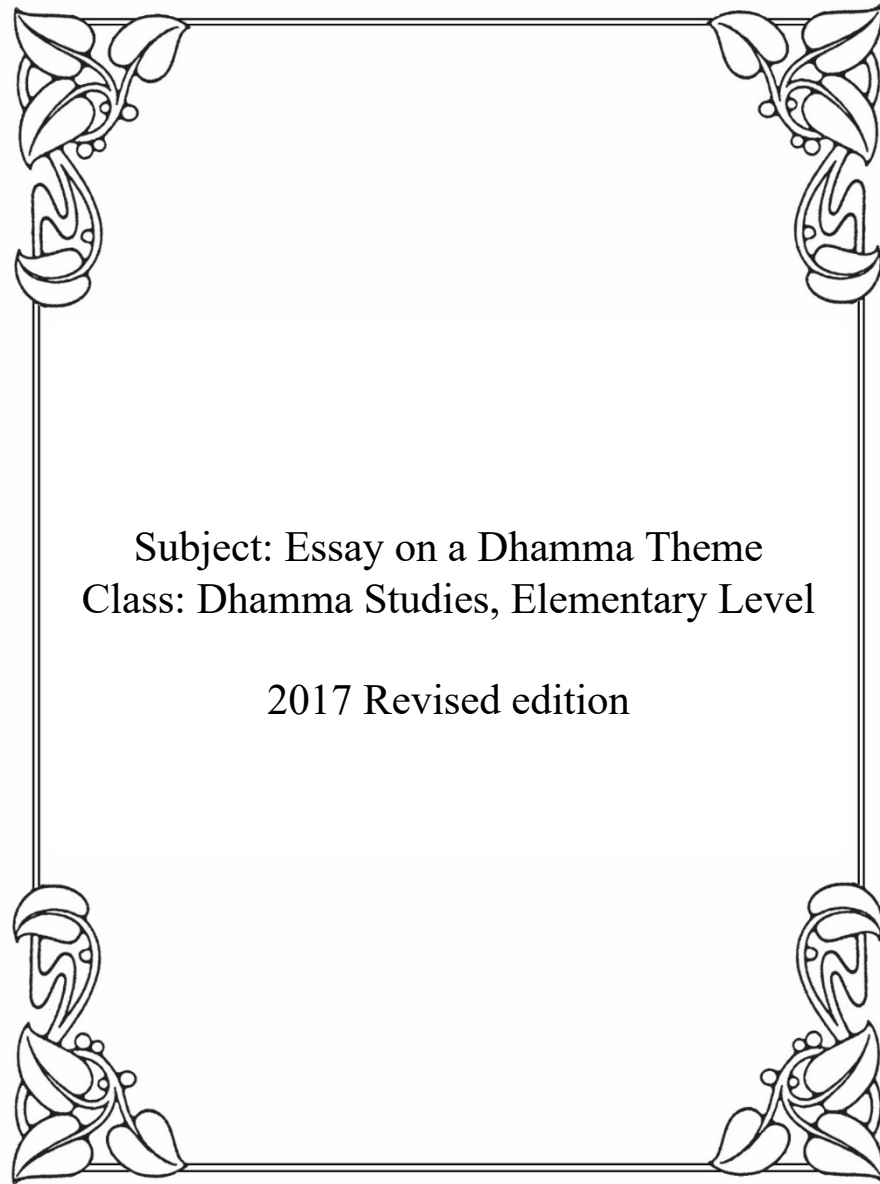
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Subject: Essay on a Dhamma Theme



In this class, the scope is defined in 5 categories:

- I. ***Dānavagga*** – Section of generosity or charity
- II. ***Pāpavagga*** – Section of demerit or sinful acts
- III. ***Puññavagga*** – Section of merit
- IV. ***Sativagga*** – Section of mindfulness
- V. ***Sīlavagga*** – Section of moral conduct

Write an essay of at least two pages of the answer sheets provided on the Buddhist proverb below. You are required to quote one more Buddhist proverb together with its source to support your discussion.

I. *Dānavagga* – Section of generosity or charity

1. *Dānañca yuddhañca samānamāhu.*

He said that alms and battles are similar.

Saṃ. Sa. 15/29; Khu. Jā. Aṭṭhaka. 27/249.

2. *Natthi citte pasannamhi appakā nāma dakkhiṇā.*

A gift is never of little value when it is given with a sacrificial purpose.

Khu. Vimāna. 26/82.

3. *Viceyyadānaṃ sugatappasatthaṃ.*

Giving with discernment is praised by the Buddha.

Saṃ. Sa. 15/30; Khu. Jā. Aṭṭhaka. 27/249; Peta. 26/197.

4. *Bālā have nappasaṃsanti dānaṃ.*

Fools do not indeed praise alms-giving.

Khu. Dha. 25/38.

5. *Dadaṃ mittāni ganthati.*

When giving, one binds friends.

Saṃ. Sa. 15/316.

6. *Dadaṃ piyo hoti bhajanti naṃ bahū.*

A generous person is always dear.
Many people keep company with him.

Añ. Pañcaka. 22/43.

7. *Dadamāno piyo hoti.*

A giver endears himself to others.

Añ. Pañcaka. 22/44.

8. *Sukhassa dātā medhāvī sukhaṃ so adhigacchati.*

The intelligent one is a donor of happiness and in turn
acquires happiness.

Añ. Pañcaka. 22/45.

9. *Manāpadāyī labhate manāpaṇ.*

A giver of delightful things usually gains them for himself.

Añ. Pañcaka. 22/55.

10. *Setṭhandado setṭhamupeti ṭhānaṃ.*

He who gives an extraordinary thing shall receive an
extraordinary thing.

Añg. Pañcaka. 22/56.

11. *Aggassa dātā labhate punaggaṃ.*

The giver of the excellent gains the excellent.

Añ. Pañcaka. 22/56.

12. *Dadato puññaṃ pavaṭṭhati.*

Whenever one gives, merit increases.

Dī. Mahā. 10/158; Khu. U. 25/215.

13. *Dadeyya puriso dānaṃ.*

One should give only what should be given.

Khu. Jā. Sattaka. 27/217.

II. *Pāpavagga* – Section of demerit or sinful acts

14. *Malā ve pāpakā dhammā asmiṃ loke paramhi ca.*

Evil stains a man both in his present life and also in the hereafter.

Añ. aṭṭhaka. 23/198; Khu. Dha. 25/47.

15. *Dukkho pāpassa uccayo.*

Accumulation of demerit (sinful acts) brings suffering.

Khu. Dha. 25/30.

16. *Pāpānaṃ akaraṇaṃ sukhaṃ.*

The avoidance of evil brings happiness.

Khu. Dha. 25/59.

17. *Pāpaṃ pāpena sukaraṃ.*

Evil is easy for an evil person to do.

Vi. Cula. 7/195; Khu. U. 25/168.

18. *Pāpe na ramatī suci.*

The pure one is not pleased with evil acts (*Pāpa*).

Vi. Mahā. 5/34; Khu. U. 25/166.

19. *Sakammunā haññati pāpadhammo.*

An evil person suffers as a result of his own action.

Ma. Ma. 13/413; Khu. Thera. 26/379.

20. *Tapasā pajahanti pāpakammaṃ.*

Good people abandon evil acts with strict austerity (*Tapa*).

Khu. Jā. Aṭṭhaka. 27/245.

21. *Pāpāni kammāni karonti mohā.*

People often do evil because of delusion.

Ma. Ma. 13/413; Khu. Jā. Pakiṇṇaka. 27/380.

22. *Natthi pāpaṃ akubbato.*

No evil is done unto one who does none.

Khu. Dha. 25/31.

23. *Dhammaṃ me bhaṇamānassa na pāpamupalimpati.*

When he describes Dhamma, demerit (pāpa) does not stain (anyone).

Khu. Jā. Sattaka. 27/224.

24. *Natthi akāriyaṃ pāpaṃ musāvādissa jantuno.*

Lying without wrongdoing does not exist.

Neyya-.Khu. Dha. 25/38; Neyya-.Khu. Iti. 25/243.

25. *Pāpāni parivajjaye.*

All evils should be abandoned.

Khu. Dha. 25/31.

26. *Na ghāsahetupi kareyya pāpaṃ.*

Do not do evil because of gluttony.

Neyya-.Khu. Jā. Navaka. 27/262.

III. *Puññavagga* – Section of merit

27. *Puññaṃ corehi dūharaṃ.*

Merit cannot be stolen by thieves.

Sam. Sa. 15/50.

28. *Puññaṃ sukhaṃ jīvitasaṅkhayamhi.*

Up until the end of one's life, merit can bring happiness.

Khu. Dha. 25/59.

29. *Sukho puññassa uccayo.*

The accumulation of goodness brings happiness.

Khu. Dha. 25/30.

30. *Puññāni paralokasmiṃ patitṭhā tonti pāṇinaṃ.*

Merit provides a resting place in the life hereafter.

Sam. Sa. 15/26; Añ. Pañcaka. 22/44; Khu. Jā. Dasaka. 27/294.

31. *Puññāni kayirātha sukhāvahāni.*

Let a man make merit which always produces happiness.

Sam. Sa. 15/3; Añ. Tika. 20/198.

IV. *Sativagga* - Section of mindfulness

32. *Sati lokasmi jāgaro.*

Mindfulness is wakefulness in the world.

Sam. Sa. 15/61.

33. *Sati sabbattha patthiyā.*

Mindfulness is required in all activities and tasks in all places.

Va. Va. (HRH Prince Vajirañāṇavarorasa).

34. *Satimato sadā bhaddaṃ.*

A mindful man has, as it were, a lucky charm all the time.

Sam. Sa. 15/306.

35. *Satimā sukhamedhati.*

One who is mindful will be happy.

Sam. Sa. 15/306.

36. *Satimato suve seyyo.*

One who is mindful is virtuous at all times.

Sam. Sa. 15/306.

37. *Rakkhamāno sato rakkhe.*

One who protects should protect with mindfulness.

Sa. Sa.

V. *Sīlavagga* - Section of moral conduct

38. *Sīlaṃ yāva jarā sādhu.*

Moral conduct brings benefit up to his old age.

Sam. Sa. 15/50.

39. *Sukhaṃ yāva jarā sīlaṃ.*

Moral conduct brings happiness up to his old age.

Khu. Dha. 25/59.

40. *Sīlaṃ kireva kalyāṇaṃ.*

Virtue, the sages say, is beautiful.

Khu. Dha. 25/59.

41. *Sīlaṃ loke anuttaraṃ.*

Morality is excellent in the world.

Khu. Jā. Eka. 27/28.

42. *Samvāsena sīlaṃ veditabbaṃ.*

Morality is known through association.

Neyya-.Khu. U. 25/178.

43. *Sādhū sabbattha saṁvaro.*

Restraint in everything is good.

Sam. Sa. 15/106; Khu. Dha. 25/64.

44. *Saññamato verañ na cīyati.*

If one is watchful, animosity will not arise.

Dī. Mahā. 10/159; Khu. U. 25/215.

45. *Sīlaṁ rakkheyya medhāvī.*

Philosophers should observe the precepts.

Khu. Iti. 25/282.

Subject: Dhamma

Classification of Dhamma Dhamma Vibhāga

Duka – Groups of Two

Virtues of great assistance – Bahukāra-dhamma

1. *Sati* – mindfulness
2. *Sampajañña* – clear comprehension

Explanation:

Sati – mindfulness refers to being constantly aware of what one does, says, and thinks in the present, and being able to recollect what one did, said, and thought in the past. A term related to sati is ‘appamāda’: caution or heedfulness. A chief characteristic of sati is recollection. One main function of sati is to remember thoughts, speech and physical deeds previously done, without forgetting them. Mindfulness also prevents negligence and carelessness.

Mindfulness applies to three periods of time: 1) the past: one is able to remember events from the past, for example one recalls what one previously did or said; 2) the present: one bears in mind that which is occurring in the present, for instance one is mindful of the work one is presently doing or one directs attention to one’s

breathing; 3) the future: one is mindful of future events, for instance one meditates on the certainty of one's own death in the future.

Sampajañña – clear comprehension refers to being fully aware at the moment of thinking, acting or speaking. One's mind is present with the activity one is doing at the time. For instance, when driving a car, one is constantly alert. A chief characteristic of sampajañña is to not become disoriented or deluded. The function of sampajañña is wisely discerning whether the object in awareness is wholesome or unwholesome, and dispelling ignorance.

These two virtues are of great assistance because they support the accomplishment of all one's work. Every activity one performs – studying, engaging in right livelihood, farming, trade, wage labor, government service, meditation, maintaining physical posture, etc. – requires the supervision by sati-sampajañña to bring about success. Moreover, sati-sampajañña leads to heedfulness, circumspection, and self-restraint, thus preventing mistakes and wrongdoing.

A person without sati-sampajañña is regarded as a careless or negligent person. This kind of person resembles the dead, because they are dead to righteousness and wholesomeness. They are not able to make true progress in their life. Mindfulness is especially needed prior to acting, speaking, or thinking. Clear comprehension is required at the moment of acting, speaking, or thinking. Mindfulness applies to the past, present and future; clear comprehension applies only to the present.

Cultivation of sati-sampajañña can be achieved through various means, for example: chanting, meditation, or practicing the Four Foundations of Mindfulness (satipaṭṭhāna) – to dwell contemplating the body, feelings, the mind, and mind objects just as they are.

Virtues that protect the world – Lokapāla-dhamma

1. *Hiri* – moral shame; shame in the face of wrongdoing
2. *Ottappa* – moral dread; fear of the consequences of wrongdoing

Explanation:

Hiri is a feeling of shame in regard to performing an unwholesome act. It is similar to a feeling of disgust one would have when encountering a filthy object, that is, one would not want to touch it. The characteristic of hiri is a turning away from evil. The function of hiri is abstaining from evil out of a sense of shame.

Ottappa is a fear of the painful results of doing something wrong. It is similar to the fear one would have when seeing a venomous snake; one would want to steer well clear of it. The characteristic of ottappa is a fear of doing evil. The function of ottappa is refraining from evil due to fearing its consequences.

Hiri and ottappa foster peace and non-violence in the world. These qualities are considered virtues that protect the world because someone endowed with them shrinks away from evil and fears the consequences of evil actions. They do not dare to commit evil deeds either in public or in private. They therefore cause no trouble for

other living creatures. A world devoid of these virtues would be in great turmoil, because people lacking these qualities are capable of performing every sort of evil deed.

Other names that capture the essence of hiri and ottappa are sukka-dhamma ('bright quality', 'good quality', 'purifying virtue') and deva-dhamma ('quality leading to divinity', 'virtue making one as excellent as a deva').

Gracing virtues – Sobhaṇakarana-dhamma

1. *Khanti* – patience; forbearance; tolerance
2. *Soracca* – modesty; composure; meekness; gentleness; restraint

These two gracing virtues are achieved by physical, verbal and mental actions. They bring about an internal beauty, rather than an external beauty which is only skin-deep.

Explanation:

Khanti refers to the quality of being able to endure or tolerate hardship and difficulty both in terms of the body and the mind. One is able to endure ailments and illness, to tolerate insult, criticism, sarcasm, and reproach, and to withstand the power of one's own defilements (kilesa).

There are four circumstances when one should practice khanti:

- 1) Patience when faced with hardship: tolerating adversity when studying or engaging in right

livelihood; remaining untroubled by cold, heat, hunger, thirst, etc.

2) Patience when faced with pain: e.g., enduring physical illness. Not overly complaining or struggling in such circumstances.

3) Patience when faced by mental suffering: putting up with other people's offensive actions, e.g., criticism, sarcasm, or insults, and not responding with anger or retaliation.

4) Patience when faced by mental defilement: maintaining forbearance when mental objects provoke greed, hatred or delusion; not responding with excessive covetousness, indignation, or infatuation.

Soracca refers to the quality of being modest, gentle, and humble, of being able to compose oneself and not being arrogant. It also includes the way one reacts to every unpleasant sense impingement; one should not react with impulsiveness, but with calmness, restraint and being even-keeled.

A person endowed with khanti and soracca will be able to maintain a healthy attitude evenly, not bursting into extreme delight when encountering pleasant situations, nor falling deep into the pit of sorrow or grief when facing unpleasant circumstances. They do not become egotistically inflated with praise, nor do they react with anger or resentment when being opposed or disagreed with. The two virtues of khanti and soracca make a person graceful and inspiring in all circumstances.

Soracca must support khanti. Otherwise, the quality of patience and endurance may not be effective enough to produce a good result. One may be able to endure many things but one still expresses one's suffering through facial or bodily gestures. One may simply suppress one's emotions which is not healthy in the long term. For instance, one may be able to tolerate criticism but still be inwardly annoyed, or one may be able to endure the physical discomfort of illness but be mentally agitated. Soracca helps foster self-control and restraint; one is able to bear with various irritations and provocations with calm and cheerfulness.

People endowed with these two virtues are courteous and decent. They do not express aversion when faced with difficulty and they are not carried away by exciting and deceptive sense objects.

Persons difficult to find in the world – Dullabha-puggala

1. *Pubbakārī* – one who is first to do a favor; a benefactor; one who does a favor for others
2. *Kataññū-katavedī* – one who is grateful and repays the favor done

Explanation:

Pubbakārī refers to people who are first to do a favor for others, who do a favor for others without thinking whether or not such a favor was extended to them before, or without expecting the same favor in return in the future. They act based on kindness and a wish to offer assistance. For example: parents take care of their children without thinking of receiving any kind of payback in the future; teachers teach their students

without thinking that their students might pay them back in some way in the future; people work for the public good out of a spirit of volunteering, helping animals in need, protecting forests, engaging in environmental conservation, etc.

Kataññū-katavedī refers to people who not only remember the favor done for them and are grateful for it (kataññū), but they also want to make this goodness known to others by finding ways to repay the favor (katavedī). Children, for example, repay the goodness of their parents by looking after them, helping them with their work, obeying their instructions, etc. On a refined level, one may recall the merits of animals, residence, country or religion – anything or anyone who has provided one with comfort and well-being. In terms of one's nation, one will help out and be a good citizen; in terms of one's religion, one will help to safeguard it.

The quality of kataññū-katavedī is the hallmark of a virtuous person. It is sometimes referred to as the 'province of the good' (sappurisa-bhūmi). Every virtuous person possesses this quality as part of their basic disposition.

Pubbakārīs and kataññū-katavedīs can be divided into four pairs of related individuals:

- 1) Parents are benefactors to their children
- 2) Teachers are benefactors to their students
- 3) Rulers/monarchs are benefactors to the populace
- 4) The Buddha is a benefactor to Buddhists

A pubbakārī is 'rare' because most people are dominated by craving which makes them covetous and

selfish; they are disinclined to help others and they prefer to be recipients rather than donors. When they do someone a favor, they want something in return, e.g. fame and recognition. It is difficult to find someone who acts primarily out of true kindness and a wish to help others.

A kataññū-katavedī is 'rare' because the majority of people are dominated by ignorance, which means that they don't recognize the goodness of others and they tend to forget the favors performed by others. Even if they recognize the favors done, they lack the good sense to repay them.



Tika – Groups of Three

The Triple Gem (the Three Jewels) – Tiratana: the Buddha, the Dhamma, the Sangha

1. The Buddha is the One who teaches people of the world to conduct themselves properly through body, speech and mind, in accord with Truth and Discipline (Dhamma-Vinaya or Buddhasāsanā).

2. The Dhamma refers to the 'Doctrine and Discipline' (Dhamma-Vinaya) comprising the teachings of the Buddha.

3. The Sangha is the community of individuals who listen to the Buddha's teachings and conduct themselves properly in accord with them.

Explanation:

The term ratana means 'jewel'. In general, the term refers to a valuable stone or mineral, e.g., a diamond, emerald, ruby, etc. The term can also refer to someone or something that is precious, e.g., a woman-treasure (itthiratana), an elephant-treasure (hatthiratana), a wheel-treasure (cakkaratana), etc. Here, however it refers to those things that are supreme and peerless: the Triple Gem (or the Three Jewels) – tiratana or ratanattaya.

The word Buddha means 'awakened one'. In this context it refers to the Perfectly Enlightened Buddha (sammāsambuddha), the Supreme Teacher, who realized the Four Noble Truths by himself. Out of compassion, he taught others to conduct themselves correctly by body, speech and mind so that they can realize benefits from

practice. The Buddha was the founder of what we now call 'Buddhism'.

Of the Buddha's many virtues (buddha-guṇa), there are three that stand out:

- 1) Wisdom (paññā): comprehensive understanding of phenomena.
- 2) Purity (visuddhi): freedom from mental impurity.
- 3) Compassion (karuṇā): the wish to help living beings escape from suffering. Based on compassion, the Buddha travelled extensively and taught people the Dhamma so that they could practice well and realize true happiness.

The word Dhamma literally means 'support' or 'upholding'. In this context it refers to the teachings of the Buddha which can be divided into two parts: the Dhamma and the Vinaya. The Dhamma refers to those teachings pertaining to practice. They contain principles that should be understood and applied to gradually train body, speech and mind until all mental defilements are utterly eradicated. The Vinaya refers to those teachings pertaining to rules and precepts. They make up a code of conduct conducive to communal peace and harmony.

Another term used for the Buddha's teachings is saddhamma which can be translated as 'true principle', 'doctrine of the good', or 'teaching leading to goodness'. Saddhamma can be separated into three factors:

1. Pariyatti-saddhamma: true principle of study, i.e. studying the Tipiṭaka.

2. Paṭipatti-saddhamma: true principle of practice, i.e. practicing the Threefold Training of *sīla*, *samādhi* and *paññā*.

3. Paṭivedha-saddhamma: true principle of penetration, i.e. realizing path, fruit, and *Nibbāna*.

The Dhamma prevents practitioners from falling into woeful states of which there are two kinds: 1) woeful states in this life include becoming an evil person, falling away from virtue, losing wealth and honor, being punished, being imprisoned, experiencing various forms of torment, etc.; and 2) woeful states in the future refer to falling into the lower worlds (*apāya-bhūmi*), the four places of unhappy existence: hell, the animal realm, the realm of ghosts, and the realm of the Asuras. Those who practice the Dhamma are likely to avoid these woeful states and to abide in well-being.

The term *Sangha* means ‘community’. In this context it refers to those individuals who have practiced correctly in line with the Dhamma-Vinaya proclaimed by the Buddha. The *Sangha* can be divided into two groups:

1) *Ariya-saṅgha*: the ‘noble’ *Sangha*: the community of enlightened disciples of which there are four kinds: stream-enterers (*sotāpanna*), once-returners (*sakadāgāmi*), non-returners (*anāgāmi*), and arahants.

2) *Sammati-saṅgha*: the conventional *Sangha*: the community of *bhikkhus* who have been ordained correctly according to the monastic discipline (*Vinaya*).

The *ariya-saṅgha* is considered a ‘Jewel’ directly; the *sammati-saṅgha* is considered a ‘Jewel’ indirectly.

One of the virtues of the Sangha is that these individuals practice in accord with the Buddha's teachings and they then teach others to do the same. The stability and longevity of Buddhism has been dependent on the vital strength of the Sangha which has preserved, retained, studied, practiced and propagated the Dhamma up to the present day.

Those who venerate the Triple Gem can bring suffering to cessation and realize true happiness. Going for refuge to the Triple Gem is called *tisaraṇa-gamana*.

The Three Exhortations or Admonitions of the Buddha – Ovāda

Explanation:

The term *ovāda* means 'exhortation', 'instruction', 'admonition'. In this context it refers to a cardinal teaching by the Buddha comprised of three principles:

1. To refrain from evil; to abstain from all unwholesome deeds by way of body, speech and mind.
2. To practice doing good; to perform wholesome deeds by way of body, speech and mind.
3. To purify the mind; to free the mind from defilements such as greed, hatred and delusion; to prevent defilements from overpowering the mind and causing one to perform evil deeds.

This teaching is known as the *Ovāda Pāṭimokkha* which means 'cardinal teaching', 'principal teaching'. It is seen as the heart of Buddhism. It was given by the Buddha to 1,250 arahants at Veḷuvana monastery on Māgha Pūjā.

Someone who practices this teaching to completion will experience happiness and well-being in this life and the next, and will realize the supreme goal of Nibbāna.

The Three Kinds of Unwholesome Conduct – Duccarita

1. Kāya-duccarita – unwholesome conduct by way of the body

2. Vacī-duccarita – unwholesome conduct by way of speech

3. Mano-duccarita – unwholesome conduct by way of the mind

Explanation:

1. Kāya-duccarita: there are three kinds of unwholesome physical conduct:

1) Killing (pāṇātipāta): this refers to killing or injuring any living creature.

2) Stealing (adinnādāna): taking what is not freely given. This includes seeking profit through immoral means, e.g. theft, embezzlement, bribery, fraud, etc.

3) Sexual misconduct (kāmesu-micchācāra): to commit adultery or to have sexual relations with someone who is 'off limits', for example a child still living under parental supervision.

2. Vacī-duccarita: there are four kinds of unwholesome verbal conduct:

1) Lying (musāvāda): telling falsehoods with the intention to deceive. Using written language to deceive would fall under this category.

2) Divisive speech (pisuṇā-vācā): malicious tale-bearing; gossiping; speaking with the intention to cause conflict and disharmony.

3) Harsh speech (pharusa-vācā): hurtful speech, slander, sarcastic speech, offensive speech, impolite speech. Here, one speaks with the intention to hurt, annoy, or humiliate others.

4) Frivolous speech (samphappalāpa): foolish speech; flippant speech, idle chatter.

3. Mano-duccarita: there are three kinds of unwholesome mental conduct:

1) Covetousness (abhijjhā): wishing to obtain something through unscrupulous means.

2) Ill-will (byāpāda): spite; malice; vengeance.

3) Wrong view (micchā-ditṭhi): views and beliefs at odds with reality, e.g.: merit and demerit do not exist; good and bad results occur on their own – they are not the consequence of people's actions; parents have no inherent virtue; etc.

Of these three kinds of unwholesome conduct, unwholesome mental conduct is the most important, because everything is dependent on the mind. If one thinks unwholesome thoughts, one's speech and physical actions are unwholesome accordingly.

One should strive to abandon these three kinds of unwholesome conduct because they give rise to suffering. Someone who behaves unrighteously receives the following five ill-effects: 1) they are open to self-criticism; 2) they are criticized by the wise; 3) they gain a bad

reputation; 4) they die confused; 5) after death they go to an unhappy existence.

The Three Kinds of Wholesome Conduct – Sucarita

1. Kāya-sucarita – wholesome physical conduct
2. Vacī-sucarita – wholesome verbal conduct
3. Mano-sucarita – wholesome mental conduct

Explanation:

1. Kāya-sucarita: there are three kinds of wholesome physical conduct:

- 1) Abstaining from killing.
- 2) Abstaining from stealing.
- 3) Abstaining from sexual misconduct.

2. Vacī-sucarita: there are four kinds of wholesome verbal conduct:

- 1) Abstaining from lying.
- 2) Abstaining from divisive speech.
- 3) Abstaining from harsh speech.
- 4) Abstaining from frivolous speech.

3. Mano-sucarita: there are three kinds of wholesome mental conduct:

- 1) Non-covetousness.
- 2) Non-ill-will.
- 3) Right view.

The definitions for these three kinds of wholesome conduct should be seen as the opposite to those of the three kinds of unwholesome conduct (duccarita).

These three kinds of wholesome conduct should be practiced. They give rise to ease of body and mind. Someone who practices them receives the following five good effects: 1) they have no cause to blame themselves; 2) they are praised by the wise; 3) their good reputation spreads far and wide; 4) they die mindful and aware; 5) after death they go to a happy existence.

People should practice what is good and abstain from all evil, because goodness leads to happiness while evil results in suffering.

The Three Unwholesome Roots - Akusala-mūla

1. Greed (lobha)
2. Hatred (dosa)
3. Delusion (moha)

Explanation:

The three unwholesome roots are the source of bad actions and negative states of mind. When any one of these unwholesome roots arises in the mind, other negative states also arise and any already arisen negative states grow in intensity.

1. Greed (lobha): desiring to acquire things through immoral means, for example: the wish to appropriate someone else's wealth; wanting to pass an exam and being dishonest to achieve this goal; wanting to be rich and thus selling illegal drugs; etc.

Natural desires, like wanting to eat food, or wanting to acquire things through honest means, for example wishing to pass an exam and therefore studying diligently or wanting to have enough money and therefore engaging in right livelihood, are not considered to be expressions of lobha.

When greed has arisen, other unwholesome states and actions also arise, e.g., covetousness, lust, miserliness, selfishness, deceit, theft, corruption, killing, and so forth.

2. Hatred (*dosa*): ill-will; the wish to harm others, for example the wish to cause others injury, distress, loss of wealth, loss of life, etc. When hatred has arisen, other unwholesome states and actions also arise, e.g., murder, quarrelling, bullying, swearing, destruction of property, etc.

3. Delusion (*moha*): ignorance. For instance: one doesn't know right from wrong; one cannot distinguish between what is wholesome and what is unwholesome. When delusion has arisen, other unwholesome states and actions also arise, e.g., disrespect, jealousy, arrogance, stubbornness, ingratitude, laziness, credulity, etc.

These three unwholesome roots should be abandoned.

The Three Wholesome Roots – Kusala-mūla

1. *Alobha* – non-greed
2. *Adosa* – non-hatred
3. *Amoha* – non-delusion

Explanation:

The three wholesome roots are the cause for wholesome states of mind and for performing good deeds.

1. Non-greed (*alobha*): not wishing to acquire things through immoral means. When non-greed arises, other wholesome states arise and increase, e.g.: non-covetousness, fewness of wishes, renunciation, altruism, contentment, honesty, etc.

2. Non-hatred (*adosa*): not wishing to harm others. When non-hatred arises, other wholesome states and actions arise and increase, e.g.: non-violence, non-vindictiveness, forgiveness, courteous speech, acts of service, etc.

3. Non-delusion (*amoha*): knowledge of truth; knowing what is skillful and should be done and what is unskillful and should be avoided. When non-delusion arises, other wholesome states arise and increase, e.g.: wisdom, discernment, gratitude, right view, deference, etc.

These three wholesome roots should be cultivated.

The Three Bases of Meritorious Action – Puññakiriya-vatthu

1. *Dānamaya* – meritorious action consisting in generosity
2. *Sīlamaya* – meritorious action consisting in virtuous conduct
3. *Bhāvanāmaya* – meritorious action consisting in mental development

Explanation:

Definitions for puñña include: 'that which purifies the mind', 'merit', 'goodness', 'wholesome action leading to happiness', 'prosperity', 'purity', 'quality leading to favorable states of existence', 'quality leading to freedom from defilement'.

Puñña can be divided into two parts: 1) causes of merit, that is, the three bases of meritorious action; and 2) fruits of merit, that is, happiness, prosperity, purity, clarity, etc.

The puññakiriyā-vatthu are the means for making merit. Although there are numerous ways to make merit, there are three chief ones:

1. Meritorious action consisting in generosity (dānamaya): merit acquired by giving. Giving material things to assist others, for example: giving to monastics, parents, and people in distress; spending one's wealth for the public good by building monasteries, schools, hospitals, etc.; giving things to animals with a heart of loving-kindness.

2. Meritorious action consisting in virtuous conduct (sīlamaya): merit acquired by observing moral precepts; determining to abstain from unskillful actions; maintaining discipline in regard to body and speech as befits one's situation, for example: a householder keeps the five or eight precepts; a novice keeps the ten precepts; and a bhikkhu keeps the 227 precepts.

3. Meritorious action consisting in mental development (bhāvanāmayā): merit acquired by spiritual cultivation; training the mind and establishing it in goodness through various means, for example:

meditation; listening to Dhamma; wise reflection; investigation; inquiry; conversing with the wise; etc.

Dānamaya is used to eliminate greed; sīlamaya is used to eliminate hatred; and bhāvanāmaya is used to eliminate delusion. All other means of making merit fall under these three chief headings.



Catukka – Groups of Four

Virtues Conducive to Growth – Vuḍḍhi

1. Sappurisa-saṁseva: association with the wise.
2. Saddhamma-savana: listening to the true Dhamma.
3. Yoniso-manasikāra: wise reflection; skillful consideration.
4. Dhammānudhamma-paṭipatti: practicing the Dhamma in a way appropriate to the Dhamma.

Explanation:

The term vuḍḍhi means ‘growth’, ‘prosperity’. The complete term for these four virtues is vuḍḍhi-dhamma: ‘virtues conducive to growth’, ‘virtues conducive to wisdom development’. These virtues are supportive to both worldly and spiritual growth.

1. Association with the wise (sappurisa-saṁseva): a sappurisa is a wise and virtuous person like the Buddha who encourages others to perform wholesome deeds by way of body, speech and mind. The word ‘association’ here includes befriending, conversing with, consulting, and listening to teachings from the wise.

2. Listening to the true Dhamma (saddhamma-savana): when associating with the wise, one should listen respectfully and mindfully to their teachings. Taking refuge in the Triple Gem, one recollects these teachings and applies them accordingly.

3. Wise reflection (yoniso-manasikāra): skillful consideration; methodical reflection; systematic

attention. Inquiring into the source of various matters and then making a thorough summary into what is appropriate and inappropriate, skillful and unskillful, advantageous and disadvantageous, etc.; reasoned discernment of the truth whereby one recognizes that which is impermanent as impermanent, that which is unending as unending, that which is non-self as non-self, and that which is unattractive as unattractive. Yoniso-manasikāra is the path of wisdom; it is the source of right view (sammā-diṭṭhi) and insight into the four biases (agati).

4. Practicing the Dhamma in a way appropriate to the Dhamma (dhammānudhamma-paṭipatti): practicing the Dhamma correctly. Having reflected on the teachings, one should apply them accordingly, beginning with basic forms of practice, and then with increased confidence, advancing to more refined forms until one realizes advanced stages of path and fruit. On a mundane level, one fulfills one's responsibilities to the best of one's ability, according to one's role, status, age, etc. One lives harmoniously in society and honors virtuous customs and traditions.

These four factors are interconnected. Associating with the wise gives us the opportunity to listen to their teachings on true Dhamma. Having considered the teachings skillfully and with reasoned discernment, one applies them in daily life accordingly.

The Four Biases - Agati

1. *Chandāgati* – bias caused by love or affection
2. *Dosāgati* – bias caused by hatred

3. *Mohāgati* – bias caused by delusion
4. *Bhayāgati* – bias caused by fear

Explanation:

Agati literally means ‘wrong course’. In this context it can be translated as ‘bias’, ‘prejudice’, ‘partiality’. One should avoid these four biases because if one falls prey to them one loses objectivity.

1. Bias caused by love (*chandāgati*): prejudice due to affection. For example: issuing a ruling in a legal case and acquitting someone one likes even though they are guilty; giving someone a valued gift, reward, distinction, title, etc. based on favoritism.

2. Bias caused by hatred (*dosāgati*): prejudice due to aversion. For example: in a legal case pronouncing as guilty someone one dislikes even though they are innocent; giving something of poor quality to someone worthy of receiving something better; denying someone a reward, distinction, etc. out of spite.

3. Bias caused by delusion (*mohāgati*): prejudice due to ignorance; a failure to investigate matters carefully. For example: when deciding a legal case and hearing the indictment, one issues a ruling without careful inquiry resulting in a miscarriage of judgement.

4. Bias caused by fear (*bhayāgati*): prejudice due to fear. For example: a judge does not pass a guilty sentence on a powerful individual out of fear of retribution; a policeman does not arrest someone committing a crime because he fears the influence they hold in society.

Injustice occurs when leaders in society fall prey to these four biases. All governmental corruption, for example, has its source in these four biases.

Roads to Success – Iddhipāda

1. *Chanda* – wholesome desire; aspiration
2. *Viriya* – effort
3. *Citta* – focused attention; dedication
4. *Vimaṃsā* – investigation; wise and reasoned consideration

When these four factors are complete, they lead to a fulfillment of all desires that can be realistically fulfilled.

Explanation:

Iddhipāda can be translated as ‘road to success’, ‘path of accomplishment’, or ‘basis for success’.

1. Wholesome desire (chanda): aspiration; zeal; love for an activity; delight in performing good deeds. For example: a student might love to learn, a teacher might love to teach, etc.
2. Effort (virīya): exertion; perseverance; diligence in performing good deeds.
3. Focused attention (citta): concentration; determination; dedication to one’s work; mental composure.
4. Investigation (vimaṃsā): wise and reasoned consideration of both skillful means (upāya) for reaching success, and of unskillful means leading to failure, that is, ways leading to ruin (apāya).

Of these four qualities, chanda is the initial factor; when chanda arises, the other qualities arise accordingly. One should thus first generate chanda.

The Four Sublime States of Mind – Brahmavihāra

1. *Mettā* – loving-kindness
2. *Karuṇā* – compassion
3. *Muditā* – sympathetic joy
4. *Upekkhā* – equanimity; evenness of mind

Explanation:

Brahmavihāra literally means ‘divine abiding’ or ‘abiding of a Brahma’. ‘Brahma’ here can refer to an excellent or exalted person. The brahmavihāras are thus the inherent qualities of an excellent person, motivating them to assist others.

1. Loving-kindness (*mettā*): wishing others to be happy; love that is free from craving; the desire for all living creatures to abide in well-being.

2. Compassion (*karuṇā*): a feeling of concern when seeing other living creatures in distress and a wish to help free them from suffering.

3. Sympathetic joy (*muditā*): appreciation of and delight in others’ success and good fortune.

4. Equanimity (*upekkhā*): detachment based on the consideration that everyone is the owner of their karma – if one does good one reaps good results, if one does bad one reaps bad results. This understanding gives rise to a feeling of equanimity even when others face misfortune.

The four sublime states of mind should be cultivated according to suitable circumstances: loving-kindness should be cultivated during ordinary times; compassion should be cultivated when one sees others who are suffering; sympathetic joy should be cultivated when one sees others experience good fortune; and equanimity should be cultivated when one sees others experience the consequences befitting their previous intentional actions.

When these four qualities are directed towards specific individuals, they are referred to as brahmavihāra. When they are directed outwards in an unspecified, unrestricted, and limitless way, they are referred to as the four 'boundless states of mind' (appamaññā). As a meditation, appamaññā refers to directing these four qualities towards countless living creatures without exception.

The Four Noble Truths - Ariyasacca

1. Dukkha – suffering
2. Samudaya – cause of suffering
3. Nirodha – cessation of suffering
4. Magga – the path of practice leading to the cessation of suffering

Explanation:

The term ariyasacca can be translated as 'noble truth', 'truth of the enlightened ones', or 'truth leading one to enlightenment'. The Four Noble Truths is a cardinal teaching of Buddhism. It is made up of four factors:

1. *Dukkha*: suffering, both physical and mental. Other definitions of *dukkha* include: 'unendurable', 'hard to endure', 'oppressive', and 'conflicting'. In this context, *dukkha* can be summed up by the words: 'Birth, aging and death is *dukkha*; sorrow, lamentation, pain, grief and despair are *dukkha*; association with the disliked is *dukkha*; separation from the liked is *dukkha*; not attaining one's wishes is *dukkha*; in brief, the five aggregates of clinging (*upādāna-khandha*) are *dukkha*.'
2. *Samudaya*: cause of suffering. The cause of suffering is craving (*taṇhā*) of which there are three kinds: 1) craving for sense pleasure (*kāma-taṇhā*); 2) craving for existence (*bhava-taṇhā*); and 3) craving for non-existence (*vibhava-taṇhā*).
3. *Nirodha*: cessation of suffering. This term refers to the complete ending of all craving, that is, Nibbāna.
4. *Magga*: the path of practice leading to the cessation of suffering. This term refers to the Noble Eightfold Path, namely: 1) right view; 2) right intention; 3) right speech; 4) right action; 5) right livelihood; 6) right effort; 7) right mindfulness; and 8) right concentration. Another name for the Eightfold Path is *majjhimā-paṭipadā* which translates as the 'Middle Way'.

Dukkha is to be fully understood; *samudaya* is to be relinquished; *nirodha* is to be realized; *magga* is to be cultivated. *Dukkha* is an effect, *samudaya* is a cause; *nirodha* is an effect, *magga* is a cause.



Pañcaka – Groups of Five

The Five Heinous Deeds – Anantariya-kamma

1. *Mātughāta* – matricide
2. *Pitughāta* – patricide
3. *Arahanta-ghāta* – killing an arahant
4. *Lohituppāda* – injuring the Buddha to the extent of shedding his blood
5. *Saṅghabheda* – causing a schism in the Order

Explanation:

Anantariya-kamma literally means ‘immediacy deed’, that is, it is karma bearing immediate fruit without any other form of karma interposing and coming to fruition first. For instance, someone may have made merit by donating vast sums of money, but he then commits a heinous deed (anantariya-kamma). At death this deed will bear immediate fruit and he will instantly fall into the lowest hell realm (Avīci).

1. & 2.: Matricide and patricide (*mātughāta* & *pitughāta*): here, someone kills his mother or father himself or he orders someone else to do the killing. The deed is fulfilled when the mother or father dies.

3. Killing an arahant (*arahanta-ghāta*): one deliberately kills an arahant.

4. Injuring the Buddha to the extent of shedding his blood (*lohituppāda*): even causing the Buddha to have internal bleeding, like bruising, falls under this category. For instance, Devadatta hurled a great rock down from Mount Gijjhakūṭa with the intention of killing the Buddha.

A splinter from the rock caused blood to flow from the Buddha's foot.

5. Causing a schism in the Order (*saṅghabheda*): attempting to cause dissensions and divisions in the monastic community to the extent that the monks perform separate *Uposatha* day ceremonies (i.e. they chant the *Pāṭimokkha* separately). In such a case, although the Sangha admonishes the person and urges him to desist, he carries on.

These acts are considered heinous crimes for the following reasons: parents are our greatest benefactors; arahants are completely pure and they are the supreme field of merit; the Buddha is the founder of Buddhism, the 'Dhamma King', the person most highly revered by Buddhists; the Sangha in harmony performs the vital task of passing down the teachings of the Buddha in an unbroken lineage.

Someone who performs such a deed is barred from heaven (in the next life) and barred from *Nibbāna* (in this life). Buddhists consider these deeds the most grievous of all transgressions.

The Five Benefits of Listening to the Dhamma – *Dhammassavanānisamāsa*

1. One hears what one has not heard before
2. One clearly understands what one did not understand before
3. One dispels one's doubts
4. One straightens one's views
5. One's heart becomes calm and happy

Explanation:

In order to receive the true benefits of the Dhamma, one must listen to it respectfully and with clear attention, focusing on the specific course and direction of the teaching being given. One doesn't allow the mind to become distracted by other sense impressions. There are five benefits of listening to the Dhamma:

1. One hears what one has not heard before: the number of Buddhist teachings can be compared to the amount of water in the ocean, and the number of teachings most people have heard is similar to the amount of water in a cup. If one listens respectfully to the Dhamma, one gradually encounters more and more teachings.

2. One clearly understands what one did not understand before: every teacher has a different rhetorical skill, degree of eloquence, and basis of understanding in regard to explaining the Dhamma. Some aspects of the Dhamma, in terms of both essence and practice, must be listened to repeatedly or from various teachers before it can be understood. Listening to teachings repeatedly thus increases one's expertise.

3. One dispels one's doubts: it is normal for people to have doubts about various aspects of the teachings. By regularly listening to the Dhamma these doubts are dispelled.

4. One straightens one's views: people still subject to greed, hatred and delusion are likely to have a mixture of views both consistent and inconsistent with truth. When they listen to a wise speaker present a coherent teaching, they are able to straighten their views, thus aligning them

with truth. Listening to Dhamma can thus give rise to right view.

5. One's heart becomes calm and happy: most people are subject to changing moods: sometimes happy, sometimes sad. By listening to the Dhamma, dispelling doubts, and straightening their views, the heart becomes increasingly calm and happy.

If one wishes to attain these five benefits, one must listen with respect, prevent one's attention from wandering, and bring one's mind in harmony with the Dhamma. An example of how listening to the Dhamma leads to a deepening of understanding and realization is the story of Venerable Yasa. When he first listened to the Dhamma, he attained stream-entry. Later, he listened to the same teaching again and realized arahantship.

The Five Spiritual Powers – Bala

1. *Saddhā* – faith
2. *Viriya* – effort
3. *Sati* – mindfulness
4. *Samādhi* – concentration
5. *Paññā* – wisdom

Explanation:

Bala can be translated as strength or power. In this context it refers to spiritual powers or qualities making for mental strength.

1. Faith (*saddhā*): faith accompanied by reasoned discernment; beliefs that are verifiable; firm confidence in the Triple Gem and in the Buddha's enlightenment; a belief in karma, the fruits of karma, and the fact that

everyone is the owner of their karma; non-credulity; not naively believing in divine power, miracles, and so on. Faith gives people strength of mind to perform good deeds.

2. Effort (virīya): energy; perseverance; courage; the effort to refrain from evil and to do good; persistent endeavor. For example, one makes effort to prevent unwholesome mind states from arising, to abandon already arisen unwholesome mind states, to cultivate wholesome mind states, and to prevent already arisen wholesome mind states from disappearing. Virīya helps to keep people from getting discouraged.

3. Mindfulness (sati): recollection; recall; attentiveness; sustaining awareness on an object or activity; memory (even of actions from the distant past). Mindfulness helps people be discreet and vigilant before they act or speak, preventing misconduct and heedlessness.

4. Concentration (samādhi): mental composure; one-pointedness. Concentration enables the mind to be steadfast in respect to wholesome qualities.

5. Wisdom (paññā): comprehensive understanding; insight into cause and effect; clear knowledge; reasoned analysis; discernment of benefits and harm, advantages and disadvantages; knowing how to relate to various situations; understanding of conditioned phenomena; seeing according to the truth; knowing the causes for happiness and suffering, prosperity and decline. Wisdom enables people to be enlightened and to realize the truth of all phenomena.

These five qualities support people in undertaking the Noble Eightfold Path. They are also known as the five ‘spiritual faculties’ (indriya) because each one is a controlling faculty playing a dominant role, namely: saddhā is prominent in respect to conviction; viriya is prominent in respect to making effort; sati is prominent in respect to recollection; samādhi is prominent in respect to concentration; and paññā is prominent in respect to understanding.



Chakka – Groups of Six

Virtues Conducive to Communal Life – *Sārāṇīya-dhamma*

1. Physical acts of loving-kindness
2. Verbal acts of loving-kindness
3. Mental acts of loving-kindness
4. Sharing gains rightfully obtained with others
5. Observing similar standards of virtuous conduct as one's companions
6. Having similar right views as one's companions

Explanation:

Sārāṇīya-dhamma: 'virtues conducive to communal life', 'bases for mutual consideration':

1. Physical acts of loving-kindness: mutual assistance; helping out with communal activities in a spirit of friendship.
2. Verbal acts of loving-kindness: offering advice and admonishment in a spirit of friendship.
3. Mental acts of loving-kindness: thinking well of one's companions.
4. Sharing gains rightfully obtained with others: being generous with one's companions.
5. Observing similar standards of virtuous conduct as one's companions: being established in moral conduct; maintaining wholesome precepts, practices, rules, traditions, etc.

6. Having similar right views as one's companions: sharing a correct understanding of religious teachings; respecting righteous decisions of the majority.

Someone who practices these six virtues will be loved and respected. They lead to mutual assistance, communal harmony and solidarity, and an absence of conflict.



Sattaka – Groups of Seven

Qualities of a Good Person – Sappurisa-dhamma

1. One knows causes (dhammaññutā): for example, one knows the causes for happiness and the causes for suffering.
2. One knows effects (atthaññutā): for example, one knows that happiness is the result of this specific cause and one knows that suffering is the result of this other cause.
3. One knows oneself (attaññutā): one knows one's own social position, personal disposition, level of knowledge, skill, virtues, and so on, and one behaves accordingly.
4. One knows moderation (mattaññutā): one practices moderation when seeking out material objects and earning a livelihood; one practices balanced consumption.
5. One knows time (kālaññutā): one knows the proper time for undertaking a particular activity.
6. One knows society (parisaññutā): one knows appropriate conduct in regard to a specific community; one knows suitable speech and actions to be performed in regard to such a community.
7. One knows persons (puggalaññutā): for example, one knows whether one should associate with someone or not.

Explanation:

Sappurisa-dhamma: ‘qualities of a good person’; ‘qualities making for a good person’. A ‘sappurisa’ is a virtuous, well-mannered person, someone whose actions by body, speech and mind are in line with Dhamma. The supreme sappurisa is the Buddha.

1. One knows causes (*dhammaññutā*): one knows the truth of causality. For instance, one knows that doing good is the cause for happiness and doing bad is the cause for suffering; one knows the causes for prosperity and the causes for decline. Due to this understanding, one can calculate the effects of specific actions, and one will choose to do good and avoid evil.

2. One knows effects (*atthaññutā*): one knows objectives and desired benefits; one knows the results stemming from causes; one is able to accurately investigate into causes. For instance, one knows that happiness is the result of this specific cause, and that suffering is the result of this other specific cause; one knows that true gain, success, praise, and happiness are the result of moral conduct.

3. One knows oneself (*attaññutā*): one knows one’s own social position, personal disposition, level of knowledge, skill, virtues, etc., and one behaves accordingly, including knowing how to bring about improvements to one’s life. For instance, someone who is more senior in society should relate to his subordinates by way of the four sublime states of mind (*brahmavihāra*); and someone who is more junior should be humble and respectful towards his seniors.

4. One knows moderation (*mattaññutā*): one knows the optimum amount in all matters, for example when seeking out, obtaining, and consuming material things; one doesn't spend money extravagantly beyond one's means. As a monk one knows moderation in regard to receiving and using the four requisites. As a householder one knows moderation in regard to spending wealth in order to sustain oneself, by following the philosophy of Sufficiency Economy (a development approach attributed to His Majesty King Bhumibol Adulyadej stressing the Middle Path as an overriding principle for appropriate conduct).

5. One knows time (*kālaññutā*): one knows the proper time; one knows how much time is required to perform various activities; one knows what should be done first and what afterwards; one knows the value of time and one knows how to use time for the greatest benefit.

6. One knows society (*parisaññutā*): one knows organizations, communities, societies, and other places of human interaction; one knows the guidelines, regulations and customs of such communities and one adapts to them appropriately; one knows suitable speech and actions to be performed in regard to each specific community. One who knows society is not bashful; instead, he is brave and confident in every situation.

7. One knows persons (*puggalaññutā*): one knows with whom to associate; one knows how to distinguish between people based on their personal disposition. For example, one knows that this person is virtuous and should be associated with, while this other person is

immoral and should be avoided. This term is also spelled puggalaparoparaññutā.

These seven qualities are criteria indicating who is a virtuous person. A practitioner endowed with these qualities gains insight into various circumstances. Perfectly Enlightened Buddhas and wheel-turning monarchs are endowed with these qualities, enabling them to successfully proclaim the Dhamma and rule their empires, respectively.

Of these seven qualities, the factor of knowing causes (dhammaññutā) is the most important, because all things in the world arise from causes, and if they are to cease their causes must first be brought to cessation. A knower of causes is able to accurately predict future outcomes, and therefore their endeavours are effective.



Atthaka – Groups of Eight

The Eight Worldly Conditions – Loka-dhamma

1. Gain
2. Loss
3. Fame
4. Obscurity
5. Praise
6. Blame
7. Happiness
8. Unhappiness

Explanation:

Loka-dhamma: ‘worldly conditions’; ‘worldly winds’, ‘qualities holding sway over people’. These qualities are an inherent and inescapable part of the world; everyone must encounter them whether they want to or not.

1. Gain (lābha): obtaining desired material objects.
2. Loss (alābha): failing to obtain desired objects or losing those already obtained.
3. Fame (yasa): having an agreeable position in society. There are three kinds of yasa: 1) issariya-yasa: rank; authority; 2) kitti-yasa: fame; honor; prestige; popularity; 3) parivāra-yasa: having a large retinue of followers.
4. Obscurity (ayasa): lack of social distinction; disrepute.
5. Blame (nindā): slander; criticism.

6. Praise (*pasamsā*): acclaim; approval.
7. Happiness (*sukha*): ease of body and mind, e.g., good health and mental well-being.
8. Unhappiness (*dukkha*): dis-ease of body and mind, e.g., poor health and mental discomfort.

The eight worldly conditions can be separated into two groups:

1. *Itthārammaṇa*: agreeable objects; things desired by most people, i.e. gain, fame, praise, and happiness.
2. *Aniṭṭhārammaṇa*: disagreeable objects; things unwanted by most people, i.e. loss, obscurity, blame, and unhappiness.

Both unenlightened and enlightened people are subject to these eight worldly conditions. The difference is that unenlightened people do not understand them according to the truth. They therefore become obsessed by them, get caught up in liking and disliking, and let them dominate their minds. Their happiness and suffering is thus dependent on agreeable and disagreeable objects. Enlightened people, on the other hand, have a clear understanding of the truth. They reflect on how these conditions are impermanent, unsatisfactory, and subject to change. They become neither infatuated by agreeable objects nor distraught over disagreeable objects.

Someone who is faced with these worldly conditions but is neither overly delighted by agreeable objects nor annoyed by disagreeable objects achieves prosperity in the Dhamma. This achievement is considered a supreme blessing as confirmed by the Buddha in the Maṅgala Sutta: ‘Though in contact with

worldly dhammas, yet his mind is not shaken – griefless, dustless, secure. This is the highest blessing.’

The Noble Eightfold Path – Ariya Aṭṭhaṅgika-magga

1. *Sammā-ditṭhi* – Right View
2. *Sammā-saṅkappa* – Right Intention
3. *Sammā-vācā* – Right Speech
4. *Sammā-kammanta* – Right Action
5. *Sammā-ājīva* – Right Livelihood
6. *Sammā-vāyāma* – Right Effort
7. *Sammā-sati* – Right Mindfulness
8. *Sammā-samādhi* – Right Concentration

Explanation:

Magga is translated as ‘path’. Here it refers to the path of practice that leads to the end of suffering. It is a balanced path, neither too tight nor too slack. It is made up of eight factors:

1. *Sammā-ditṭhi* – right view: a thorough understanding of the Four Noble Truths (suffering, cause, cessation, and Path), the Three Characteristics, and Dependent Origination.
2. *Sammā-saṅkappa* – right intention: thoughts free from sensual desire, hatred, and cruelty.
3. *Sammā-vācā* – right speech: speech free from the four kinds of unwholesome speech (*vacī-duccarita*): lying, divisive speech, coarse speech, and frivolous speech.

4. *Sammā-kammanta* – right action: blameless action free from the three kinds of unwholesome bodily action (*kāya-duccarita*): killing, stealing, and sexual misconduct.
5. *Sammā-ājīva* – right livelihood: earning an honest livelihood; abstaining from wrong livelihood that is immoral, illegal, and blameworthy both in terms of the laws of the land and the principles set down by the Buddha.
6. *Sammā-vāyāma* – right effort: effort in line with the four right efforts (*sammappadhāna*): the effort to prevent evil unwholesome states from arising; the effort to abandon evil unwholesome states already arisen; the effort to cultivate wholesome states; and the effort to protect already arisen wholesome states.
7. *Sammā-sati* – right mindfulness: bearing in mind the four foundations of mindfulness (*satipaṭṭhāna*): the body (*kāya*), feelings (*vedanā*), mind (*citta*), and mind objects (*dhamma*).
8. *Sammā-samādhi* – right concentration: committed development of the four jhānas: first jhāna (*paṭhama-jhāna*), second jhāna (*dutiya-jhāna*), third jhāna (*tatiya-jhāna*), and fourth jhāna (*catuttha-jhāna*).

Another name for the Noble Eightfold Path is ‘*majjhimā-paṭipadā*’ translated as the Middle Way. It is the path leading to the supreme goal of Buddhism: Nibbāna



Gihi-paṭipatti

Principles of Practice for Householders

Catukka – Groups of Four

Virtues Conducive to Benefits in the Present – Ditṭhadhammikattha

1. Achievement of diligence (uṭṭhāna-sampadā): industriousness in respect to earning a living, studying, and fulfilling responsibilities.
2. Achievement of protection (ārakkha-sampadā): protecting wealth acquired through diligent effort; protecting one's work and preventing it from falling into decline.
3. Association with virtuous people (kalyāṇamittatā).
4. Balanced livelihood (samajīvitā): supporting oneself befitting one's income, living neither overly austere nor overly luxuriously.

Explanation:

Ditṭhadhammikattha refers to the four virtues conducive to happiness and benefit in the present life:

1. Achievement of diligence (uṭṭhāna-sampadā): industriousness in one's work; making an honest living; developing professional expertise; applying wisdom to discover methods for bringing about success. People who

diligently earn a living with wisdom tend to achieve success easily, as confirmed by the Buddha's words: 'Paṭirūpakārī dhuravā uṭṭhātā vindate dhanam': 'Doing what is proper and being diligent, one with initiative finds wealth.'

2. Achievement of protection (āraṅkha-sampadā): knowing how to protect wealth acquired through diligence and honest means, preventing it from being at risk or from getting lost. If one is unable to save and protect one's wealth, it will surely be squandered.

3. Association with good people (kalyāṇamittatā): choosing virtuous friends endowed with faith, moral conduct, generosity, and wisdom, and avoiding evil, ill-mannered friends. Associating with virtuous people is similar to having a bodyguard when in a dangerous location, or similar to having a lantern to shine the way through the dark. Associating with evil people is like burning down one's own house, because evil people bring about misfortune and disaster.

4. Balanced livelihood (samajīvitā): living in moderation; balancing one's income and expenses; knowing how to save money; living in a way suitable to one's means.

These four virtues bring about an abundance of wealth, honor, praise, and friendship in this very life.

The Four Bases of Social Solidarity – Saṅgahavatthu

1. Generosity (dāna)
2. Kindly speech (piyavācā)

3. Acts of service (atthacariyā)
4. Balanced and impartial behavior (samānattatā)

Explanation:

The four bases of social solidarity (saṅgahavatthu): principles of assistance; virtues making for group integration.

1. Generosity (dāna): sharing one's belongings with a heart of generosity; giving to those worthy of assistance.
2. Kindly speech (piyavācā): speaking polite, agreeable, and beneficial words leading to goodwill and a spirit of friendship.
3. Acts of service (atthacariyā): benefiting others; actively helping others with their work; acting for the public good; supporting others in moral conduct, thus doing what is honorable and expressing one's friendly disposition.
4. Balanced and impartial behavior (samānattatā): suitable conduct; not being conceited, that is, one is neither arrogant when in a position of power, nor is one overly submissive as a subordinate; one conducts oneself befitting various conditions, individuals, circumstances, surroundings, etc.

These four qualities bring about social solidarity in a way similar to how an axle provides stability to a car.

Pañcaka – Groups of five

The Five Kinds of Wrong Business – Micchā-vaṇijjā

1. Trafficking in weapons
2. Trafficking in human beings
3. Trading in animals for slaughter
4. Trading in intoxicants
5. Trading in poisons

Explanation:

Micchā-vaṇijjā: ‘wrong business’; ‘wrong commerce’; ‘immoral trade’. Trade that causes distress for human beings and animals, and as such should be avoided by Buddhist lay followers.

1. Trafficking in weapons (sattha-vaṇijjā): e.g.: spears, swords, guns, explosives, animal traps, etc.
2. Trafficking in human beings (sattava-vaṇijjā): unjust trade in human beings for commercial gain, e.g.: trading in slaves, abusive or exploitative trade in manual workers, trading women or children for the sex industry, etc.
3. Trading in animals for slaughter (maṃsa-vaṇijjā). The trade in larger animals for slaughter, e.g. elephants, horses, cows and buffaloes, is considered to be especially blameworthy.
4. Trading in intoxicants (majja-vaṇijjā): trading in any sort of harmful narcotic or intoxicant, e.g. liquor, beer, methamphetamine, ecstasy, opium, heroin, cannabis, etc.

5. Trading in poisons (*visa-vaṇijjā*): trading in toxic substances that kill or injure living creatures, e.g.: insecticide, rat poison, etc.

These five kinds of business are oppressive, cruel, and inhumane. Although these forms of trade are seen by many to be normal and may be technically legal (e.g., people may be granted a permit to run a nightclub, manufacture weapons, or operate a slaughterhouse), in Buddhism they are considered harmful. In this regard, Buddhist laypeople should keep a stricter moral standard than the average person.

The Five Qualities of a Lay Disciple – *Upāsaka-dhamma*

1. To be endowed with faith
2. To have pure conduct
3. To not be superstitious; believing in deeds, not luck
4. To not seek for the truly gift-worthy outside of the Buddha's teaching
5. To perform good deeds according to essential Buddhist principles

Explanation:

Upāsaka-dhamma: qualities of a lay disciple; the abiding attributes of male and female lay disciples who have gone to the Buddha, Dhamma and Sangha for refuge.

1. To be endowed with faith (*saddhā*): to be endowed with faith that is based on reason and accompanied by wisdom; to not be credulous.

2. To have pure conduct: to be firmly established in the five (or eight) precepts in order to compose one's actions by body and speech and to be a virtuous person. Moral conduct (*sīla*) is the foundation and root of all goodness.

3. To not be superstitious; believing in deeds, not luck: to look for results primarily through action; not to expect good fortune from sacred objects or divine forces. Being superstitious implies believing in rumors and hearsay without applying discriminative wisdom.

4. To not seek for the truly gift-worthy outside of the Buddha's teaching: to have firm conviction in the Triple Gem as the supreme field of merit and to recognize that making offerings to monks, both those who are enlightened (i.e. members of the noble sangha – *ariya-saṅgha*) and those who are unenlightened but practice the Dhammavinaya well and share the teachings with others (i.e. members of the conventional sangha – *sammati-saṅgha*), brings about true blessings.

5. To perform good deeds according to essential Buddhist principles: the key responsibilities of a Buddhist lay disciple are to practice generosity, uphold moral conduct, and develop meditation.

Lay disciples possessing these five qualities are considered true Buddhists who have a firm refuge and are unswayed by sensationalized stories and reports.

Chakka – Groups of Six

The Six Directions – Disā

1. Puratthima-disā – the front or eastern direction refers to parents
2. Dakkhina-disā – the right or southern direction refers to teachers
3. Pacchima-disā – the rear or western direction refers to wife and children
4. Uttara-disā – the left or northern direction refers to friends
5. Hetṭhima-disā – the lower direction or nadir refers to servants and employees
6. Uparima-disā – the higher direction or zenith refers to renunciants and brahmins

Explanation:

The term ‘disā’ (‘direction’) in this context represents various kinds of people who are part of ordinary social interactions and relationships.

1. Puratthima-disā – the front or eastern direction refers to parents: parents are children’s first benefactors. For this reason, children should care for their parents in the following five ways:

- 1) They should consider: ‘Having been supported by them, I will support them in return.’ Parents have nurtured and cared for their children in various

ways until they have grown up. Children should now look after their parents in a similar way.

2) Performing work on behalf of one's parents: whatever duties entrusted to them by their parents, children should hasten to bring them to completion. Children should help perform any work they can, even if their parents haven't expressly asked them to do this work.

3) Maintaining the family lineage: children should uphold their family's honor; they should avoid squandering any wealth saved up by their parents and they should continue merit-making activities traditionally performed by the family.

4) Acting in a way worthy of one's heritage: conducting oneself in ways that bring happiness and prosperity to oneself and one's family; abstaining from evil actions; not causing trouble or distress for one's parents; heeding one's parents' advice.

5) After they have passed away one should offer gifts and dedicate merit to them: offering gifts and dedicating merit to one's deceased parents is one way to repay their kindness. Children should regularly dedicate merit to their parents on suitable occasions.

In the same vein, parents should assist their children in the following five ways:

1) They should restrain them from evil: they should prevent their children from doing bad actions both in the present and the future; they should be skilled at admonishing their children when they have done something wrong (e.g., killing or stealing),

pointing out to them the serious consequences of such actions both in this lifetime and in future lifetimes.

2) They should train them in virtue: they should establish them in wholesome qualities praised by the wise, for example: practicing generosity, keeping moral precepts, and listening to Dhamma talks; they should explain to their children how good deeds lead to great blessings both in this life and the next; they should encourage their children to do good even if it means following the example of Anāthapiṇḍika who paid his son a wage to keep precepts and listen to the Dhamma.

3) They should provide them with an education in the arts and sciences: parents should support their children's education so that they gain various kinds of knowledge in order to earn a living in the future.

4) They should help them find a suitable spouse when they come of age.

5) They should bequeath an inheritance in due time.

2. *Dakkhiṇa-disā* – the right or southern direction refers to teachers: teachers give their students guidance and point out to them what is right and wrong. For this reason, students should minister to their teachers in the following five ways:

1) They should rise up to greet them: when students see their teacher approaching, they should get up and welcome them, prepare a seat, and perform any other appropriate duties.

2) They should attend to them: they should help them with their work in whatever way is appropriate, even if they have not specifically asked to do so.

3) They should listen to them: they should be attentive in their studies; they should heed their instruction and be obedient.

4) They should wait on them and serve them, and nurse them when they are sick.

5) They should respectfully study the knowledge they impart and pay close attention to their teachings, without fooling around. One should not disparage one's teachers; one should honor one's teachers.

Teachers should assist their students in the following five ways:

1) They should give them good counsel; they should teach them well-mannered conduct and encourage them to behave themselves with integrity; they should dissuade them from associating with evil-minded people and instead to associate with virtuous people.

2) They should teach them to be good students; they should introduce them to useful subjects of study, both worldly and spiritual; they should provide them with a clear understanding of the subjects by way of thorough explanation; they should use techniques making it easy for the students to understand the subjects.

3) They should provide them with a complete education in the various fields of study; they should

share all useful knowledge with their students without withholding anything; they should not jealously guard their knowledge out of fear that their students will surpass them.

4) They should praise their students, and reward and honor them; they should praise their students' merits and abilities to their colleagues and to the wider society.

5) They should provide them with security in all directions: that is, they should entrust their students to a colleague or other suitable individual who can support and protect them, and they should instruct them on how to truly apply their knowledge and make a living.

3. Pacchima-disā – the rear or western direction refers to one's wife: wives provide support for their husbands. For this reason, husbands should minister to their wives in the following five ways:

1) They should honor them in a suitable way; they should look after them well; they should praise them both within and outside the household.

2) They should not disparage them; they should not treat them with contempt.

3) They should be faithful to them; they should not commit adultery.

4) They should give them authority in the household; they should put them in charge of all household affairs.

5) They should provide them with personal adornments; they should give them gifts of jewelry on special occasions.

Wives should assist their husbands in the following five ways:

1) They should keep domestic affairs in order; for example, they should look after the home and ensure that it is kept clean.

2) They should wholeheartedly support their husbands' relatives and friends.

3) They should be faithful to them; they should not commit adultery.

4) They should protect wealth acquired by their husbands; they should look after the household accounts, allocating how much income should be saved and how much spent.

5) They should be diligent in their activities; they should be conscientious about all their work, both within the household and outside.

4. Uttara-disā – the left or northern direction refers to friends: friends help us in times of need. For this reason, a person should support his or her friends in the following five ways:

1) They should be generous and hospitable; they should not be stingy; they should share possessions with their friends as appropriate.

2) They should speak kindly words; they should speak words that are polite, gentle, truthful, beneficial, and timely.

3) They should provide assistance and support; as much as they are able, they should help them with physical actions, sharing of wealth, and sharing of knowledge.

4) They should offer constant friendship; they should be a friend in good times and bad; when they themselves are fortunate they should not be arrogant and when their friends suffer misfortune they should not make things worse.

5) They should be honest and sincere; they should not deceive or mislead their friends.

Friends should repay this support in the following five ways:

1) They should protect one when one is heedless, steering one back in the right direction. For example, they should encourage one to relinquish gambling.

2) They should protect one's wealth and possessions when one is careless.

3) They should be a refuge in times of danger; whenever one feels threatened or anxious, friends should be happy to help and offer reassurance.

4) They should not abandon one in times of difficulty; they should show concern when one falls on hard times; they should help to free one from adversity.

5) They should show consideration to one's relatives and other friends; they should show respect to one's relatives as if they were their own.

5. Hetṭhima-disā – the lower direction or nadir refers to servants and employees who help with various

kinds of work. Bosses should support them in the following five ways:

1) They should assign work appropriate to their strength, capability, age, and understanding.

2) They should provide them with food and wages appropriate to their level of work so that they can earn a comfortable living; they should give bonuses on special occasions.

3) They should nurse them when they are sick; they should provide various forms of welfare and benefits.

4) They should share any privileges or extra profits; they should give them delicious food to eat on occasion.

5) They should give them days off from work; they should provide them with days to rest, for example at the New Year's holiday.

Servants and employees should support their bosses in the following five ways:

1) They should begin work before them; they should diligently start work before the appointed hour.

2) They should finish work after them; they should not finish work before the appointed hour.

3) They should take only what their boss gives them; they should not take anything without permission.

4) They should seek to improve their work; they should be enthusiastic about their work; they should constantly improve the quality of their work.

5) They should praise their boss to others; they should extol their boss's merits to the general public.

6. Uparima-disā – the higher direction or zenith refers to renunciants and brahmins (and to the monastic community) who are eminent in stature and virtue. Householders should minister to members of the monastic community in the following five ways:

1) They should act with loving-kindness; they should offer assistance by way of physical actions, for instance by helping out with various tasks.

2) They should speak with loving-kindness; they should address them with polite and respectful words.

3) They should maintain thoughts of loving-kindness; they should wish that the monks and nuns abide in well-being – healthy and happy.

4) They should receive them openly and willingly; they should welcome these virtuous individuals into their homes with respect.

5) They should offer them material gifts; they should support them with the four requisites (i.e. clothing, food, dwellings, and medicine) appropriate for a renunciant in order to promote their Dhamma practice.

Monks and nuns should support the laypeople in the following six ways:

1) They should discourage them from doing evil; they should teach them the nature of unskillful actions and their harmful consequences; they should

deter them from performing any evil or immoral actions by body, speech and mind.

2) They should encourage them to do good; they should teach them the nature of skillful actions and their advantages; they should advise them to perform wholesome actions by body, speech and mind.

3) They should assist them with benevolence; they should maintain a heart of goodwill; they should wish for the laypeople's well-being and teach them to be established in goodness.

4) They should teach them what they have not previously heard; they should impart teachings by the Buddha, or other beneficial subjects, not yet known by the laypeople so that they can use these as guidelines for the lives.

5) They should clarify what they have previously heard; they should explain teachings which they have not fully understood in order to bring about clarity and to dispel doubts.

6) They should point out the way to heaven; they should teach them the practice for perfecting the qualities of faith (*saddhā*), moral conduct (*sīla*), generosity (*cāga*), and wisdom (*paññā*), which is the path to a happy destination.

The Buddha compared these six kinds of people with the six cardinal directions. When people pay respects to these six 'directions' on a regular basis, they will have mutual consideration for one another, live peacefully, and prosper, because everyone participating

in these relationships will be aware of their personal responsibilities.

The Six Causes of Ruin – Apāyamukha

1. Consuming intoxicating beverages
2. Roaming the streets at unseemly hours
3. Reveling in shows and entertainment
4. Gambling
5. Associating with bad friends
6. Laziness

Explanation:

Apāyamukha: causes of ruin; pathways to decline; ways of conduct leading to loss of wealth and various other forms of misfortune, trouble, and affliction.

1. Consuming intoxicating beverages: drinking alcoholic beverages, for instance: liquor, beer, and wine, as well as taking other addictive substances like opium, cannabis, methamphetamine, ecstasy, intoxicating inhalants, and so on, which has six ill-effects:

- 1) Loss of wealth
- 2) Increase of quarrels
- 3) Liability to disease
- 4) Source of criticism
- 5) Increase in shamelessness
- 6) Weakened intelligence

2. Roaming the streets at unseemly hours: going out at night to unsuitable places like clubs, bars, karaoke bars,

etc.; not getting enough rest due to pursuit of pleasure. This conduct has six ill-effects:

- 1) One is deemed as lacking self-care
- 2) One is deemed as not looking after one's family
- 3) One is seen as squandering one's wealth
- 4) One is distrusted by others
- 5) One is subject to false rumors
- 6) One runs into a lot of difficulty

3. Reveling in shows and entertainment: going out to various forms of amusement and festivity that are a basis for heedlessness and infatuation. Such conduct leads to a loss of wealth, a waste of time, and defective work. The scriptures describe six ill-effects:

- 1) One dances wherever there is dancing
- 2) One sings wherever there is singing
- 3) One goes out to wherever music is playing
- 4) One goes out to wherever there is story-telling
- 5) One goes out to wherever there is cymbal playing
- 6) One goes out to wherever there is drumming

4. Gambling: in respect to gambling (e.g., playing the lottery, football betting, card games, dice games, betting on horse racing, bets placed on boxing, etc.) you win some, you lose some. It is difficult for someone addicted to gambling to make their way in the world because they tend to spend whatever they earn. This conduct has six ill-effects:

- 1) As a winner one begets hatred

- 2) As a loser one regrets the money lost
- 3) All one's wealth is squandered
- 4) No one trusts one's words
- 5) One is scorned by one's friends
- 6) No one wants one as a spouse

5. Associating with bad friends: associating with fools. Bad friends lead one down pathways of ruin. Associating with bad friends has six ill-effects:

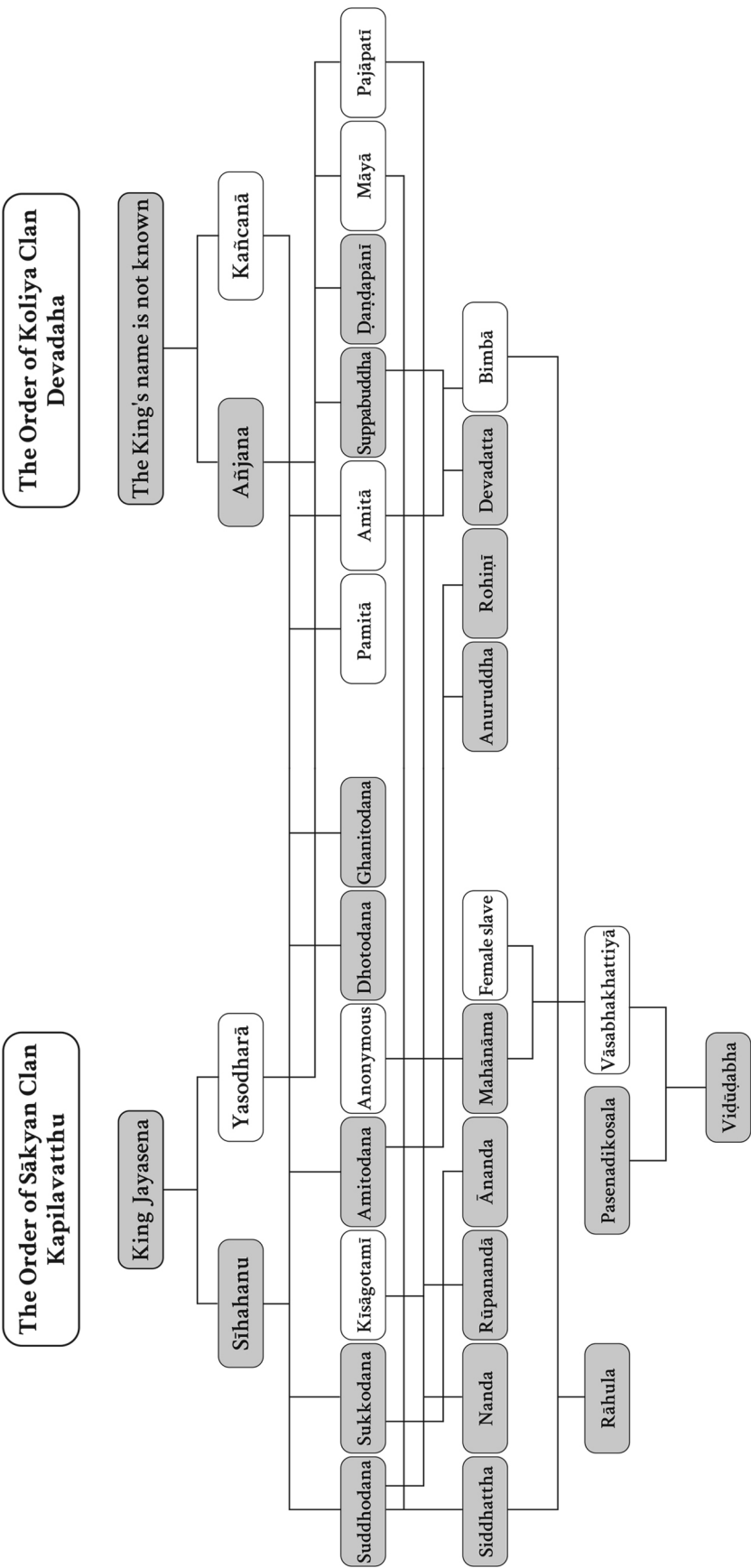
- 1) They induce one to be a gambler
- 2) They induce one to be a womanizer
- 3) They induce one to be a drunkard
- 4) They induce one to be a counterfeiter
- 5) They induce one to be a swindler
- 6) They induce one to be a ruffian

6. Laziness: failing to fulfill one's responsibilities and to perform one's work on time; leaving one's work unfinished. Laziness is an obstacle for progress and prosperity. Lazy people are unlikely to succeed in their endeavors; instead, they tend to face various forms of hardship. Lazy people make the following six excuses:

- 1) It's too cold to work
- 2) It's too hot to work
- 3) It's too late to work
- 4) It's too early to work
- 5) I'm too hungry to work
- 6) I'm too thirsty to work

People caught up in these six causes of ruin tend to lose their money and destroy their reputation, and they fail to make headway in their lives. Countries with many such people will remain backward, unstable, and undeveloped. If one wishes for personal and social growth and prosperity, one should abstain from these six pathways to decline.

Schematic diagram showing the order of
Sākya Clan



History of the Buddha

Pre-Buddhist Era

Chapter 1

Jambudīpa and Its People

Jambudīpa, or the Indian subcontinent, was the land marked by the Java Plum trees in ancient times. The area includes the northwest area of Thailand and the present territories of India, Nepal, Pakistan, Bangladesh, Afghanistan, and Bhutan.

Located in the southern part of the Himalayas, *Jambudīpa* was prosperous, with a lot of natural resources. According to its geographical features, the land was divided into 2 parts:

1. The Central or Interior Province (*Majjhima-janapada*) was the location of large cities with progress in trade and education, where many people and scholars lived.

2. The Peripheral or Exterior Province (*Paccanta-janapada*) was the land outside the Central Province. The eastern part was next to the large cities; the southeastern part was next to the *Sālavatī* River; the southern part was next to the village of *Setakannika*; the western part was next to the village of *Thūna*; and the northern part was next to the Mount of *Usīraddhaja*.

People in *Jambudīpa* were divided into 2 groups:

1. *Ariyaka* or Aryans. These people were not natives of *Jambudīpa*. They formerly lived in the northern area of the Himalayas. They were intelligent and had cultivated customs, traditions, and arts.
2. *Milakkha*. The *Milakkhas* were the local natives with little education. They had originally lived in *Jambudīpa* before the *Ariyaka* moved into settlements. They had their own culture but were not literate in the customs and traditions of governing.

The Aryans (*Ariyaka*) emigrated from the northern lands across the Himalayas. They invaded the *Milakkhas* to retreat to the south of *Jambudīpa*, and occupied this fertile land which later became the center of prosperity in all aspects such as civilization, agriculture, and commerce. Therefore, the land the Aryans ruled was called the Central or Interior Province (*Majjhima-janapada*) and the land the *Milakkhas* emigrated to and

settled was called The Peripheral or Exterior Province (*Paccanta-janapada*).

After the Aryans occupied and ruled the Central or Interior Province (*Majjhima-janapada*), the land was administrated and divided into sixteen large states: *Anga, Magadha, Kāśī, Kosala, Vajjī, Malla, Jedī, Vamsa, Kuru, Pañcāla, Maccha, Surasena, Assaka, Avantī, Gandhāra*, and *Kamboja*. There were five additional smaller states: *Sakka, Koliya, Bhagga, Videha, and Anguttarāpa*. Each state had different governing systems of Absolute Monarchy or Aristocracy.

The Four Social Castes (*Vaṇṇa*)

The governing systems in those days depended on the power of the rulers. If the rulers had a lot of power, they then were able to expand their territory. If they lost their power, their land would become the colony of others and the rulers might have been taken as captives or treated as slaves. This led to the feeling of disgust and became the cause of the split into social castes or *Vaṇṇa*. Therefore, the people of *Jambudīpa* at that time were divided into four social castes: *Kattiya, Brāhmaṇa, Vessa*, and *Sudda*.

Kattiya referred to the elite class, being considered as noble. They were warriors, rulers, and noblemen.

These people studied the strategies of administration, and had the duty to protect and govern the country.

Brāhmaṇa or Brahmins were considered noble like the monarchs or *Kattiya*. They were priests, philosophers, and teachers who studied the Vedas and other sciences. Their duties were teaching arts and sciences, performing their doctrinal rituals, and giving advice to the king.

Vessa referred to civilians in general, including farmers and merchants. They were regarded as the middle class. These people studied arts, agriculture, and commerce. Their duties were farming, trading, and performing craftsmanship.

Sudda referred to the laborers, who were considered to be the lower class. They were laborers, servants, and slaves employed to do general work or manual labor.

The King or *Kattiya* was the highest caste. However, the Brahmins or *Brāhmaṇa* considered themselves as belonging to the high caste as well. These people believed that they were higher than people of other castes. They were vain and felt a disgust towards people of lower castes. Thus, they refused to associate with or to marry people outside their castes. If a marriage of different castes occurred, such as one with a Brahmin and a *Sudda*, the children born from parents of these different castes would belong to another caste called the

Untouchables or *Caṇḍhāla*. These people were considered the lowest caste. They were looked down on and shunned by members of other castes.

The fundamental beliefs of people at that time can be summed up in two ways: some believed in rebirth after death, and some believed in annihilation after death.

Those who believed in rebirth after death can be further categorized into two groups. The first group believed that what life is like before death is the same after death. There is no change of life in rebirth. The other group, on the other hand, believed that what life is like before death is different after death. There is a change of life in rebirth.

Those who believed in annihilation after death can also be further categorized into two groups. The first group believed in a complete annihilation after death. The other group believed in a partial annihilation after death.

Chapter 2

Sakka-Janapada and the Sākyan Clan

In ancient times, there was a King named *Okakākaraja* who ruled over the country. He had four sons and five daughters born from his wife who was once his own sister. After his wife had passed away, he then married a new wife. He was very pleased with his new wife and intentionally promised her that she could ask for whatever she wanted. She, therefore, asked for the throne to be given to her son. Her request was denied, but she did not relent in her efforts. As the words had been delivered and should not be broken, King *Okakākaraja* then ordered his four sons and five daughters to establish a new country.

The new country was established in the teakwood grove of the *Himavanta* forest, which was the residence of a hermit named *Kapila*. Therefore, the new country was called *Kapilavatthu* in order to be in line with the name of the hermit *Kapila*, who dedicated the area to be the new country. After the endogamous marriage of the four princes and the four princesses, they established the *Sakyavaṃsa* or the *Sākyan* family or clan. Later, the elder princess married the King of *Devadaha* and established the *Koliya* clan.

The Order of the *Sākya* Clan

The family of the ancestor of our Supreme Teacher had ruled over the kingdom at *Kapilavatthu* up to King *Jayasena*. King *Jayasena* had a prince son named *Sīhanu* and a princess daughter named *Yasodharā*. Following the death of King *Jayasena*, Prince *Sīhanu* reigned over the kingdom and married his queen, named *Kaṇṇanā*, the elder sister of King *Devadaha*. King *Sīhanu* and Queen *Kaṇṇanā* had five sons – *Suddhodana*, *Sukakodana*, *Amitodana*, *Dhotodana* and *Ghanitodana*, and two daughters – *Pamitā* and *Amitā*.

Princess *Yasodharā*, the daughter of King *Jayasena*, became the queen of King *Añjana*. They had two princes – *Suppabuddha* and *Dandapāni*, and two princesses – *Māyā* and *Pajāpati*.

King *Suddhodana* married Queen *Māyā* and ascended to the throne of *Kapilavatthu* after King *Sīhanu*.

Our supreme teacher was born in the Noble Family of *Majjhima-janapada*, *Jampudipa*, *Sakka* province, in the Royal family of *Sākya*. He was born the prince of King *Suddhodana* and Queen *Māyā*, in the capital of *Kapilavatthu*, eighty years before the Buddhist Era (B.E).

Chapter 3

The Birth of the Buddha

The Great Man was conceived in the womb of Queen *Māyā*. When it was near the time to give birth, Queen *Māyā* asked King *Suddhodana* for permission to go back to *Devadaha* and give birth to her son there, according to the custom that when a wife was pregnant, she would go back to her original family and give birth there. Then King *Suddhodana* gave her permission to do as she wished.

At dawn on a full moon day of the sixth lunar month eighty years before the Buddhist Era (B.E), Queen *Māyā* went forth with her vassals in a Royal Procession.

Upon reaching *Lumbinī* garden, which was located between *Kapilavatthu* and *Devadaha*, she wished to rest for a while. At that moment, she developed labor pains and gave birth to the young Prince under the *Sāla* tree.

After the Great Man was born, he took seven steps and uttered the bold and heroic words (*Āsabhivācā*) that ‘*aggohamasmi lokassa jetṭhohamasmi lokassa setṭhohamasmi lokassa ayamantimā jāti natthidāni punabbhavo*’ meaning “I am the foremost, I am chief, I am the greatest in the world. This is my last birth; now there is no rebirth.” This exclamation was the manifestation of His future Enlightenment.

Being informed of the news that the Prince was born, King *Suddhodana* was very contented and commanded his vassals to invite his Queen and his son to return to *Kapilavatthu*.

Important Events

The Visit of *Asita*, the Ascetic

The ascetic *Asita*, also known as *Kāla Devala*, who lived near the *Himavanta* Mountain and who was well-known and respected by the royal family, was informed of the news and came to visit three days after the Great Man was born. King *Suddhodana* invited him to be seated, paid homage to him, and delivered a proper amount of speech. Then, King *Suddhodana* demanded that the Prince be taken to respect the ascetic. Seeing the Prince holding the perfect characteristics of the Great Man, the ascetic *Asita* bowed his head down at the feet of the infant Prince with profound reverence. He thus prophesied that the Great Man would have two possible destinies:

1. If he remained a householder, he would become a wheel-turning monarch, the greatest emperor in the world, with the four oceans as boundaries.
2. If he went forth into the renunciant life, he would become enlightened as the world's supreme spiritual teacher.

After making the prophesies, the ascetic *Asita* gave blessings and returned to his hermitage.

Seeing the gesture of their revered ascetic bowing his head to the feet of the Prince with great respect, and hearing those prophecies, the members of the royal family were impressed with the Prince. Each of them offered one of their own sons to be the Prince's followers. Seeing such actions, King *Suddhodana* bowed to the Prince. This was the first time he prostrated to his son. Then, he ordered the wet nurses to nurture and take the best care of his son.

When the Prince was five days old, King *Suddhodana* invited members of his royal family, his officers, and one hundred and eight Brahmins for a feast in the palace. After that, eight Brahmins with skills in predicting characteristics were selected to predict the destiny of the Prince. The first seven Brahmins, seeing the great characteristics of the Prince, gave two possible destinies as the ascetic *Asita* had done. However, the Brahmin, *Aññā-Koṇḍañña*, who was the youngest among all the Brahmins, predicted that the Prince had only one single destiny: he would go forth into the renunciant life and become enlightened as the world's supreme spiritual teacher. After that, the Prince was given the name of *Siddhattha*, meaning one who has accomplished his aim. Most people, nevertheless, would call him by his family name of *Gotama*.

When Prince *Siddhattha* was seven days old, his mother Queen *Māyā* passed away. He was placed in the

hands of his aunt, '*Pajāpatī-Gotamī*', who later became his aunt-queen after she married his father to help bring up the Prince. *Pajāpatī-Gotamī* later gave birth to a son, Prince *Nanda-Kumāra* and a daughter, Princess *Rupanandā*.

When Prince *Siddhattha* was seven years old, his father built three lotus ponds in the royal residence for his pleasure. Each pond was planted with different beautiful lotus plants. His clothes were brought from *Kāśī*, the region well-known for its exquisite quality of clothes. Wherever he went, during all of the days and nights, the Prince was always in the shade of royal umbrellas to prevent his body from being exposed to the heat, cold, dust, and dew.

When he was old enough, he was sent to study arts and sciences at the Royal Academy of learning, under the tutelage of *Visavāmitta*. Prince *Siddhattha* was extremely intelligent and excelled in all disciplines. He exhausted his teachers' knowledge. He was incomparable among his royal relatives.

The Development of Mindfulness of Breathing (*Ānāpānasatī*)

One time while the Prince was still young, he accompanied his father to the annual plowing ceremony. He was sitting under the java plum tree during the

ceremony. He attained the First Absorption (*Jhāna*) while he was developing mindfulness of his breathing (*Ānāpānasati*). As the afternoon wore on, instead of moving with the sun, the shade of the java plum tree remained in the same position, as if it were midday. This created an amazing sight for everyone who attended the ceremony, and it was immediately reported to King *Suddhodana*. When he came and witnessed the miraculous event, he bowed down to the young Prince for the second time.

His Marriage

Wishing his son to be the greatest emperor according to the prophesy, King *Suddhaodana* nurtured Prince *Siddhattha* exceptionally well and built him three palaces for the three seasons, one for winter, one for summer, and one for the rainy season. Each palace was decorated appropriately in order to be the residence for the Prince in each season. When he was deemed old enough to marry, his father, King *Suddhodana*, asked for the hand of Princess *Yasodharā* (who may be called Princess *Bimbā* in some places, the daughter of King *Suppabuddha* and Queen *Amitā*, the older sister of King *Suddhodana*) to be married to Prince *Siddhattha*. After his marriage, Prince *Siddhattha* continued to indulge in worldly pleasures, day and night, until he was twenty-nine years old when his son, *Rāhula*, was born.

Chapter 4

Going forth toward the Great Renunciation

Prince *Siddhattha* continued his secular life until he was twenty-nine years old. One day, he visited the royal garden with his charioteer and companion named *Channa*. He encountered four signs or Divine messengers (*Devadhuta*) – an old man, a sick man, a dead man, and a holy man or a homeless monk. The first three sights incited the terror of seeing the reality of life, but the last one aroused his urge to seek the path of going forth toward the great renunciation. When he heard the news of his son's birth, he realized that aging, sickness, and death are the consequences of birth. He then made an immediate decision to renounce the world.

When night fell, Prince *Siddhattha* got on his horse, *Kaṇṭhaka*, and rode with his attendant, *Channa*, until they arrived at the river *Anomā*, where he dismounted from his horse and ordered *Channa* to return to the palace with his horse. At the riverbank, Prince *Siddhattha* cut his hair with his dagger. *Ghatikāra Brahman* delivered his robe and alms bowl to him. Prince *Siddhattha* put on that robe, and with great determination, he resolved to become an ascetic at the *Anomā* river bank.

Chapter 5

Enlightenment

After the Great Man had gone forth to the homeless life, he remained at the Mango Grove of *Anupiya-ambavana* in the district of *Anupīyanikama*, the country of *Malla* (*Malla-janapada*) for seven days. Then he continued to travel to the city of *Rājagaha*, the capital of *Magadha*, where King *Bimbisāra* ruled. King *Bimbisāra* came to see him and was curious about his background. When he realized who the ascetic was, King *Bimbisāra* asked the Great Man to stay, since he would gladly share the kingdom with him. The Great Man declined the King's invitation because he was searching for the Insight of Perfect Self-Enlightenment (*Sammāsambodhi-ñāna*). King *Bimbisāra* was appreciative of his endeavor, bid him farewell, and requested that when the *Bodhisatta* conquered the *Dhamma* of deliverance, would he please return to deliver such *Dhamma*.

After that, the Great Man went to study at the hermitage of *Ālāra Kālāma*. He realized the seven concentrative attainments (*samāpatti*); however, he knew that this was not the path to the complete extinction of suffering. He thus went forth to study with *Uddaka Rāmaputta* and could attain the eight concentrative attainments. Again, he considered this was still not the

path away from birth, aging, sickness, and death. Then he took leave of *Uddaka Rāmaputta* and traveled alone to find the path to the complete extinction of suffering. He traveled on and arrived in the *Magadha* countryside, around the *Uruvelā-Senānigama* district. As it was an area with a shady lush forest and a river of clean water flowing near a village, he thought this place would be suitable for one who could persevere in his effort.

The Practice of Austerities (*dukkarakiriya*)

When the Great Man decided to seek the path to the complete extinction of suffering by himself, he thought the practice of austerities or extreme asceticism would be the path to enlightenment. Therefore, he started to undertake the austere practices, which consisted of three stages of self-mortification.

In the first stage, he began with clenching his teeth, and then pressed his tongue against his palate until his sweat poured out from his armpits and everywhere else. He experienced a great deal of suffering. It was like a weak man's neck being tightly held by a strong man. Although his body was suffering greatly, his mind was stable. When he realized that this was not the path to enlightenment, he discarded it and attempted another method.

In the second stage, he slowly withheld his in-breath and out-breath, both through his nose and his mouth, until there was a loud noise in both his ears. This caused a tremendous pain in his head, stomach, and whole body. Nevertheless, the suffering could not overwhelm his mind and make him restless. As he considered that this practice also did not seem to be close to realizing the truth, he discarded it and changed to another method.

In the third stage, he gradually began starving himself, first with eating just a small amount of food each day, and then he ate only very fine food, until his body began to become emaciated. His complexion was sullen. His bones protruded from all over his body. He had no strength, such that he would collapse as he started to move. Again, this was not the path to enlightenment.

The Discarding of the Austere Practices

Eventually he came to the conclusion that self-mortification or torturing himself was definitely not the path to enlightenment. He discarded this method completely. At that time, three similes that he had never understood before became very clear to him:

1. Fresh wood saturated with resin and remaining in water would never become aflame, just like the monk and *Brahmin* who remained physically indulging in

sensuality, with their minds still clinging to sensual pleasures, would never reach the state of enlightenment with any amount of effort.

2. Fresh wood saturated with resin, though not in water, would also never become aflame. This is just like the monk or *Brahmin* who, although having abandoned physical contact with sensual objects, their minds still longed for sensual pleasures. No matter how much effort they put forth, they would never reach the state of enlightenment.

3. Dried wood placed on land away from water could easily become aflame, just like the monk or *Brahmin* who had abandoned physical sensual contacts, with their minds free from desire for sensual pleasures, could now put forth the right effort and would be able to reach enlightenment.

The Great Man had a thought that there were no *Brahmins* of the past, present, or future who had undergone more severe suffering than he had experienced. However, he was still unable to attain enlightenment with these austere practices. Hence, he thought there must be some other way to enlightenment. Then he remembered that when he was seven years old and was practicing Mindfulness of Breathing (*Ānāpānasati*), he could attain the First Absorption (*Jhāna*). He thought it was possible that mental effort could be the way to enlightenment. A weak, skinny man

with no strength would be unable to achieve the path to enlightenment. Consequently, he made up his mind to nourish and strengthen his physical body by resuming the regular consumption of rice and desserts.

When the Great Man went forth into the renunciant life, there were five ascetics (*Pañcavaggiya*) consisting of *Koṇḍañña*, *Vappa*, *Bhaddiya*, *Mahānāma*, and *Assaji*, who had ordained and were following and assisting him with the hope that after enlightenment, the Great Man would preach to them. When they discovered that the Great Man had abandoned the path of extreme asceticism and returned to the regular consumption of food, they were dismayed, as they believed that austere practices were the only way to enlightenment. As a result, they decided to leave and headed to Deer Park at *Isipatana*, in the city of Benares (*Bārāṇasī*).

Mental Exertion

After the Great Man had regained his strength from eating regular food, he continued on his quest to strengthen his mental effort. He abandoned all doctrines and traditions as he was certain they were not the path to enlightenment. Instead, he followed the Middle Path (*Majjima paṭipadā*), i.e., the Noble Eightfold Path consisting of Right Understanding, Right Thought, Right

Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

In the morning of the Enlightenment day, the Great Man received a meal of milk rice from a woman named *Sujātā*. She was the daughter of a wealthy landowner in the *Uruvelā-Senānigama* district. She made a promise to a god that she would offer a meal of milk rice if she could get married with a man of equal family status and give birth to a son. As her wish was fulfilled, she cooked the milk rice and prepared it on a golden tray to offer to the god. When she arrived where the Great Man was seated at the foot of the *Mahā Bodhi* tree (*Sattha-rukkha*), she thought he was the god of the tree, as he had a lustrous complexion. She then offered him the tray of milk rice. After he finished his meal, he went to the *Nerañjarā* riverbank and put the golden tray in the river, saying that if he could succeed in attaining enlightenment and become the Buddha, let the tray go upstream. The tray then went upstream according to his words. In the afternoon, while going back to the *Mahā Bodhi* tree (*Sattha-rukkha*), he accepted a bunch of straw offered by *Sotthiya*, a straw-handler, and made his seat facing the east direction, underneath the *Mahā Bodhi* tree. There he made a vow: If he could not attain enlightenment, he would not get up from his seat, even if his flesh and blood would completely dry up, leaving him with only skin, tendons, and bones.

Confronting *Māra* – the Destroyer

Ever since the Great Man had gone forth into the renunciant life, *Māra* had followed him and tried to block him from achieving his quest. In the evening of the Enlightenment day, *Māra* was afraid that the Great Man would be free from his grasp, so he gathered his army and showed off his supernatural power to frighten him and run him off. The Great Man was not disturbed. He recollected his Ten Perfections (*pāramī*) including giving or charity (*dāna*), morality (*sīla*), renunciation (*nekkhama*), wisdom (*paññā*), effort (*virīya*), forbearance (*khanti*), truthfulness (*sacca*), self-determination (*aditṭhāna*), loving-kindness (*mettā*), and equanimity (*upekkhā*), as he had accumulated these in his past lives. At last, taking the Great Earth as his witness, the Great Man finally defeated *Māra*.

After that, the Great Man continued his mental effort towards tranquility development (*Samatha bhāvanā*). With no mental defilements, he attained

the First Absorption (*Jhāna*), then the Second, the Third, and finally the Fourth Absorption.

During the first watch, he realized knowledge of the recollection of his past lives and other beings (*pubbenivāsānussati-ñāṇa*).

During the middle watch, he realized knowledge of the death and rebirth of beings (*cutūpapāta-ñāṇa*).

During the final watch, he realized knowledge of the destruction of mental intoxication (*āsavakkhaya-ñāṇa*). Finally, before dawn, he attained Enlightenment (*Sammā-Sambodhi Ñāṇa*), realizing the Four Noble Truths: suffering, the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering. As he was rightly self-enlightened, he became the Buddha (*sammāsambuddha*) on the fifteenth day of the waxing moon in the sixth lunar month at the age of 35 years old, 6 years after his renunciation, and 45 years before the Buddhist Era.

Early Buddhist Period

Chapter 6

Experiencing the Bliss of Emancipation

After Enlightenment, the Buddha experienced the bliss of emancipation in seven different places – seven days for each – for a total of seven weeks as follows.

During the first week, the Buddha continued to stay under the *Bodhi* tree and reflected on Dependent Origination (*Paṭiccasamuppāda*), both the arising part (with ignorance as condition, mental formation arises; and with mental formation as condition, consciousness arises, etc.) and the cessation part (with the cessation of ignorance, mental formation ceases; and with the cessation of mental formation, consciousness ceases, etc.).

During the second week, the Blessed One moved to the northeast area of the *Bodhi* tree, standing and looking at the tree without blinking, reflecting with deep gratitude of having attained the Supreme *Dhamma* under the tree. This place was called *Animisa Cetiya*.

During the third week, the Buddha created a path in the northern area of the tree for walking meditation

between the *Bodhi* tree and *Animisa Cetiya*. He walked continuously on the path. It was named *Ratanacaṅkama Jetiya*.

During the fourth week, the Awakened One went to sit cross-legged in the glass chamber created by a deva in the northwestern area of the *Bodhi* tree, reflecting on *Abhidhamma Pitaka*. This place was called *Ratanaghara Cetiya*.

During the fifth week, the Buddha moved to the goatherds' banyan tree called *Ajapālanigrodha*, (where a shepherd stayed) on the east side of the *Bodhi* tree. While he was experiencing the bliss of emancipation, the three daughters of *Mārā*, *Tanhā*, *Raga*, and *Aratī*, approached him and attempted to delight him with sexual pleasures, but to no avail. At that time, there was a *Brahmin* named *Huhukka Jāti* who always loudly shouted, 'Ha! Ha!' at others, asking them about the principle of being a real *Brahmin*. The Buddha, having heard the question, responded by saying, 'How could a person, who claimed to have abandoned evils and defilements, but is always in the habit of menacing others with 'Ha! Ha!,' be called a virtuous *Brahmin*? Only the one who has abandoned all defilements, never shouted at others with 'Ha, Ha', who has always been composed and restrained, knowledgeable in *Dhamma*, and abiding in the holy life, should be called the real *Brahmin*,' said the Buddha.

Having heard the Buddha, *Huhukka Jāti Brahmin* walked away.

During the sixth week, the Buddha went to sit cross-legged under a *Mucalinda* tree in the southeastern area of the *Bodhi* tree for another seven days and remained there experiencing the bliss of emancipation. At that time, it was raining throughout the week. Then *Mucalinda*, the *nāga* or serpent king, came out from his abode in the pond nearby, encircled the Buddha's body, and extended his great hood over the Buddha's head in order to protect the Buddha from the storm and the rain. After the rain stopped, the *nāga* king, *Mucalinda*, unwound his body from around the Buddha and moved away.

During the seventh week, the Buddha moved to stay at the foot of a *Rājāyatana* tree, which was in the south area of the *Bodhi* tree. While he was experiencing the bliss of emancipation, there came two merchants named *Tapussa* and *Bhallika*, who were on their way from *Ukkala-janapada*. They saw the Buddha sitting under the *Rājāyatana* tree and thus offered him rice cakes and lumps of honey and requested for refuge in the Buddha and the *Dhamma*. They were called *Dvevācika Upāsaka*, the original disciples of the Buddha.

An Analogy of the World Beings as Lotus flowers

After the end of seven weeks of experiencing the bliss of emancipation, the Blessed One went back to sit under the *Ajapālanigrodha* tree. He repeatedly contemplated the *Dhamma* he had discovered and realized this *Dhamma* was very profound and may be too difficult for anyone who is still indulging in sensual pleasures to comprehend. He decided not to teach anyone of his discovery. Suddenly, *Brahmā Sahampati* appeared and begged him to teach. He said that there were some people who may have only fine dust covering their eyes, such that they might be able to realize the *Dhamma*. Furthermore, he said that these people may lose great benefits and opportunities if the Buddha decided not to teach them. With his great compassion for all beings, the Buddha accepted *Brahmā Sahampati's* entreaty and surveyed the world with the eyes of a Buddha. There were beings whose mental eyes were filled with little dust, some with much dust, some beings had strong faculties, some with weak faculties, some were easy to instruct, some difficult to instruct, and some were unable to be instructed. These were like the three different kinds of lotus flowers. Some lotuses are born and grow up under water; some reach to the surface of the water, and some rise above the water. When those that rise above the water are exposed to the sun, they will immediately bloom; those reaching to the surface of the water will

bloom the next day; and those under the water will bloom a few days later.

These three kinds of lotuses are described in Pali scriptures. But in the Commentary, another kind of lotus flower was added to make them comparable to the four types of people, as stated in the *Anguttara Nikāya Catukka-Nipāta*, as follows:

1. *Ugghaṭitaññū* – The intelligent kind, who is able to understand the Dhamma by simply hearing the title, is like the flower above the water and is able to receive the sun's rays and begins to bloom.
2. *Vipacitaññū* – The intermediate kind, who is able to understand after a short explanation, is similar to the flower that is at the water level. It is ready to bloom the next day.
3. *Neyya* – The ordinary type, who can understand the Dhamma after a few repetitions, is similar to the flower that is just under the water. It will bloom the following day.
4. *Padaparama* – The dull one, who, in spite of many rounds of listening is unable to break through to the essence of the Dhamma, is the type that is not amendable to advice. He is the unfortunate kind, like the flower at the bottom of the pond. He will never be able to get high enough to receive the sun's rays. He will most likely be eaten by the fish and turtles.

After the Buddha made his decision to propagate the *Dhamma*, he thought of his first two teachers, *Ālāra Kālāma* and *Uddaka Rāmaputta*, as they had taught him to attain the eight concentrative attainments (*samāpatti*). They had little dust in their eyes, which meant that they could easily obtain the Eye of *Dhamma*. However, both of them had passed away. Then he thought of the five ascetics (*Pañcavaggiya*) who had attended him during his practice of extreme asceticism and who had deserted him when he discarded this practice. At that time, these five ascetics were at the Deer Park at *Isipatana*, in the city of Benares (*Bārāṇasī*).

Delivery of the First Sermon

As the Blessed One had made the decision to teach the five ascetics (*Pañcavaggiya*), he then left the *Ajapālanigrodha* tree on the morning of the 14th day of the waxing moon of the eighth lunar month. He set off on his journey to Benares (*Bārāṇasī*), the capital of the state of *Kāśī*. While he was traveling between the *Gayā* River and the Great *Bodhi* tree, he met a mendicant by the name of *Upaka Jīvaka*, who was passing by and who was very impressed with the Buddha's complexion and demeanor. The mendicant asked him who his master was. The Buddha replied that he was self-awakened and had no masters. *Upaka Jīvaka* shook his head and walked away.

The Buddha continued his journey and reached Deer Park at *Isipatana* in the evening, where the five ascetics lived.

When the five ascetics saw him, they had already agreed not to welcome him, as he had given up his austere practices and turned to live a life of abundance. They agreed to prepare only a seat for him but not to salute him or to welcome him, nor to receive his bowl and robe. As the Buddha arrived, the five ascetics spoke to him with disrespectful words. Thus the Buddha warned them not to say such things. Moreover, he informed them he had already attained enlightenment, but they were not convinced. So, he reminded them that he had never proclaimed such a statement in the past. The five ascetics remembered they had indeed never heard him say such a thing before. Therefore, they paid homage to him and willingly agreed to listen to his sermon.

The next morning, on *Āsāḷhapūjā* day, the Buddha delivered the First Sermon called *Dhammacakkavattana Sutta* to the five ascetics. The gist of this sermon was that there were two extremes to be avoided for those who had gone forth. The first was *Kāmasukhallikānuyoga* or sensual indulgence, and the second was *Attakilamathānuyoga* or self-mortification, such as the practice of extreme asceticism. These two extremes were not the path to deliverance. Instead, *Majjīmā paṭipadā* or the Middle Path was the path to deliverance. This path is comparable to the strings of a sitar – too tightly or loosely

set, the strings would not be able to produce proper sounds.

While the Buddha was delivering the sermon, *Koṇḍañña*, one of the five ascetics, obtained the Eye of *Dhamma*. He had the realization that everything which has the nature to arise has the nature to cease. After listening to the First Sermon, Venerable *Koṇḍañña* became a stream-enterer. The Buddha realized that and made a remark, “*aññāsi vata bho Koṇḍañño*” which means *Koṇḍañña* had realized the first stage of enlightenment. This remark made him come to be known as *Aññā Koṇḍañña*. Then he asked to be ordained, and the Buddha gave him ordination with the verse, “Come O Bhikkhu, well taught is the doctrine. Lead the holy life for the sake of the complete extinction of suffering.” This method of ordination is called *Ehi Bhikkhu Upasampadā*. Those who were given this method of ordination were called *Ehi Bhikkhu*. Venerable *Koṇḍañña* was the first bhikkhu in the bhikkhu assembly. Hence, the Triple Gem (the Buddha, the *Dhamma*, and the *Saṅgha*) was fulfilled on the day of the waxing moon of the eighth lunar month.

The Buddha remained at Deer Park at *Isipatana*. He continued to teach the five ascetics several more various *Dhamma* until all of them obtained the Eye of *Dhamma*. Then he gave them ordination using the method of *Ehi Bhikkhu Upasampadā* as he had done with Venerable *Koṇḍañña*.

Delivering the Discourse on *Anattalakkhaṇa Sutta*

After the Group of Five Monks (*Pañcavaggiya*) had become stream-enterers and had perfectly cultivated the five powers, they were ready to attain *Arahantship*. The Blessed One then preached to them the second discourse, the *Anattalakkhaṇa Sutta*. The gist of this teaching is about the Five Aggregates: the body (*rūpa*), feeling (*vedanā*), perception (*saññā*), volitional formations (*saṅkhāra*), and consciousness (*viññāṇa*), which are all impermanent, suffering, and non-self. If there were a self, they would not be subject to illness and decay, and could not be influenced by one's wish. However, since those five are non-self, they are always subject to illness, and cannot be influenced by one's wish.

While the Buddha was teaching, the minds of the Group of Five Monks (*Pañcavaggiya*) were all blessed with ecstatic delight. Their minds were delivered from all defilements, and thus, all became *Arahants* or the Worthy Ones.

Therefore, at that moment, there existed a total of six *Arahants* in the world: the Buddha and the five Fully Liberated Disciples or the Group of Five Monks (*Pañcavaggiya*) consisting of Venerable *Koṇḍañña*, Venerable *Vappa*, Venerable *Bhaddiya*, Venerable *Mahānāma*, and Venerable *Assaji*.

Chapter 7

Propagation of the *Dhamma*

Delivering the *Dhamma* to *Yasa*

After the Buddha had preached to the five ascetics, he continued to stay at Deer Park at *Isipatana*, in the city of Benares (*Bārāṇasī*). There was a young man, a son of a wealthy man named *Yasa*, who had three mansions – one for summer, one for the rainy season, and one for winter. One night during the rainy season, *Yasa* fell asleep before his attendants. They fell asleep after him while the oil lamp was still burning all night. Then *Yasa* awoke and saw his attendants sleeping – one with a lute at her arm-pit; one with a tabor near her neck; one with a drum at her chest; one with disheveled hair; one with saliva dripping from her mouth; and others who were muttering in their sleep. These sights were unpleasant as they always had been. The attendants were like corpses in a cemetery. *Yasa* was dejected and became weary of the worldly life. He left home and was uttering the words, ‘How chaotic is this place. How doleful it is,’ as he reached Deer Park at *Isipatana*.

It was before dawn, and the Buddha was engaging in walking meditation. Hearing the youth expressing his solemn utterance, the Buddha called out to him, saying, ‘This place is not chaotic, this place is not doleful. Do

come. I shall preach the *Dhamma to you*.' Having heard these words, *Yasa* was delighted. He approached the Buddha, prostrated before him, and took a proper seat in front of him.

The Buddha then instructed him with the Graduated Sermon (*Anupubbīkathā*). This sermon was about charity (*Dāna*), morality (*Sīla*), heavenly pleasures (*Sagga*), disadvantages of sensual pleasures (*Kāmādīnava*), and benefits of renouncing sensual pleasures (*Nekkhammā-nisaṃsa*).

When *Yasa's* mind was cleansed free of desire for sensuality, the Buddha then gave him the sermon on the Four Noble Truths – suffering, the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering. At the end of the instruction, *Yasa* realized the Eye of *Dhamma* and became a Stream-Enterer (*Sotāpanna*).

In the morning, *Yasa's* mother went to his mansion but could not find her son. She then went to inform her husband, *Yasa's* father, and they sent out their people to accompany *Yasa's* father in search of *Yasa*. As they were approaching Deer Park at *Isipatana*, they saw *Yasa's* sandals. They went further and found *Yasa* sitting there with the Buddha.

After *Yasa's* father prostrated to the Buddha and took a proper seat, the Buddha then preached to him with

the Graduated Sermon (*Anupubbikathā*) and the Four Noble Truths. At the end, *Yasa's* father became a Stream-Enterer and declared himself to be an *Upāsaka* – a male disciple, taking refuge in the Triple Gem. Thus, he was the first male lay disciple who took refuge in the Buddha, the *Dhamma*, and the *Saṅgha*, and was called *Tevācika Upāsaka*.

After *Yasa* listened to the same instructions the second time while the Buddha was instructing his father, his realization deepened and his mind was released from all cankers and attachments. He thus attained the fruit of *Arahantship* and was the first layman to become an Arahant without being given an ordination as a monk (*bhikkhu*).

After his father left, *Yasa* asked for ordination. The Buddha gave him ordination using the method of *Ehi Bhikkhu Upasampadā*, with his speech, 'Come O *Bhikkhu*, well taught is the doctrine. Lead a holy life.' The expression 'for the sake of the complete extinction of suffering' was omitted because Venerable *Yasa* had already attained *Arahantship*.

That morning, the Buddha, with Venerable *Yasa* as an attendant, went to the wealthy man's house. Venerable *Yasa's* mother and his former wife came to visit them. The Buddha delivered the Graduated Sermon (*Anupubbikathā*) followed by the Four Noble Truth to these two ladies. As a consequence, they attained the Eye

of *Dhamma* and became Stream-Enterers (*Sotāpanna*). Hence, they declared themselves to be female lay disciples (*Upāsikā*), taking refuge in the Triple Gem throughout their lives. These two laywomen were the first two female disciples (*Upāsikā*) in the world.

After that, Venerable *Yasa*'s father, mother, and former wife offered and served food with their own hands to the Buddha and Venerable *Yasa*. After the meal, the Buddha blessed them and went back to Deer Park at *Isipatana*. Now there were seven *Arahants* in the world, including Venerable *Yasa*.

Venerable *Yasa* had four close friends – *Vimala*, *Subāhu*, *Puṇṇajī*, and *Gavampati*. They were the sons of the wealthy in *Benares*. When they heard Venerable *Yasa* had ordained as a *Bhikkhu*, they wished to know the *Dhamma* that caused Venerable *Yasa* to leave the worldly life. They came to see him at *Isipatana*. Venerable *Yasa* took them to pay respects to the Buddha, and he asked the Buddha to preach to his friends. The Buddha gave them the same instructions. After they attained the Eye of *Dhamma*, they asked for ordination, and their requests were granted. The Buddha continued to instruct them until they all attained *Arahantship*. Now there were eleven *Arahants* in the world.

Another fifty friends of Venerable *Yasa* who had heard the news came to see him. They all received instructions from the Buddha, then ending up seeing the

Truth and asking for ordination. Eventually they all attained *Arahantship*. Together there were sixty-one *Arahants* at that time.

Within the first three months after the Enlightenment and his instructions, the Buddha had a total of sixty *Arahant* disciples. With this sizable number, the Buddha thought about sending forth his disciples to propagate the *Dhamma*. After the Buddhist Lent, the Buddha called his sixty disciples together and addressed them as follows:, ‘The *Tathāgata* is delivered from all bonds, and so are you all. Now go forth for the benefit, advantage, and happiness of many human beings as well as divine ones. There are sentient beings whose wisdom eyes are not so clouded by defilements. Thus, there are those who are able to understand the *Dhamma*. Let each one of you go alone. Two of you may not go together in the same direction. As for me, I, too, shall go to the district of *Uruvelā Senānigama* to preach the *Dhamma*.’

All sixty fully-liberated disciples received the Buddha’s words, paid homage to him, and left the Deer Park at *Isipatana*. They went on to preach the Dhamma separately as directed. After the Buddha left *Isipatana*, he went to *Uruvela Senānigama*. Along the way, he took a rest in a cotton field, under the shade of a tree.

While the Exalted One was staying there, nearby was a group of thirty young men, called *Bhaddavaggi*, who came to entertain themselves with their wives,

except for one unmarried lad, who brought a woman of the night as his companion. While they were carelessly enjoying themselves, that woman took off with their valuables. When they realized what had happened, they went after her. They continued towards the cotton field where the Buddha was staying. After inquiring of the Buddha whether he had seen the young lady, the Buddha asked, ‘Young friends, which would be better, looking for the woman or looking for yourself?’ They all answered that it would probably be better to look for oneself. The Buddha then delivered the Graduated Sermon (*Anupubbikathā*), followed by The Four Noble Truths. All of them attained the Eye of *Dhamma*. The highest level that some of them could attain was the Non-Returning level (*Anāgāmi*), and others could attain at least the level of Stream-Entry (*Sotāpanna*). Then they asked and received ordination through *Ehi Bhikkhu Upasampadā*. After that, the Buddha sent them out to propagate the *Dhamma* with exactly the same instructions he had given those sixty disciples.

Preaching to the Three Matted-Hair Ascetics

The Blessed One continued on to *Uruvelā Senānigama*, the residence of the three matted-hair brothers (*Jaṭila*) of the *Kassapa* clan: *Uruvelā Kassapa*, *Nadī Kassapa*, and *Gayā Kassapa*, who had built the hermitages along the *Nerañjarā* River within the city of

Rājagaha, where King *Bimbisāra* reigned. The oldest brother, *Uruvela Kassapa*, with five hundred followers, built their hermitage upriver in *Uruvela Senānigama*. The middle brother, *Nadī Kassapa*, with three hundred followers, resided in the mid-river area. The youngest one, *Gayā Kassapa*, with two hundred followers, resided in the down-river area, in *Gayāsisa* province. They were all fire-worshippers.

The Buddha arrived at the hermitage of *Uruvelā Kassapa* in the evening and asked for a place to stay during the night. *Uruvelā* was not pleased and was reluctant to allow him to stay because of the differences in their beliefs. The Buddha asked to stay in the fire hall, where a vicious great serpent (*nāga*) resided. *Uruvelā* did not want him to stay there because it would be very harmful to his life. The Buddha, however, insisted that the *nāga* could do him no harm. So, he was allowed to stay the night there. The Blessed One went into the fire hall, performed magical powers sending forth smoke and flames, and subdued the *nāga*.

After the Buddha came out from the fire hall unscathed in the morning, *Uruvelā* was very surprised and humbled by the power the Buddha had used to subdue the serpent. He firmly believed in the miraculous power of the Buddha. Thus, he invited the Buddha to his hermitage to have a meal with him. The Buddha then preached some *Dhamma* to him. *Uruvelā* soon became

convinced that the tenets he had always believed in were without any substance. Hence, he became dejected and abandoned those beliefs he had been holding. Consequently, he threw all his fire-worshipping implements into the river, and, together with his retainues, asked for ordination from the Buddha. He granted ordination to all of them with the method of *Ehi bhikkhu Upasampadā*.

When *Nadī Kassapa*, the middle brother, saw his elder brother's belongings in the river, he thought the worst had happened to his brother. *Nadī* and his three hundred attendants rushed to see *Uruvelā*. He discovered that his brother and followers had already become *bhikkhus*. He inquired about the reason, and when it was fully explained, he was convinced of its truth. He and his attendants then threw all their fire-worshipping implements into the river and asked for ordination. They were all granted ordination with the method of *Ehi bhikkhu Upasampadā*.

The youngest, *Gayā Kassapa*, saw his two brothers' belongings in the river and thought that misfortune had happened to his elder brothers. He and his two hundred retainues rushed to the hermitage of *Uruvelā Kassapa*. He discovered that his two brothers and their followers had already become *bhikkhus*. He inquired about the reason and was also convinced of its truth. So, he and his two hundred retainues threw their fire-worshipping

implements into the river and asked for ordination from the Buddha. They were all granted ordination with the method of *Ehi bhikkhu Upasampadā*.

Delivering the Discourse on *Ādittapariyāya Sutta*

The Blessed One, having spent some time at *Uruvelā Senānigama*, decided that it was time to leave. He led the *bhikkhus* to the *Kayāsīsa* district in the city of *Rājagaha*, near the *Kayā* River. There he preached the *Ādittapariyāya Sutta* – the discourse of all things that are burning aflame – which would be in accordance with their preferences – as they used to be matted-hair ascetics who were fire worshippers. The summary of this discourse is that when the internal sense bases – the eyes, the ears, the nose, the tongue, the body, and consciousness – are in contact with the external sense objects – the visual forms, the sounds, the odors, the flavors, the tangible objects, and the thoughts – they become burning and aflame. By what were they aflame or burning? They were aflame or burning by the fire of lust, anger, and delusion. In addition, they were aflame by the fire of *Dukkha* from birth, aging, physical pain, death, sorrow, lamentation, distress, and anguish. When one is weary of all things, he is released from passion, no longer attached to anything in the world. When the mind is released, the insight of being delivered thus arises.

When the Buddha finished preaching the *Ādittapariyāya Sutta*, the minds of one thousand and three *bhikkhus* were released from all bonds of defilements and attachment, thereby becoming one thousand and three *Arahants*.

Chapter 8

To the City of *Rājagaha* in the State of *Magadha*

The Blessed One considered the fact that *Magadha* was a large state, having vast territories and power far and wide, and it ruled over the state of *Anga*. The border of *Magadha* was next to other states of *Kosala*, *Kāśī*, and *Vajjī*. *Rājagaha* was the capital city of *Magadha* and the state was ruled by King *Bimbisāra*, who had once asked the Buddha to return to preach to him after attaining enlightenment. *Magadha* was thus selected as the first place for the Buddha to establish Buddhism.

Having spent some time resting at *Gayāsīsa* district, the Buddha then proceeded with the newly ordained *Bhikkhus* to the city of *Rājagaha*, the capital city of *Magadha*. They stayed at *Latthivana* – the young Palmyra orchard. His reputation of being the Great Recluse, *Gotama* of the *Sākya* clan, had spread wide in all directions, as well as the news that he was now staying at *Latthivana*. King *Bimbisāra*, the great king of the state of *Magadha*, having heard of the Buddha's reputation, went together with his retinue of *Brahmins* and wealthy persons of *Rājagaha*, to pay respects to the Buddha where he was staying. The king, after paying homage to the Buddha, seated himself at the proper place, on one

side. However, the *Brahmins* and wealthy persons of *Magadha* displayed dissimilar attitudes and behaviors. One group paid homage to the Buddha like the King himself had done, while another group only verbally greeted him. Another group just extended their well wishes, and still another group just loudly announced their names and the clan's names. The last group remained indifferent and showed no interest. They all had lingering doubts whether the Blessed One was living a chaste life under *Uruvelā* domination or vice versa.

Seeing these behaviors the *Brahmins* and wealthy persons had used to portray their doubts, *Uruvelā Kassapa* got up from his seat, sliding his robe onto one shoulder, and prostrated himself at the feet of the Buddha. He declared in the presence of the assembly that the Blessed One was his Master, whereas he himself was a disciple. He declared that he no longer took delight in the nonsense rites of enjoyment in sense pleasures. He also declared that he had given up the practices of sacrificial rites. It was through the realization of the Buddha's *Dhamma* that he was no longer under the bondage of defilements.

It was through this declaration by *Uruvelā Kassapa* that the minds of the *Magadha* people were rid of uncertainty and became ready for instruction. The Buddha then delivered the Graduated Sermon (*Anupubbīkathā*) followed by the Four Noble Truths. Of

the twelve groups in the audience, eleven groups attained the Eye of *Dhamma* and became Stream-Enterers. The last group had their faith established in the Triple Gem and declared themselves to be lay disciples, taking refuge in the Triple Gem for the remainder of their lives.

At that time, King *Bimbisāra* made it known to the Buddha that there were five wishes he had longed to fulfill. They were:

1. May he be crowned the king of the *Magadha* state.
2. May an *Arahant* come to his land.
3. May he be seated by the side of the *Arahant*
4. May the *Arahant* deliver the *Dhamma* to him.
5. May he realize the *Dhamma* of an *Arahant*.

Now his wishes had all been fulfilled. He invited the Buddha and his *Bhikkhu*

disciples to have a meal at his palace the next day. The Buddha accepted his invitation. After that, King *Bimbisāra* and his followers paid homage to the Buddha and left.

The Acceptance of *Veluvana* as a Monastery

The following day, the Buddha and his *Bhikkhu* disciples proceeded to have their meal at the King's palace. King *Bimbisāra* offered the food with his own hands to the Order of *Bhikkhus*, with the Buddha at its head. When the Buddha had finished the meal, King *Bimbisāra* came to talk to him. He expressed his idea that

Latthivana, the place where the Buddha and *Bhikkhus* were dwelling now, was too small and too far away from the villages. He thus would like to offer the Bamboo Grove or *Veluvana* to the Order of *Bhikkhus* for their dwelling place. *Veluvana* was large, neither too far nor too near the villages, not too crowded during the day, serene at night, convenient to get to, and suitable for seclusion. King *Bimbisāra* then poured water from his golden vessel, making known to the Buddha his intention to offer his Bamboo Grove as a dwelling place to the Buddha and his *Bhikkhu* disciples, and requested the Buddha to accept his proposal.

The Blessed One then accepted *Veluvana* as the first monastery of Buddhism where the Buddha and his *Bhikkhu* disciples would reside. *Veluvana* was also the place where Buddhism would be established, with King *Bimbisāra* as a Royal Patron, which resulted in the rapid and wide propagation of Buddhism.

The Two Chief Disciples

While the Buddha was staying at *Rājagaha*, a *Brahman* named *Upatissa*, who was born in a Brahman family in the village of *Upatissagāma*, in the district of *Nālandā* near the city of *Rājagaha*, was searching for the Supreme Dhamma. He was the son of *Vaṅganta Brahman* and *Sārī Brahmanī*. He had a close friend by the name of

Kolita, son of *Moggallī*, of the nearby village called *Kolitagāma*. The two families had been close for over seven generations, and the two young lads had been close friends since they were small. They went to the same school and were always together. Between the two of them, they had a retinue of 500 people.

One day, the two friends went to an open show nearby. They both soon felt rather bored with the entertainment. They agreed that the show didn't provide anything useful for them. These people would not live to be a hundred years old, and soon they would all be gone. It would be better to find something that could release them from misery in their future life. So, *Upatissa* and *Kolita* decided to ordain in the school of *Saṅjaya paribājaka*, who was one of the most famous religious teachers at that time.

After they were ordained, it did not take them very long to complete the study required because they were very bright and intelligent. However, they were not satisfied with what they had learned because they did not feel that they had attained the true *Dhamma* of Deliverance. So, they began searching for the Master who could show them the true Path. They made an agreement that if either of them had the chance to find the true Master, he would tell the other.

One morning, *Upatissa* met Venerable *Assaji*, who was on his alms-round in the city of *Rājagaha*. *Upatissa*

was impressed by Venerable *Assaji*'s pleasant behaviors, decorous manner, and courteous walking and standing. *Assaji*'s eyes were cast down, which distinguished him from other ascetics. *Upatissa* wondered who this ascetic was and whether he had attained *Arahantship* or an Eye of *Dhamma*. As Venerable *Assaji* was on his alms-round, it would not be appropriate to ask him. So, *Upatissa* decided to follow him. When Venerable *Assaji* finished his alms-round, *Upatissa* approached him and asked the *Bhikkhu*, "Your reverence, you possess decorous behaviors and your complexion is bright. Who is your Master? Whose *Dhamma* do you profess?" In reply, Venerable *Assaji* said he devoted his homeless life to the Blessed One, the Prince of the *Śākya* clan. He was his master, and it was the Blessed One's *Dhamma* that he took delight in. *Upatissa* then asked what the teachings of his Master were.

Venerable *Assaji* answered that he was new to the discipline, so he could not explain the teachings in detail, but would tell him some of the teachings in brief. This is what he replied to *Upatissa*:

'Whatever *Dhamma* is of the nature to be born
Ye Dhamma hetuppabhavā

The *Tathagata* (i.e. the *Buddha*) has explained
Tesaṃ hetuṃ tathāgato

The cause of its birth and also of its cessation *Tesañca yo nirodho ca*

Such is the teaching of the Great Recluse'
Etañ vādī Mahāsamaṇo'

When Venerable *Assaji* finished his *Dhamma* exposition, *Upatissa* obtained the Eye of *Dhamma*. He had the realization that everything that has the nature to arise has the nature to cease. *Upatissa* asked where the Exalted One was now, and Venerable *Assaji* replied that he was staying at *Veluvana*. *Upatissa* then told Venerable *Assaji*, 'Please continue on, Your Venerable. After I fetch my friend, we will go pay reverence to the Blessed One.'

Upatissa hurried back to see his friend *Kolita* and told him of what he had heard from Venerable *Assaji*. He recited the same verse to *Kolita*, who likewise obtained the Eye of *Dhamma*. They went back to see their teacher, *Saṇḍjaya*, and invited him to go see the Buddha together. He refused and asked if there were more wise people than there were fools in the world. Both of them replied that the fools were many more than the wise. So, *Saṇḍjaya* said that he would be satisfied with the fools, and then he told both of them to go to the Buddha.

Upatissa and *Kolita* then took their retinue and proceeded to go see the Buddha. They went with 250 of their followers, while the other 250 were still with *Saṇḍjaya*. The Buddha saw *Upatissa* and *Kolita* with their

followers coming from afar. He thus announced to the *Bhikkhus* that his two chief disciples were approaching. When these people arrived, they went to prostrate to the Buddha, took proper seats, and listened to the Buddha's discourse. Except for *Upatissa* and *Kolita*, all 250 followers attained *Arahantship* that day. All of them asked for ordination and were granted it, with '*Ehi Bhikkhu Upasampadā*'. After the ordination, *Upatissa* was given the *bhikkhu* name of *Sārīputta*, which was after his mother's name of *Sārī*. As for *Kolita*, his *Bhikkhu* name was *Moggallāna*, which was after his mother's name of *Moggallī*.

After ordination, Venerable *Moggallāna*, spent a lot of effort in the village of *Kalvānamuttagama*, in the state of *Magadha*. At that time, he was overcome by the feeling of drowsiness. When the Buddha sensed his difficulty, he encouraged Venerable *Moggallāna* to counter his drowsiness by these various means:

1) First, the Buddha told him to increase his attention on the object of meditation that he was meditating on.

2) If it still did not work, he should recall the Dhamma he had learned and to recite them one by one.

3) If it still did not work, he should rub both ears with his hands.

4) If it still did not work, he should massage his whole body.

5) If it still did not work, he should stand up and rub his eyes with water.

6) If it still did not work, he should look up, survey the night stars, and brighten the sky with internal light to make it look like daytime.

7) If it still did not work, he should get up and do walking meditation and keep guarding the mind.

8) If it still did not work, he should lie down on his right side and set the time to get up in the morning and earnestly continue to complete the task.

The Buddha also gave Venerable *Moggallāna* three more instructions:

- 1) Train yourself so that you will not visit families with pride. Since there are many jobs to be done in families, people may not pay attention when a monk visits. The monk may misinterpret this, as there is someone who has caused a split between monks and families. Or when he goes on alms-round but gets nothing, he may become embarrassed, restless, and unrestrained, which keeps him away from concentration.
- 2) Train yourself so that you will not speak with contentious speech. If there is contentious talk, there is sure to be much wordiness; with much

wordiness, there will be excitement; he who is excited, will lose self-control; and if uncontrolled, his mind will be far from finding concentration.

- 3) The Buddha dispraised association with others, whether householders or renunciates. Instead, he praised the association with the dwelling places that are serene, free from noise and people, and appropriate for seclusion as a renunciant.

After that, Venerable *Moggallāna* asked the Exalted One to instruct him the

Taṇhākhaya Sutta or the practice for the ending of craving. The Buddha responded that all things are not worthy of being attached to. *Bhikkhus* should perceive all *Dhamma* with wisdom and contemplate them as impermanent, inclined to decay, leading to disillusioned weariness. One should detach from all things in the world. By following the Buddha's instruction, Venerable *Moggallāna* attained *Arahantship* the same day. The Buddha praised him as his Chief Disciple and for being foremost among the *Bhikkhus* in having psychic power.

As for Venerable *Sāriputta*, fifteen days after he was ordained, he followed the Buddha to a cave called '*Sukarakhātā*' on Mount *Gijjhagūṭa*, in the city of *Rājagaha*. A mendicant by the name of *Dīghanakha Aggivesana*, who was his own nephew, came to see the Buddha. He expressed his strong opinion of himself, and he was always disagreeable with others. The Buddha said

to him, “*O’ Aggivesana*, with such a view as yours, you should not agree with nor take delight with such a view. There are three kinds of people. One kind holds that all things are agreeable and he takes delight in them. The other kind holds that all things are not agreeable with him, and he does not take delight in them. While the other holds that some things are agreeable at one time and he takes delight in them, while there are some things that are not agreeable with him and he would not take delight in them. These views lead to misunderstandings, disputes, offenses, harm, and violence. A wise man realizing this fact abandons that view and does not adhere to the others. By following this way, he can give up the wrong view.”

After that, the Buddha went on to instruct the mendicant with the *Vedanāpariggaha Sutta*. The gist of this instruction was that the body is the assembly of the four fundamental elements – earth, water, air, and fire. It was born of a father and mother. It grows through the feeding of rice and dessert. It is inconstant, destined to dissolve and decompose. With this realization, one would give up desire and affection toward the body. The Buddha also described the three kinds of feeling – pleasant, painful, and neither pleasant nor painful. These three are changeable, conditioned, and arise through causes. They are of the nature to decline, fade away, and to be extinguished. The noble disciple who realizes this truth becomes weary, with his mind divorced from lust and

freed from attachment. One who is free from bondage would not quarrel and argue. Whatever words are construed to give a clear understanding among the world's beings, one can use them without adhering to them.

During this time, Venerable *Sārīputta* was also listening to the instructions given to the mendicant. Contemplating them, he believed in what the Buddha advocated, giving up all the *Dhamma* by means of supreme wisdom. As a result, his mind was delivered from all kinds of *Āsava* – subtle defilements. He attained *Arahathood* that day, which was fifteen days after ordination. He was praised as a Chief Disciple and for being foremost among all *Bhikkhus* in possessing great wisdom.

The mendicant, *Dīghanakha*, attained the Eye of Dhamma and became a Stream-Enterer. He abandoned his uncertainty about Buddhism and praised the instruction as magnificent. It was like turning upright what was overturned, to uncover what was hidden, to show the way to whoever was lost, and to shine the light into the dark. He proclaimed himself as a lay disciple and took refuge in the Triple Gem throughout his life.

Mid-Buddhist Era

Chapter 9

The Buddha's Conduct in the State of *Magadha*

After Venerable *Sārīputta* and Venerable *Moggallāna* became his Chief

Disciples, the Blessed One continued his stay at *Veluvana* with his *Bhikkhus*. The city of *Rājagaha* was the center of propagating Buddhism, with the excellent support from King *Bimbisāra*, the ruler of *Magadha*. Buddhism was thus well established and the propagation was untroubled in *Magadha*.

Granting ordination to Venerable *Mahā Kassapa*

One day, the Buddha was propagating *Dhamma* under a Banyan tree or *Bahuputtaka-nigrodha*, in the state of *Magadha* between the city of *Rājagaha* and *Nālandā*. Not far away, a young Brahmin by the name of *Pippali*, had become weary of the householder's life, and decided to renounce this lifestyle. He and his wife, *Bhaddā Kāpilānī*, ordained as ascetics and determined to devote their lives to whoever the All-Enlightened One was at the time. He did not know who the *Arahant* was, but he was sure there would be one somewhere. *Pippali* traveled through the city and came across the Buddha.

Upon seeing the Blessed One, possibly through his intuition, he came to realize that the person was none other than the Buddha himself. He immediately prostrated at the Buddha's feet and declared that the Buddha was his Master and he was the Buddha's disciple, and then asked for ordination. The Buddha granted ordination with three exhortations for him to follow: "*Kassapa*, you should train yourself in this way:

1. A strong sense of shame and fear of wrongdoing should be present in me towards elders, novices, and those of middle status in the Order.
2. Hearing whatever teaching that is wholesome, I shall listen to it attentively, examine it, and contemplate on it.
3. Mindfulness of the body shall not be neglected by me, always having the body as the subject of meditation."

After *Pippali* was granted ordination as a *Bhikkhu*, he was called by his family name, Venerable *Mahā Kassapa*. Eight days after ordination, he attained *Arahantship* and was praised for being foremost in keeping three ascetic (*dhutaṅga*) observances.

The Great Assembly of the *Arahants*

While the Buddha was dwelling in the Bamboo Grove (*Veluvana*) near the city of *Rājagaha*, there was a great meeting of Fourfold Wonders on the fifteenth day of

the waxing moon of the third lunar month, nine months after the Buddha's Enlightenment and Dhamma propagation. This meeting was called *Cāturaṅga-sannipāta* – the assembly with four characteristics:

1. The 1,250 disciples assembled without appointment.
2. They were all *Arahants*.
3. All of them were ordained by the method of *Ehi Bhikkhu*.
4. It was the full moon day of the third lunar month.

Being such an important assembly, the Buddha delivered the central theme

of Buddhism called *Ovādapāṭimokkha*. The gist of the teaching can be categorized into three verses.

The first verse:

Patient-endurance is the foremost aspect of austerity.

All Buddhas regard *Nibbāna* as supreme.

One who kills is not the one who can ordain, or

One who hurts others or resorts to violence cannot be called a recluse.

The first verse refers to the mission of the disciples in *Dhamma* propagation.

The disciples had to endure heat and cold, hunger and thirst, slanderous words, and suffering inflicted upon the body in times of illness. Never let any symptoms become

apparent; never allow the mind to be dominated by desires; never cause any suffering to others. Be kind and compassionate; instruct people to reach the highest result in Buddhism which is *Nibbāna* – to be released from the defilements of desire, hatred, illusion, and all sufferings.

The second verse:

Avoid all evil deeds.

Fulfill all virtuous conditions.

Purify the mind.

These are the teachings of the Buddha.

The second verse refers to the practices in Buddhism which can be summarized in three parts: do no evil, do good, and purify the mind. The teaching is not only about refraining from doing evil, but also about performing good deeds. It is not only about refraining from killing or harming that will gain merit, but to also have good will towards others and to help and support each other during difficult times. Also, it is about persistently purifying the mind with the practice of *Samatha* and *Vipassana* until defilements and suffering cannot dominate the mind.

The third verse:

Never speak ill of anyone. Never harm anybody.

Observe the instruction (code of discipline) carefully.

Be moderate in food.

Frequent the places of seclusion.

Take up the practice of advanced mind development.

These indeed are the instructions of the Buddha.

The third verse refers to the conduct of the disciples who would go out to propagate *Dhamma* to people. Never talk to each other with divisive and abusive speech. Never argue, harm, or fight with each other. Their acts and words had to be performed and delivered with kindness and compassion. Behave properly and strictly to the Disciplines. Have a strong determination and never neglect to bring benefits to people, and always guard the mind with concentration.

Ovādapāṭimokkha is the set of principles for the disciples so that their propagating of *Dhamma* is in the same direction, with the same ultimate goal, and with the same patterns of behaviors. Buddhism has thus spread widely and steadily until the present time.

Permission for the Bhikkhus to Receive the Sheltering Places (*Senāsana*)

During the early Buddhist era, the Buddha had not yet allowed the *Bhikkhus* to stay in any kind of lodging. Some of his *Bhikkhu* disciples stayed in the forest, under the shade of trees, on hills, in caves, gorges, charnel grounds, in open fields, and some in haystacks.

One morning, a wealthy man named *Rājagahaka* went to *Veluvana* and saw a group of monks coming out

from various places. Their demeanor was respectable and admirable. He was very impressed and asked if he were to offer to have dwelling places built for the monks, would they accept them. They said the Buddha had not given permission for them to stay in such a dwelling place. He asked them if they would ask the Buddha and let him know.

The Buddha thus granted five kinds of abodes for the *Bhikkhu* –

1. *Vihāra* – a dwelling place such as huts or cottages
2. *Aḍḍhayoga* – a lean-to, or a curved house
3. *Pāsada* – a multi-storied building
4. *Hammiya* – a hut with a flat roof as a deck, made with brick or clay, or a shelter, and
5. *Gūhā* – a cave – natural or man-made

After the Buddha had agreed to allow the *Bhikkhus* to dwell in the above five kinds of shelters, the *bhikkhu* informed *Rājagahaka* of the news. He built 60 *Vihāras* for them in one day. He went to the Buddha to formally offer the dwelling places for the *Bhikkhus* and invited the Buddha and the *Bhikkhus* to have a meal at his home the following day. After the Buddha and his disciples finished the meal, *Rājagahaka* asked the Buddha what conduct he should follow in regard to the 60 *Vihāras* that he offered. The Buddha advised him to offer them as dwelling places

to the *Bhikkhus*, both those present and those to come from the four directions. The Buddha rejoiced with his generous gift. He told him that a *Vihāra* is the place that offers protection from the heat and cold weather, from vicious animals and snakes, insects, and mosquitoes, and from the sun and the rain. It is the place where *Bhikkhus* can take a rest, take refuge from inclement weather, meditate, and gain insight. All Buddhas praised such a gift as the Ultimate gift. A wise man, looking to gain merit, should have shelters built and offered to *Bhikkhus* for their residences. He should also offer them food, drink, clothes, mattresses, and seats, with a purified mind. The *Bhikkhus* in return would instruct him with *Dhamma*. Knowing *Dhamma*, he would be released from defilements and attain *Nibbāna*.

Conferring Authority to the Order of *Saṅgha*

In the early Buddhist era, the ordination of *Bhikkhus* was done with either of these two methods: *Ehi Bhikkhu Upasampadā* and *Tisaranagamana Upasampadā*. The first is the ordination granted by the Buddha himself, and the latter is the ordination done by taking refuge in the Triple Gem, granted by the *Bhikkhu* disciples. As the Order of *Saṅgha* was becoming large, the Buddha had conferred the authority to the Order of *Saṅgha* to grant ordination to those who wanted to be *Bhikkhus*.

One day, while the Buddha was staying at *Veluvana*, he saw an old *Brahmin* named *Rādha*. The *Brahmin* looked haggard and worn. The Buddha asked if he had any problems. The old replied that he lived in the city of *Rājagaha*. When he was young, he was a rich man, but his family left him when he got older. He then came to live in the monastery of *Veluvana*. He wished to ordain, but no one would grant him an ordination. The Buddha inquired if anyone had recalled that this *Brahmin* had supported any *Bhikkhu* before. Venerable *Sārīputta* remembered that at one time, this *Brahmin* had offered him a spoon of rice, for which he felt grateful. The Buddha praised Venerable *Sārīputta* for his gratitude and asked *Sārīputta* to ordain *Rādha* through the acceptance by the Order of *Saṅgha*, as the Buddha had revoked the old way of ordination. The new method required ten *Bhikkhus*, in a middle or central region, to perform the ordination ceremony, but in an outer or remote region, a quorum of five monks is required. This method of ordination is called *Ñatticatutathakamma Upasampadā*, and it is practiced until the present day.

That the Buddha allowed the Order of *Saṅgha* to perform this method of ordination signified that the Buddha conferred authority to the Order of *Saṅgha* to perform important acts, and that the authority was not given to someone in particular to have authority over the Order of *Saṅgha*. After conferring the authority to the *Saṅgha*, the Buddha abandoned the *Ehi Bhikkhu*

Upasampadā method and yielded all other monastic duties to the Order of the *Saṅgha*.

Instructing the Six Directions to *Siṅgālaka*

One morning, while the Buddha was going for alms, he met a youth by the name of *Siṅgālaka* who was paying respect to the directions. Inquired by the Buddha regarding his reason for doing this, the youth told him that he was following his departed father's instructions. The Buddha informed him that in the discipline of the noble ones, no one paid respect with this kind of conduct. Then the Buddha instructed him about the six directions as follows:

The east or the direction in front refers to parents. The south or the direction to the right refers to teachers. The west or the direction behind refers to wife and children. The north or the direction to the left refers to friends and companions. The nadir or the direction below refers to servants and workmen. The zenith or the direction above refers to monks. Then the Buddha presented fourteen evil things one should avoid when paying respect to directions: four impure actions, four wrong causes of behavior or prejudice, and six ways of squandering wealth.

With this instruction, the Buddha had altered the previous way of paying respect to the directions by *Siṅgālaka* according to the Buddhist discipline. *Siṅgālaka* praised the instruction and proclaimed himself to be a lay

disciple and took refuge in the Triple Gem throughout the rest of his life.

The Rites for the Deceased: Dedication of Merit to the Deceased – *Pubbapetablī*

After King *Bimbisāra* announced that he was taking refuge in the Triple Gem, he took the initiative to perform the Rites for the Deceased. He invited the Buddha and his *Bhikkhu* disciples to have a meal within his royal palace and offered requisites such as robes. Then he dedicated the fruits of his merits to his deceased kinsmen.

The Buddha appreciated the King's motive with the passages being used by *Bhikkhus* nowadays. The appreciation verses usually begin with "*Adāsi me akāsi me*" which may be rendered as –

1. 'Having recalled that such and such a person who used to be our relative and friend had kindly given or done this for us, we should perform the Rites for the Deceased. We should not weep or lament with grief, since to do so would do nothing good for the deceased, who will remain as they are.'

2. 'The offering we have done, which has been well established in the *Saṅgha*, will go to benefit the deceased for a long time within the range of possibility.'

3. 'The great merit we have done in performing our duties as relatives, in worshipping the deceased through this fruitful kind of worship, strengthens the *Bhikkhus* in doing so.'

Performing *Pubbapetablī* would naturally nurture the act of love and respect for our ancestors who had passed. It is the way of strengthening and prospering the culture and tradition of our clan. Thus, the performance of *Pubbapetablī* was approved by the Buddha.

Making Offerings to the Deities (*Devatāplī*)

One time, the Supreme Teacher proceeded to the village of *Pāṭaligama*, in the state of *Magadha*. The two chief ministers of *Rājagaha*, *Sunīdha Brahmin* and *Vasskāra Brahmin*, were building a new city named *Pāṭaliputtā* in order to prevent the invasion by the *Vajjī* tribe. The two *Brahmins* offered the Buddha and his disciples an exquisite meal. After they finished the meal, the Buddha led the appreciation passages, '*Yasmiṃ padese kappeti vāsaṃ paṇḍitajātiyo*' with the following meaning:

'The wise man, wherever he stays, offers meals to those noble disciples and dedicates the merit to the deities (*devatās*) living in that place. The deities whom he worships would honor him in return. He shall be endowed with love and kindness, like the love a mother

bestows upon her child, and being assisted by divine beings, he shall attain prosperity all the time.'

The Buddha advised the two *Brahmins* how to perform *Devatāplī* by making offerings to the noble ones and dedicating merits to the revered deities instead of killing animals as a sacrifice, according to the traditional ritual which had been practiced for a long time. The Buddha then rejoiced with the effort of the two *Brahmins* and praised them for their endeavor. He predicted that the city would be the assembly of scholars, the center of all kinds of trade, but they must be aware of the three dangers that would occur – fire, flood, and disunity among themselves. He bid goodbye to the two chief ministers and continued his journey along with his disciples across the *Ganges* River.

Chapter 10

A Journey to *Sakka* Province Return to His Birthplace – *Kapilavatthu*

During the second rains after becoming Rightly Self-Enlightened, the Buddha was preaching his *Dhamma* to all the ascetics and laity in *Rājagaha*. There were numerous followers who ordained as *Bhikkhu*. The news had spread to *Kapilavatthu* where his father, King *Suddhodana*, heard the news. He wished to see his son once again before he passed away. He thus sent out an envoy to approach the Buddha. When the envoy arrived, the Buddha was giving a sermon to the Buddhist assembly. After the Buddha completed his sermon, the whole envoy attained *Arahantship* and asked for ordination. They were granted ordination and all remained in *Rājagaha*, as they had forgotten the reason why they were there. As a result, no one informed the Buddha about King *Suddhodana*.

After waiting for a long time, King *Suddhodana* sent another envoy to do the same thing and to invite the Buddha to return to *Kapilavatthu*. When the envoy arrived, the Buddha was again giving a sermon to the Buddhist assembly. And again, after the sermon was completed, the whole envoy attained *Arahantship* and asked for ordination. Of course, this was granted and all stayed in *Rājagaha*. No one returned to King *Suddhodana*.

This went on nine times. Finally, King *Suddhodana* sent his privy councilor – *Kāḷudāyī* – who was born on the same day as the Buddha, to lead another envoy to invite the Buddha to *Kapilavatthu*. When the new envoy led by *Kāḷudāyī* reached *Veluvana Mahāvihāra*, the Buddha was preaching *Dhamma* to a group of Buddhist disciples. They listened to the *Dhamma* and when it was finished, all attained *Arahantship*. They all asked for ordination, and it was granted.

Seven or eight days after ordination, Venerable *Kāḷudāyī* realized that autumn was approaching and the harvest season was completed. It would be pleasant and easier to return to *Kapilavatthu*, so he approached the Buddha and invited him to see his father and established Buddhism in *Kapilavatthu*. The Buddha accepted his invitation and announced to his *Bhikkhu* disciples to prepare for the journey to *Kapilavatthu*.

When the day came, the Buddha and his 20,000 disciples made the journey from *Rājagaha*, and at the rate of walking about 3 miles per day, they expected to reach *Kapilavatthu* in two months. Venerable *Kāḷudāyī* was leading the procession. He sent the progress of the journey to the King periodically. The royal family and relatives, on both sides of the *Sākya* and the *Koliya* clans, were happy to prepare to welcome him to the city. They built *Nigrodhārām Mahāvihāra*, complete

with quiet resting areas for the Buddha and all his followers.

When the Buddha and his disciples arrived at *Kapilavatthu*, because of the Buddha's young age, most of the relatives were reluctant to pay reverence to him because of their conceit and vanity. The Buddha chastened them and convinced them of his greatness by creating red rain to fall upon them. This magical rain would soak only those who wanted to be soaked and would not fall on those who did not want to be soaked. After that, he preached to them the *Mahāvessantara Jātaka* – Discourse of the Great Charity.

When he finished the sermon, King *Suddhodana* was extremely delighted with the *Dhamma*. With his hands clasped together in the gesture of respect, he bowed down to the Buddha and said, 'When you were a newborn, I asked the attendant to bring you down to see *Asita*, the ascetic. What I saw was your feet over his head; I bowed to you the first time. Later when we were at the plowing ceremony, the shade of the java plum tree remained right over you, even in the late afternoon. I bowed to you for the second time. And now you have created the red rain upon the relatives to chastise them for their disobedience, so I bow to you the third time.' When he finished his speech, all the royal relatives abandoned their pride. They all paid respect to the

Buddha, bid him goodbye, and left. No one invited the Buddha and his disciples for a meal the following day.

Expounding *Dhamma* to his Royal Father

Early the next morning, the Buddha went out for alms, carrying his bowl through streets and alleys. He was accompanied by his 20,000 *Bhikkhu* disciples. This gave the citizens of *Kapilavatthu* an opportunity to see the Blessed One. They were surprised, with mixed feelings of adoration – why would the Enlightened One walk the street and beg for food? The whole city was in an uproar voicing such remarks. King *Suddhodana* was appalled and went out to confront the Buddha and asked why he would do such a shameful act of begging for food when everyone knew he was the Prince of *Kapilavatthu*.

‘Look, Royal Father, going for alms food is the tradition of all the Enlightened Ones,’ said the Buddha.

‘But where is the tradition that the King should beg for food from his citizens? I have never seen it before,’ asked the King.

‘Going for alms food is the tradition for all Buddhas. Going for alms gives the opportunity for the laity to make merit through generosity. No one should be careless in giving. One must conduct himself by honest means in every aspect. One who holds to righteousness will find

happiness in this world and the next.’ As soon as the Buddha finished preaching to him, the Royal Father attained *Sotapattiphala*, becoming a Stream-Enterer while he was standing in the middle of the street. He then invited the Blessed One to receive alms food in the palace. He prepared the food offering with his own hands.

The next morning, the Buddha and his disciples received alms food in the palace. He expounded the *Dhamma* to Queen *Pajāpati*, ennobling her to become a Stream-Enterer, while his father, who also listened to the same *Dhamma*, attained the state of Once-Returner or *Sakadāgāmi*. On the third day, the *Buddha* and his disciples again went for alms food in the palace. He preached the *Mahādhammapāla Jātaka* to his father, which ennobled his father to become a Non-Returner or *Anāgāmi*.

After he had preached to his father, the Buddha, accompanied by Venerable *Sāriputta* and Venerable *Moggallāna*, went to the Palace of Princess *Bimbā Yasodharā*. When he arrived, the Princess was overwhelmed. She placed herself at his feet and cried uncontrollably. He allowed her emotional outpour and let no one interfere with her. After she had calmed down, he preached her the sermon on *Kinnarī Jātaka*. This led her to the level of *Sotāpattiphala* – becoming a Stream-Enterer. After that, he went back to *Nigrodhārām*.

Ordination of Prince *Nanda Kumāra*

On the fourth day at *Kapilavatthu*, the Buddha went to Prince *Nanda Kumāra's* wedding. After the ceremony was completed, he handed his bowl to Prince *Nanda*. The Prince thought that when the Buddha reached the lower ground, he would take his bowl back. However, the Buddha did not. Then, he thought when they arrived at the front lawn, the Buddha would take it back. Still, after they had reached the front lawn, the Buddha did not. Prince *Nanda Kumara* was afraid he might offend him, so he kept quiet and followed him along.

Having heard from the ladies-in-waiting that the Buddha was leaving with Prince *Nanda* following behind, the prince's newly-wed bride ran after and asked him to hurry back. He reluctantly followed the Buddha until he reached *Nigrodhārām*. He longed to return to his bride but did not dare to say anything.

When the Buddha reached his residence, he turned and asked if Prince *Nanda Kumara* wanted to ordain. Prince *Nanda* was afraid to refuse, so he agreed to ordain. The Buddha arranged the ordination for Prince *Nanda* that day. Since Venerable *Nanda* did not ordain because of his faith, his mind was filled with desire- wanting to go back to his household life and his newly-wed bride. The Buddha intrigued him with the image of heavenly life and heavenly treasure that were much superior to human treasure. After that, the Buddha preached him a sermon.

When he finished with the sermon, Venerable *Nanda* attained *Arahantship*.

Ordination of Prince *Rāhula*

On the seventh day, the Blessed One led his disciples to receive alms food in the palace. Princess *Bimbā* dressed up the young Prince *Rāhula* to meet with his father, the Buddha, to ask for the crown because he was the rightly Crown Prince. After the Buddha finished the meal, he blessed them and prepared to leave for *Nigrodhārām*. Prince *Rāhula* followed along. When they reached the residence, the Buddha did not tell the young Prince to return to the palace. The Buddha had a belief that the treasure that the Prince was asking was merely an external treasure. It was inconstant and difficult to take care of. It was of much less value than the internal treasure. He would prefer to give the Prince the internal treasure or the *Dhamma* that he discovered under the *Bodhi* tree. He asked Venerable *Sāriputta* to be the preceptor and prepare for Prince *Rāhula's* ordination as a novice. This method of ordination was called *Tisaranagamana Upasampadā*. Venerable *Rāhula* was the first novice in Buddhism at the age of seven.

After Prince *Rāhula* was ordained as a novice, King *Suddhodana* was very distraught by the situation. At first, he was looking for Prince *Nanda Kumara* to be his heir to

the throne. After he was ordained, King *Suddhodana* was hoping that Prince *Rāhula* would take his place. Now he had no heir to reign over the kingdom after he was gone. He went to see the Buddha and requested the favor to only bestow ordination on those who had already received parental permission. If the parents did not give permission for the ordination, that man should not be ordained. The Buddha agreed to the request. It has been the rule of the Monastic Order that permission must be given by the parents before any ordination can be granted. After seven days at *Kapilavatthu*, the Buddha bid his father goodbye and left for *Rājagaha* with his *Bhikkhu* disciples.

Chapter 11

A Visit to the State of *Kosala*

Kosala was one of the large states in the Central or Interior Province, to the north of *Jambudipa*, or the Indian subcontinent. *Sāvatthī* was its capital. It was ruled by King *Pasenadi*. He was a ruler with absolute power. He expanded his kingdom into *Kāśī* State with *Benares* as its capital, and also *Sakka* State with *Kapilavatthu* as its capital. Its boundary abutted the states of *Malla*, *Vajjī*, and *Magadha*. *Kosala* was prosperous with trades, agriculture, and cultural varieties.

In *Sāvatthī*, there was a wealthy man by the name of *Sudatta*. He was very kind and charitable. Most of the impoverished depended on the alms hall he set up for feeding them. Instead of calling him by his name, they renamed him, '*Anāthapiṇḍika*', meaning the wealthy man who put rice in the bowl of the destitute. He was married to the sister of *Rājagahaka*, a wealthy man in the city of *Rājagaha*. One time, *Anāthapiṇḍika* went to the city of *Rājagaha* and stayed at *Rājagahaka*'s home. He found that *Rājagahaka* and his people were extremely busy decorating their home and preparing a large amount of food. He was told that the Self-Enlightened Buddha would come to visit. He was aghast because he had never heard of such a word before. He asked *Rājagahaka* to repeat it three times but still did not get the true meaning

of it. He wanted to see the Buddha right away. However, *Rājagahaka* stopped him and said it was not an appropriate time to see him. The Buddha would be there in the morning. *Anāthapiṇḍika* was very anxious and could not get any sleep that night. Early in the morning, before the Buddha came to have his meal at *Rājagahaka's* home, *Anāthapiṇḍika* went to see him at *Sītavan*. He was eager to hear the *Dhamma* and was preached by the Buddha with the Graduated Sermon (*Anupubbikathā*) and the Four Noble Truths. He attained the Eye of Dhamma and proclaimed himself to take refuge in the Triple Gem throughout his life. He asked the Buddha to deliver his *Dhamma* to the people in *Sāvatthī*, the capital of *Kosala*.

When he went back home to *Sāvatthī*, *Anāthapiṇḍika* was looking for a land to build an appropriate residence for the Buddha and his disciples. He found a piece of land that was most suitable for the study and practice of *Dhamma*. The land belonged to Prince *Jeta*, the cousin of King *Pasenadi*. Prince *Jeta* did not want to sell his land because he wanted to build a royal garden for his family. When *Anāthapiṇḍika* insisted on buying it, Prince *Jeta* made a bargain with him that he would sell the land if *Anāthapiṇḍika* paved the whole land with golden plates. The next morning, the land was fully paved with gold. The Prince was amazed and admired the wealthy man's devotion. He agreed to sell the land at half the price as he also wanted to have a

share in constructing the dwelling place for the Buddha and his disciples. After the monastery was completely built, *Anāthapiṇḍhika* named the place, *Jetavana Mahāvihāra*, in honor of Prince *Jeta*, as he devoted his land to help establish the monastery. *Anāthapiṇḍhika* went to invite the Buddha and his disciples to visit the state of *Kosala* and stay at *Jetavana Mahāvihāra* during the Rains Retreat. He was a devout lay disciple (*Upāsaka*) and he devoted his life to care for the Buddha and his disciples. He was praised as being foremost among lay disciples (*Upāsaka*) in alms offering. The Buddha stayed in the state of *Kosala* and convinced a great number of citizens of *Kosala* and King *Pasenadi* to devote their lives to following the Buddha's *Dhamma*. The Buddha stayed at *Jetavana Mahāvihāra* for nineteen rains, the longest he had stayed anywhere.

Late Buddhist Era

Chapter 12

Anusandhi

After the Buddha had attained the Rightly Self-Enlightened Insight Knowledge (*Sammā Sambodhi Ñāna*), he traveled throughout the large and small communities and states in the subcontinent of India. For example, he went to the city of *Rājagaha* to establish the four Buddhist Assemblies – *Bhikkhu*, *Bhikkhunī*, laymen (*Upāsaka*) and laywomen (*Upāsikā*). He taught them to realize the Four Noble Truths. Many of them attained the Noble States appropriate to their nature. The Buddha's teachings benefited numerous people for forty-five years until he was close to eighty years of age. His physical strength had diminished, and he knew that he would have only 10 more months to live. He wished to enter his final passing away (*Parinibbāna*) in the city of *Kusinārā*. He then left *Rājagaha* for *Kusinārā*. During his journey, he visited the city of *Vesālī*. There, he stopped and rested at the mango orchard of a royal courtesan named *Ambapālī*, who offered *Ambapālīvana* as the monastic residence. This was the last dwelling place he accepted as a Buddhist monastery. He rested at *Ambapālīvana* for a while and traveled on to *Veḷuvagāma* village, in the city of *Vesālī*, in the state of *Vajjī*.

Relinquishing His Vital Force (*Āyu-Saṅkhāra*) A Travel to *Veḷuvagāma* Village

When the Buddha and his large group of *Bhikkhu* disciples reached *Veḷuvagāma*, the city of *Vesālī*, the Buddha considered that this place and its surroundings were abundant with dwelling sites and easy places to go for alms food. It was a suitable area for maintaining the monastic way of life. Thus, he told all *Bhikkhus* to seek suitable dwelling places close to *Vesālī*. He would remain for his last rains retreat at the *Veḷuvagāma* village.

During the rains retreat, the Buddha was severely ill. The pain was so grievous that he almost passed away (*Parinibbāna*). He felt it would not be appropriate to attain *Nibbāna* without telling his disciples. With complete forbearance, he remained mindful of his condition and stayed in the state of concentrative attainments (*Samāpatti*). After he could overcome his pain, he stayed in the adjacent garden under the shade of the *Mahāvihāra*. Venerable *Ānanda*, his personal attendant, came and told him that he was so anxious about the Buddha's illness that he himself almost became ill. However, he was relieved because the Buddha had not informed his disciples about his future passing away. Hence, he would not yet enter *Parinibbāna*. The Buddha told him that he was 80 years old and his body was very old, just like a worn-out carriage held together by bamboo. He also reminded Venerable *Ānanda* to seek no external refuge, but to be his own refuge.

The next morning the Buddha went for alms in the city of *Vesāli*. After he returned, he asked Venerable *Ānanda* to stay with him at *Pāvāla Cetiya*, expecting Venerable *Ānanda* to ask him to postpone his *Parinibbāna*. The Buddha gave Venerable *Ānanda* a sign of radiance (*Obhāsa nimitta*) and said to him, ‘*Ananda*, *Vesāli* is a very delightful place. The scenery is lovely. There is a large number of stupas, including *Pāvāla Cetiya*. If there were one who has perfectly cultivated the Four Paths of Accomplishment (*Iddhipāda*) and who wishes to live for an exceedingly long time, he could do so.’ He gave Venerable *Ānanda* the sign of radiance (*Obhāsa nimitta*) three more times, but Venerable *Ānanda* did not catch the hint. He was less insightful, almost as if he was demonized. He never raised the question of asking the Buddha to reconsider postponing the time of his *Parinibbāna*. The Buddha finally sent him away.

After Venerable *Ānanda* left, *Māra* came to confront the Buddha. He reminded the Buddha of their first meeting soon after his Enlightenment under the *Ajapālanigrodha* tree. He had asked the Buddha to enter *Parinibbāna* then, but the Buddha told him that he was not ready. At that time, he had not fully established the Four Assemblies – *Bhikkhu*, *Bhikkhunī*, *Upāsaka* and *Upāsikā*. They were not yet wise enough to propagate the *Dhamma* with those outside of the discipline. The *Dhamma* and *Vinaya* had not been fully discerned and were not widespread. The Four Assemblies had not yet

proliferated the Dhamma enough to benefit most people. He would not enter *Parinibbāna* as Mara requested. But now the Four Assemblies and the religion had been fully established. *Māra* then asked him to enter *Parinibbāna* as he had promised.

‘Be assured *Māra*,’ said the Buddha, ‘The Four Assemblies and *Dhamma-Vinaya* are now firmly established. Three months from now, I shall enter *Parinibbāna*.’ As soon as the Buddha relinquished his vital force at *Pāvāla Cetiya*, a severe earthquake occurred.

Eight Reasons for an Earthquake

When Venerable *Ānanda* felt the earthquake, he went and asked the Buddha about the severe earthquake. The Buddha said, ‘*Ānanda*, when you left, *Marā* came to me and asked me to enter *Parinibbāna*. Hence, I declared that three months from now, the *Tathāgata* will attain final *Nibbāna*.’ After that, the Buddha explained to Venerable *Ānanda* that there were eight reasons for an earthquake:

1. Relapsing and crashing of earth plates
2. Created by the Powerful Being
3. The *Bodhisatta* was conceived in the womb of the Mother
4. Birth of *Bodhisatta*

5. The *Tathāgata* attained the Rightly Self-Enlightenment

6. The *Tathāgata* delivered the *Dhammacakkappa-vatana Sutta*

7. The *Tathāgata* relinquished his vital force

8. The *Tathāgata* entered *Parinibbāna*.

Venerable *Ānanda* recalled that all events had already happened except for his relinquishing of his vital force and attaining *Parinibbāna*. He was certain that the earthquake must have occurred because the Buddha had relinquished his vital force. So, he asked the Buddha to sustain his life for a considerable time for the sake of all beings and deities. The Buddha replied, 'No, *Ānanda*. This is not the time to ask me about this. I have already given you three occasions to request such conditions. You were not aware of them. It is now too late. I have already relinquished my vital force.' Even though Venerable *Ānanda* repeated his request three more times, the Buddha was adamant. He refused the request every time.

Exhortation to the Order of *Bhikkhus*

At *Mahāvana* Forest

After the Buddha had confirmed his decision to Venreable *Ānanda*, he went to stay at *Kūtāgārasālā*, a hall in *Mahāvana*. There he summoned all *Bhikkhus* in the surrounding area of the city of *Vesālī* to attend another

great exhortation. He preached them *Abhiññādesita Dhamma* – the *Dhamma* conducive to the great Insight Knowledge. This refers to thirty-seven virtues partaking of enlightenment (*Bodhipakkhiya Dhamma*). It consists of: 1) the Four Foundations of Mindfulness (*Satipaṭṭhāna*), 2) the Four Factors of Effort (*Sammappadhāna*), 3) the Four Paths of Accomplishment (*Iddhipāda*), 4) the Five Controlling Faculties (*Indriya*), 5) the Five Powers (*Bala*), 6) the Seven Factors of Enlightenment (*Bojjhanga*), and 7) the Noble Eightfold Path (*Ariya Aṭṭhaṅgika magga*). Anyone, who has developed these virtues well and cultivated them to full measure, will help prolong the existence of Buddhism for the benefit of all divine and human beings. After that, the Buddha reminded all *Bhikkhus*, ‘*handadāni bhikkhave āmantayāmi vo vāyadhammā saṅkhārā appamādena sampādettha*’ which means ‘Be reminded, O’ *Bhikkhus*, all formations (*saṅkhāra*) are of the nature to decay and vanish. Thus, strive with heedlessness. Three months from now, the *Tathāgata* will attain final *Nibbāna*.’

The next morning, the Blessed One went to receive alms in the city of *Vesālī*. After he completed the alms round, he kept looking back at the city, over and over again; then he turned and said to Venerable *Ānanda*, ‘Look, *Ānanda*. This will be my last time I set sight on *Vesālī*. Now, let’s go to *Bhaṇḍugāma*.’ Venerable *Ānanda* acknowledged his wish and announced it to the Order of *Bhikkhus*.

The Buddha and his *Bhikkhu* disciples traveled to *Bhaṇḍugāma*. There, he delivered a discourse on the four factors of the Noble *Dhamma* – precepts (*Sīla*), concentration (*Samādhi*), wisdom (*Paññā*), and deliverance (*Vimutti*). He explained to them that *Sīla* is like the earth. It carries everything above it. If *Sīla* or the earth is firm and solid, *Samādhi* would be strong and unshakable; if it is being trained to stay unwavering, *Paññā* or wisdom, which is the result of *Samādhi*, would be also sharp and powerful to cut away the impurities that overwhelm the mind. It will be released from the grasp of cankers (*Āsava*): cankers of sense-desire (*Kāmāśava*), cankers of becoming (*Bhavāśava*), and cankers of ignorance (*Avijjāśava*). The three steps of practice (*Sikkhā*) lead to Release or Deliverance – *Vimutti*. *Vimutti* is the heart of the Doctrine. He who is released is the one who has perfectly practiced the Threefold Learning (*Trisikkhā*).

A Visit to *Bhoganagara*

After the Buddha stayed at *Bhaṇḍugāma* for a while, he continued to travel through the villages of *Hathīgāma*, *Ambagāma*, and *Jambugāma* until he reached *Bhoganagara*. He stayed at *Ānanda Cetiya*, which was near the village of *Bhoganagara*, and delivered another discourse on the Four Great Authorities (*Mahāpadesa*). The gist of this teaching was ‘*Bhikkhus*, if there is a monk

who has a claim to what he says is the *Dhamma* or the teaching of the Buddha by referring to the Buddha, the *Sangha*, the Buddhist assemblies, or an individual, you should not immediately reject or accept it. You must check with the *Sutta* and the *Vinaya*. If those words are not compatible with the *Sutta* and the *Vinaya*, be reminded that they are not the teaching of the Buddha. If and when you have fully checked them and found them to be true, then you can be certain that it is the teaching of the Master. They have not erroneously deviated from *Dhamma-Vinaya*.'

While the Buddha was staying at *Ānanda Cetiya* in the village of *Bhoganagara*, apart from the Four Great Authorities (*Mahāpadesā*), he continued to deliver the discourse on the Threefold Learning (*Trisikkhā*) more than any other discourses. This discourse was the way to be released from all cankers (*Āsava*): cankers of sense-desire (*Kāmāsava*), cankers of becoming (*Bhavāsava*), and cankers of ignorance (*Avijjāsava*).

***Cunda* offered the last meal (*Pacchimapiṇḍapāta*)**

A Journey to the City of *Pāvā*

After the Buddha stayed at *Bhoganagara* for a while, he continued on to the city of *Pāvā* with his *Bhikkhu* disciples when it was close to the end of the three-month period of his vital force relinquishment. He

stayed at the *Ambavana* Mango orchard of *Cunda*, the son of a goldsmith in *Pāvā* city. When *Cunda* heard of the Buddha's arrival, he went to greet him at the mango orchard. There he listened to the *Dhamma* delivered by the Buddha. He invited the Buddha and his disciples to have a meal at his home the next day.

After the Buddha accepted his invitation, *Cunda* paid respect and took leave. That day was the 14th day of the waxing moon of the sixth lunar month, one day before the Buddha's *Parinibbāna*. After *Cunda* got home, he told his people to prepare a delicate meal and *sūkaramaddava* for the Buddha and his disciples for the next day.

The next morning, the Buddha went to *Cunda's* home. After he was seated, he told *Cunda* to serve *Sūkaramaddava* only to him and serve something else to the *Bhikkhus*. The rest of *Sūkaramaddava* should be buried as it was difficult to digest. *Cunda* carried out his request. He was exhilarated when the Buddha expressed his gratitude for the meal. After he finished, the Buddha went back to the *Ambavana* Mango orchard. That day was the day he would enter *Parinibbāna*, on the full moon day of the sixth lunar month.

The Buddha Became Gravely Ill Journey to *Kusinārā*

After the Buddha consumed the meal prepared by *Cunda* and went back to his residence, he suddenly

became severely ill. He vomited blood and suffered pain so great that he almost attained *Parinibbāna*. The Buddha remained steadfast with his mindfulness (*Satī*) and clear comprehension (*Sampajañña*), overcoming pain with tolerance (*Adhivāsana Khanti*). He told Venerable *Ananda* that it was time to go to *Kusinārā*. Venerable *Ananda* then informed all *Bhikkhu* disciples to prepare to travel. After that, the Buddha left *Ambavana* and began the journey to *Kusinārā*. During the journey, the Buddha was experiencing extreme difficulty. He was exhausted and required rests frequently. One time, while he was sitting under the shade of a tree, he told Venerable *Ananda* to lay down a piece of cloth, folded into four layers so he could rest. He was really thirsty and asked Venerable *Ananda* to fetch some water for him.

Venerable *Ananda* informed him that a few moments earlier, a caravan of five hundred carriages had just gone through the river. The water in the river was very muddy, not suitable for drinking. There was another river, *Kakudhānadī*, not very far from there, with clear, clean, and cool water. It was also easier to fetch the water there, and the Buddha might even cleanse himself from dirt and grime. The Buddha asked Venerable *Ananda* for the second time to get water for him from the river. Venerable *Ananda* informed him again of the same thing. After the third request, Venerable *Ananda* took the bowl to get water from the river. Suddenly the water in the river miraculously turned into clear and clean water. He

was very surprised. He got some of the water and offered it to the Buddha. He informed the Buddha of the incident.

At the same time, a prince named *Pukkusa*, the son of King *Malla* and a disciple of *Ālāra Tāpasa*, was traveling from *Kusinārā* to *Pāvā* city. He saw the Buddha underneath the shade of a tree, so he went to pay homage to the Buddha. After he seated himself at one side, the Buddha preached to him the Discourse of Abiding in Peacefulness (*Santi-Vihāra Dhamma*). The Prince highly praised the sermon. He said the discourse was pleasing, delightful, and explicit; it was like someone had inverted a thing that was upside down; revealed thing that was hidden; shown the direction to the one who was lost; or lighted up the torch to brighten the dark hallway. He then proclaimed himself to be a lay disciple (*Upāsaka*), having the Triple Gem as a refuge throughout his life. He offered a pair of *Sīṅgivana* cloth— the exquisite fiery-gold cloths— one for the Buddha and the other for Venerable *Ananda*. Being gladdened by his meritorious deeds that day, the Prince bid goodbye to the Buddha and left.

The Buddha's Complexion was Lustrous on Two Occasions

Not too long after Prince *Pukkusa* left, Venerable *Ananda* went to the Buddha and offered the other piece of the paired *Sīṅgivana* cloth to him. Separately, the cloth was like a regular coal without flame. When the Buddha wore one and covered himself with the other, suddenly

his complexion became lustrous. Venerable *Ananda* praised his grace and radiance. The Buddha concurred with him and said, ‘There are two occasions when the complexion of the *Tathāgata* becomes bright and radiant – 1) on the night he attained the Rightly Self-Enlightenment, and 2) on the night he attains final *Nibbāna*.

The Buddha told Venerable *Anānda* that he would attain *Parinibbāna* on the third watch that night under the pair of *Sāla* trees in the royal garden of King *Malla*, in the city of *Kusinārā*. Now it was time to leave for the *Kakudhānadī* River. Venerable *Anānda* accepted the Buddha’s instruction and informed all *Bhikkhus* to prepare for the journey.

When the Buddha and his *Bhikkhu* disciples arrived at the *Kakudhānadī* River, he went to take his bath and then went back to *Ampavana*. He asked Venerable *Cundaka* to fold his robe into four layers so he could reside on his right side, having one foot on the other. With mindfulness and clear comprehension, he set an intention to rise after his sleep. Venerable *Cundaka* was there to attend him that day.

Two Alms Offerings Yield Equal Results

When the Blessed One felt relieved from his exhaustion, he called Venerable *Ānanda* and told him that

some people may accuse *Cunda* of having served him the last meal that made him sick and passed on. This could make *Cunda* feel very ill. To alleviate the problem, he should tell *Cunda* that the Buddha had said the two alms offerings produced the same results. Both of them gave superior benefits to other alms offerings– the first alms offering rendered the Buddha the Rightly Self-Enlightenment and the second one rendered him *Parinibbāna*. They were of equal results as they were meritorious deeds which yield longevity, beauty, well-being, glory, and heavenly rebirth. After that, the Buddha told Venerable *Ānanda* they would go across the *Hiraññavaṭī* River to *Kusinārā* and *Sālavanodayāna*, the royal garden of King *Malla*.

The Last Slumber (*Anuthānaseyya*)

Going across the *Hiraññavaṭī* River to *Kusinārā*, the Buddha and his *Bhikkhu* disciples resided at *Sālavanodayāna*, the royal garden of King *Malla*. The Buddha then spoke to Venerable *Ānanda*, ‘*Ānanda*, prepare a couch with the head to the north, between the twin Sal (*Sāla*) trees. I am weary and will lie down.’ Venerable *Ānanda* did as he was told. The couch was prepared to be the place for the Buddha’s final passing away (*Parinibbāna*). Then the Buddha lay down on his right side with one foot on the other and with mindfulness and clear comprehension. He entered his

last slumber (*Anuthānaseyya*) from which there is no more rising.

Two Kinds of Worship

At that time, the twin Sal trees were in full bloom even though it was not their blooming season. The flowers sprinkled down onto the Buddha. Also, the heavenly *Mandāra* flowers poured down onto that area with their fragrance filling the air. The divine beings performed celestial music to worship the Buddha. ‘*Ānanda*,’ said the Buddha. ‘This kind of worship or *Āmisa-pūjā* is not truly honoring the *Tathāgata* as it cannot preserve the religion. Whether *Bhikkhu*, *Bhikkhuni*, layman, or laywoman, whoever practices and leads their life in line with the *Dhamma* is the one who truly honors and worships the *Tathāgata* with their practice or *Paṭipatti-pūjā*. This is the highest degree of worship as it can preserve the religion.’ The Buddha also reminded all his disciples to train themselves and abide by the *Dhamma* in order to prolong the establishment of Buddhism.

Giving the Deities Permission to Pay Respects

During that time, Venerable *Upavāṇa* was in front attending the Buddha, but the Buddha told him to move

aside. This made Venerable *Ānanda* astonished as Venerable *Upavāṇa* had been a close attendant to the Buddha for a long time. Venerable *Ānanda* then came to ask the Buddha why he had asked Venerable *Upavāṇa* to move aside and was told that an enormous crowd of deities had been gathering to pay respects to the Buddha for the last time, but Venerable *Upavāṇa* was standing in front and blocking them from seeing the Buddha. The deities were displeased and disappointed. This is the reason why the Buddha had told Venerable *Upavāṇa* to move aside. The deities whose minds were not released from defilements wept and lamented that the Buddha would attain *Parinibbāna* too soon. Those whose minds were free from defilements could tolerate this with the understanding of impermanence. All formations are transient. There is no permanence in all formations.

Four Places of Pilgrimage (*Saṁvejanīya-Ṭhāna*)

Venerable *Ānanda* mentioned to the Buddha that before, when the *Bhikkhu* disciples from all directions wished to see him after the Rains Retreat, they would travel to pay reverence to him. They wanted to be near him so they could hear his *Dhamma*. But after he entered *Parinibbāna*, no one would be able to see him any longer. What would they do? The Buddha replied, '*Ānanda*, there are four sites to visit: the birthplace of the *Tathāgata*; the place where the *Tathāgata* was enlightened; the place

where the *Tathāgata* revealed the Wheel of the *Dhamma*; and the place where the *Tathāgata* attained final *Nibbāna*. These are the four places that *Bhikkhus*, *Bhikkhunīs*, laymen (*Upāsaka*), and laywomen (*Upāsikās*) who have faith in the *Tathāgata* should visit. These places would inspire religious urgency. Those who are pious and have undergone such a pilgrimage would, after death, be reborn in the heavenly realm.'

Conduct Towards Women

After that, Venerable *Ānanda* asked the Buddha how a *Bhikkhu* should act towards women. The Buddha explained that it would be better not to see nor look at them, but if it is necessary to see or meet with them, he should not talk to them. If it is necessary to talk, a *Bhikkhu* should establish firm mindfulness to prevent passion from arising in the mind. This is how a *Bhikkhu* conducts himself towards women.

Respecting the Body of the Buddha

Venerable *Ānanda* asked the Buddha, 'Blessed One, how should we respect the body of the *Tathāgata*?' The Buddha replied, '*Ānanda*, you all should not be concerned with how to pay respect to my body. You should rather strive and be heedful with your austere practice. Those

wise nobles, kings, *Brahmans*, and householders who have faith in the *Tathāgata* should do the act of respecting the body of the *Tathāgata*.' Venerable *Ānanda* continued to ask, 'So how should they respect the body of the *Tathāgata*?'

'*Ānanda*,' replied the Buddha. 'They should respect the body of the *Tathāgata* in the same manner they would do to the body of an emperor or a great king. The body of an emperor would be wrapped with a new cloth and cotton wool. Then it is covered up with five hundred layers of new clothes. Then the body is placed above a steel track filled with oil, and enclosed with another steel track on top. The body is then placed on a pyre built from fragrant woods where the body is cremated. A stupa containing his relics is built at the crossing of four great roads so that everyone who finds blessing and happiness would put down garlands, perfumes, or lamps there. This kind of worship and a mind established in faith would yield them benefits and happiness for a long time.'

Four Types of Persons Worthy of a Tope (*Thūpārahapuggala*)

After the Buddha told Venerable *Ānanda* how to respect the body of the *Tathāgata*, he recommended that a stupa be established to enshrine the relics of the four kinds of worthy people: a Buddha (*Sammāsambuddha*), an independent Buddha (*Paccekebuddha*), an *arahant*,

and a king who is a world-ruler. Whoever has established faith in his mind that this stupa contains the relics of a Buddha, an independent Buddha, an *arahant*, or a king who is a world-ruler, and worships the stupa with garlands and fragrances would, after death, be reborn in a realm of happiness.

An Exhortation to Venerable *Ānanda*

Venerable *Ānanda* was suddenly overwhelmed with a feeling of complete loss. The Buddha was about to enter *Parinibbāna* and he would never see him again. He sneaked out, stood behind the door, and cried quietly. He pensively recalled that he still had a lot to learn. Then the Buddha asked for him. He was told that Venerable *Ānanda* was just outside the door crying. The Buddha told Venerable *Ānanda* to come in. 'Look *Ānanda*, you must not be sad. Have I not told you many times that one day you will be separated from the loved one? All conditioned things are of the nature to decay and decline. They are inconstant and unstable. Whatever has arisen will continue to change and will be subject to dissolution. You have cared for me for a very long time. You have been amiable to me in your words, in your physical acts, and in your mind. You have already accumulated great merits. Just be steadfast in your goal and you will succeed. Soon you will be released from all fermentations (*Āsava*) and become an *Arahant*.'

Praising Venerable *Ānanda*

‘For all the attendants of the Buddha, in the past or present, there has never been anyone who is as attentive to the Buddha as *Ānanda*,’ announced the Buddha while he was addressing the community of *Bhikkhus*. He praised Venerable *Ānanda* as the one who was unsurpassed in his service. He was most appropriate in time, place, and personnel. He sorted out the right people at the right time to see the Buddha– this was the time for *Bhikkhu*, this was for the *Bhikkhunī*, this was for *Upāsaka*, this was for *Upāsikā*, and this was for the king or his civil service attendants, or for the one outside of the Doctrine and Discipline. Not only that, Venerable *Ānanda* had four kinds of unique qualities that were comparable only to the quality of an emperor. They were: 1) People wanted to see Venerable *Ānanda*, 2) People were delighted to see Venerable *Ānanda*, 3) People take delight in hearing *Dhamma* that Venerable *Ānanda* delivered, and 4) People never had enough of the *Dhamma* given by Venerable *Ānanda*.

Citing the significance of *Kusinārā*

After the Buddha finished with his praise, Venerable *Ānanda* asked the Buddha the reason why he chose *Kusinārā* as the place for his *Parinibbāna*. The city was rural and it was small; it did not seem to be a suitable

place to enter *Parinibbāna*. He could have gone to a big city such as *Campā*, *Rājagaha*, *Sāvatthī*, *Sāketa*, *Kosambī* or *Benares*. Venerable *Ānanda* asked the Buddha to go to any of those big cities. There were many kings, *Brahmins*, and wealthy men who had faith in him and were willing to care for his remains and honor him the best they could. The Buddha stopped Venerable *Ānanda* and said, '*Ānanda*, please do not say such things. *Kusinārā* in the past was called *Kusāvatī*. It was the ancient capital city for emperors. It was the land of justice and prosperity. People's lives were secure and peaceful. People traveled across the city with noisy activities from all kinds of trades and business. The city had never been silent from the sound of elephants, horses, carts, drums, tambourines, mandolins, gongs, choruses, conch shells and the sound of people calling for customers.'

Informing the *Malla* Kings

After the Buddha finished telling the story of the ancient *Kusinārā*, he told Venerable *Ānanda* to inform the Kings of *Malla* and their citizens of the final passing away of the *Tathāgata* on the last watch that night. They would be disappointed with not knowing that the *Tathāgata* had come to their hometown for his *Parinibbāna*, and not having the chance to see him for the last time.

Venerable *Ānanda* went to the Kings of *Malla* and the citizens of *Kusinārā* and informed them about the Buddha's final passing away that night. As soon as they heard the news, they bemoaned with great sorrow and lamented that the Buddha would enter *Parinibbāna* too soon. Then they rushed to pay respects to the Buddha at *Sālavanodayana*.

After Venerable *Ānanda* thought it over, he felt that it would be impossible to let the *Mallas* come to pay respects to the Buddha one by one, as there were so many of them. Therefore, he arranged and divided them into groups according to their royal titles and ranks, and would present and announce their names to the Buddha. With this arrangement, all of the *Mallas* had a chance to pay respects to the Buddha by the first watch of that night.

Acceptance of *Subhadda* into the Order

While the Buddha was still severely ill, an ascetic named *Subhadda*, living in *Kusinārā* and having heard that the Buddha was about to enter *Parinibbāna*, rushed to see him that night. *Subhadda* wanted to ask the Buddha some questions. As he arrived at *Sālavanodayana*, he met Venerable *Ānanda*, who forbade him from visiting the Buddha by saying, '*Subhadda*, the Buddha is grievously ill. Do not trouble him with asking questions.' *Subhadda* was very anxious and insisted on

seeing the Buddha many times, but Venerable *Ānanda* did not allow him to.

The Buddha heard the conversation between Venerable *Ānanda* and *Subhadda*. He thus said, '*Ānanda*, do not refuse *Subhadda's* request. Let him in. His questions do not trouble the *Tathāgata*. He will be enlightened by the answers the *Tathāgata* will give.' Hence, Venerable *Ānanda* allowed *Subhadda* to visit the Buddha. *Subhadda* raised his question, 'O' Blessed One, of all the six famous teachers – *Pūraṇa Kassapa*, *Makkhaligosaḷa*, *Ajitakesakambala*, *Pakuddhakaccāyana*, *Saṅḃayavelaṭṭhaputta*, and *Nigarananāṭh-putta*, who claimed to be *Arahant*, was there any among them that was really enlightened?'

'Look *Subhadda*, do not ask, do not think of such a question. You must pay attention to what I am about to tell you. Try to understand what I am teaching. The Noble Eightfold Path is the virtue that teaches one to live his life rightly. There are eight factors. There is no such teaching in other disciplines, thus, there will be no *Samaṇa* of the first order – *Sotāpanna*; there will be no *Samaṇa* of the second order – *Sakadāgāmi*; there won't be any *Samaṇa* of the third order – *Anāgāmi*; and there will be no *Samaṇa* of the fourth order – the *Arahant*. If the Noble Eightfold Path is found in any discipline, there will be *Samaṇa* of the first order – *Sotāpanna*; there will be *Samaṇa* of the second order – *Sakadāgāmi*; there will be *Samaṇa* of the

third order – *Anāgāmi*; and there will be *Samaṇa* of the fourth order – the *Arahant*. But the Noble Eightfold Path is found only in this discipline. Thus, there are countless numbers of *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*, and *Arahant*. If *Bhikkhus* live righteously, the world will not be deprived of *Arahants*.’

When the Buddha finished his preaching, *Subhadda* was endowed with full confidence in him. He requested refuge in the Triple Gem and asked for ordination. The Buddha reminded him of the rules governing ordination of one that formerly was a follower of another doctrine. He must wait four months before being allowed to ordain. *Subhadda* was insistent, saying he would be willing to wait four years if that would allow him to ordain. The Buddha then assigned Venerable *Ānanda* to ordain him as a novice first and to bring him back and ordain him as a *Bhikkhu* in front of the Buddha. After *Subhadda* was fully ordained, he went into seclusion and fully exerted diligent effort, which soon paid off for him with the attainment of *Arahantship* that night. He was the last *Arahant* who had the opportunity to see the Buddha alive before he entered *Parinibbāna*.

Last Instructions

Just before the last watch of the night, the Buddha summoned all *Bhikkhu* and said to Venerable *Ānanda*, ‘After the *Tathāgata* has attained *Parinibbāna*, some of you may think the Supreme Teacher is no longer with us. Do not think like that. The *Dhamma-Vinaya* that I have

expounded and formulated shall be your Teacher after I have gone.'

'*Ānanda*, when one of you addresses the other as '*Āvuso*', it is the term you call someone who has been in the Order of *Saṅgha* less than or about the same time as you. If you have been in the Order longer, it might even be better to address him by name, surname, or the term '*Āvuso*'. On the other hand, if one is ordained in the Order less time than the other, then he should address one who has been in the Order longer as '*Bhante*' or '*Āyasamā*.'

'And after the *Tathāgata* has entered *Parinibbāna*, if the Community of *Saṅgha* wishes to change or delete the minor code of discipline, you may do so.'

'*Ānanda*, let the Order of *Saṅgha* impose a penalty on *Bhikkhu Channa*. Whatever *Channa* says, all *Bhikkhus* should not talk to, teach, or advise him on any subject. This conduct is called *Brahmaḍaṇḍa* (the higher penalty). When *Channa* is punished this way, he will repent and pay more respect to the *Dhamma-Vinaya*; he will be more compliant and take up the instructions seriously and practice in line with the *Dhamma*.'

Allowing *Bhikkhus* To Ask Questions

Lastly, the Buddha gave permission to all *Saṅgha* to ask questions about the Triple Gem and the Path of Practice. He said, '*Bhikkhus*, if any one of you should have any questions about the Buddha, the *Dhamma*, the *Saṅgha*, and the Path of practice, speak out. You may be

sorry that you did not ask when you had the chance to ask the *Tathāgata* himself.' No one raised any question. The Buddha repeated himself three times. Still no one asked. No member of the Order of *Saṅgha* had any questions about the Buddha, the *Dhamma*, the *Saṅgha*, or the Path of practice. This is because all *Bhikkhus* who were present were all Noble Disciples, from the first order of *Sotāpanna* to the highest order of *Arahant*.

Final Exhortation

When there was no question from anyone, the Buddha thus said, 'Now *Bhikkhus*, I remind you all that all conditioned things are of a nature to decay. Abide in diligence.' This exhortation is called *Pacchima-ovāda*. All instructions that the Buddha had given throughout his forty-five years of teaching were summed up in one word, heedfulness.

The Final Liberation (*Parinibbāna*)

After that, the Buddha did not say another word. He entered the nine successions of meditative attainments (*Anupubbavīhāra Samāpatti*) while Venerable *Anuruddha* and Venerable *Ānanda* closely attended to him.

In the last watch of that night, the Buddha entered the Fourth Absorption (*Jhāna*). After rising from the Fourth Absorption, he passed away (*Parinibbāna*) under

the pair of *Sāla* trees, in the garden of *Sālavanodayana*, in the city of *Kusinārā*. He was eighty years old.

The Buddha's attainment of final liberation caused a violent and horrifying earthquake. Thundering sounds created by the deities echoed throughout the sky. There was chaos everywhere. Brahma *Sahampati*, *Sakka* - the King of the gods, Venerable *Anuruddha*, and Venerable *Ānanda* spoke some stanzas to praise the Buddha and the Sutta of *Saṁvegakathā* – the discourse on the transience of all conditioned existence – to console the disciples who were crying and lamenting with deep sorrow until morning.

Post Buddhist Era

Chapter 13

The Cremation

When the morning came, Venerable *Anuruddha* told Venerable *Ānanda* to inform the kings of *Malla* of the Buddha's final *Parinibbāna*. Having heard the news, they were stricken and afflicted with deep sorrow. They mourned the loss of the Buddha and announced the loss to all the citizens of *Kusinārā*. The kings of *Malla* ordered their men to prepare flowers, perfumes, musicians, and five hundred pairs of clothes to decorate *Sālavanodayāna* and pay homage to the body of the Buddha.

The kings of *Malla* conferred with each other and decided that, since it was already late that day, they were not able to cremate the body of the Buddha; they wanted to wait until the next morning. Citizens from all directions, near and far, came to pay their last respects. They carried flowers, candles, and incense to pay homage to the Buddha continuously for six days.

On the seventh day, the kings of *Malla* united together to respectfully transport the Buddha's body for cremation outside of the city through the south gate. When it was time, no matter how much they tried, they could not move the body. The kings of *Malla* were

mystified. They asked Venerable *Anuruddha*, who presided over the community of *Bhikkhu*, for the reason. He said all deities wished they would move the body into the city by the north gate, traveling through the center of the city and exiting the city through the east gate. The cremation would be performed at the *Makuṭabandhana Cetiya* on the east side of *Kusinārā*.

When the kings of *Malla* realized the reason, they all complied. The procession of moving the body of the Buddha out of the city was done with ease. During the procession, the heavenly flowers – *Mandārava* – poured down profusely from the sky to worship the body of the Buddha all through the city of *Kusinārā*. The townspeople came out to see the procession and worship the Buddha's body for the last time, with flowers and perfumes all along the path to *Makuṭabandhana Cetiya*.

After the Buddha's body reached *Makuṭabandhana Cetiya*, the kings of *Malla* inquired of Venerable *Ānanda* as to the way they should treat his body to be in line with what the Buddha wanted. Venerable *Ānanda* replied that they should act in the same manner as they do to the body of an emperor or a great king. The body of the Buddha, then, was wrapped with a new cloth and cotton wool. Then it was covered up with five hundred layers of new clothes. Then the body was placed above a steel track filled with oil and enclosed with another steel track on top. The body was then placed on a pyre built from

fragrant woods, which is where the body would be cremated.

After the preparation was completed, they began to kindle the fire, but it was unsuccessful. No matter how many times they tried to light it, it would not start. The kings of *Malla* turned to ask Venerable *Anuruddha* for the reason. He told them that it was because the deities wanted them to wait for Venerable *Mahākassapa* to pay homage to the Buddha, and then the cremation could proceed. The kings understood and waited for him.

At that time, Venerable *Mahākassapa* was traveling from *Pāvā* city to *Kusinārā* with five hundred *Bhikkhu* disciples. On the way, he was resting under the shade of a tree when he saw a mendicant carrying the *Mandārava* flower. He was amazed as *Mandārava* is a heavenly flower, and it appears only on a special occasion that is related to the Buddha, including the time he was born, became enlightened, delivered the first sermon, displayed miracles, returned from the heavenly realm, relinquished his final force, and entered *Parinibbāna*. He asked the mendicant and it was confirmed that it had been seven days since the Buddha had entered *Parinibbāna*. They were arranging the cremation that day. He had picked the *Mandārava* flower from the pyre.

Having heard the mendicant, the *Bhikkhus* whose eyes were still clouded by defilements were weeping and

lamenting about the Buddha's *Parinibbāna*. Those who had reached a noble state stayed calm and remained composed. They dwelled contemplating the inconstant condition of all existence.

At that moment, there was an elder *Bhikkhu* named *Subhadda* who had ordained when he was old. He stood up and told those *Bhikkhus* to stop weeping for the loss. He said that while the Buddha was still alive, he had always forbidden them from doing this or that. He would say these were appropriate and those were not. Now he was gone, and we should be happy. There was no one to prohibit them from doing anything, and they should be free to do whatever they wanted.

When Venerable *Mahākassapa* heard such a disrespectful remark from the elder *Bhikkhu Subhadda*, he was aghast and dismayed. Such an unfortunate incident occurred just seven days after the Buddha was gone. He did not feel it was appropriate to bring this incident up at that time because he wanted to get to the cremation in time. He assembled all the *Bhikkhus* and rushed to *Kusinārā*. He went straight to *Makutabandhana Cetiya*, and slanted his robe onto one shoulder. With his palms together at the level of his heart in salutation, he commenced three circumambulations around the pyre. He and his five hundred *Bhikkhu* disciples then bowed down at the Buddha's feet. Suddenly, the fire became ablaze and the consecrated cremation started.

After the cremation was completed, the Buddha's skin, flesh, tendons, and joint fluid were burnt to ashes, but his bones, head hair, body hair, nails, and teeth were left intact, as well as a pair of fine clothes, which were later used for wrapping the relics.

After that, water pouring down from the sky and from the *Sāla* trees extinguished the fire on the pyre. The kings of *Malla* sprinkled the pyre with perfumed water. They began to collect the relics and respectfully installed them on the altar of the royal hall in the capital city. They were guarded heavily by special forces, both inside and outside *Kusinārā*. A homage to the relics was manifested with various kinds of flowers, perfumes, scented incense, and celebrations, which were carried out for seven days.

Distribution of the Relics

At that time, King *Ajātasattu* of *Rājagaha*, state of *Magadha*, King *Licchavī* of *Vesālī*, King of *Sākya* of *Kapilavatthu*, King *Thūlī* of *Allakappa*, King *Koliya* of *Rāmagāma*, King *Malla* of *Pāvā*, and Brahmans who reigned over *Veṭṭhadīpaka*, for a total of seven states, all had faith in the Buddha and wished to have some of the relics to be enshrined in the stupa in their home state. They sent entourages to *Kusinārā* asking for the relics.

The entourages from the seven cities went to see the kings of *Malla*, and presented the kings with the letters asking for a share of the Buddha's relics. The kings

of *Malla* informed the entourages that the Buddha came to *Kusinārā* to attain his final passing away (*Parinibbāna*), so it was right that all relics should belong to the people of *Kusinārā*. The entourages were not discouraged in their request and insisted on having a share of the relics. The disagreement became a conflict which was about to escalate to a war for the sharing of the relics.

Wise Words of *Brahman Doṇa*

In the assembly, there was a *Brahman* named *Doṇa*. He was well known to all as the teacher of those kings and was well respected by the people in those cities. He was very gifted in convincing people. When he heard the kings of *Malla* had refused to share the relics with other states, he felt the kings of *Malla* had no grounds for such a refusal. They were not related to the Buddha. They were only people who had complete faith in him. The kings and the *Brahmin* who wanted a share of his relics were also strong believers in his teachings. The Buddha's *Dhamma* never taught anyone to wage a war for any reason. The Buddha taught everyone to be patient, tolerant, and to endure all that is unbearable. He taught them to be free from animosity, encroachment, and ill will. When the Buddha was alive, people used to see him and pay homage to him in many places. Now that he had attained the final passing away, people should have the opportunity to pay respect to his relics and follow his

teachings – to abstain from all evils, to fulfill the wholesome deeds to full measure, and to maintain the religion. The kings of *Malla* should not have refused to share the relics and create conflict among the states. They should share the relics with others. The relics should be divided into eight parts. If there should be other states that wanted to have a share of the relics later on, there would be a reason not to share with them. *Kusinārā* would be in no danger or loss of relationship with them.

Brahman Doṇa wanted to alleviate the conflict and spread the relics to as many states as possible. He said, ‘Honorable Friends, please listen to me. To all of us, the Buddha had been our refuge. His perseverance had been unexcelled. He praised patience, endurance, and tolerance. He taught us to be united, reconciled, and free from hatred and animosity. If we were to go to war and kill one another because of his relics, this would be far from what he taught us. It would be totally against his will and his teachings. We should be patient, restrain ourselves, and willingly divide the Buddha’s relics into eight equal parts. Each state will enshrine his relics in their home state stupa. Then the people of those states would have the opportunity to pay homage to him and benefit from his *Dhamma*.’

Having heard the wise suggestion of *Brahman Doṇa*, the kings of *Malla* and the entourages of the seven cities all agreed. They allowed *Brahman Doṇa* to divide

the relics into eight equal parts, one for each state. As for *Doṇa* himself, for his shrine, he asked for the measuring urn that was used to divide the relics.

Afterwards, King *Moriya* of *Pipphalivana*, having heard of the final passing away of the Buddha, sent his entourage to *Kusinārā* asking for a share of the relics, but they had all been distributed. The kings of *Malla* gave him the Buddha's ashes instead.

Important Reasons for Entering *Parinibbāna* in *Kusinārā*

1. It was once a well-developed city with a prosperous culture and tradition.
2. To accept the mendicant *Subhadda* as the last disciple.
3. To prevent war between states from struggling to have a share of the Buddha's relics.
4. To distribute the relics to different cities and states along with the *Dhamma-Vinaya*.

Different Kinds of *Cetiya* for the Rightly Self-Enlightened One

After the kings and *Brahmin* received a share of the Buddha's relics,

they arranged the relics in elegant processions to take them back to their cities. They built a stupa to enshrine the relics in their state so the people could pay respects to the Blessed One. There were eight cities: *Rājagaha*, *Vesālī*, *Kapilavatthu*, *Allakappa*, *Koliya*, *Rāmagāma*, *Pāvā*, and *Kusinārā*. These eight shrines (*Cetiya*s) are categorized as *Dhātu-Cetiya*.

As for *Brahman Doṇa*, after he took the measuring urn, he built a stupa to enshrine the urn in *Kusinārā* for the people to pay respect. The stupa was called *Tumba-stupa*. As for King *Moriya* of *Pipphalivana*, he enshrined the ashes in the stupa called *Aṅgāra-stupa*. In the early period following the *Parinibbāna*, there were a total of ten *Stupa-Cetiya*.

Four Places Inspiring Religious Urgency (*Samvejanīya-ṭhāna*)

Samvejanīya-ṭhāna means the places that arouse the feeling of religious urgency. This word is used to refer to the four holy places made sacred by the Buddha's association. The four places are 1) birthplace of the Buddha; 2) place where the Buddha attained enlightenment; 3) place where the Buddha delivered the first sermon; and 4) place where he entered *Parinibbāna*. These places should be visited with reverence by all Buddhists, to enhance their confidence in the Buddha and his teachings. They create the feeling of being close to the Buddha. It is the force that inspires Buddhists to perform

only meritorious acts, and reminds them to live heedfully and carefully, thus leading to the realm of happiness in their future life. The Buddha reminded Venerable *Ānanda* before his *Parinibbāna* that devoted disciples of the Buddha – *Bhikkhus*, *Bhikkhunīs*, laymen, and laywomen – should pay respects to the four sites with full confidence as this was the place where he was born, the place where he was enlightened, the place where he gave the first sermon, and the place where he attained final *Nibbāna*. Those who visit these four holy sites with their minds established in faith will, after death, be reborn in a realm of heavenly happiness.

The four pilgrimage sites, including *Tumba-stupa* and *Aṅgāra-stupa* are called *Paribhoga Cetiya*. This also includes all utilities that the Buddha used personally, such as his alms bowl, robes, bed, couch, dwelling, hall, etc. as well as the places where he used to reside

Afterwards, some Buddhists brought gold, silver, jewels, wood, stones, and metal to make some images of the Buddha in the same size, smaller, or bigger than the real one. These images are aimed to be reminders of the Buddha and to arouse rapture and faith to passersby. This type of *Cetiya* is called *Uddesika Cetiya*.

Some pious Buddhists would like to pay respect to the *Dhātu-Cetiya* and *Paribhoga Cetiya*, but they have difficulties to travel and they have no interest in making Buddha images. As the Buddha's relics are hard to find,

they then build a *Stupa* and carve the Buddha's teachings on golden, silver, or stone plates, or palm leaves, and enshrine them in the *Stupa*. This is called *Dhamma Cetiya*.

To sum up, there are four types of *Sammā-sambuddha Cetiya*: *Dhātu-Cetiya*, *Paribhoga Cetiya*, *Uddesika Cetiya*, and *Dhamma Cetiya*.

Religious Ceremonies

Dhamma Study – Elementary Level

Religious ceremonies are patterns, methods, or models of ritual practices in Buddhism. Religious ceremonies are constructed around the concept of merit making in Buddhism, which is called the three bases of meritorious action (*puñña-kiriya-vatthu*) consisting of

1. *Dāna* meritorious action consisting of giving or generosity
2. *Sīla* meritorious action consisting of observing the precepts or moral behavior
3. *Bhāvanā* meritorious action consisting of mental development

Benefits of Religious Ceremonies

1. The ceremonies will be performed correctly, orderly, and successfully.
2. They induce confidence in those who witness the ceremonies.
3. They demonstrate the honor of the hosts and participants.
4. They help preserve the gracious culture and traditions.

Pledging Ceremony to Become a Buddhist (*Buddhamāmakā*)

For one who wishes to live life the noble way, or to follow the path of the Buddha, one may request the ceremony to declare himself a Buddhist, called *Buddhamāmakā*. The procedure of declaring oneself to be Buddhist has been done since the Buddha's time. After the Buddha first established the *Dhamma-Vinaya*, many became confident in the teachings and desired to be his monastic disciples or lay followers. They pledged to become Buddhists, thus, this ceremony came into existence. Such a pledge has several objectives as follows:

1. For one who was a mendicant of another faith, the Buddha would ordain him through *Ehi bhikkhu Upasampadā*, the method of ordination granted by the Buddha himself. The same also applied to laity.
2. For one who wanted to be ordained by the Buddha's disciples, he would have to announce that the Buddha, the *Dhamma*, and the *Saṅgha* were his refuge three times. This method is called *Tisaranagamana Upasampadā* which later became the method of novice ordination.
3. For the laity who does not wish to ordain but pledges to be either *Upāsaka* (male lay disciples) or

Upāsikā (female lay disciples), he or she can make a pledge through the *Buddhamāmakā* ceremony, thus becoming a Buddhist. Such a ceremony can be repeated as many times as one wishes to firmly establish faith.

Background of Declaring Oneself as a Buddhist Ceremony

During the reign of King Rama V, many princes went to study abroad. Some were very young and had not yet ordained as a novice. The King wanted to establish firm faith in Buddhism in the hearts of those princes by declaring themselves as Buddhists before going abroad. Later on, ordinary people adopted this tradition and continued to practice.

For these reasons, the purposes of declaring oneself a Buddhist can be summarized as follows:

1. Parents of children of the age of 12 -15 years would hold a ceremony for them to proclaim themselves as Buddhists.
2. When their children are going to study in non-Buddhist countries, it is traditional for parents to hold a ceremony for them to proclaim themselves as Buddhists in order to remind them of being Buddhists.

3. To cultivate strong faith in Buddhism, schools in a Buddhist community tend to take the students to attend a ceremony of proclaiming themselves as Buddhist once a year.
4. Followers of other doctrines, when having faith in Buddhism, can attend a ceremony to proclaim themselves Buddhists. This is for them to announce that they take refuge in Buddhism.

Procedure for Declaring Oneself a Buddhist Ceremony (*Buddhamāmakā*)

One who wishes to be a Buddhist must first make his or her pledge before a monk teacher for whom one has high esteem. One should bring flowers, candles, and incense to offer to the teacher. The following steps are recommended:

1. Dress properly in white
2. Invite four (or more) *Bhikkhus*
3. Kneel down in front of the altar table, pay respect to the Buddha image, and recite:

Iminā sakkārena buddhaṃ pūjemi (prostrate once)

Iminā sakkārena dhammaṃ pūjemi (prostrate once)

Iminā sakkārena saṅghaṃ pūjemi (prostrate once)

Then recite the following passages:

Namo tassa bhagavato arahato sammāsambuddhassa
(three times)

*Esāhaṃ Bhante sucira-parinibbutampi tam
bhagavantam saranam gacchāmi*

*Dhammañ ca saṅghañ ca Buddhamāma koti maṃ
Saṅgho dhāretu*

Translation

I pay homage to the Blessed One, the Worthy One,
the Rightly Self-Awakened One.

Your Venerable Sir, even though He may have
entered *Parinibbāna* a long time ago, I request access to
the Buddha and refuge in the *Dhamma* and the *Saṅgha*.
May the *Saṅgha* regard me as *Buddhamāmaka* who has
full confidence in the Buddha.

If there are several people making the pledge, the
request is changed to:

The word '*Esāhaṃ*' for men, changes to '*Ete mayaṃ*', for
women '*Etā mayaṃ*'.

The word '*Gacchāmi*' changes to '*Gacchāma*'.

The word '*Buddhamāma koti*' changes to '*Buddhamāma
kāti*'.

The word '*maṃ*' changes to '*no*'.

The word '*Buddhamāma koti*', when even though there is
only one woman, it changes to '*Buddhamāma kāti*'.

After the request and the pledge are completed, the monks will respond with '*Sadhu*'. Everyone bows down together and respectfully listens to his advice. When it is finished, all participants respond with '*Sadhu*'. Following this, everyone requests the five precepts and promises to abide by them. All bow down three times when it is done. If requisites are offered, it should be done at this time. The monks will chant the blessings. Water is poured from the urn into the receptacle to dedicate the merit. After the blessings are completed, all bow down three times. This is the conclusion of the request to become a Buddhist in the *Buddhamānaka* ceremony.

Merit Making Ceremonies on Buddhist Important Days

Every religion has its own important days dedicated to the significant events related to the founder. Corresponding ceremonies are usually established to celebrate such achievements or events. There is no exception in Buddhism. There are four days that are set for Buddhists to recollect the virtues of the Triple Gem and to fulfill their merit making through *Āmisa Pujā* and *Paṭipatti Pujā*. They are:

1. *Māgha Pujā* day
2. *Visākha Pujā* day
3. *Aṭṭhamī Pujā* day
4. *Āsāḷha Pujā* day

Māgha Pujā Day

Māgha Pujā is a shortened term for *Māghapūṇṇamī Pujā*. It is translated as the day of worship on the full moon day of the third lunar month, commemorating the day of the great assembly of *Arahant* disciples, called *Cāturaṅgasannipāta*, at *Veluvana Mahāvihāra* in *Rājagaha*, in the state of *Magadha*. It happened 9 months after the Buddha was enlightened. It was the day that he delivered *Ovādapātimokkha* – the principle teaching of the Buddha, similar to the monastic constitution. It was the guideline for *Dhamma* missionaries.

Māgha Pujā day is an important day in Buddhism. During the Buddha's time, after he attained the Supreme *Dhamma*, he taught sentient beings to realize the true state of all things that arise in the world. Those who listened to him discerned the ultimate reality and gained insight of the Path and Fruition. Many of them became a fully Liberated Noble Person - an *Arahant*, and were ordained as *Bhikkhu* through *Ehi Bhikkhu Upasampadā*.

On the full moon day of the third lunar month, a large number of the *Arahants* who were ordained by the Buddha came back to see him at *Veluvana Mahāvihāra*. This incident was regarded as the four miraculous assemblies (*Cāturaṅgasannipāta*) because of the following:

1. All 1,250 *Bhikkhu* disciples came to see the Buddha without making an appointment.
2. They were Totally Liberated *Arahant Khīnāsaba* (no longer needed to learn).
3. They were all ordained by the Buddha himself – they were all *Ehi Bhikkhu*.
4. It was on the full moon day of the third lunar month.

On this day, the Buddha declared the most important principle of his Teachings, called *Ovādapātimokkha* (Steps to full liberation), consisting of three and a half essential verses, in *Pali*, as follows:

*Khantī paramaṃ tapo tītikkhā,
Nibbanaṃ paramaṃ vadanti Buddhā;
Na hi pabbajito parūpaghātī,
Samaṇo hoti paraṃ viheṭṭha yanto.*

*Sabba pāpassa akaraṇaṃ, Kusalassūpasampadā,
Sacitta-pariyodapanaṃ; Etaṃ Buddhāna sāsanaṃ.*

*Anūpavādo, Anūpaghāto, Pāṭimokkhe ca saṃvaro,
Mattaññutā ca bhattassamiṃ, Pantañca sayanāsaṇaṃ,
Adhicitte ca āyogo, Etaṃ Buddhāna sāsanaṃ.*

Patience (Tolerance) is the foremost aspect of austerity.

All Buddhas regard *Nibbāna* as supreme.

Monks who kill, or One who harms others cannot be regarded as Recluses.

Not doing evil deeds, to complete all good deeds to full measure,

To purify the mind, these are the teachings of all Buddhas.

Not to speak ill of anyone, not to harm anyone, and to observe the codes of conduct carefully.

To be moderate in food, to associate with places of seclusion,

To take the practice to the highest level, these are the Buddhas' teachings.

Māgha Pujā day is regarded as a very important day. In the past, there were no ceremonies to commemorate this day until the reign of King Rama IV. The King announced that all temples were to hold a ceremony to commemorate this day and to honor the Buddha. On this day, Buddhists circumambulate or walk with their right sides facing the pilgrimage sites (the sites that induce urgency to live the noble life), paying supreme homage to the Buddha, by reciting with gratitude the virtues of the Buddha, the *Dhamma*, and the *Saṅgha* during the three rounds of walking.

Preparation before Attending the Circumambulation

1. Cleanse body and mind.
2. Dress properly.
3. Prepare offerings such as flowers, incense, and candles.
4. Arrive early at the temple or the place that holds the ceremony.
5. Upon arriving, pay homage to the Triple Gem and wait for the ceremony to begin.

Circumambulation on *Māgha Pujā* day

In the morning of *Māgha Pujā* day, Buddhists prepare food for alms offering, request the five or eight precepts, listen to a sermon, and meditate according to the ritual practices of each temple. Before the circumambulation, everyone lights their incense and candles, holding them with their palms put together in a salutation manner. They walk in a clockwise direction such that one's right hand is facing the place of worship. This manner shows the way to pay the highest homage according to the Indian custom during the time of the Buddha. Three rounds of the practice should be performed. In each round, one should do as follows:

The first round: recollect the blessings of the Buddha as *Itipiso Bhagavā Arahāṃ*, and so on or recite only *Buddho*;

The second round: recollect the blessings of the Dhamma as *Svākkhāto Bhagavatā Dhammo*, and so on or recite only *Dhammo*;

The third round: recollect the blessings of the Sangha as *Supaṭipanno Bhagavato Sāvakaśaṅgho*, and so on or recite only *Śaṅgho*.

The circumambulation ceremony on other important days such as *Visākha Pūjā* day, *Aṭṭhamī-Pūjā* day, and *Āsāḷhā Pūjā* day is practiced in the same way as on *Māgha Pūjā* day.

***Visākha Pūjā* Day**

Visākha Pūjā is the abbreviated term for *Visākhapuṇṇamī Pūjā*. It is translated as the day of worship on the full moon day of the sixth lunar month, regarded by all Buddhists as the most important day of the year. It is the day that matches the Buddha's birthday, the day of his enlightenment and the day he entered *Parinibbāna*.

The Buddha or Prince *Siddhattha* was born of Queen *Siri Mahāmāyā Devī* and King *Suddhodana*, the ruler of *Kapilavatthu*, under the *Sāla* tree in the *Lumbinī* garden (presently in Nepal) on the full moon day of the 6th lunar month. It was eighty years before the Buddhist era.

After he had been a renunciant for six years, he was enlightened when he was thirty-five years old, under the *Bodhi* tree near the bank of *Nerañjarā* River, *Uruvela Senānigama*, in the state of *Magadha*, on the continent of India, forty-five years before the Buddhist Era.

He attained his *Parinibbāna* - final passing away - at the age of eighty years old, in between the two *Sāla* trees, at *Sālavanodayāna* in *Kusinārā*, on the continent of India, on the full moon day of the sixth lunar month, one year before the Buddhist Era.

These three significant occurrences fell on the full moon day of the sixth lunar or *Visākha* month. This day is regarded as the Buddha's day, the day of special celebration of worship and circumambulation.

The Circumambulation on *Visākha Pūjā* Day

When this important day comes, Buddhists usually come to help clean the temples. They will do the alms offering in the morning, observe the precepts, listen to the sermons, and attend the circumambulation in the evening. Some places provide other activities, for example, exhibitions, *Dhamma* talks, and other voluntary activities. The circumambulation ceremony on *Visākha Pūjā* Day is practiced the same as that on other important Buddhist days such as *Māgha Pūjā* day. After the circumambulation ceremony, some temples provide a *Dhamma* discourse and *Dhamma* practice all night as a way to worship the Buddha.

***Visākha Pūjā* Day as an International Observance Day of the World**

Visākha Pūjā Day is an important day for Buddhists around the world as it is the day that the Buddha was

born, enlightened, and attained final *Nibbāna*. What the Buddha taught is compassion and forbearance to all living beings, which enhances peace. On December 15, 2000, the General Assembly of the United Nations officially declared *Visākhā Pūjā* Day as a Day of Observance which is to be commemorated at the UN Headquarters and UN offices.

***Visākhā Pūjā* Day as Commemorated by International Buddhists**

In Thailand, *Visākhā Pūjā* Day is commemorated on the full moon day of the sixth lunar month, which usually falls on May or June. According to some *Mahāyāna* lineages, those three significant events occurred on different days. For example, Japanese Buddhists commemorate the birth of the Buddha according to the solar calendar, which is on April 8th. Sri Lankan Buddhists call this day Vesak or Wesak day, but the essence of the commemoration is the same.

***Aṭṭhamī-Pūjā* day**

Aṭṭhamī Pujā day is the day that matches the day the Buddha's remains were cremated, on the eighth day of the waning moon of the sixth lunar month. It happened eight days after the Buddha entered *Parinibbāna*.

Background of *Aṭṭhamī Pujā* day

After the Buddha had attained his final *Nibbāna* between the pair of *Sāla* trees in the garden of *Sālavanodayāna* of *Kusinārā*, on the full moon night of the sixth lunar month, one year before the Buddhist Era, the *Malla* kings of *Kusinārā* paid homage to the Buddha with flowers, perfumes, and all kinds of music throughout seven days. On the eighth day, the body of the Buddha was wrapped with new clothes and led by a procession to the east of the city for the cremation at *Makuṭabandhana Cetiya*, on the eighth day of the waning moon in the sixth lunar month.

On the cremation day at *Makuṭabandhana Cetiya*, there was a large number of *Bhikkhu* disciples gathered together, including Venerable *Mahākassapa*, the chief disciple, as well as senior *Bhikkhus* such as Venerable *Anuruddha* and Venerable *Ānanda*. The laypeople consisted of the *Malla* kings and people from *Kusinārā* and from other cities nearby. It was the day of the deepest sorrow for the civilians and induced *Saṁvega Dhamma* in the *Arahants*.

It is not known when *Aṭṭhamī Pujā* day was first celebrated. It has not been officially announced as an important day. So, not many people recognize the importance of *Aṭṭhamī Pujā* day. There are two kinds of ceremony held on *Aṭṭhamī Pujā* day. The first one is the circumambulation ceremony, which is practiced the same as on *Visākha Pūjā* day, *Āsāḷhā Pūjā*, and *Māgha Pujā* day.

The second one is a simulated cremation ceremony of the Buddha.

Āsāḷhā Pūjā Day

Āsāḷhā Pujā day is a day of worship on the full moon day of the eighth lunar month. It usually takes place in July.

Significances of *Āsāḷhā Pūjā* Day

Āsāḷhā Pujā day is important in view of several events that happened two months after the Buddha attained his enlightenment. The significant events were:

1. It was the day the Buddha delivered his first sermon - *Dhammacakkappavātana Sutta* to the Group of Five Monks (*Pañcavaggiya*). After that, Venerable *Koṇḍañña* attained the Eye of *Dhamma*, became a Stream Enterer, and asked for ordination.

2. It was the first time the world welcomed the first *Bhikkhu* - Venerable *Koṇḍañña*. He was the first *Bhikkhu* in Buddhism who was granted an ordination by the Buddha himself called *Ehi Bhikkhu Upasampadā*.

3. It was also the first time the Three Jewels or the Triple Gem – the Buddha, the *Dhamma* and the *Śaṅgha* – came to full measure.

Background of *Āsāḷha Pujā* Day

Āsāḷha Pujā day was the day the Buddha preached his first sermon to the five ascetics or the Group of Five Monks (*Pañcavaggiya*) at the Deer Park in *Isipatana*, presently called *Sārṇāth*, in *Benares* (*Bārāṇasī*). It was on the full moon day of the eighth lunar month, two months after the Buddha was enlightened. As soon as he completed the sermon, *Koṇḍañña* became a *Sotāpanna* or Stream Enterer. The Buddha, realizing *Koṇḍañña's* penetration of his *Dhamma*, exclaimed with delight – *Aññāsi vata bho Koṇḍañño, Aññāsi vata bho Koṇḍañño – Kondañña really knows, Koṇḍañña really knows*. Thus, ever since then, Venerable *Koṇḍañña* became known as *Aññā-Koṇḍañña*, the one who knows,.

Venerable *Koṇḍañña* then asked for ordination and it was granted through the invitation method called *Ehi Bhikkhu Upasampadā*. The essence of the invitation was – ‘Do come, be a *Bhikkhu* in this discipline. The *Dhamma* has been well expounded. Do live the holy life for the sake of totally ending *Dukkha*.’

Thus, *Āsāḷha Pujā* day was the day the world witnessed the ordination of the first *Bhikkhu* – Venerable *Aññā-Koṇḍañña* – and the Three Jewels were completed. *Āsāḷha Pujā* day is also called the day of the *Bhikkhu* (the monk).

Āsāḷha Pujā ceremonies were held in Thailand on July 14, 1958. The government announced *Āsāḷha Pujā* day as an important Buddhist day and an official holiday. *Āsāḷha Pujā* ceremonies are practiced only in Thailand.

Buddhists in other Buddhist countries do not hold any ceremonies to commemorate this day.

Ceremony on Alms Offering

Background of Ceremony on Alms Offering

Offering alms food to *Bhikkhus* has been done since the Buddha's time. It is still being practiced in the present day. It began when the Buddha went to bless King *Bimbisāra* of *Rājagaha*, in the state of *Magadh*, and after the king had listened to his *Dhamma*, he was endowed with *Sotāpanna*, attaining the Stream Enterer state. He invited the Buddha and his *Bhikkhu* to have a meal at his palace. The other time was when the Buddha went to visit his father and his royal relatives in *Kapilavatthu*. During this time, he was asked to witness the wedding of his first cousin, Prince *Nanda Kumara* and *Janapada Kalyānī*. The Buddha and his *Bhikkhus* were invited to have a meal at that ceremony.

At that time, there was no ceremony of offering alms food to the Buddha or *Bhikkhus* like we do today. Usually after the meal, the Buddha would deliver a sermon appropriate for the occasion. At a later time, Buddhists in different countries have applied Buddhist teachings to merit making ceremonies related to daily life, for example, a birthday, a wedding day, or a house

blessing ceremony. This, the ceremony of offering alms food to *Bhikkhus* occurs on these occasions.

Preparation for the Offering Alms Ceremony

Preparation is usually done 2-3 days before the ceremony. It consists of:

- 1) **Scheduling the program** – Before holding any ceremonies, it is necessary to schedule the date, time, and purpose of the event in order to prepare the invitations for the monks and guests. If holding a government or big ceremony, an agenda and ceremonial procedures should be prepared, and the ceremony organizers must understand well the whole processes of the events. Small ceremonies such as a house blessing or ancestral memorial day need not have an agenda written; a plan in mind is enough.
- 2) **Assignment of responsibility** – Assign work for each person clearly. For example, an invitation for the monks or ceremony leader, spokesman, transportation personnel, and guests.
- 3) **Arrangement and decoration** – The place for holding the ceremony should be cleaned, prepared, and decorated appropriately and sufficiently for the guests.
- 4) **Equipment or accessories** - Equipment or accessories required for the ceremony should be ready before the

date, such as the altar table, the Buddha image, joss-stick pot, incense, candles, flower vase, holy water bowl, genuine wax to make holy water, ceremonial thread, table to offer the Buddha's alms, and the receptacle for water pouring.

5) **Monk invitation** – According to the Commentaries (*Atṭhakathā*), one should invite monks in even numbers such as four, eight, or sixteen monks. However, at present, the invitation is usually for nine or ten monks.

On the ceremony day, the host and guests should be ready at the place. When the monks are already seated, the host lights the candles and incense sticks to worship the Triple Gem. Then, request the precepts, request the protective chanting (*Parittā*), and listen to the monks chant the protective chanting. When the monks reach the verse “*asevanā ca bālānan*,” light the candle at the holy water pot. When the monks finish the chant, offer food to the monks. When the monks finish the meal, present gift offerings, then pour the water of dedication, and receive the blessing and holy water sprinkle from the monks. After the ceremony ends, take the monks back to the temple.

Food Offering to the Buddha Image

In merit making ceremonies with alms offering to the monks, it is customary to offer alms food to the Buddha image. This comes from the belief that offering

alms food to the monks having the Buddha as the chief of the *Bhikkhus* yields great virtuous benefits.

Food Offering to the Buddha Image (in Pali)

*Imañ sūpabayañjhanasampannañ sālīnañ odanañ udakañ
varañ buddhassa pūjemi*

Requesting for the Remains of the Offering

Sesañ maṅgalañ yācāmi

Merit making ceremony for gift offering (*Dāna*)

The word *Dāna* in a gift offering ceremony refers to objects that are appropriate to offer to monks. In Buddhism, there are ten kinds of objects appropriate to offer as *Dāna*.

- 1) Food for consumption
- 2) Drinking water and other beverages suitable for monks
- 3) Robes
- 4) Vehicles for transportation or the cost of transportation
- 5) Flowers or garlands for worshipping
- 6) Fragrant incense and candles
- 7) Cleansing substances such as soaps
- 8) Bedding cushion.
- 9) Residence and furniture such as desk, tables, chairs, etc.
- 10) Lighting fixtures.

In brief, all ten objects are actually the four necessities which are listed as food, clothing, residence, and medicine, as well as worshipping implements and other appliances appropriate for monks.

Offering *Dāna* Ceremony

There are two types of gift offering (*Dāna*) to monks:

1. *Pāṭipugālika-dāna* – offering for a specific individual. The givers can offer gifts to monks or novices they know or respect. This kind of offering does not need any ceremony.
2. *Saṅgha-dāna* – offering without specification. The gift is offered to the community of the monks. As the Buddha did delegate the responsibility of the Order to the community of *Saṅgha*, the Community does have full authority in the affairs of the *Saṅgha*. Thus, people have more favor in this type of offering.

Saṅgha-Dāna Ceremony

Saṅgha-Dāna means offering to the community of *Saṅgha*. The recipient can be a monk or a novice. The number of monks or novices, whether only one or many, is not necessary to be specified. The intention to offer is

more important. Thus, inviting the monks to receive *Saṅgha-Dāna* should be done without specification since it will turn out to be *Pāṭipugalika-dāna*.

Saṅgha-Dāna is not limited to offering only food and requisites. Other proper offerings such as dwelling, pavilion, bridge, or land, etc. are also considered as *Saṅgha-Dāna*. *Saṅgha-Dāna* can be offered at the temple, at home, or at the office at any time – in the morning, afternoon, or evening – depending on convenience and appropriateness.

Procedures for *Saṅgha-Dāna* Ceremony

1. Invitation for any number of monks as one wishes.
2. Preparation of place for offering – the altar table and the monks' seats.
3. Preparation of food and accessories to be offered.
4. When everyone is ready, place the necessities in front of the monks.
5. Light candles and incense and pay homage to the Triple Gem
6. Request the precepts and promise to abide by them.
7. Before offering the *Saṅgha-dāna*, everyone pays homage to the Buddha three times and recites the offering verses in Pali and its translation. Then, offer *Saṅgha-dāna* to the monks, pour the water of dedication, and receive the blessings.

Notes on *Saṅgha-Dāna* Ceremony

Pay homage to the Buddha three times before reciting the offering verses. Food should not be included in the *Saṅgha-Dāna* offered after midday. Offer to the monks only what is allowed to be consumed after midday, like drinking water and medicines.

Saṅgha-Dāna dedicated to the deceased can be practiced the same way as a typical *Saṅgha-Dāna* ceremony. The only difference is the offering verse by changing the word “*bhattāni*” to “*mataka bhattāni*.”

Saṅgha-Dāna Offering Verses

*Imāni mayamaṃ bhante, bhattāni, saparivārāni,
bhikkhusaṅghassa, oṇojayāma, sādhu no bhante,
bhikkhusaṅgho, imāni bhattāni, saparivārāni,
paṭiggaṇhātu, amhākaṃ, dīgharattaṃ, hitāya, sukhāya*

Translation

Venerable Sirs, we would like to offer food together with these offerings to all Venerable monks. May Venerables accept our food together with these offerings for our long-lasting benefits and happiness.

Gestures of Paying Respect to the Triple Gem

Paying respect to people or subjects worthy of respect can be expressed in different ways. We will

describe the object one pays respect to that is related to Buddhism such as the Buddha's images, objects that are related to the Buddha that are worthy of respect, or the stupa that contains the Relics. The way one pays respect, more or less, is a cultural expression. There are three common gestures of paying respect: putting palms together, paying respect, and prostration.

Putting Palms Together

Putting palms together or *Añjali* means to put two palms together at the level of the heart. This gesture is used to greet others of the same status, or while one is listening to the sermon.

How to Practice

Put two palms together. Both hands should form the shape of the blooming lotus without spreading the fingers. Both palms should be at the level of the heart; not leaning forward, to the left, or right; not too high or too low. Both elbows should be close to the rib cage.

Paying Respect

Paying respect or *Namaskār*, *Vandā*, or *Vandanā* means to raise both hands with the thumbs touching the forehead. This gesture shows higher respect.

How to Practice

Putting both palms together, raise them until the thumbs touch between the eyebrows. Bow the head down a little bit, then put the hands down. This has to be done only once, and not too fast or slow.

Prostration

Prostration or *Abhivāda* means to bow down on the floor with five-point prostration. This is to prostrate with the five bodily points touching the floor including the forehead, both knees, and both hands. There are three steps as follows:

The first step: putting palms together at the level of the heart.

The second step: raising the palms to the forehead, having thumbs between the eyebrows and index fingers at the forehead.

The third step: bowing down until the forehead touches the floor, with palms open against the floor. Then, raise the body up straight. These three steps have to be repeated three times whenever paying homage to the Triple Gem.

In the five-point prostration, the only slight difference between man and woman is the way the man puts his elbows in front of the knees and the woman's elbows should be alongside the knees.

Homage to the Triple Gem

The First Form: *Iminā sakkārena Buddham pūjemi*
Iminā sakkārena Dhammam pūjemi
Iminā sakkārena Saṅgham pūjemi

The Second Form:

Iminā sakkārena Buddham abhipūjayāmi
Iminā sakkārena Dhammam abhipūjayāmi
Iminā sakkārena Saṅgham abhipūjayāmi

Salutation to the Triple Gem

Araham sammā-sambuddho bhagavā, Buddham
bhagavantam abhivādemi (bow down)
Savākkhāto bhagavatā dhammo, Dhammam namassāmi
 (bow down)
Supaṭipanno bhagavato sāvaka-saṅgho, Saṅgham
namāmi (bow down)

Requesting the Five Precepts

Mayam bhante, visum visum rakkhaṇatthāya, ti-
saranena saha pañca sīlāni yācāma.
Dutiyampi mayam bhante, visum visum
rakkhaṇatthāya, ti-saranena saha pañca sīlāni yācāma.
Tatiyampi mayam bhante, visum visum
rakkhaṇatthāya, ti-saranena saha pañca sīlāni yācāma.

Remarks: If requesting the eight precepts, change “*pañca*” to “*aṭṭha*.”

If only one person is requesting the precepts, change “*mayam*” to “*aham*” and “*yācāma*” to “*yācāmi*.”

Refuge to the Triple Gem and the Five Precepts

Namo tassa bhagavato arahato sammā-sambuddhassa
(three times)

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Saṅgham saranam gacchāmi
Dutiyampi Buddham saranam gacchāmi
Dutiyampi Dhammam saranam gacchāmi
Dutiyampi Saṅgham saranam gacchāmi
Tatiyampi Buddham saranam gacchāmi
Tatiyampi Dhammam saranam gacchāmi
Tatiyampi Saṅgham saranam gacchāmi
Pāṇātipātā veramaṇī sikkhā-padam samādiyāmi.
Adinnādānā veramaṇī sikkhā-padam samādiyāmi.
Kamesu micchācārā veramaṇī sikkhā-padam
samādiyāmi.
Musāvādā veramaṇī sikkhā-padam samādiyāmi.
Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-
padam samādiyāmi.

Requesting the Blessings and the Protective Chanting (*Paritta*)

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabba-dukkha-vināsāya paritaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabba-bhaya-vināsāya paritaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabba-roga-vināsāya paritaṃ brūtha maṅgalaṃ.

Requesting the Sermon - *Dhamma-Desanā* (The *Discourse*)

Brahmā ca lokādhipati Sahampati,
Kat-añjalī an-dhivaraṃ ayācatha
Santī-dha sattāpparajakkha jātikā
Desetu dhammaṃ anukampimaṃ pajam.

Offering the Requisites

Offering the requisites is to offer or hand the objects to the monks with respect. The offerings can be food, dessert, fruits, beverages, and other proper requisites.

Techniques for offering requisites or handing the objects to the monk

When one wishes to offer the monk some food, drinks, or any requisite with respect, one should follow these few rules:

1. The object should not too big or too heavy. It should be the size that can be handled comfortably by a medium-size person.
2. The distance between the one who offers and the monk should be within one foot.
3. The one who offers should bend down or lean towards the monk with respect during the offering.
4. Bending down or leaning towards the monk, the object could be handed to him with both hands or with a utensil such as a ladle to offer rice or soup, etc.
5. The monk may receive the offering with his hands or use the receiving cloth in case the one who offers is a woman.

Pouring Water of Dedication

Pouring the water of dedication is the dedication of merits to the deceased and other beings. The act of pouring water from an urn to the earth is similar to pouring the stream of goodwill, love, and kindness as witnessed by the earth.

The short form of dedication verses are as follows:

Idaṃ me ñātīnaṃ hotu sukhitā hontu ñātayo

May this merit be extended to my relatives.

May they all be happy.

Pouring the water of dedication is the last step of all merit making ceremonies, as it is the dedication to the deceased. The following is the suggested procedure:

The container to collect the water could be a small urn with a tray. If it is not available, any small bowl will do. The water used should be clean. Do not mix anything in it. Do not put a finger to obstruct the flow of the water when pouring. The host or one dedicating the merit will hold the water urn with both hands and gently pour the water into the receptacle when the monks begin the dedicating verses as “*Yathā vārivahā*.” He or she must resolve in his or her heart to dedicate merit to the deceased. The dedication verses can be in any language, just focusing on certain persons, and names may be specified. When the monks recite “*Mani jotiraso yathā*,” pour all the water, then pay attention to the blessings.

Subject: Vinaya

Pañcasīla and Pañcadhamma

Living in peace in a society requires common rules to be observed and followed in order to prevent any infringement of the basic rights of one another. The rules also serve to be a security guarantee for physical conditions, livelihood, properties, families, beliefs, and intellect. According to Buddhism, the fundamental rules and practices for Buddhists are called “Pañcasīla and Pañcadhamma”, which refer to the five precepts and five ennobling virtues respectively.

Pañcasīla is the basis for people to follow good practices. It is just like a person who begins to learn to write must rely on a paper line or guideline on which he is writing, but when he has skills in writing, he no longer needs the paper lines. The same is true with those who follow good practices; they have to rely on precepts as a guideline for their good actions. If they do not have any principle to be based on, their minds would not become stable. Therefore, in order for them to observe precepts (Sīla) well, they need to concurrently follow the five ennobling virtues as well. Thus, the curriculum for the Vinaya Subject of Elementary Level of Dhamma Studies requires students to study both Pañcasīla and Pañcadhamma, so that the students are knowledgeable on both the issues that should be avoided or refrained from and those that should be practiced or observed,

which are fundamental virtues, and so that they also can apply these virtues for their daily living and livelihoods.

The late His Holiness Somdet Phra Yanasamvara (Charoen Suvaḍḍhana), Supreme Patriarch, wrote about the important aspects of Sīla (precepts), some of which are referred to as follows:

Sīla is the term used to describe rules to govern human behaviors in such a way as to allow a peaceful and happy life together and for good order. Such behavioral rules can be found in all religions. The majority of the rules concern what should be refrained from or avoided. For example, the five precepts in Buddhism are stipulated for the purpose of refraining from killing living beings, refraining from taking what is not given, refraining from sexual misconducts, refraining from telling lies, and refraining from taking intoxicant drinks that are the cause for heedlessness. The reasons for the stipulation of those precepts are as follows:

The first precept has been established or set out in order to maintain justice. One has to understand that other living beings are also afraid of death like us. This is a way to try to understand the feelings of one another; the second precept is for respecting the property rights of one another; the third precept for honoring families of one another; the fourth precept for sincere protection of interests of one another; and the fifth precept for avoiding carelessness or heedlessness and clear comprehension.

What is called “Sīla” (precept) means: (1) observing the training rules (Sikkhāpada) prescribed by Lord Buddha as what ought to be done; and (2) refraining from violating or infringing upon the training rules in which Lord Buddha prohibited that a thing ought not to

be done. The term “Sīla” itself literally means “normalcy” or “normality”, which has two meanings:

1. The nature of having a good physical and verbal manner in such a way as to refrain from taking actions or making speeches that can harm or hurt oneself or others;
2. It has a foundation nature, which means Sīla is the basis or foundation for the wholesome Dhamma.

The Pañcasīla is found in the Apādāna and Buddhavamsa of the Tipitaka and called Sikkhāpada, which means training rules or rules for training oneself. When people follow those training rules, they can be called “virtuous persons”. At a later time, Pañcasīla has also been called “Niccāsīla”, which means Sīla or precepts that lay persons should also observe. It is also called “Manussadhamma”, thereby meaning that it is the dhamma for human beings, rules that can make a person a perfect human being, or rules that can cause beings to be born as a human being.

To study about Pañcasīla at this level, students are required to understand the contents or meanings of Pañcasīla, which is the basic training rule or precept for the common people to live a good life. In order to understand how to observe Sīla or precepts in the right way according to the teachings of Lord Buddha, students should understand the following five training rules:

1. Pāṇātipātā veramaṇī, intention to abstain from killing, causing death or taking life of any living being;
2. Adinnādānā veramaṇī, intention to abstain from taking what is not given;
3. Kāmesu micchācārā veramaṇī, intention to abstain from misconduct in sexual pleasures;
4. Musāvādā veramaṇī, intention to abstain from lying (false speech);

5. Surāmeraya-majjapamā-datṭhānā veramaṇī,
intention to abstain from drinking fermented drinks, the
source of heedlessness and carelessness.

**Pāṇātipātā veramaṇī:
First Training Rule**

This training rule (Sikkhāpada) means an abstention from causing the life of any living being to end, that is, to kill a living being. The term “living being” refers to both a human being and a living animal. Human beings include both men and women, regardless of age, whether an infant, juvenile, adult, or elderly person, or even while in the womb before being born, while animals include all kinds and sizes, whether large or small. All these human beings and animals are included in the term “living being.”

This precept or training rule has been prescribed in order for us to have loving kindness and compassion for all kinds of living beings. This kind of mindset with loving kindness exists in both human beings and animals. The latter take care of their cubs with natural love and compassion which help in maintaining their genetic continuation, while human loving kindness extends further, through training, to other humans as well as animals. The more that loving kindness extends further, the greater the happiness that can be gained.

We human beings love our lives and fear dangers that can endanger or harm our bodies and lives. We, therefore, try to always avoid dangers. Other human beings and animals are also the same. Whoever tends to seek happiness for himself without paying attention to or

caring for others, having no compassion towards them, that person is considered as a wicked and sinful person.

Taking Mettā (loving-kindness) into consideration, killing, bodily harm, and torturing are all forbidden under this training rule.

Killing

Killing means causing a living being to die. There are two kinds of beings for killing, that is, killing a human being and killing an animal.

Killing a human being carries a more severe penalty because of the kind of being that is killed. In Buddhism, a Bhikkhu who kills a human being will be charged with committing a Pārājika, that is, to be cut off or eliminated from a bhikkhuhood (monkhood), and that Bhikkhu would not be allowed to take an ordination again. So, killing a human being carries the most severe or heaviest penalty in the Sangha. In the worldly administration, a severe penalty will also be imposed upon killing a human being, that is, the death penalty or life imprisonment, subject to the degree of intention.

Killing can also be divided into two kinds based on kinds of intention, i.e., intentional killing (murder) and unintentional killing.

Intentional killing refers to the killing that had been planned well in advance while the killer's mind was not disturbed but rather under the influence of greed, etc., for example, a thief who robbed and killed an owner of some kind of properties. The killer could also do it under the influence of vengeance, such as in the case of a person who killed a person who had problems with him. There

are also other causes of intentional killing in which other tools or tricks are used to kill someone.

Unintentional killing is a non-premeditated and by-chance killing because of instantaneous anger, such as in a case of verbal fighting. It happens suddenly when one side is influenced by anger and kills another one for self-defense. This is the case of fighting against the attacker who himself was eventually killed. Another case is an unexpected circumstance just like in the event of beating someone up for giving them a lesson but accidentally caused death to that person because of hitting one of the main organs. In another example, a person who was shooting a target but accidentally a bullet hit a person and he died. In the case of manslaughter (unintentional killing) with a lesser degree of intention, there would be a less serious charge. Under the Buddhist discipline, the penalty would not be at the *Pārājika* level, while under worldly government laws, the penalty would not be with the highest degree.

Killing is considered complete in two ways: homicide (killing a human being by oneself); and being an accomplice or accessory to murder, i.e., aiding another person to kill a human being. Acts of killing include using a tool or trick. The killer, instigator, and one who undertakes to act are, under the Buddhist discipline and worldly governments, subject to a penalty for killing a human being.

In terms of actions, the weight of Kamma (action) depends on objects, volition or intention, and means of action.

As regards the kind of being , killing a human being who did nothing wrong, who is free of any wrongdoing, or who did not cause trouble for himself or others, would carry a heavier penalty because it is a killing without any reasonable cause. Among human beings who were not guilty or did nothing wrong, killing a person who took care of or nourished others, such as parents who brought up their children, a teacher who made contributions to or helped students, a householder who looked after those under his care, such a killing would carry a heavier penalty. That is so because this kind of killing not only takes the life of that person, but also causes harm or cuts benefits of others. In addition, killing a meritorious person also carries a heavier penalty, simply because such a killing not only takes away his life, but also because his merits that can be examples for others to follow are diminished or destroyed.

In terms of intention, killing without a proper cause or reason, for example, killing a person who did not deserve a legal death penalty, or who did not make any attempt to harm anyone, would carry a heavy penalty as well. Moreover, killing when the mind is overwhelmed by defilements, for example, with a greedy mind, killing for money, or for seeking vengeance and wanting to destroy another, these carry a heavy penalty.

As for the means of killing, torturing anyone to death, e.g., beating until a person dies, carries a heavy penalty, because of the severe sufferings experienced by the dead person.

Not only killing human beings is prohibited, killing oneself is also not right. Because such a killing is

prohibited both at the religious level and it is not the right action at the worldly level. A person who killed himself was completely thoughtless, which is why he did so. Everyone would look down on him and he would bring shame to his family and friends. It should always be remembered that when one is born, one should love one's reputation, so that when one is in whatever kind of hardship condition, one should not kill oneself. To be born a human being is a rare treasure. When one has been endowed with it, one should not waste it. When one is subject to dying, one should pass away in such a manner as one who is praised by the learned.

Killing an animal carries significantly lighter penalties because of the kind of being, i.e., an animal. In Buddhism, a bhikkhu who commits such action, is charged with a *Pācittiya āpatti* (offence) only, regardless of what kind of animal it is. Worldly governments, however, impose penalties only for killing certain kinds of protected animals. In terms of action, a heavy penalty will depend on the kind of object, intention, and efforts that are enormous, cruel, and forceful.

In terms of kinds of beings, killing an animal belonging to a rightful owner would carry a heavier penalty because, in addition to killing the animal which is a sinful act in itself, it also causes damages to another person's property, which is the object of *Adinnādāna*, or the equivalent of *Adinnādāna* (taking what is not given). As in the case of animals belonging to rightful owners, killing an animal that is helpful, such as that acting as a vehicle, as a carrier, as a vehicle puller, and animals used for ploughing rice fields, like elephants, horses, cows, buffalos, etc., a heavier penalty would be imposed,

because the killing of such animals reduces the means of gaining happiness and means of livelihoods of other persons. Also, among the helpful animals, killing a large animal that can do more work for the owners would carry a heavy penalty because of reducing more benefits of other people. Killing one's own animal also carries a penalty but on a smaller scale because it causes damage just to oneself. As in the case of abandoned animals, killing a harmless animal, i.e., an animal that is not causing harm or injury to humans or animals, this carries a heavier penalty. Among dangerous animals, killing a large dangerous animal also carries a heavier penalty.

With regard to intention, an unreasonable or unjustified killing carries a heavier penalty. These include, one that is not for any of the following purposes: self-defense; physical health treatment; a trial of seeking knowledge or to find knowledge for treating other humans or animals; livelihood; food; minimizing torture endured by other animals; etc., Also, killing because of forceful defilements would carry a heavy penalty, for example, a person who is looking for ways of having a livelihood by other means but becomes greedy and instead, makes a living through killing animals, or a person who, under the influence of anger, commits an act of killing that aims to cause damages to animals or owners of animals.

In terms of effort, killing by means of a slow or strange death, e.g., using such a substance as a piscicide in a pond to make fish die, will carry a severe penalty.

Merciless killing will by all means be an offensive act, but whether such a killing will be more or less

offensive depends on the object, i.e., the animal that has been killed, as well as the volition or intention of the killer, and efforts to kill, as stated above.

Physical Harm

This is regarding only the physical harm caused to human beings. The physical harm done to animals will be mentioned in the Cruelty Section. It is common sense that physical harm, even when not life-threatening, always causes suffering or hardship to the person who is harmed. It is an illegitimate act carrying penalties under both religious rules and worldly government laws. In Buddhism, a penalty is imposed upon a Bhikkhu who commits such an act on the basis of an intent whether to kill or not, while in the worldly government side, the penalties depend on the tools used that caused disability, deformity, or severe suffering.

Causing disability means to damage functioning organs such as damaged eyes or amputated hands or legs.

Causing deformity means making the physical body ugly and unbeautiful, but not to the level of disability.

Causing severe suffering means the physical body is not that ugly, but it causes an uncomfortable life.

In terms of actionability or the state of action, the severity of penalties would depend on the kind of being, intention, and efforts. With regard to the kind of being, it has been illustrated in the issue of killing a human being. By intention, an action committed with the aim of killing or taking a life would carry a heavy penalty, while an action taken simply to cause suffering would also carry a

penalty, but not as heavy. By efforts, if an action is taken to the extent that it could cause that person to be disabled, it would carry a heavier penalty. But if it simply causes facial deformation or hardship for living, it would carry an appropriate lighter penalty. This is also considered as Pānātipāta, mutatis mutandis, and is prohibited under this training rule (Sikkhāpada).

Cruelty

Cruelty in this particular instance is meant only for animals because humans in general are not usually the object of cruelty. Cruelty does not mean being caged, e.g., keeping birds in cages, or being used to work, like in the case of using horse for pulling carts. Cruelty instead refers to the cruel, ruthless or unkind treatment of animals. There are several kinds of such treatment:

For Work Purpose. There is no restriction for using animals as a vehicle, for cart-pulling, for ploughing, as a carriage, etc., because such animals are considered living properties, which are generally recognized or accepted both in religious and worldly circles. The animal users however should be passionate towards and take care of these animals with regard to food, rest, relaxation, etc., as appropriate in such a way as to not cause the animals to lose their opportunity for reasonable pleasure because of a heavy work load. If, however, the animal users are only using them ruthlessly without looking after their food, by depriving them of eating and sleeping, without letting them rest as appropriate, causing the animals to lose their time for relaxation because of continuous working, while at the same time when using them for working, beating them or harming them physically without mercy, or using

the animals excessively beyond their physical capacity, e.g., letting them carry very heavy stuff, etc., these kinds of cruel acts or behaviors will be considered as work-related cruelty.

Being Caged. There is no rule prohibiting people from caging or binding animals for visual pleasure or as a hobby. Yet the owner should keep the animals happy. It would be considered a caging-related cruelty, if the animals are left severely hungry or bound or caged to the extent that they are unable to move or change their positions.

Transportation Cruelty. This instance can be seen in the case of binding ducks, chickens, pigs, and carrying them with their head down and legs up. All such animals would suffer greatly because of their blood running down into their heads, so they have to try to raise their heads up all the time. Another example is in the case of keeping a large quantity of live fish in a small cage. The fish are struggling for survival until they die, which is a truly unpleasant and disgusting scene.

Playful Cruelty. This kind of cruelty can be seen in the case of, for example, a naughty child who binds a dog's tale with a cracker and puts it on fire to frighten the dog that is running away, or a boy who puts a lighted candle on top of a turtle, so when the burning candle reaches the turtle's back, it runs away in fear, or in the case of a boy throwing bricks at birds or toads, etc., or pulling legs or wings off such animals as grasshoppers or crickets. These kinds of acts are classified as playful cruelty.

Animal Battle. This act includes bullfights, buffalo fights, goat fights, sheep fights, rooster fights, fish fights,

cricket fights, etc., where the players and watchers enjoy these fights but the animals themselves suffer greatly. Although the animals might be willing to fight, they most likely do so because of the temptation to fight caused by anger when seeing another animal. This kind of ruthless pleasure-seeking from the animals' suffering is regarded as animal battle cruelty.

There are also other cruel acts against animals, for example, an act of trapping crocodiles. In this example, a person cuts a monkey's finger and binds the monkey, using it as a bleeding bait for crocodiles. When the monkey gets frightened because of seeing the blood, it shakes its bleeding hand in water causing bloody water and the crocodile smells the blood and swallows the monkey and eventually gets itself trapped. All these acts are considered as animal cruelty.

In the past, punishment for a person who committed serious offences using cruel methods, including execution, was purposely aimed at preventing the person and others from committing such offences again. We have seen or read about cruel execution cases in various texts, for example, a person who was dismembered until death occurred, a person put on fire, one who had the chest cut with knife or, was treaded on by elephant, or was tightly bound alive with a pole, etc. There are also such other means of torture as cutting his limbs, e.g., hands or feet, making him physically handicapped, cutting an ear, damaging the face, beating with torturing tools, etc. Later, when human societies became more developed and civilized, cruel punishment has lessened, depending on whether and how the rulers are merciful and compassionate. Although the

punishments continue to exist, they are however without cruel means. An execution, if necessary, is done causing immediate death rather than a cruel death. Some countries have now abandoned executions and maintain imprisoning only severe criminals. In developed countries, punishments by cutting bodily limbs, making victims handicapped, or damaging faces have been abandoned, with only imprisonment still remaining. Not only that, in some countries animals have also been treated well with compassion through the enactment of laws prohibiting animal cruelty. All these depend on the rulers of those countries, whether or not to enact or promulgate laws prohibiting such and such acts.

In terms of action (Kamma), cruelty is considered to be violence, which could carry a heavy penalty, depending on the object and intention, and greater or less efforts, in line with what has been discussed earlier in the section on killing. This cruelty act is also considered, *mutatis mutandis*, as Pānātipāta (killing living being).

We all should compare ourselves with others in all aspects mentioned above. We should contemplate in such a way as to understand that we love our lives and do not want to die, that we always want to live happily, and supposedly if anybody would like to kill us, to torture us, to make us handicapped or cause us to have an ugly face or to be hardship conditions through various means like what they do to animals, we should contemplate how we would feel about such acts. Others including animals would also have the same feelings. We have no right to do anything against any of them.

Trying to get happiness or comfort for oneself by causing hardship to others or animals is clearly not what one should do. Whosoever does such a thing will get bad results. When one knows this, one should be careful and aware not to transgress the first training rule. One must not behave like a delinquent, not kill anybody, not torture or torment anyone, nor act cruelly towards animals. Instead, one must be compassionate and, wish others happiness, and be a harmless person with no grudge towards both human beings and animals.

**Adinnādānā veramaṇī:
Second Training Rule**

This training rule refers to refraining from taking what is not given by the owner. The nature of taking in this particular instance means taking up an act of robbery. The phrase “what is not given” in this case refers to: (1) the owned living and non-living things that are not given by the owner; and (2) the things that do not belong to anybody, but are under protection, for example, items or belongings that are offered for worship in any religion as well as those that are central or belonging to the community, e.g., properties of the Sangha and of associations, etc., which are both not supposed to be distributed or shared.

This training rule has been prescribed for the purpose of the pursuit of right livelihood, in such a way as to refrain from troubling one another, by having such a mindset that however and in whatever way we love our property and do not want anybody to take them from us in a robber-like manner, others also would feel the same.

Any behavior that is not in line with the above would be considered as following the wrong track away from Dhamma, and as such it is immoral or wicked.

In consideration of others' rights to their property, this training rule (Sikkhāpada), therefore, covers not only theft or larceny, but also theft-related livelihoods and any act equal to theft or thievery considered "shades of theft" (Chāyā corakamma).

Theft or Larceny

Theft is defined as the act of taking what is not given in a thievish manner. There are several kinds of theft, for example:

Stealing. This is defined as an act of taking another person's property without his knowledge and permission or without a legal right and without intending to return it. For example, a person who saw dry clothes hanging with no one around and took them may be called "an opportunist burglar"; a person who at a time with no one around quietly entered a house and took another person's property may be called a "thieving slinker"; while a person who broke the closed doors or windows of a house and went inside and then took other's belongings may be called a "thieving hole-cutter", etc.

Snatching. This refers to the manner of taking an item when the owner is unaware. For example, a person who saw someone unmindfully coming with something in his hand, immediately snatched that thing and ran away. This may also be called "snatch and run". It might also happen that the person beats and hurts the owner before snatching, which may be called "beat and snatch", etc.

Extortion. It refers to the act of a person who threatens the owner to be afraid of him and makes the owner agree to hand over his properties. It also means threatening someone by saying that he would be killed unless he hands over his properties, or frightening the owner by using fire on the owner's body to make him identify where the properties are, etc.

Robbery. This is referring to the action of a person who leads his group to unlawfully take properties of another person by force or threat of force. For example, the armed bandits who entered someone's house and took properties or belongings, whether or not by killing or torturing the owner and his colleagues.

False Claim. It refers to the act of attempting to illegally or unethically gain another person's property that does not belong to oneself, for example, by taking the matter to the court to claim that that property was his, etc.

Embezzlement. This means the act of taking another's property in one's possession. For example, a person who kept a property of another person but decided not to return it to the owner, claiming that he never received the property in the first place. Another example is the case of a person who resided on the land of another person and later claimed that the land belongs to himself.

Lying and stealing. It refers to telling lies in order to take a property of another person, for example, by going to meet someone and telling him that such and such a person asked him to borrow such and such property, and after getting the property, taking it as his own, etc.

Deceit. This is referring to the act of taking any property of another person through misleading acts, for example, by using faulty weighing scales, in which case a person weighs a tiny item that shows more weight than usual, or in the case of a person who uses a weighing bucket smaller than the prescribed size or by not filling it full, etc.

Fake. This means the act of making or producing an unauthentic item by making it like a real or authentic one, e.g., selling mixed items, like honey mixed with sugar, bee wax mixed with powder, cow milk mixed with rice-water, etc.

Defraud. This term refers in this particular instance to the act of someone who owes money or has other financial obligations and doesn't meet them. For example, a person who borrows someone's items and takes them as his own or a person who owes money or has other financial obligations and doesn't meet them.

Petty thievery. The term refers to the action of stealing part of another person's property. For example, a person who has been asked to collect the building rent but did not deliver the total amount by keeping some for himself and, similarly, a person who has been asked to sell products but did not give the full amount of money to the owner, keeping some for himself.

Switching. This means the act of switching one's own bad items with good or better items belonging to others, e.g., changing the label, switching consumer products, etc.

Concealment. This is referring to the act of concealing items in order to avoid being taxed, including

importation of concealed prohibited items. It also includes the act of secretly producing prohibited items, such as illegally making alcoholic drinks, boiling opium, etc., or intentionally violating the taxation laws to avoid paying taxes, etc.

Cover-up. This is referring to the act of hiding one's own property which is subject to being seized or confiscated or moving it to another location. For example, a person who claims to be bankrupt but conceals his assets in such a way as to prevent the government or the debtor from taking them.

There are different kinds of thefts or larceny as illustrated above. When a person commits any one of them by himself or made someone do it, or even when joining a pack of thieves, though not as an actor, he is always regarded as a thief. This kind of bad action deserves penalties according to both the Vinaya and worldly government administrations. According to Buddhism, the Vinaya, the penalty is imposed on the basis of the object of theft in reference to the law of the country, whereas the penalty imposed by the worldly government side will depend on efforts or intention. In the case of armed robbery or any other kind of robberies whereby the property owners were killed or harmed, heavy penalties would be imposed upon such actions. So, in terms of Kamma (action), the degree of penalties will depend on the object, intention, and efforts.

In terms of objects, if the stolen items are of high value which can cause serious damages to the owner, the penalty will be higher.

With regard to intention, if the items were taken or stolen with a strong intention, the penalty would be severe.

In terms of efforts, if the items were taken by means of killing, torturing, or endangering the owner, damaging living quarters and other properties, the penalty would also be severe.

Any material property received or gained by means of theft would not bring happiness to anybody, unlike material items gained through an honest means. A person who lives a life in the right way can easily acquire wealth or properties, which can give satisfaction in the first place to him, by thinking or appreciating what he has obtained or had and subsequently gaining happiness because of indebtedness, in which no person would come to bother him by claiming debt from him, and he would not have to hide from anyone. Moreover, he would enjoy life and become happy when he uses or consumes that property. And at the end, that property belongs to him and becomes a strong forceful asset for him. He would not have to commit any wrongdoing that could bring hardship to him anymore. Whereas any property that has been acquired by means of theft or robbery could not result in the same way. When it is acquired or obtained, it would initially cause worry or distress to the person who got it as to where he has to hide it and also fear of himself being arrested. When consuming or using it, he has to be on the alert not to let anyone see. Such a property would eventually not help him to establish himself. Instead, he has to commit a theft again and again until the fruit of his bad action is ripe in one way or another. So, anybody who

wishes to have prosperity for himself should avoid or refrain from living by means of theft or larceny.

Theft-related Livelihood

Theft-related conduct refers to the act of a person seeking property by unethical or unjust means. Although it is not considered as theft, it is part of, related to, connected with, or conducive to thieving. Here are some examples:

Collusion. This is referring to the act of collusion that encourages or is conducive to theft. For example, a person who willingly bought any stolen animal, vehicle or item at a low price and sold it at a higher price to make profits. Such act is a factor for theft because when thieves are hopeful of a place where they can sell the stolen goods, it would be encouraging them to commit theft crime on the goods of others who worked for and acquired them with difficulties and hardship.

Sycophancy. It refers to the act of a person, for example, who insincerely associated himself with another person aiming at taking his property but later separated himself from the person after getting that property, leaving him in hardship and adversity.

Bribe. This is referring to the act of receiving, or soliciting any item of value to influence the actions of an official, or other person, in charge of a public or legal duty in order to do something for him in a mischievous way. For example, a judge who receives bribes given by an accused so that he could be helped and a decision be made in his favor, in which case the losing side would become a

winning one, and the one who should gain less turns to be gaining more, while the one who should lose more turns to be losing less, and the one who should receive a high penalty turns to be receiving a smaller penalty, etc. All these happen because of bribes. This kind of bribery leads one to behave against morality.

The livelihoods that rely on theft-related actions as demonstrated above are blameworthy acts both in the worldly side and religious side because they are considered as evil actions that carry penalties, which depend on objects, intentions, and efforts. The penalties are comparable to those of the actions already mentioned in the heading “theft”.

Any material item or property received or gained by means of wrong livelihoods such as described above is just like those gained through theft because it would not bring happiness to anybody. It would instead be the cause of damages for the person who did or committed it and would make him lose property, fame, honors, etc. So, a person who loves himself should refrain from a theft-related livelihood, but instead seek or try to acquire properties in the right manner and with one’s own strength and efforts.

Shades of Theft (Chāyā corakamma)

The term “Chāyā corakamma”, literally means shades of theft or under the shadow of thievery. It actually refers to: the act that causes damages to properties belonging to another person; and the act that causes the properties of another person to belong to or become properties of the person who acted. The following are some examples of such actions:

Destruction. In this particular instance, it refers to an act of destroying or causing damages to others' properties. For example, a person who has ill-intention towards another person has secretly killed his animal(s) used as a vehicle or covertly burned rice crops in the fields, etc. Although these acts might not have been committed with the intention of stealing, they could cause damages to the owner of the properties. These acts are therefore punishable both under the Buddhist disciplines and the laws of the worldly governments.

Unlawful Taking. It refers to an act of taking someone's properties with an unthoughtful mind. For example, mischievous children who took properties belonging to their parents or grandparents under the assumption that any property belonging to their parents and relatives could be taken over. Another example is about a person who took the properties belonging to his friend without telling him that he would. Although the act of taking other's properties by not telling the owner on the pretext of familiarity or friendliness might not be considered as a punishable act, such act must be in line with the principle of familiarity or acquaintance, i.e., the owner is familiar with himself and would not be surprised when learning about him taking his own items, or the owner has given prior permission, and the occupied items were not possessed properties or givable items. Taking properties by means of the wrong nature of acquaintance is a punishable act because it causes dissatisfaction to the owner who might become unhappy with him. Moreover, one could cause oneself to be suspected by others as a thief.

So, a person who expects happiness and security for himself should refrain from committing any act that falls under the shadow of thievery and should respect another's rights of their properties in the same way he wants others to respect him.

Kāmesu micchācārā veramaṇī:

Third Training Rule

This training rule (Sikkhāpada) refers to the abstention from sexual misconducts. The term “Kāma”, sexual, in this particular instance means love or liking that tends to end with sexual intercourse.

The training rule has been prescribed for the purpose of preventing conflicts or disunity among human beings that could cause distrust among them. Indeed, men or women who are not relatives tend to have affection towards each other due to the force of sexuality. So, when a man has an intimate connection with the wife of another person, that would normally bring about or cause disagreement or breakdown between the couple. Moreover, the husband would have a grudge or feel anger toward the misbehaving person, and they would become enemies. If human beings do not observe this training rule, the couple, the husband and wife, would not trust each other, let alone other persons. As such, no happiness would be found. Therefore, a person who is involved in sexual misconduct would be called a unity-breaker among human beings and as a result is not a trustworthy person. This is a punishable offense that both men and women should not commit because each side is a prohibited object of another side.

Considering the importance of proper or righteous behavior, the forbidden women for men can be classified into three categories: a married woman, a protected woman, and a forbidden-by-custom woman.

The “married woman” refers to: (1) a woman who is married to a man; (2) a woman who is openly living with a man without getting married; (3) a woman who received something, e.g., a property, from a man and agreed to live with him; or (4) a woman who is under the care of a man who is treating her as his own wife. As far as these women remain the wives of their husbands, if a man other than the husbands has a sexual relationship with any of these women, it is an act of sexual misconduct. Not only sexual intercourse is prohibited, but also sexual misconduct includes sexually touching, talking with the intention of luring her, or showing a sign of affectionate love through visual expression. Any woman whose husband passed away as well as a woman who is legally divorced from her husband and has become independent is not considered as an object for sexual misconduct (*Kāmesu micchācāra*).

The “protected woman” refers to a woman whose parents, relatives, or anyone in that capacity is taking care of or protecting her. Any person who protects a woman would have power over that woman. So, a man who has covertly had sexual contact with or abducted her would be considered to be indulging in an act of sexual misconduct (*Kāmesu micchācāra*). If a man wants to have a woman as his wife, he has to seek permission from the person who protects her, otherwise he would have to face negative consequences. A woman for whom the protector accepted engagement from another man on her behalf so

that she could be the man's wife, the protector would lose his power over her in that instance. The power will instead become that of the husband-to-be, except for the engagement properties that have been returned as agreed upon earlier.

The "forbidden-by-custom woman" refers to the following three categories: (1) women who are in one's lineage, namely, mother, paternal grandmother, maternal grandmother, great grandmother and one's own descendants, namely, daughter, granddaughter, and great granddaughter. These women are under the protection of family; (2) women forbidden by religion not to have sexual relationship with men that include women priests (bhikkhuni) or Buddhist nuns, who are regarded as being under the protection of tradition; and (3) women forbidden by law, with punishment being imposed on men who have sexual relations with them, for example, legally listed widows who serve honorable or high-rankings persons. All these forbidden-by-custom women are also the object for sexual misconduct (Kāmesu micchācāra).

In the case of a man having sexual relations with these three categories of women, whether the women are willing or unwilling to having sexual relations with him, it is still considered as engaging in sexual misconduct (Kāmesu micchācāra). A man who by force has sexual intercourse with women other than those in these three categories would be considered under the notion of having sexual misconduct.

A man can also be a forbidden or prohibited object for a woman. This aspect, however, has never been fully

elaborated. To give examples, there will be the following two categories: (1) Men other than their husbands would be considered as a prohibited object for married women; and (2) men prohibited by traditions would be considered as prohibited object for all women.

A married woman who has sexual relationship with another man or men would be considered as engaging in sexual misconduct (*Kāmesu micchācāra*). But a woman whose husband died and she became a widow and a woman who divorced her husband would both be able to marry a man who is not a prohibited or forbidden person. She would not be considered as engaging in sexual misconduct.

The phrase “men prohibited by traditions” should be understood, *mutatis mutandis*, from the contents under the phrase “forbidden objects for men”. Here is an example in this particular category. Buddhist monks and novices are subject to the training rules in respect to engaging in sexual intercourse and with whom women are also forbidden by government laws not to have sexual intercourse. A woman who was the object for a Bhikkhu to break the training rule that caused him to be charged with transgressing the first *Pārājika* offence would be penalized under the laws imposed by worldly administrative governments in the same manner as for men. Mendicants of other religions who vowed to refrain from engaging in sexual intercourse are also considered as an object of *Kāmesu micchācāra*.

A woman who agreeably had sexual intercourse with a man who is her forbidden object is considered to be in violation of *Kāmesu micchācāra*, unless she did not

agree to it and the man had forcefully done it against which she could not fight or avoid. In this particular instance, the woman would not be in violation of Kāmesu micchācāra, whereas only the man would be.

According to a canonical text, a woman who is under protection when secretly having sexual intercourse with an unforbidden man would not be considered as in violation of Kāmesu micchācāra. It is mentioned in that case that the protectors, for example, her mother, etc., simply wants to prevent an unwelcoming behavior of the woman. Even then, the woman should not commit adultery with another man, which will be a cause for defamation and shamefulness.

Sexual misconduct is a vicious and unrighteous behavior that deserves punishment both in worldly and religious systems. Under the worldly governing system, there are laws for punishing those who violate them, whereas under the religious side, sexual misconduct is considered to be one of the bad or evil actions of those who committed it. So, in terms of action (Kamma), there are different degrees of punishable offences, depending on the object, intent, and efforts.

In terms of object, if sexual misconduct is committed against a virtuous object, the punishment will be more severe.

In terms of intention, if sexual misconduct is committed under the influence of a strong lustful force, it would carry a heavy penalty. For example, a woman who willfully, fearfully though, had sexual intercourse with a man, it is still a punishable offense for her but it is not a severe punishment. This can be seen in the case of a

woman who was unwilling to have sexual intercourse with a man but did it because of fear that she could be in danger, etc.

In terms of efforts, rape, i.e., sexual intercourse that is forcibly carried out, will carry a heavy penalty on the part of the person who committed it. Sexual misconduct that ended with having sexual intercourse would be heavily penalized. The sexual misconduct that is without sexual intercourse would also be punishable but with a lesser degree of penalty.

The couple, husband and wife, should be satisfied with one's own partner only. A person who is yet without a partner but wants to have one, should seek a partner who is not a forbidden one so that they both can be proud of themselves and help each other with living. Even in the case of birds, they love their partner and help build nests together, and search for food to feed themselves and their hatchlings. There is no reason why human beings cannot have only one partner just because of *Kāmesu micchācāra* (sexual misconduct). A person who loves one's integrity should totally refrain from this misconduct.

Any action that is committed because of the power of lustful force and not in a righteous way will be considered to be in gross transgression of the third training rule (*Sikkhāpada*).

Musāvādā veramaṇī: Fourth Training Rule

This training rule (*Sikkhāpada*) means to abstain from lying (*Musāvāda*). A false speech is called *Musā*. The

nature of making a false speech is called Musāvāda (speaking a lie).

The Sikkhāpada has been prescribed for the purpose of preventing the cut of other people's benefits by means of making false speeches. In general, all people like to hear and prefer the truth. So, when they ask someone for something or hear something from anyone, what they expect to get in return is the truth. If one wants others to believe in one's words, one has to say truthful words or speeches. So, one who tells lies would be regarded as hurting others' feelings and cutting their benefits. It is as a result an unwholesome act.

As such, when taking into consideration the importance of truthfulness, Musā (lie), Anuloma musā (implicit lie) and Patissava (reneging) will be prohibited under this training rule as well.

Musā (Telling a Lie)

The subject of Musā should be understood in such a manner that the subject matter or story is not true and the speaker intentionally speaks words that are contrary to the truth to mislead others.

Giving false information to mislead others can be done not only through speeches or words, it can also be done through body actions as well. For example, writing a book with false information, or when one is asked with "yes" as the expected answer, but the head nod is given instead, so that the person who asked would understand that the answer is "no". Musā (lie or telling lie), therefore, can be both physically and verbally expressed.

Sometimes, not only telling lies can be regarded as Musāvāda, but also misleading physical activity can be considered as such.

Musā can be described under the following categories:

Straight lie. It is absolutely a straight and baseless lie. For example, when seen, one said “did not see”, knowing it, one said “did not know”, etc. The wordings of straight lies can be different, depending on the intention of the speaker. For example, speaking to stir up dissension among people is called “sneakiness”; speaking in order to cheat others is called “deceit”; praising someone unrealistically, excessively, and insincerely is called “flattery”; refusing to do what was once agreed upon may be called “revoking”, etc.

Perjury. This term means the manner in which one appears to speak truthfully or to do things as promised, but his mind does the opposite by hiding lies internally. For example, a witness who takes an oath but gives testimony contrary to the truth that he knows.

Cunning. In this particular instance, it refers to an act of deceiving and manipulating by telling others to believe that some things are sacred and valuable, which is not true. For example, a person brags or boasts, for the purpose of acquiring gains, that he knows the ancient sacred way of invulnerability that makes him unshootable, impregnable, or invulnerable to either a gunshot or stabbing, so that other people would believe and trust him.

Pretence. This is referring to the act of behaving in such a way as to make others understand what is contrary

to the fact or truth. For example, an unvirtuous person tries to make others understand that he is a virtuous one.

Tricky lies. This means telling lies by means of playing with words, e.g., a person who saw someone escaping and running away towards him, when asked by another person chasing that person whether he saw anyone running this way, the person who was asked did not want the run-away person to be caught but was not happy to be called a liar, so he instead moved to another location and then replied that he was standing there and did not see anyone. Though what he spoke was true, when he spoke out with the intention to make the person who asked understand that no one was running that way or direction, his words would be considered lies (Musā) not otherwise. What is described above demonstrates a kind of person who likes to be recognized as a virtuous person or precept undertaker, but has not focused on purity. He acts simply as a tricky liar thinking that what he did was alright, but, in reality, it was not .

Exaggeration. This means telling lies based on the original information but more has unnecessarily been added to it. This kind of action can be seen in persons who basically have lying behavior. Whatever these persons would tell or talk about, it would be exaggerated, i.e., telling more than what it really is. For example, if they say about the benefits of a particular medicine, they would over-describe its benefits or advantages that the medicine could be useful for all diseases or symptoms, despite the fact that the medicine could help with only certain symptoms.

Cover-up lies. This refers to telling lies based on the original information, but omitting what he does not want to be known so that listeners can understand otherwise. This kind of concealing can be found among those who committed mistakes or wrong-doing but wanted to hide their mistakes or wrong-doings. For example, a young student who returned from school and then went to the house of his friends who have the same behavior as his, and then together went to undesired places committing some wrongdoings and returned home late. When asked by his father why he was late, he simply only said that he went to his friends' house, which was true, so that his father would understand that he did not go to the undesired or unwelcome places.

When a person who tells any of these different kinds of lies through any kind of verbal or physical actions, and whether other people who knew it would believe it or not, it is insignificant. That person is regarded as telling lies under this particular training rule (Sikkhāpada) and he is punishable both under the Buddhist disciplinary rules and the worldly government laws. Under the Buddhist rules, a Bhikkhu (Buddhist monk) who transgressed the training rule on telling lies can be subject to as severe a punishment as committing a Pārājika āpatti (fault or transgression leading to being expelled from the community of Sangha) just because of telling lies about self-attained qualities that were not true. Otherwise, he would at the least be accused of committing a Pācittiya āpatti (faults due to negligence) without any exception. Any punishment imposed under and by the worldly government laws would depend on how much has been done in terms of cutting benefits of other people.

So, in terms of actions (Kamma), the degree of penalties from light to heavy would be according to the objects, intention, and efforts.

In terms of objects, if what was spoken caused the benefits of other people to be damaged or cut, there would be a heavy penalty, for example, a person who under oath bears false witness to accuse or take the property of another person. Moreover, telling lies to such virtuous persons as one's own father and mother, teacher, royalties, one's own boss, and all other virtuous persons would also have a heavy penalty or retribution.

In terms of intention, if a speaker with ill will or hatred accuses someone of wrong doing or scams, the penalty or retribution will be severe.

In terms of efforts, if the speaker succeeds in his efforts to make another person believe what was said, the penalty or retribution will be severe.

Musā (lies) always change because the speaker has to think about how to change stories or issues away from the truth, and as such it will be hard for him to make the contexts of the whole story or issue completely relevant. He would directly or indirectly or in one way or another show a sign of lying to wise persons, particularly when repeatedly asked. Sometimes he would not be able to recall what was said earlier, resulting in a contradiction between the earlier statement and the new one on the same issue and thus making himself a liar, just like artificial gold or painted gold which would not stand the test of fire. A liar tends to reflect his own tainted behavior and manner. It is not certain that should an opportunity arise, he would not commit any bad action and conceal it.

Any society he would like to join would not be ready to welcome him. He is like a dirty person, full of stench. Therefore, a person who is desirous of his purity should refrain from telling lies (Musā), and should make himself more respectable and, worthy of trusting by speaking only true words. He would then gain recognition and sincerity from others.

Implicit Lie (Anuloma musā)

The implicit lie (Anuloma musā) under this training rule should be understood in such a way that the matter that would be spoken is not true, but the speaker has no intention of making listeners misunderstand it. The following are examples:

Sarcasm. It refers to the act of a person who cites false information with intention to insult and hurt the feelings of another person. It can occur by means of exaggerating his high status beyond the limits of truth, which may be considered contempt. It can also mean a scolding, i.e., saying some words that make the listener feel worse than he originally felt .

Unreliable. It refers to the act of a person who is unthoughtfully lying to another person but with no intention of causing him to misunderstand the message.

There remains another kind of speech that is factual or based on facts but that can still hurt the feelings of another person because of the full intention of the speaker. That kind of speech may be called satirical fact or fact-based satire. A person who heard something from one side blaming another side wanted to have a favor, so he took the message to tell the side that was blamed, and

thus, he aggitated him. Although what that side was told is true, it caused dissention between the two sides. In another example, another person said something satirically, to another person by referring to a factual issue, causing uneasiness or depression in him. Although the issue was true, it is the cause for the other person to be emotionally hurt. This kind of speech is based on lies, so it would be included in implicit lie (*Anuloma musā*).

Implicit lie is a bad and harmful act and, worldly and religiously speaking, should be avoided. In the worldly administration side, the implicit lie is considered unwelcome or bad manners that reflect the bad behavior of the speaker. A trained or well-educated polite person would not utter such words at all. In Buddhism, it is also considered a wicked act, that is, an evil or unwholesome speech (*Vacīducarita*). It should not therefore be committed. The severity of punishment would depend on the object, intention, and effort.

In terms of object, if a virtuous person is the object that has been offended or affected because of such messages as satire or aggrieving speech, the retribution would be higher or more severe. Similarly, speaking such words to kindhearted or generous persons would also carry a heavy punishment or retribution.

As regards intention, if the speaker with ill-will uses satirical words against others and expects them to be mentally hurt, he would deserve a heavy penalty.

In terms of efforts, if the speaker successfully attempted to cause damages to others, e.g., they were made to be divided and eventually did become divided, there would be a serious offensive penalty. In case they

were made to be divided but they did not become divided, there would still be an offensive penalty.

Those who love or prefer politeness should refrain from using implicit lies (*Anuloma musā*) even when talking to children and grandchildren. They should not talk to them with impolite words but instead with polite ones. Children and grandchildren should be told or shown in such a way as to make them realize the negative consequences of using such words, and then they should be stopped from doing so. Swear words, in fact, are merely a reflection of uneasiness or dislike of elderly persons. For those children or grandchildren who do not pay attention to their elders, they would not care about the advice or warning and would continue to do what they did earlier. Yet if they care about the advice of their elders, when knowing the elders are not satisfied with their actions, they would not do it again, in which case swear words would not be necessary, and instead only words reflecting uneasiness or dislike should be used, or negative consequences should be pointed out. The kind of actions demonstrated above look better, and by doing this, it would be a good family practice and tradition. The later generation who will grow up as future adults would then have polite behavior and bring fame and glory to the family.

Paṭissava (Reneging)

This is the kind of speech when one gives a sincere promise to do things for another person but later backs down or reneges on his promise. The following are some examples of *Paṭissava* (reneging):

Broken promise. This is the case of two sides having promised or having entered into a contract, in which one side should have done a certain thing but took a chance of breaking the promise by not doing something according to the promise or contract, for example, in an employment contract, etc.

Oath-breaking or False swearing. This is the case of a unitary oath-taking of a person in regard to doing or not doing certain things or taking or not taking certain actions. Thereafter, however, he dishonestly changed his mind and did not follow the oath. For example, a government employee who took the oath confirming that he would undertake government services according to his duty, but later did not follow that oath. Another example is the case of a bad person who promised he would not do a certain thing again, but he later did it.

Recanting. This is referring to the act of a person who has not done some unimportant thing he said he would do. This can be seen in the case of a person who promised to give something to someone, but later decided not to give it.

The Patissava (reneging) is wicked and blameworthy and therefore should, worldly and religiously speaking, be avoided because it is not based on the truth and is the cause for discrediting oneself. So, all honest persons should not do it. Any agreement or promise that is dangerous and harmful to oneself and others, for example, a promise to go rob together, should be avoided. That kind of promise is done without mindful thoughts, and one should not follow the promise as soon as mindfulness has arisen. Although the avoidance of such

action is still considered “Patissava”, reneging, it is still better than going ahead with committing armed robbery. Losing less is always better than losing more. There is, however, the case of a promise to carry out an unarmful activity which eventually has not been done. For example, a person who promised to meet another person at a particular place, but when the time came, he got sick and was unable to go. He then told someone to go tell that person about it. This may be called “retracting” and would not be included in Patissava, reneging.

There remains another category of expressions, which, in this particular instance, are called “Yathāsaññā”. The term means an expression or saying that is based on what has been understood or remembered. This kind of expression is not regarded as or included in what is to be prohibited, and the speaker cannot be blamed or punished. There are three factors determining whether it is “Yathāsaññā” or not: (1) the object is not true; (2) the speaker says it with sincerity or clean intention; and (3) he speaks or says it according to his understanding of it not being a lie. The following examples can demonstrate this category of expressions:

Expression (Vohāra). This refers to wordings that are commonly used, e.g., writing a polite letter expressing humbleness with such endings as “Subject to your discretion”, including such baseless wordings as “I regret” or “I am pleased to” which are mere words according to regrettable or pleasing causes. Some of the expressions are just pleasant to the ear, e.g., “Thanking you very much” instead of a common “Thank you”, etc. Such expressions could be about unreal or real matters. They are just what the speakers said without intention to

mislead the listeners, who themselves might not have not paid attention to the expressions but instead understood them as just being polite or impolite only.

Fiction. In this instance, it refers to comparative stories reflecting proverbial content or meaning. For example, the story of an animal talking to a human or other animals, etc. It is evident that this kind of story is not factual. The writer or narrator does not want to lie but simply aims at making a certain group of persons understand it. Even stories or novels written by novelists or fictionists for the sake of artistry or euphony without having intention of making it real are included in the “Yathāsaññā” as well.

Misunderstanding. This is referring to the manner of saying something according to what one misunderstands. For example, the actual day is Thursday, but when asked by someone what the day is one said “Friday” because of his misunderstanding. In this particular instance, although the object, i.e., Thursday, is not correct and the listener might have believed it, the speaker had no intention of telling lies, so the speaker would not be guilty of lying. Yet if the speaker knew that the day he told what was not right, and that if the listener was not given the new information he might have lost some benefits, the new information should be given to the person and the original saying withdrawn.

Lapsus linguae (a slip of the tongue). This is referring to the act of the speaker who intends to say one thing but accidentally said another thing, which can be seen in the case of telling the wrong day as stated earlier. The only difference is that the speaker would like to tell the right day and did not want to cause the listener to lose

benefits, but because of lapsus linguae, he mentioned another day. So, he would instead tell the listener the right day immediately.

This fourth training rule is a guarantee for reliability and trustworthiness and is aimed at refraining from telling lies that may be harmful or cutting the benefits of others, as well as maintaining trustworthiness, honesty, and mutual trust that are conducive to long-term friendships and peacefully living together.

Surāmeraya-majjapamā-daṭṭhānā veramaṇī: Fifth Training Rule

The training rule (Sikkhāpada) means to abstain from drinking intoxicating drinks, both alcohol and fermented drinks (Meraya), which are the cause of heedlessness (Pamāda) and carelessness. The intoxicating drinks that have just been fermented, e.g., alcoholic sugarcane, are called “Meraya” (fermented drinks). The fermented drinks that have been refermented for stronger taste, like a variety of liquors, are called “Surā” (alcoholic drinks or liquors). Both Surā and Meraya both cause drinkers to get drunk and lose mindfulness and make them deviate from being a normal good person to being a bad or wicked person. With alcoholic drinks, a person who would or could avoid what he normally would not do at the time he is a normal person, when in a drunken state, such a person would do or behave and show any kind of manner. Therefore, both Surā and Meraya are considered the cause of heedlessness.

When one does something bad because of a lack of careful consideration, one would later feel regretful that it should not be so. But if one carefully or mindfully considers and then acts accordingly, even if something bad happens, one would not feel bad or regretful because it is beyond one's control. If one is drunken and loses mindfulness, becoming intolerant and engaging in fighting or quarrelling with others for nonsense issues, or beating respectable persons, or behaving improperly towards honorable persons, one would feel disappointed and regretful when becoming mindful at a later time. If that happens because of sicknesses it would be considered forgivable. But that is not the case. It happened because of oneself. Moreover, if one is punished because of such actions, for example, imprisonment, a fine, or even brief confinement until gaining consciousness or mindfulness, sufferings and shamefulness would arise just because of unnecessary causes. In another example, if one is forced to leave a life-sustaining employment, one would face unnecessary hardship, in which case a good person must always have mindfulness (*sati*) and clear comprehension (*Sampajañña*). When the Buddha taught people to observe the first four training rules, i.e., to refrain from killing living beings, from taking what is not given, from sexual misconduct, and from telling lies, the last training rule which is the fifth one, i.e., to refrain from taking intoxicating drinks, was prescribed for the purpose of preventing infringement of the first four training rules because of losing mindfulness.

There are a large number of people who, although seeing the dangers of alcohol addiction or of drunkenness

that causes uncommon or abnormal behavior, still chose to occasionally drink a little bit and do not get drunk. In the beginning, they might feel alright, having no problem at all and none of them see to not be addicted to alcoholic drinks or to get drunk. Some of them, however, lacking mindfulness, keep drinking bit by bit continuously and gradually increase the amount of consumption, thinking there is no problem occurring to them, and they eventually get addicted to alcoholic drinks.

In general, alcoholic drinks are like other poisonous items because they are intoxicants that cause consumers to get addicted and endlessly and increasingly have constant and more desire for such drinks. Those who get used to drinking strong alcoholic drinks would not like to have the less strong ones. Those who used to drink a lot would not like to take less, so they are not able to resist their bad or vicious desires. People get addicted without knowing what they are doing. It is too late to turn away from addiction and to give it up. Their bodies also have been greatly affected and handicapped. These conditions happened because of a lack of patience and misperception. When they do not feel alright, they again start drinking. If they don't totally give it up, how can they resist their desires? Many people had stopped drinking for many years, but then tried a drink and felt a liking for the taste once again. If they could not resist for long, they would be alcohol addicts once again. People can easily get addicted to intoxicants and it is difficult for them to give them up. Therefore, those who see the drawbacks of alcoholic addition and do not want that to happen to themselves should be careful about taking alcoholic

drinks, and they must not take for granted that alcoholic drinking is not harmful.

Alcoholic drinks that are mixed in foods without their own color or taste in order to get rid of a fishy smell or to make food taste better will be called “Abbohārika.” In Buddhism, consumption of such foods is not subject to being punished. Yet some scholars say it is not good to consume such foods. If the consumers are those who are addicted to alcohol and later stopped it, it is likely that they would like to drink again. Foods like that can be made safe by heating so that the alcoholic nature evaporates entirely.

Food items that are not alcoholic but have a color and smell similar to those of alcoholic drinks are permitted for consumption and under the Buddhist disciplines, are not subject to punishment. For example, orange juice normally has different tastes but is subject to change according to the changing weather, such as one with a sweet taste that is mixed with a certain amount of water that then turns into the taste of alcohol with gas, which in turn, when mixed with water and leaving it in an open space will turn into a sour taste instead of the taste of alcohol. The taste of alcohol is different from the original sweetness, so is the orange juice from the taste of alcohol. Even the orange juice, if left for some time, would transform itself by losing its sour taste. When the water dries up, what remains is just blackened orange dregs or sediments. Plants originate from the earth and air elements would eventually return to their original status, i.e., earth and air.

Considering the caution or alertness regarding the intoxicating drinks that are the cause of losing physical happiness and mental goodness, opium, marijuana, and other intoxicating items giving the same results or conditions should then be included in the fifth training rule as well. During the Buddha's time, these kinds of intoxicating items were not well known in the area, i.e., India, so no mention was made of such items. Yet one of the decision-making factors permitted by Lord Buddha called "Mahāpadesa" (great references) says that whatever is neither forbidden nor permitted by Lord Buddha, if that thing is inclined towards what is not appropriate (i.e., they are not included in the discourses and found in the monastic law), that thing is not appropriate, and if it is inclined towards the appropriate, that thing is appropriate.

Virati (Abstinence or the Intention to Avoid Evil)

A person who abstains from what is forbidden under the five training rules is regarded as a virtuous person or precept holder, that is, one who is physically and verbally clean and flawless. There are three categories of abstinence: Sampatta-virati; Samādāna-virati and Samuccheda-virati.

1. Sampatta-virati. It literally means to abstain from evil as the occasion arises or abstaining from evils by making a decision on the spur of the moment when confronted with a situation. This is referring to an abstinence for the common folks who did not make a vow they would abstain from doing such and such a thing, but chose not to infringe on the training rule despite having the opportunity to do so. For example, a person who: has

had the opportunity to kill or hurt someone who did not know about it and nobody else would know, but he refrained from that evil action; might have had the opportunity to take someone's property without being caught, and decided not to do it; had the opportunity to engage in sexual misconduct without anybody's knowledge or awareness, but decided not to commit such a bad action; could say something true as untrue without anyone's knowledge, but decided not to say it; has enough money to buy intoxicating drugs, like opium or cannabis, and drinks, but decided not to do it; has taken careful consideration of his birth, family, social status, properties, knowledge, etc., and decided not to commit such acts.

Many of the common folks, except those virtuous persons or precept holders, can in general abstain from committing such bad actions. While some of them do not commit them at all, some abstain from doing something but others cannot; some can refrain from doing heavy-penalty actions, but cannot refrain from doing light-penalty actions; some will not refrain when no reason arises but do refrain when necessary. Such kinds of irregular abstinence are still better than the behavior of those without intention to abstain. Whatever and whenever they intend to abstain or refrain from doing something, it would be their abstinence for that part and that moment. On the other hand, whatever and whenever they infringe on, the consequence would arise for them on that part and moment. This kind of abstinence, called "Sampatta-virati", can happen at different times and degrees depending on the intentions of those who observe it. Whereas in the case of those whose opportunity has not arisen yet, e.g., robbers who do not

have opportunity and are unable to steal other's items, it is not considered virati, abstinence.

2. Samādāna-virati literally means abstinence by means of making a vow to oneself to do it. This is a kind of abstinence by those who hold or undertake precepts, e.g., Bhikkhu, novice, (sāmanera), laypersons who have gone into homelessness, male laypersons called pakhāo (white robe undertaker) and female laypersons called nun (Chee in Thai), upāsaka and upasikā (lay male follower and lay female follower) or other practitioners. This group of people not only abstains from committing evil actions when the occasion to do so arises because of a natural instinct that it is inappropriate, but also abstains as a result of taking a vow not to infringe on the training rule, which is also regarded as bata (ritual).

Samādāna (making a vow) means the act of accepting the training rules to be followed or for practice. It can be performed by means of physical appearance, for example, those who enter monkhood (Bhikkhu) or novicehood (Sāmanera) who are regarded as making a vow to follow the training rules of monks and novices by means of uttering a vow before other people. It can also be made by self-declaration, for example, laypersons who make a vow of observing precepts. There is also a kind of making an indefinite vow, for example, persons who intend to observe precepts for their whole life. Some people observe for a time-specific period, for example, those who entered monkhood or novicehood and then left becoming laypersons, or laypersons who observe precepts (Sīla) only on Buddhist observance days. Those who made a vow to observe precepts but transgressed

them not only violated the rules but also broke their vow and lost their credit or trustworthiness.

The abstinence undertaken by those who made a vow not only can be regarded as appropriate or right action because of taking vows, but can also be regarded as ritual or *phrot* in Thai (Bata in Pali), which is a strict practice.

These two kinds of abstinence are suitable for persons who could abstain according to their real potentials or abilities. People in communities have different duties and depend on one another. Some have duties for the administration and protection from dangers of borders and other people by forbidding and preventing people to riot, and providing protection from dangers from outside enemies, and maintaining peace and securities so that other people can perform their duties and businesses. Some people have religious duties, establishing themselves on the right path, and then they teach others to learn the right Dhamma and have good conduct. Some are teachers who teach people to do business, some people are traders doing commercial business, while some others engage in farming and other activities. Another group of people engage in handicraft making by producing goods by hand, and then gain and gather properties that are conducive to good living of others. Some people use physical bodies for working labor jobs. If any one of these groups of people does not exist, other groups would face dangers, and live uncomfortably. The existence of all these groups of people would bring happiness for each other, just like what we call “house” simply because of various components that are assembled properly.

3. Samuccheda-virati literally means abstinence through eradication. This is the abstinence of the Noble Disciples (Ariyasāvaka) who normally do not violate or infringe upon any of these precepts (Sīla) from the day they become noble disciples.

The above five precepts are the training rules of Buddhism that are publicly applicable to both Buddhist monks and lay followers. One who calls himself a real Buddhist would strictly or appropriately observe the five precepts, depending on their capabilities. There are, however, some people who do not observe the five precepts but simply praise or admire Buddhism.

Pañcakalyāṇa-dhamma **The Five Ennobling Virtues**

According to the Tipitaka, the values or worthiness of ennobling persons are both virtuous and ennobling. As stated in the earlier sections, those who observe the five precepts are regarded as virtuous persons. However, not all such persons would be considered or recognized at the same time as ennobling persons. For example, a virtuous person who was traveling by boat found another boat about to sink with a person swimming for his life, in which situation he should have stopped his boat and helped the person in this life-threatening situation. Unfortunately, he lacked compassion and did not do that, and the person swimming would have died if he did not get help from anybody. Under such a circumstance, the precepts of that person were not broken or transgressed, but he was blameworthy due to a lack of compassion in

helping the person about to drown. So, he would not be considered as an ennobling person. Should he, however, when facing such a situation, be compassionate by stopping his boat to help that person in that life-threatening danger, he would be considered as both a virtuous person and an ennobling person under the terms described in the Pali canonical texts.

The Kalyāṇa-dhamma literally means the ennobling Dhamma. It refers to the practice that is more extraordinary or higher than the level of the corresponding precept. That is, the extraordinary practice of the first training rule (Sikkhāpada) is loving kindness and compassion (Mettā and Karuna); that of the second training rule is right livelihood (Sammā-ājīva); that of the third training rule is sexual right conduct or sexual restraint (Kāma-saṁvara); that of the corresponding fourth training rule is truthfulness (Sacca), and the extraordinary practice of the fifth training rule is mindfulness and full comprehension (Sati and Sampajañña)

The Kalyāṇadhamma in Relation to the First Training Rule (Sikkhāpada)

Mettā, loving-kindness, refers to the thinking and wishing others to be well and happy. A person whose life is happy would wish others to be happy as well. This kind of ennobling virtue contributes to good wishes for supporting one another.

There are many such institutions and places including the temples, schools, child care centers, public pavilions, public pools, roads, bridges, canals, and other infrastructures built for public use, including water jars

in front of some private houses. All these described above that are available around us reflect the loving-kindness of those who donated their assets or properties for the benefits of the public at large. For example, the Buddhist temples are the gathering or meeting places for people in each community to perform their virtuous activities such as ordination, listening to Dhamma talks, observance of precepts, etc. They are also a place for Dhamma studies which are the key to right practices. Schools, on the other hand, are the places for children to learn and acquire knowledge which will be a tool for them when growing up and earning their living. Child care centers are the place for taking care of orphans without parents and without place of refuge. Sālā, a public pavilion, is a resting place for people who are on their journeys. Public water reservoirs or ponds are the places where people can take water for drinking and bathing to ease their thirst and anxiety. Roads, bridges, canals, and any other constructions are made for the benefits and happiness of the community. And lastly, drinking water jars placed in front of some houses reflect the loving-kindness of those who donated their assets and/or properties, including those who renovated and maintained them at a later time, for the benefits of the others. All these people, endowed with high family status, nobility, goodness, potentials, properties, etc., after having taken care of themselves and their people, thought of making others happy and then donated their money and assets they loved for the construction or maintenance of those institutions and places for the benefits of other people.

Loving-kindness is what all humans should possess and demonstrate. When we were born, we had to depend

or rely on the loving-kindness of the others, which helped us survive. At the beginning, our parents helped nourish us and brought us up and trained us to do things. Even in the case of persons who became orphans because of a lack of parents, there were still persons with loving-kindness acting like parents providing such help and assistance. When growing up, we were sent to school to be under the care of the teachers who taught different subjects and who supervised and, trained us how to behave and act appropriately, showing us what is good and what is bad, what is beneficial and what is not. At the time when we started working, we still received loving-kindness from our seniors and friends, with whom we had business with, without which we would not be able to survive or live comfortably. So, when we became full-grown adults, we should demonstrate our loving kindness towards others. This is how the world continues to exist and be sustained. A person who is capable of giving or showing his loving-kindness to others, but has not done so, for example, by not bringing up or nourishing his own children, or a person who met a hungry person coming for help but did not give him anything despite his ability to do so, that kind of person is considered to be a cold-hearted, selfish person. He is indebted to the world because he had earlier received benefits from the world, but did not pay benefits back to others when the time came.

That parents bring up their children and are kind to them is very common not only for humans but also for animals. This kind of loving-kindness is natural and not surprising. But the loving-kindness extended to those deserving compassion who are not related to oneself is

extraordinary and should be cultivated in humans and taken as an example. In the past, giving assistance to the jobless poor, who have to rely on others for their livelihood, has been considered as a way of expressing-loving kindness. This brings about a tradition of setting up donation centers and giving donations (dāna) to the poor who came asking for help or who are found in other situations. At any merit-making ceremony, there would normally be donations for the elderly, the handicapped, and the poor. Sometimes, it might be difficult to take care of all the poor people. At later times, donations to the poor were still popular, and recognized as a means of expressing loving-kindness. There remains another view that giving away or donating must be for serving the beneficiary. Donating to beggars is not good because it does not help them to be free from poverty and stop their begging habits. It might also be the cause for the beggars or others to become lazy and give up any effort to help themselves. Sometimes they saw the benefits of becoming beggars and left their job, turning themselves to become beggars. In some countries, donation centers are established to provide assistance to the poor, by giving them some minor or petty jobs, except if they are elderly or handicapped persons. Training schools might also be established for training children to learn how to earn their living when they grow up without having to be beggars, while musical beggars are not denied donations by the younger generation because they still perform entertainment for bystanders. So, assistance given to the poor has occurred from the past to the present and is accepted as a sign or symbol of Mettā, loving-kindness.

Karunā, compassion, is an emotional response or thoughts of desiring to help make others free of suffering. When a person sees other persons suffer, he feels mentally and emotionally disturbed. These kinds of thoughts help all living beings to think about helping each other to be free from suffering.

Being compassionate is a duty that all humans should undertake or perform because they themselves used to receive compassion from others. For example, when they were young, their parents or any other person who brought them up helped protect them from dangers that might have arisen, helped take care of them when they got sick by trying to get doctors, and helped nurse them sleeplessly. Even at the time when the children did not want to take bitter medicine because of childish ignorance, their parents had to console or comfort them or even offer them money so that they could take the medicine. When in the hands of teachers, they and other students also helped take care of them. When they got married and had families, their spouses and children took the burden of taking care of them as well. Sometimes, friends and relatives also were kind enough to bring medicine and food for them. During the times of hardships such as fires destroying properties with almost everything lost, friends and colleagues helped bring something, or even more, tried to help ease the scarcity and shortage of things. When suffering arose, humans could ask someone to help solve their problems, and they could also expect to get similar help and kindness from others in the future. So, when the time has come for them to express their compassion towards others in return, they should do that.

Anyone who is able to help should offer help. For example, when a person saw a sinking boat that could cause life-threatening danger, but he was not willing to help, as explained earlier, or when witnessing a sick person along the way who was not getting help from anybody, but that person chose to walk past without a compassionate feeling and putting efforts to help, that kind of person would or should be called a “black-hearted person.” He tended to take advantage of the world and only expected to get help from the world but never tried to reciprocate when the time has arisen to do so.

Helping to save a life is commonly considered to be a means of expressing compassion. It is a norm or tradition of developed countries that when ships are found by another ship to be in danger because of a collision at sea or in rivers, that ship must stop and help the people in danger of drowning to be safe, and can then travel further, or other ships finding similar situations, they must also stop and render help. In some countries, people living along a coastline normally train large dogs to help people in danger of drowning at sea. Lastly, at the time of an endless war, developed countries would have turned to the Dhamma or peaceful solutions. In ancient times, the forest people fought only against those with weapons and did not harm those not involved in the fighting nor caused damage to their properties. Even among enemies, those with defective weapons unable to fight and surrender would not be injured. The arrested prisoners of war were not killed, but instead were well taken care of but confined in far distant areas so that they would not be able to come back to fight again. At the end of the war, they were sent to the original place and were

not taken as prisoners or used as hard workers like before. There are plenty of other means of helping humans in danger. The more the world is developed, the greater is the compassion that grows and flourishes.

This norm or tradition extends towards animals as well. Soft-hearted persons, when seeing animals about to be killed, tend to feel sympathetic and compassionate, and then buy those animals and set them free to help them survive or to make merit for themselves. Merit-makers usually buy the about-to-be-killed-for-food animals and make them free, e.g., releasing the pigs, ducks, chickens in temples, or releasing fish in deep water at the same time of giving dana or donation. In ancient times, some kings banned killing certain species of animals, such as certain species of deer and birds, etc., generally called giving a royal pardon to those animals. That tradition can be seen at the present time as well, for example, a ban on elephant killing as well as a fishing ban during the still freshwater egg-laying season. Yet because some animals are fierce, some poisonous, and some biting, many of which are a source of foods for humans, helping such animals is not a common sign of compassion.

Showing compassion to those who deserve and need it is an act that noble persons should not disregard or ignore. There exists an ancient story about Abhayarājakumāra, Prince Abhaya, a son of Bimbisāra, King of Magadha, who one day went out and found a live newborn baby boy left along the way. The Prince rescued him and nurtured him. He was sent to the City of Taxila to study medical science with the renowned teacher by the name of Disāpāmokkha. Taxila or Taksila was the best institution at the time. He later became the royal medical

doctor for King Bimbisāra. The medical doctor indeed is Jīvaka Komārabhajja, who was also the doctor of Lord Buddha and the Sangha. Medical doctors recognized him as a teacher-doctor up until the present day.

Another story was about a king who in disguise was traveling in the city with nobody knowing who he was. He did so because he could hear the good or bad news by himself. A boy approached the king and asked for help saying that his mother was ill and had no money to pay the doctor. The king gave money to the boy and later sent the boy to a medical school. The king himself went to the house of the sickened lady, following the path described by the boy. He spent some time with the patient and before leaving, he wrote a royal order with instructions to give money to the woman, who did not know that he was the king, thinking that he was the doctor her son brought. When the boy came home with a doctor and found the note, he came to know that he was his king. The noble person is normally endowed with loving kindness and compassion, as illustrated above.

Although having loving-kindness and compassion towards each other is a virtuous Dhamma, it will be beneficial or fruitful only when a person showing such virtues knows how and when to do it. For example, a person who travelled by boat found another person drowning, so he should have been wise enough to consider if he was a good swimmer or not, or whether he was in a position to help that person. If he was unable to swim, even if he jumped in that water, he would not be able to help him, or if he brought him up into his boat, it might have sunk, putting himself and other people in the boat in danger. In this situation, it should be understood

that if one is unable to show loving-kindness and compassion, one has to be flexible by trying to help through such other means as pulling the sinking boat, or providing him with wood, or thrashes for holding on to, or even by letting him hold the boat that could pull him to the shore, or otherwise by calling others to help.

In another situation, loving-kindness and compassion has been extended to one person but it has become a benefit-cutting for another. For example, a person who saw a law-breaker person being arrested thought that that person should not be punished, and so he went and snatched the law-breaker person and let him go. In this instance, he was successful in preventing that person from being punished, but he could be blamed for helping that person who might again cause trouble to other people. In addition, the manner in which he went and snatched the person from officials was also against the law, and he himself deserved legal punishment. In such a circumstance, it should be understood that it was an inappropriate action. He should instead remain silent and keep in mind that it was due to that person's law of action. The Buddha, who has great compassion towards all living beings, even prohibits Bhikkhus from ordaining robbers in order to prevent wrongdoers from entering into the religious circle. Expressing loving kindness and compassion to humans or animals that harm others is in line with ancient sayings: "raising tiger cubs and baby crocodiles" and "teaching a crocodile to swim." All these are what should be avoided.

If the act of loving kindness, Mettā, and compassion, Karunā, is undertaken at the right place and right time, benefits would occur for both helpers or donors and

receivers. It would help make the practice of the virtuous persons more glamorous or beautiful, just like the ring's surrounding stones would help make the center stone more beautiful and attractive. Therefore, *Mettā* (loving kindness) and *Karunā* (compassion) are the ennobling virtues, *Kalyāṇadhamma*, that support the first training rule (*Sikkhāpada*) or precept.

The Kalyāṇadhamma in Relation to the Second Training Rule

Sammā-ājīva literally means making efforts to live righteously (right livelihood). This virtue helps support the precept-observers to securely observe the precepts (*sīla*). The precept-observers who abstain from the wrong means of livelihood but do not try to find the right means for their living, how would it possible for them to have sufficient power for their livelihood? If they depend solely on old assets and properties without acquiring new ones, the assets and properties would gradually be depleted or finally vanish. It's just like a reservoir with water constantly running out, it would one day dry up. Therefore, when they do not have properties for livelihood and encounter and severely experience poverty, they might not be able to continue the precept observance, and finally it would become difficult to purely maintain or hold precepts. Most precept observers have become poor because of this reason. If instead they put efforts in trying to acquire assets and properties for the right livelihood, they would be able to spend or utilize them for their righteous living as well as for using them

as a powerful force for stably keeping or maintaining their integrity.

Right livelihood not only requires the avoidance of wrong livelihood, but also the undertaking of right conduct as a means to earn a living. This kind of practice can be demonstrated at the level of business affairs and personal, and material affairs, as will be described below.

What follows is an example of the right conduct in business affairs. A person who is an employee of or receives any kind of benefits from a business entity as a result of work performance should perform his/her duty with great efforts and diligence, with the intent of completing the work successfully and fully within the time required for the work, e.g., arriving early, leaving late, not neglecting work assigned to him/her. These kinds of actions are considered to be the right conduct in business affairs.

Right conduct at the personal level can be seen in the case of a person who is in charge of business affairs, having other employees or workers under his command, would pay wages or salary to them according to a contract or hours of work. In another example, a merchant, upon purchasing products, would calculate the markup percentage or profit margin before fixing the price for each product. When customers come and buy the products, whether they are noble or common persons, he would sell the products to them at the same price. He would not take advantage by selling at a high price to an unknown person, but on the other hand, selling at the fixed price to a person he deems wise. This kind of

conduct is called right conduct at the personal level, i.e., personal right conduct.

Right conduct in regard to materials or objects can be seen in the case of a merchant who sells such products as milk, butter, honey, wax, etc. He would tell the exact quality, whether genuine or fake, and he would not sell imitation or imitated products. Selling something not genuine is considered not only as an act of cheating buyers to pay full price but also as one of cutting the benefits of buyers. For example, the buyer would like to have genuine honey for making medicine, but when he gets fake honey, not only does he have to pay the full amount for the real honey, but the mixed or fake honey cannot be used for medicine like real honey. To prevent such kind of non-genuine products, most developed countries have introduced a law requiring or demanding certification or documentation attached to the products to inform the buyers of the true status of the products. For example, real butter must be labeled as authentic or real butter, and unreal butter made of animal fats must be written on the label as artificial or unreal butter. Moreover, expired foods that may be harmful to consumers would not be sold as genuine or fresh foods. Selling such expired foods is much worse than the other acts mentioned earlier because it may cause death or bad health to consumers, for example, spoiled and rotten overnight curry that is heated and then sold to customers. In another example, a person who entered into a contract to build a house with clauses specifying clearly that such and such good quality products will have to be used, and he abided by the terms of the contract by using primary quality products and not secondary quality products. This

kind of conduct described above is considered as right conduct in relation to materials.

A person who is looking for a job or employment should refrain from taking any job that is considered unlawful or harmful even though it might be a source of high income because the income or earning arising from unethical or evil jobs would not give rise to benefits as stated in training rule no. 2 (second Sikkhāpada). In another situation, such a high-risk earning as gambling should also be avoided because of risk of a gambling high loss. Even what is gained would not last long for two reasons:

1. He would feel that it is easy money and he therefore is not afraid of losing it and dares to spend it, with no sense of saving it; and
2. His desire would be endless, with no limit and more and more demand, trying to earn money in the same way he earlier got or acquired it.

When he cannot stop gambling, he would one day lose. Therefore, he should find jobs that use physical strength, thought, or capital so that he would feel that investment is necessary to make a living if he wants to also feel possessive of what he received without unnecessarily overspending.

Moreover, the money or property gained because of hard work and efforts would continue to grow more and more. That is because the owner looks after it with great attention and maintains it well. He would protect it from dangers that might arise from internal causes, i.e., from himself or family members such as his wife and children spending it carelessly without proper causes, as

well as from external causes such as being looted by robbers, etc. In addition, the owner knows how to spend that money appropriately and not spend more than what he got or what he needs to spend.

Those who work for a living must exercise their best efforts with determination and without fright or discouragement. They should look at how, for example, honey bees that travel from flower to flower to collect pollen little by little are able to make honey for themselves and baby bees through the cold winter when there is a scarcity of flowers. Such persons can then make themselves happy by means of earning money little by little both for themselves and their family as well as for their future needs without having to take unlawful, blameworthy, or harmful jobs just for the reason of poverty or hardship. They could be able to purely observe and safeguard precepts in this way.

What is described above is how *Sammā-ājīva*, right livelihood, can support or contribute to the purity of *Sīla* (precepts) and, therefore, is regarded as an ennobling virtue, *Kalyāṇadhamma*, in relation to the second training rule (*Sikkhāpada*).

Kalyāṇadhamma in Relation to the Third Training Rule

Sexual restraint is the manner in which one mindfully behaves or acts by not giving in to the insatiable drive for sexual pleasure. The virtue of sexual restraint helps radiate the purity of both men and women. Those who might have abstained from sexual misconduct (*Kāmesu micchācāra*), but still covetously engaged in sexual pleasures, would not have glory or prestige. They

would instead become tainted or contaminated and not free from criticism and blameworthiness.

The virtues of sexual restraint can be classified as follows:

1. *Sadāra-santosa*, being content with one's own wife. It is the virtue that adorns men; and
2. *Paṭivatra*, being loyal to her own husband. It is sexual restraint for woman. She does not go to another man. She cares only for her husband. This is the ornament that adorns women.

A married man should be pleased and satisfied with his wife only and they both should work together for their living, taking care of each other. He would not fall in love and have sensual pleasure with any other woman. That man would be considered as being exceptionally content with his own wife.

In countries where a man is legally permitted to have more wives, he would be pleased only with the women who are his wives, without seeking pleasures with other women with whom he has no intention of taking as a wife. That man would also be considered as practicing *Sadārasantosa*, being content with his own wives.

Although a man who is not following the practice of *Sadārasantosa* but likes to seek the company of promiscuous courtesans might not be considered as engaging in sexual misconduct, known as *Kāmesu micchācāra*, it would be a cause for him to encounter or face several problems, difficulties and/or calamities, such as:

1. He would have to spend money for that woman every time he goes to meet her. That amount of money is not meant for the based-on-loving-kindness assistance, which would be considered as well-spent money, but instead as a fine for being under the power of sensual defilements, and it is not worth spending money on that;

2. Promiscuous courtesans would be a source of different types of disease that can make the physical body be in danger that can in turn, cause the man to become weaker and weaker and eventually die. That kind of disease is contagious and could cause children born to the courtesans to become sickly and unhealthy persons;

3. That man would be more vulnerable to problems and dangers because promiscuous courtesans or prostitutes would normally have sensual pleasures with several men, some of whom might fall in love with them and become suspicious of one another, which could be a cause of fighting and killing one another.

All these problems could arise from the lack of the practice of *Sadārasantosa*, being content with one's own wife. All married men should look at and learn from the birds that are pleased with and enjoy only their partners. They go together everywhere, experience happiness and suffering together, and help each other take care of their hatchlings. So, when a man sees this example of birds, he should be content only with his own wife and help her take care of their children. When he behaves as described above, he could be happy in a satisfactory manner.

After getting married, a woman, on the other hand, should take care of and treat her husband and tend to his needs as best as she can. She would have sensual

pleasures with only her husband. In some cases, a woman whose husband passed away would not seek re-marriage and not have sensual pleasures with another man. She would remain a widow, despite the fact that she is not a protected woman and could seek another husband she falls in love with, and her re-marriage would not be sinful or blameworthy but is permissible by laws. This kind of women would be considered a practitioner of Paṭivatra, the right conduct of sexual nature towards one's husband. Some widows who follow Pativatra might not be rich and endowed with properties and assets, still at a young age, but they strictly follow this virtue, that is, being diligent in seeking a livelihood for themselves and children, maintaining their flawless reputation, and being worthy of being recognized by other people. While at the same time rich and wealthy widows who do not have to worry about their livelihoods should possess this virtue and maintain their nobility as a way of setting an example for other women in the future.

Sexual restraint helps reflect the good conduct of virtuous men and women. It is therefore regarded and recognized as an ennobling virtue, Kalyāṇadhamma, corresponding and in relation to the third training rule.

The Kalyāṇadhamma in Relation to the Fourth Training Rule

Truthfulness, Sacca, is the manner in which one acts straightforwardly. It can be illustrated as follows:

Honesty or truthfulness is the conduct one must strive for in performing one's duty, without falling under the influence of the following four partialities or

prejudices: Chandāgati, prejudice because of love; Dosāgati, prejudice because of hatred; Mohāgati, prejudice because of delusion; and Bhayāgati, prejudice because of fear. An example of honesty can be seen in the case of the unbiased judge who presided over a court trial. He had no bias and did not take the side of either the accuser or the accused. He also did not suppress the evidence in the case of those disliking him, but wisely and fairly considered causes and reasons, and statements of the accuser, of the accused, and of witness. He focused on justice without fear, with respect to either the accuser or the accused that could tarnish the justice system. This is considered as the duty of honesty at work. One who is honest in their duty such as this would be recognized and praised by people even though he might not be endowed with any kind of other gains, ranks, and honors. Just like in the case of judges who made the decision according to the Magadhan law to execute Crown Prince Ajātasattu for rebelliously attempting killing by hiding a buck knife to kill King Bimbisāra, his own father, while having an audience with the King. Although the verdict was not satisfactory to King Bimbisāra, who later pardoned his son, Ajātasattu, by not following the judges' verdict, he could not be blamed for not following the country's law and for the pardon that was done under the influence of Bhayāgati, prejudice because of fear. A person who is honest in his duty when the opportunity arises, as in the case of the judges described above such a person would grow, flourish, and succeed with flawless gains, ranks, praises, and happiness just like the moon during the period of the waxing moon.

Straightforwardness refers to the manner of a person who is honest to persons friendly to him. When he receives friendship from anybody, he would not have a negative thought about that person. This can be seen in the case of a friend who refrains or stays away from the four kinds of friends: the taker, the talker, the flatterer, and the reckless companion. He at the same time associates only with the four categories of good friends: the helper or protector, the enduring friend, the wise advisor, and the loyal compassionate friend. These kinds of friends are considered to be straightforward or honest friends.

Loyalty means pledging allegiance or being loyal to one's master or boss. When a person recognizes anyone to be one's master, one is always honest towards him and does not have bad thoughts against that person. One would wholeheartedly love and help do work for him and protect him from any danger that may arise. In addition, when the time comes, one would be ready to sacrifice one's life for the benefit of the master. This category of persons includes government officials who take the oath of loyalty recognizing the King as their master and would behave and act loyally, without betraying him by becoming loyal to other masters, or bosses or parties. They would also diligently work to pay back to the king, with no concerns for their lives. These officials would be regarded loyalists or loyal persons.

Kataññū, gratitude, is the feeling of thankful appreciation for the favors or benefits received from others. It usually comes together with katavedī, desire to return the favor by acknowledging what has been done for oneself. In this particular instance, it is meant for

those who received care and benefits from any person and then respecting that person and putting him/her in the position of givers or providers, e.g., mother, father, teacher, masters, employers, etc., without showing any sign of disrespect or contempt towards the person. This is a kind of honesty. Venerable Sāriputta can best exemplify this ennobling virtue. At the time when he was a recluse outside of Buddhism (Paribbājaka), he heard the Dhamma teaching from Venerable Assaji, one of the five ascetics (Pañcavaggiya) and, through his confidential faith, realized the Dhamma. He later had an audience with Lord Buddha and became a bhikkhu through ordination granted by Lord Buddha, known as Ehibhikkhu-upasampadā. He later became the righthand Chief Disciple of the Buddha, with expertise in Dhamma elaboration second only to Lord Buddha. Even then he still kept paying respect to Venerable Assaji and held him as his teacher. So, children who recognize the merits of parents and respect them, students who realize the merits of their teachers with respect, and employees who respectfully understand the goodness of their employers, are all considered to be grateful persons, Kataññutā.

Honesty (Sacca) helps make one who abides by or observes the precepts (Sīla) complete with all qualities and in every aspect. Thus, it is the ennobling virtue (Kalyāṇadhamma) corresponding and in relation to the fourth training rule (Sikkhāpada-precept).

The Kalyāṇadhamma in Relation to the Fifth Training Rule

‘Sati-sampajañña’ (mindfulness with full awareness and clear comprehension) is the quality of being thoughtful,

careful, cautious, circumspect, and aware of things one brings to mind. It can be illustrated in the following exemplary manners:

Knowing Moderation in Foods One is Consuming. Foods are normally good for nourishing our physical body, but if one takes or consumes it without moderation, it may cause problems. Some foods that are good for our body can easily get rotten when they have expired beyond a certain date and they become harmful for our health. This kind of harmful food should carefully and definitely be avoided and not consumed. Some food causes allergies for some people who, when taking such food, would have some health problems. Some people, when getting sick and taking some food, their symptoms get worse. This kind of food should also be avoided. One should not take or consume food just because of good pleasurable tastes, as they could later cause sickness or illness. So, one should eat food in moderation and should stop eating when one feels full enough. Some people get sick because of cholera, which is mainly caused by eating food more than any other causes. When people know how much food to eat, the food itself would contribute to their good health and happiness.

Not only food, but also other items, such as consumables, properties, etc., are generally good and useful. But if they are carelessly consumed or used, they would be dangerous or harmful as well. For example, fires are good for cooking and providing lighting, but if they are used recklessly, houses and properties could be burnt and damaged. In regard to spending money for food and consumables, one should spend it appropriately, moderately, and not excessively. If one does not know

how to spend money wisely, one might not have anything to eat and no money to spend in the future. When, however, there are ways to work and have properties, one should not leave them or make oneself in trouble or under hardship conditions, because one of the benefits or advantages of having properties is to make oneself and others happy. Therefore, Sati-sampajañña, mindfulness and clear comprehension, in spending money is considered significant.

Being Heedful While Doing the Work.

This means one does not neglect one's work but is devoted to and carefully attends to it, does not leave anything unfinished, and tends to the work in a timely manner. For example, a rice farmer who plants and plows the seeds in season; the merchant who knows the season when the demand for a product is high; the government officials who understand the governing rules and applies them correctly. Persons who know time and place and are not negligent would get the highest yields from their work.

Being mindful and fully aware of one's own conduct refers to the act of every manner with full consideration, knowing if it is useful or wasteful, good or evil, appropriate or inappropriate. One will act when one sees fit to do so. When one speaks, one does not have to retract or recant, which could cause damage to oneself and others. When one thinks, one would have a firm inner foundation of one's idea, and stick to it. One does not allow one's thoughts to sway or scatter because of others or social circumstances. The person who has mindfulness

and clear comprehension would not do anything wrong or make mistakes.

Dhamma heedfulness should be understood in this context, as follows: human beings born into the world are part or the result of dhamma or nature, i.e., originating from and being made up of the four elements: earth, water, fire and air, known as the body or form (Rūpadhamma). The form, which is made up of the four elements, relies on the mind that acts as the thinker, the feeler, the considerer, and the preceptor which are all part of nāmadhamma. Both form (Rūpadhamma) and mind (Nāmadhamma) together are also called Saṅkhāra, conditioned phenomena, which are normally subject to constant changing right from the time of conception in the womb, where the body slowly develops and gradually changes. After being born, the form or body keeps growing fully as a young boy or girl. This is the stage of early childhood. The body thereafter turns towards decaying which is called “middle age”. From then on, the form would turn to the state of further decay or deterioration with changing conditions such as grey hairs, missing teeth, wrinkled skin, bent body that has to rely on a wooden walking stick, blurry eyesight, and hearing loss, unstable thoughts, decreased physical strength, etc. This period is called “old age”, the final period of life. The body or form that keeps changing and turning into this stage is called aging, Jarā, which a common phenomenon of Saṅkhāra.

On the other hand, the four elements that create Rūpadhamma, form or body, have been classified individually, each of which functions to perpetuate or sustain Jīvitindriya, the life faculty or vitality, as

illustrated in the body science texts and individually explained earlier. They are called “Sarīrayanta”, the mechanism of the body. This Sarīrayanta, body mechanism, always tends to have problems, so one must be careful. If any undesirable items are taken into the body, or during the natural disaster seasons when no proper care is given, it would cause various problems and might not perform its duty as it had been doing before. As a result, one would face difficulties such as getting sick, etc. The nature of changing such as described above is called sickness (Bayādhi), which is also a common nature of Saṅkhāra, the conditioned phenomena.

In another context, the body mechanism (Sarīrayanta) would eventually stop functioning when the life faculty (Jīvitindriya) has come to an end and the person declared dead. The body then begins to decay with the earth element returning to earth, water element to water, etc. The state where the four composite elements become decomposed is called “Maraṇa”, end of life, i.e., death, which is another state of common conditioned phenomena (Saṅkhāra), and human beings have no means of resolving or getting away from it. A very long time ago, there were those who wanted to find some kinds of life-sustaining medicines, or anti-aging medicines, as a means to live a longer life, but none was successful. What they could do was just to cure a disease or diseases that help make the body mechanism work normally once again. Aging is what has been designated by nature and subject to time. There is no way one could get away from aging as long as one is alive. Whereas sickening and death are what no one can predict, they could happen at all ages, regardless of being a child or

juvenile, adult or elderly person. All will become old, get sick, and die. All those who understand the nature of all conditioned phenomena such as described above should not and must not become heedless and attached to age, pleasures, and to life but should instead be prepared to face the three sufferings that would definitely arrive. During childhood and youth, one should seek to acquire knowledge as a tool, and when growing up to become an adult, one should be diligent in working, acquiring properties, recognitions, and virtues. Whatever duty that has to be done for the future generation, or to be managed and is of concern at the time of death, one should put efforts in completing those tasks or duties so that when aging and sickness arrive and oneself is unable to earn a living, those properties and virtues acquired earlier would help sustain life happily. When death is approaching, one would not be worried about any issue, contrary to those who die delusively. All these are regarded as Appamāda, heedfulness in Dhamma, or the nature.

In another context, Ducarita (unwholesome action or misconduct), means committing bad actions through physical, verbal, and mental doors, yielding bad and undesirable results for everyone who does it. It is not the right thing for anybody to think that such and such a misconduct is not so serious but just a minor thing that would not make him bad, so he can commit it. Big starts small, i.e., if a small or minor thing is done little by little, sometime later more and more could be done. The evils will then accumulate. On the other hand, Sucarita, right conduct, committed physically, verbally, and mentally, would give desirable, lovable, pleasurable results to those

who committed such conduct. However, if one thinks it is a small thing and so would not yield any result and thus one ignores it, it is not appropriate and right. Goodness or virtues will accumulate only if one does something appropriate and right more often, just like raindrops falling from the sky one by one could fill the container. Those who are careful and do not get involved in misconduct (Ducarita) but follow only the path of right or wholesome conduct (Sucarita) are considered heedful of both Kusaladhamma and Akusaladhamma.

Looking from another perspective, all human beings born into the world would take a journey into the Samsāravatṭa (going round in circles of birth, death, and rebirth) and encountering both desirable and non-desirable things and events, which are called the “worldly Dhamma” or “Lokadhamma”, meaning that they are commonly happening in the world. The likable ones are, for example, gains, ranks and honors, praise and happiness, while the undesirable or unlikable ones are, for example, loss of gains, getting blamed or being gossiped about and be full of suffering, just like a person who takes a journey to various places would be facing a lot of things on the way, both pleasurable and unpleasurable. These worldly conditions would occur and be found only at certain times. So, they should not be taken seriously and remembered or kept for long, either for the cause of ambition or worries due to the influence of gladness or unhappiness more than what it should be, for example, through physical or verbal actions or manners. This is because when such actions appear, they would reflect the mental weakness of oneself. A heedful

person who is careful by not letting any of the worldly conditions dominate his mind to such an extent that abnormal behaviors appear would be considered heedful with respect to the worldly conditions (Lokadhamma).

Mindfulness and clear comprehension (Sati-sampajañña) help adorn or ornament the precept-observants, so it is therefore regarded as the ennobling virtue corresponding or in relation to the fifth training rule (Sikkhāpada).

One who is following the ennobling virtues would be regarded as an ennobling person, that is, one who has virtuous manner or behavior, is worthy of respect and becomes a good example for other people.