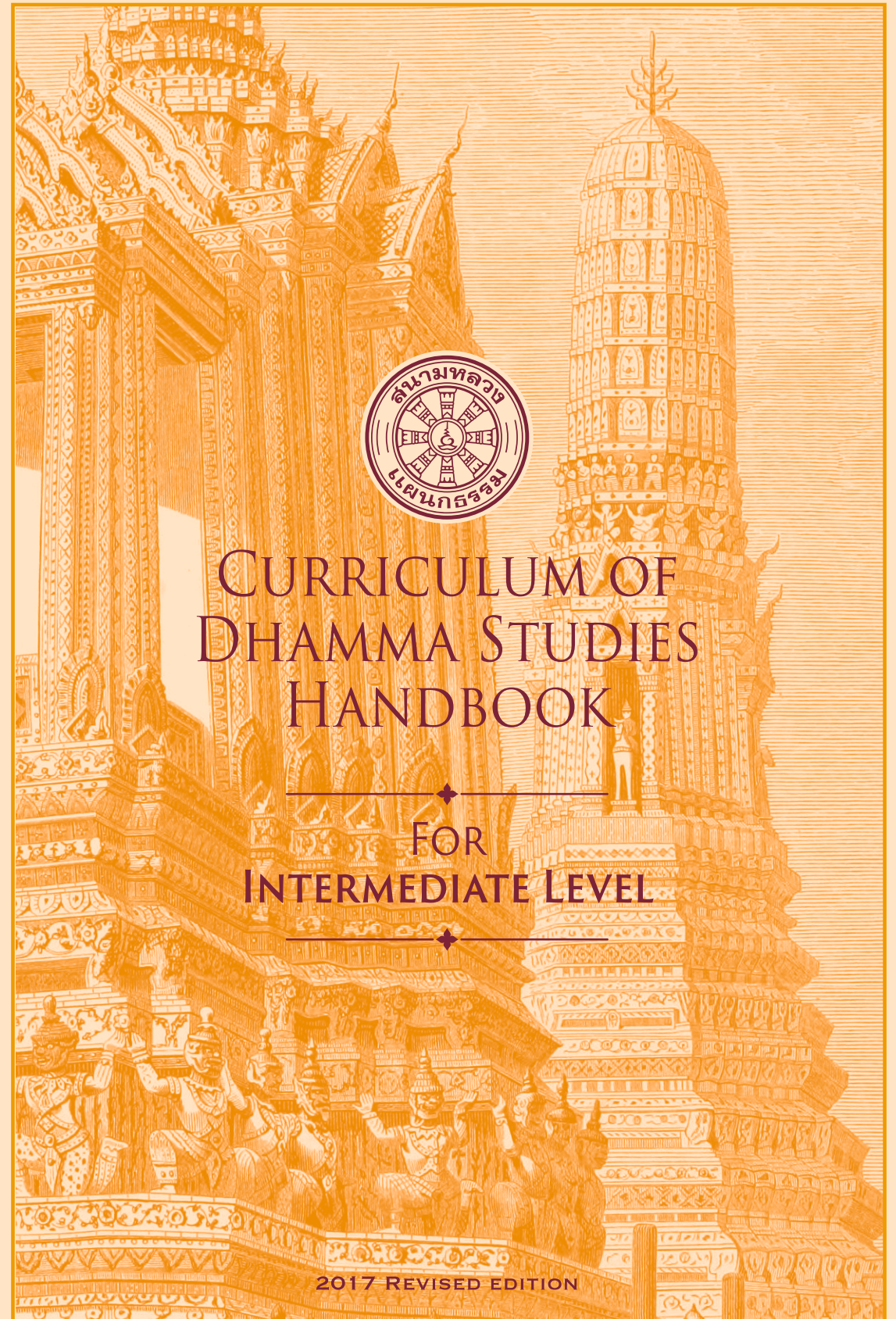




The Thai Buddhist Sangha Order
The Office of the Dhamma-Studies Management and Examination Control
Under the Royal Patronage

CURRICULUM OF DHAMMA STUDIES HANDBOOK FOR INTERMEDIATE LEVEL





Curriculum of Dhamma Studies Handbook For Intermediate 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*, *Kamma*patha).

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 Khruedhangkorn | 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 Saṃyuttanikāya 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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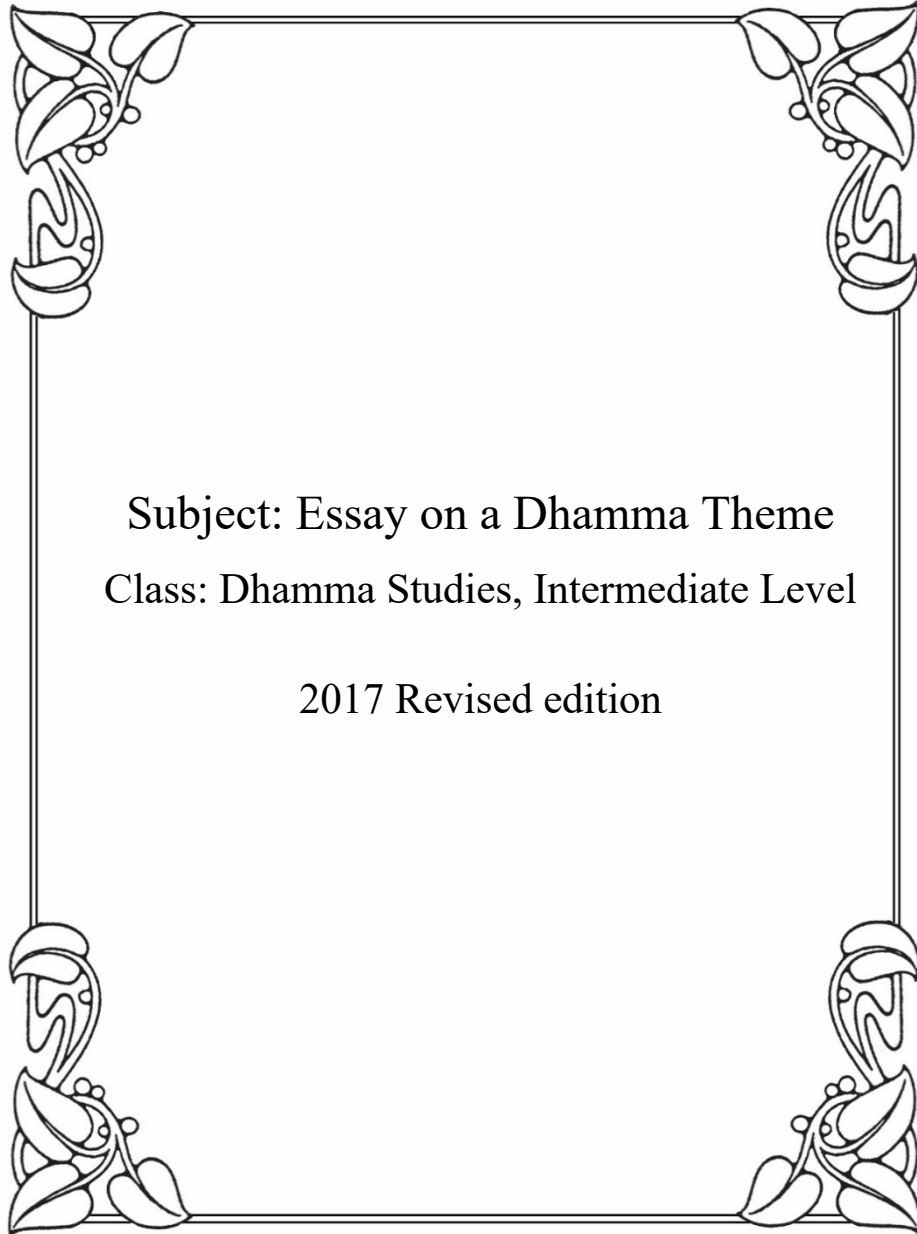
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Subject: Essay on a Dhamma Theme
Class: Dhamma Studies, Intermediate Level
2017 Revised edition

Subject: Essay on a Dhamma Theme



Use the book of Buddhist proverbs Vol. 2.

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

- I. *Attavagga* – Section of Self.
- II. *Kammavagga* – Section of Karma or a volitional action
- III. *Khantivagga* – Section of forbearance
- IV. *Paññāvagga* – Section of wisdom
- V. *Sevanāvagga* – Section of associate

Write an essay of at least **THREE** pages of the answer sheets provided on the Buddhist proverb below. You are required to quote **TWO** more different Buddhist proverbs together with their sources to support your discussion.

I. Attavagga – Section of Self.

1. *Attadatthaṃ paratthena bahunāpi na hāpaye*
Attadatthamabhiññāya sadatthapasuto siyā.

Fall not away from one's own purpose for the sake of another, however great. When once one has seen one's own goal, one should hold to it fast and firm.

(Buddha)

Khu. Dha. 25/37.

2. *Attānañce tathā kayirā yathaññāmanusāsati*
Sudanto vata dametha attā hi kira duddamo.

Behave yourself as you instruct others. Train yourself first before training others, for it is difficult to train one's own self.

(Buddha)

Khu. Dha. 25/36.

3. *Attānameva paṭhamañ paṭirūpe nivesaye*
Athaññāmanusāseyya na kilisseyya paṇḍito.

One should first establish oneself in what is proper, and then instruct others. Thus the wise shall never get defiled.

(Buddha)

Khu. Dha. 25/36.

II. Kammavagga – Section of Karma or a volitional action

4. *Atisītaṃ atiuṇhaṃ* *atisāyamidam ahu*
Iti vissuṭṭhakammante *atthā accenti māṇave.*

“Too cold, too hot, too late” can always be the excuses to those who do not want to work. They let their chance pass by.

(Buddha)

Dī. Pāṭi. 11/199.

5. *Atha pāpāni kammāni* *karam bālo na bujjhati*
Sehi kammehi dummedho *aggiddḍhova tappati.*

The wicked fool is unconscientious in his doing evil deeds. He will be tormented later on, as if being burnt, by the fruit such evil deeds of his own.

(Buddha)

Khu. Dha. 25/33.

6. *Yādisaṃ vapate bijaṃ* *tādisaṃ labhate phalaṃ*
kalyāṇakārī kalyāṇaṃ *pāpakārī ca pāpakaṃ.*

One reaps whatever one has sown. Those who do good receive good and those who do evil receive evil.

(Buddha)

Saṃ. Sa. 15/333.

7. *Yo pubbe katakalyāṇo* *katattho nāvabujjhati*
 Atthā tassa palujjanti *ye honti abhipatthitā.*

He who doesn't acknowledge the good deed, merit, done in the past, whatever his gains, so desired, they will (surely) decrease.

(Bodhisatta)

Khu. Jā. Sattaka. 27/228.

8. *Yo pubbe katakalyāṇo* *katattho manubujjhati*
 Atthā tassa pavaḍḍhanti *ye honti abhipatthitā.*

He who does acknowledge a good deed that was done in the past, whatever his gains, so desired, they will (surely) increase.

(Bodhisatta)

Khu. Jā. Sattaka. 27/228.

9. *Yo pubbe karaṇīyāni* *pacchā so kātumicchati*
 Varuṇakatṭhaṃ bhañjova *sa pacchā anutappati.*

One who wants to do afterwards what should be done first, remorsees like the youth (in a fable) who breaks (carelessly) the branches of the varunia tree.

(Bodhisatta)

Khu. Jā. Eka. 27/23.

10. *Sace pubbekatahetu sukhadukkhaṃ nigacchati*
Porāṇakaraṃ kataṃ pāpaṃ tameso muñcate iṇaṃ.

Happiness and suffering experienced through the previous accumulated Kammās (action) are like the settling of the old accounts wherein one has to pay for the balance.

(Bodhisatta)

Khu. Jā. Paññāsa. 28/25.

11. *Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati*
Attano sukhamesāno pecca so na labhate sukhaṃ.

All sentient beings are seekers after happiness. He who, for the sake of his own happiness, violates other persons, will never attain happiness afterwards.

(Buddha)

Khu. Dha. 25/32.

12. *Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati*
Attano sukhamesāno pecca so labhate sukhaṃ.

All beings wish for happiness. Wise ones who acquire pleasure with no trespass upon others eliminate suffering and attain true happiness.

(Buddha)

Khu. Dha. 25/32.

III. Khantivagga - Section of forbearance

13. *Attanopi paresañca atthāvaho va khantiko*
Saggamokkhagamam maggam āruḥho hoti khantiko.

He who has forbearance brings benefit to others as well as to himself. He is also treading on the path to heaven and to the extinction of passions.

(Buddha)

Sa. Ma. 222.

14. *Kevalānaṃpi pābānaṃ khanti mūlaṃ nikantati*
Garahakalahādīnaṃ mūlaṃ khanati khantiko.

Forbearance eradicates all evils. He who is equipped with forbearance uproots the unpleasant causes such as blame and quarrel.

(Buddha)

Sa. Ma. 222.

15. *Khantiko mettavā lābhī yasassī sukhasīlavā*
piyo devamanussānaṃ manāpo hoti khantiko.

He who is provided with forbearance and loving-kindness is always lucky, honoured and happy. He is also beloved and appreciated by divine and human beings.

(Buddha)

Sa. Ma. 222.

16. *Satthuno vacanovādaṃ karotiyeva khantiko*
Paramāya ca pūjāya jinaṃ pūjeti khantiko.

He who is endowed with forbearance is called the real follower of the Buddha. He is said to revere the Buddha with the highest kind of worship.

(Buddha)

Sa. Ma. 222.

17. *Sīlasamādhiguṇānaṃ khanti padhānakāraṇaṃ*
Sabbepi kusalā dhammā khantyaeva vaḍḍhanti te.

Forbearance is the chief cause of all virtues such as morality and concentration. All other virtues increase with the development of forbearance.

(Buddha)

Sa. Ma. 222.

IV. Paññāvagga – Section of wisdom

18. *Appassutāyaṃ puriso balivaddova jīrati*
Maṃsāni tassa vaḍḍhanti paññā tassa na vaḍḍhanti.

The uneducated, like an old bull, gradually fade away. Their flesh increases but not their wisdom.

(Buddha)

Khu. Dha. 25/35.

19. *Jīvatevāpi sappañño* *api vittaaparikkhayā*
Paññāya ca alābhena *vittavāpi na jīvati.*

A wise man can manage (his life) even though he lacks wealth. But lacking wisdom, no fool can hold his ground.

(Mahākappinathera)

Khu. Thera. 26/350.

20. *Paññavā buddhisampanno* *vidhānavidhikovidō*
Kālaññū samayaññū ca *sa rājavasatim vase.*

An intelligent person, with the gift of discernment, knowing how to manage affairs, and clever at (selecting) the proper time and season, can be in the government service.

(Buddha)

Khu. Jā. Mahā. 28/339.

21. *Paññā hi seṭṭhā kusalā vadanti*
nakkhattarājāriva tārakānaṃ
sīlaṃ sirī cāpi satañca dhammo
anvāyikā pañnavato bhavanti.

Wisdom, say the intelligent persons, is the best, as is the moon among all the stars. Discipline, glory and other virtuous natures follow the wise man.

(Bodhisatta)

Khu. Jā. Cattālīsa. 27/541.

22. *Mattāsukhapariccāgā* *passe ce vipulaṃ sukhaṃ*
Caje mattāsukhaṃ dhīro *sampassaṃ vipulaṃ sukhaṃ.*

Seeing that perfect happiness can be attained by sacrificing the inferior one, a wise man should abandon it for the sake of the perfect one.

(Buddha)

Khu. Dha. 25/53.

23. *Yasaṃ laddhāna dummedho* *anattaṃ carati attano*
Attano ca paresaṇca *himsāya paṭipajjati.*

Having obtained power, a fool (usually) corrupts himself, and so hurts himself as well as others through his action.

(Bodhisatta)

Khu. Jā. Eka. 27/40.

24. *Yāvadeva anattāya* *ñattaṃ bālassa jāyati*
Hanti bālassa sukkaṃsaṃ *muddhaṃ assa vipātayaṃ.*

A fool's cleverness leads only to his own destruction. It corrupts his mind and kills his virtuous nature.

(Buddha)

Khu. Dha. 25/24.

25. *Yo ca vassasataṃ jīve* *duppañño asamāhito*
Ekāhaṃ jīvitaṃ seyyo *paññavantassa jhāyino.*

A hundred years spent living as an ignorant, wavering person is not worth a single day of a wise person whose mind is concentrated.

(Buddha)

Khu. Dha. 25/29

V. Sevanavagga – Section of associate

26. *Asante nūpaseveyya sante seveyya paṇḍito*
Asanto nirayaṃ nenti santo pāpenti sugatiṃ.

A wise man should not associate with a wicked one, but should keep company with a righteous one. The wicked one will lead him to hell, whereas the righteous one will make him reach a good destination of rebirth.

(Bodhisatta)

Khu. Jā. Vīsati. 27/437.

27. *Tagaraṃ va palāsenā yo naro upanayhati*
Pattāpi surabhī vāyanti evaṃ dhīrūpasevanā.

Just as one who wraps up incense, in leaves that are without a smell will soon find the leaves smell fragrant, so it is from mixing with the wise.

(Bodhisatta)

Khu. Jā. Vīsati. 27/437.

28. *Na pāpajanasamsevī accantasukhamedhati*
Godhākulaṃ kakaṇṭāva kalim pāpeti attanaṃ.

Associating with the wicked does not bring absolute happiness. He inflicts evil upon himself like the flock of iguanas being destroyed because of the chameleon.

(Bodhisatta)

Khu. Jā. Eka. 27/46.

29. *Pāpamitte vivajjetvā* *bhajeyyuttamapuggale*
 Ovāde cassa tiṭṭheyya *patthento acalaṃ sukhaṃ.*

Let those who hope for real happiness keep away from bad company. Let them associate with virtuous people and respectfully follow their instruction.

(Vimala Thera)

Khu. Thera. 26/309.

30. *Pūtimacchaṃ kusaggena* *yo naro upanayhati*
 Kusāpi pūti vāyanti *evaṃ bālūpasevanā.*

Just as a leaf smells bad when it has been used to wrap up a rotten fish, so do bad qualities rub off on people who keep the wrong company.

(Buddha)

Khu. Jā. Mahā. 28/303.

31. *Yādisaṃ kurute mittam* *yādisaṅcūpasevati*
 Sopi tādisako hoti *sahavāso hi tādiso.*

He is apt to be the same as his friend whom he associates with, for association has its nature as such.

(Bodhisatta)

Khu. Jā. Vīsati. 27/437.

32. *Saddhena ca pesalena ca
 paññavatā bahussutena ca
 Sakhitam hi kareyya paṇḍito
 bhaddo sappurisehi saṅgamo.*

A wise person should associate with a pious individual who is endowed with confidence and moral virtue, and who is blessed with wisdom and vast knowledge, for it is a blessing to associate with such a person.

(Ānanda Thera)

Khu. Thera. 26/405.

SUBJECT: DHAMMA

Dhamma Vibhāga (Classification of Dhamma)

Duka: Groups of Two

Kammaṭṭhāna – Two Kinds of Meditation

1. *Samatha-kammaṭṭhāna* - tranquility meditation
2. *Vipassanā-kammaṭṭhāna* - insight meditation

Explanation:

The term *kammaṭṭhāna* literally means 'basis for work' or 'object used for mental engagement'. It is synonymous with the term *bhāvanā* which means 'cultivation'. Both of these terms can be translated as 'meditation', referring to calming the mind, allaying the hindrances (*nīvaraṇa*), understanding phenomena as they truly are, and utterly eradicating mental defilements.

1. *Samatha-kammaṭṭhāna*: tranquility meditation; a meditation technique whereby one uses a single object of

attention. Here, one relies primarily on mindfulness (*sati*) rather than wisdom (*paññā*). Normally, people's attention is distracted by various sense impressions, both agreeable (*iṭṭhārammaṇa*) and disagreeable (*aniṭṭhārammaṇa*), preventing the mind from being calm. One method for calming the mind is to be mindful of a selected object and to sustain attention on it until the mind becomes concentrated and one-pointed (*ekaggatā*). By using this method one can still the five hindrances.

The Visuddhimagga classifies the objects of tranquility meditation into forty different kinds: ten *kaṣiṇa* objects; ten objects of 'foulness' (*asubha*); ten recollections (*anussati*); perception of the loathsomeness of food (*āhārepaṭikūla-saññā*); reflection on the four elements (*catudhātu-vavatthāna*); four sublime states (*brahmavihāra*); and four formless spheres (*arūpa*).

2. *Vipassanā-kammaṭṭhāna*: insight meditation; a meditation technique whereby one primarily applies wisdom to examine phenomena, in particular: the five aggregates (*khandha*); the twelve sense spheres (*āyatana*); the eighteen elements (*dhātu*); and the twenty-two dominant faculties (*indriya*). One reflects on and analyzes phenomena as they truly are in relation to the three universal characteristics (*tilakkhaṇa*): 1) *aniccatā*: impermanence; inconstancy; 2) *dukkhatā*: unendurability; being subject to constant pressure; 3) *anattatā*: selflessness; insubstantiality; the state of things existing simply as a collection of the four elements. Such wise investigation of phenomena and subsequent letting go of attachment to all things culminates in an eradication of mental defilements.

The results of developing these two kinds of meditation differ. Someone who develops *samatha-kammaṭṭhāna* can still the five hindrances and achieve the eight concentrative attainments (*samāpatti*) – the four fine-material jhānas and the four formless jhānas – but they cannot realize path and fruit (*magga* and *phala*) by way of tranquility meditation alone. Someone who develops *vipassanā-kammaṭṭhāna*, on the other hand – investigating the nature of reality in relation to the three characteristics until they gain thorough knowledge and let go of all attachment – will eventually realize arahantship.

Kāma – Two Causes for Craving; Two Kinds of Sensuality

1. *Kilesa-kāma* – mental defilement as a cause for craving
2. *Vatthu-kāma* – sense objects as a cause for craving

Explanation:

Kāma can be translated as ‘pleasant’, ‘desirable’. Here it refers to causes for craving, both subjective (‘sense desire’) and objective (‘object of sensual enjoyment’).

1. *Kilesa-kāma*: mental defilement as a cause for craving. This factor refers to those kinds of desire that becloud and pollute the mind. It is also called *pariyuṭṭhāna-kilesa*: defilements that besiege the mind

and induce craving for various sense objects, for example: *rāga* ('lust'); *lobha* ('greed'); *icchā* ('covetousness'); *arati* ('displeasure'); and *asantuṭṭhi* ('discontentment').

2. *Vatthu-kāma*: sense objects as a cause for craving; objects giving rise to desire, that is, the five 'cords of sensual pleasure' (*kāma-guṇa*), namely, agreeable and alluring sights, sounds, smells, tastes, and tangibles. For instance, when someone sees a beautiful form, hears a melodious sound, smells a fragrant odor, tastes a delicious flavor, or touches a pleasurable tangible object, delight arises. They then strive to acquire more of these objects. When they get what they want, they tend to indulge in these objects, without considering disentangling themselves from them. When they fail to acquire them, they struggle in pursuit of them, often without any regard for right and wrong.

Of these two kinds of sensuality, *kilesa-kāma* is classified as a form of 'Māra' because it destroys people's virtue and leads to ruin. *Vatthu-kāma* is classified as 'Māra's snare' because they are alluring objects that captivate and ensnare ignorant people preventing them from escaping suffering in the round of rebirth.

Pūjā – Two Kinds of Worship

1. *Āmisa-pūjā* – worship by means of offering material things
2. *Paṭipatti-pūjā* – worship by means of practicing the Dhamma

Explanation:

Pujā is translated as ‘worship’. This term refers to honoring someone or something that one reveres. For example, Buddhists worship the Triple Gem and they honor benefactors, for example parents and teachers.

1. *Āmisa-pūjā*: material worship; worship by means of offering material things, for example flowers, incense and candles. Worship by offering requisites, for instance clothing, food, dwellings, and medicine, and the building by Buddhists of permanent structures, for instance Uposatha halls and monastic residences, sermon halls, and huts, is also classified as *āmisa-pūjā*.

2. *Paṭipatti-pūjā*: practical worship; worship by means of practicing the Buddha’s teachings – the Dhamma – respectfully. For example, when Buddhists have listened to the teachings, they should conform with them in an appropriate and reasonable way. As a result, they will reap suitable benefits.

Material worship leads to heaven; practical worship leads to the supreme goal of path, fruit, and Nibbāna. The Buddha praised practical worship as the more excellent of the two because it helps to preserve the true teachings for a long time and is considered a means of directly venerating the Buddha himself.

Paṭisanthāra – Two Kinds of Greeting

1. *Āmisa-paṭisanthāra* – greeting with material objects
2. *Dhamma-paṭisanthāra* – greeting with Dhamma

Explanation:

Paṭisanthāra: greeting; welcome; hospitality. Exchanging greetings with visitors or guests. This is an important responsibility of a host or resident, regardless of whether the guest is an acquaintance or not.

1. *Āmisa-paṭisanthāra*: material greeting; greeting with material objects. Providing appropriate material things as a welcoming gift, for example food, water, and lodging. If the guest is hungry, one should offer food; if they desire to stay the night, one should offer lodging and a change of clothes. When the guest departs, one should help to organize transport.

2. *Dhamma-paṭisanthāra*: spiritual greeting; greeting with Dhamma; welcoming guests with appropriate conversation. For instance, if the guest is junior or equal in rank or status, one should invite them to sit at the same level as oneself, without expressing any arrogance or conceit. One should inquire in a friendly manner about their well-being or discuss some other suitable topic. If the guest is senior – someone of higher rank or position, or worthy of respect due to social status, virtue, or age – one should welcome them with humility, for example by getting up to receive them, bowing, or preparing a proper seat, befitting their position.

These two kinds of greeting are vital in human society. In order to live together peacefully, people require suitable forms of speech, address, reception, hospitality, and so on. If these two kinds of greeting are absent, society will be devoid of mutual consideration and goodwill.

Sukha – Two Kinds of Happiness

1. *Kāyika-sukha* – bodily happiness
2. *Cetasika-sukha* – mental happiness

Explanation:

Sukha: happiness; ease; well-being; pleasure; joy; peace; freedom from affliction.

1. *Kāyika-sukha*: bodily happiness; having good physical health; being free from pain and illness. This factor includes having sufficient requisites and material wealth and not being overly exhausted by work.

2. *Cetasika-sukha*: mental happiness; contentment; not being disturbed by the mental defilements of greed, hatred and delusion; not being disturbed by sense impingements; mental peace.

Of these two factors, mental happiness is considered more important because even if the body is afflicted or discomforted, if the mind is happy and calm, one is able to bear with the pain, and one is equipped to find ways to escape from it.

Tika: Groups of Three

Akusala-vitakka – Unwholesome Thoughts

1. *Kāma-vitakka* – thoughts of sensual pleasure
2. *Byāpāda-vitakka* – thoughts of ill-will
3. *Vihimsā-vitakka* – thoughts of cruelty

Explanation:

Akusala-vitakka: unwholesome thoughts; negative thinking. Ordinary unenlightened people have various kinds of thoughts. Sometimes they have wholesome thoughts, for instance they think of how they can assist others. At other times they have unwholesome thoughts, for instance they think of how they can cause trouble for others. There are three kinds of unwholesome thoughts:

1. *Kāma-vitakka*: thoughts of sensual pleasure; thoughts of people disposed towards sensuality or material gain. For example, someone may be preoccupied with thoughts of committing adultery. When they see someone else's spouse, they cannot restrain themselves and they harbor the intention of committing a transgression. These sorts of thoughts have lust (*rāga*) as their source.

2. *Byāpāda-vitakka*: thoughts of ill-will; thoughts of people disposed towards anger and spite, wishing for the suffering of others. For example, one thinks of causing violence to others, damaging others' property, undermining others' virtue, etc. These sorts of thoughts have hatred (*dosa*) as their source.

3. *Vihimsā-vitakka*: thoughts of cruelty; thoughts of people devoid of compassion and empathetic joy; thoughts of envious and possessive people. For example, one thinks of ways to abuse and torment others; one thinks of ways to exploit others in order to reduce one's own workload; one seeks personal pleasure at the expense of others; one uses the labor of people or draft animals excessively and mercilessly. These sorts of thoughts have delusion (*moha*) as their source.

People should be careful not to let these three unwholesome thoughts arise in the mind, and if they have arisen, they should find ways to abandon them. These unwholesome thoughts obstruct the doing of good deeds and lead to a proliferation of negativity.

Kusala-vitakka – Wholesome Thoughts

1. *Nekkhamma-vitakka* – thoughts of renunciation
2. *Abyāpāda-vitakka* – thoughts free from ill-will
3. *Avihimsā-vitakka* – thoughts free from cruelty

Explanation:

Kusala-vitakka: wholesome thoughts; thoughts opposite to the unwholesome thoughts mentioned above.

1. *Nekkhamma-vitakka*: thoughts of renunciation; thoughts of those aspiring to peace through freedom from sensuality and to an escape from mental defilements acting as a cause for craving (*kilesa-kāma*), for example lust and greed. Moreover, such people do not become infatuated by sense objects as a cause for craving (*vatthu-kāma*), that is, the five cords of sensual pleasure (*kāma*-

guṇa), namely, agreeable and alluring sights, sounds, smells, tastes, and tangibles. They consider the harm of such defilements that disturb the mind, and they aspire to escape from them by way of going forth into the renunciant life. These sorts of thoughts have non-greed (*alobha*) as their source.

2. *Abyāpāda-vitakka*: thoughts free from ill-will; thoughts of those endowed with loving-kindness and compassion who wish not only for the happiness of themselves but also for the happiness of others. When they are happy, they wish to share their good fortune with others. When they see others suffering, they want to lend a helping hand. These sorts of thoughts have non-hatred (*adosa*) as their source.

3. *Avihimsā-vitakka*: thoughts free from cruelty; thoughts of those who desire the well-being of others. Such people add no misery to those who suffer misfortune; instead, they continually think of others' welfare. For example, when one relies on the labor of other people or of working animals, one considers what hardship or fatigue they may have to face; one doesn't cause them too much strain. One abstains from those activities that cause distress for others. These sorts of thoughts have non-delusion (*amoha*) as their source.

People should develop these three kinds of wholesome thoughts, because by doing so they experience well-being and increase wholesome states.

Aggi – Three Kinds of Fire

1. *Rāgaggi* – fire of lust
2. *Dosaggi* – fire of hatred
3. *Mohaggi* – fire of delusion

Explanation:

Aggi means fire. The nature of fire is that it is hot. When people come into contact with fire, they experience pain due to the burning power of the heat. If a material object is subjected to fire, it can be entirely incinerated. Here, the word is used in a figurative sense, referring to mental defilements (*kilesa*) which burn and inflame the hearts of human beings. Defilements resemble fire. When they arise in the mind, they cause fever and torment and prevent people from remaining in a state of goodness.

1. *Rāgaggi*: fire of lust; craving for desirable sense objects; desire rooted in greed. The minds of lustful people are agitated and disturbed. For instance, when they see a pleasant visual image or hear a melodious sound, they will tend to get caught up in these sense impressions. They will be restless and feverish trying to obtain more of these pleasant objects through any means possible, with no regard for whether their actions are right or wrong. For instance, they may kill others or engage in sexual misconduct. These actions arise due to the burning fire of lust.

2. *Dosaggi*: fire of hatred; anger; ill-will; resentment. The reaction of the mind when impacted by disagreeable sense objects, giving rise to irritation and annoyance. If one is unable to stem the tide of hatred, it

can lead to deranged behavior. When hatred is intensified, people are devoid of love and compassion and they can harm others in multiple ways.

3. *Mohaggi*: fire of delusion; ignorance of the truth. People who are overwhelmed by delusion act heedlessly by following their own beliefs or the incitement by others, without using reasoned reflection. For instance, someone may tell them that prosperity can only be attained by worshipping some holy object with offerings. They believe this advice even though they must borrow money, without carefully considering whether such actions are truly effective. When such actions don't lead to the desired result, they are distressed because they find themselves in debt.

People should prevent these three burning fires from arising in the mind as they cause long-lasting affliction and torment. If one allows oneself to be dominated by them, one may not find an escape, similar to being cast into a blazing fire. If these fires have already arisen, one should make every effort to extinguish them.

Adhipateyya – Three Kinds of Supremacy

1. *Attādhīpateyya* – supremacy of self
2. *Lokādhīpateyya* – supremacy of the world
3. *Dhammādhīpateyya* – supremacy of Dhamma

Explanation:

Adhipateyya: supremacy; dominant impetus behind people's actions for achieving desired results. For instance, the primary criterion for people's actions may

alternatively be to benefit themselves, support their country, or safeguard the truth.

1. *Attādhīpateyya*: supremacy of self; taking oneself as the chief criterion for one's actions; thinking mainly about personal benefits and disregarding the harm one may cause for others. Although one may appear to be dedicating oneself to the common good, one only acts in this way out of necessity. The main objective remains one's own distinction and prominence.

2. *Lokādhīpateyya*: supremacy of the world; supremacy of public opinion; giving priority to the wider public; adhering to principles of democracy. Advocating the opinions of the majority, however, may be either correct or incorrect, suitable or unsuitable. For real benefit one should therefore combine this factor with Dhamma – righteousness.

3. *Dhammādhīpateyya*: supremacy of Dhamma; giving priority to truth and righteousness. One doesn't act out of fear of criticism or in search of praise, but rather because one believes one's actions are correct and true. For instance, when performing good deeds, one recognizes that developing generosity, upholding moral conduct, and cultivating meditation are upright practices. One practices generosity in order to be free from stinginess and to assist other people; one practices moral conduct in order to maintain well-mannered acts of body and speech; and one practices meditation in order to make the mind peaceful.

Of these three factors, people should give precedence to supremacy of Dhamma. It is a vital principle for conducting one's life, because securing

personal and social well-being relies on this third factor of truth and righteousness. The first two factors thus need to be combined with the third.

Ñāṇa – Three Kinds of Knowledge

1. *Sacca-ñāṇa* – knowledge of the noble truths as they are
2. *Kicca-ñāṇa* – knowledge of the duties to be performed (vis-à-vis each noble truth)
3. *Kata-ñāṇa* – knowledge of the duties accomplished (vis-à-vis each noble truth)

Explanation:

Ñāṇa: knowledge; insight; penetrative wisdom into cause and effect. In this context the term refers to a comprehensive knowledge of the Four Noble Truths (*ariyasacca*).

1. *Sacca-ñāṇa*: knowledge of the noble truths as they are; insight into each noble truth as it is, namely: this is suffering (*dukkha*), this is the cause of suffering (*dukkha-samudaya*), this is the cessation of suffering (*dukkha-nirodha*), and this is the path leading to the cessation of suffering (*dukkhanirodhagāminī-paṭipadā*). Alternatively, the wise discernment that birth, aging, sickness and death are suffering, the three kinds of craving (e.g. craving for sensuality) are the cause for suffering, the end of craving is the cessation of suffering, and the Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*) is the path leading to the cessation of suffering.

The Noble Eightfold Path consists of eight factors:

1. *Sammā-diṭṭhi* (right view): insight into the Four Noble Truths; insight into the Three Characteristics (*tilakkhaṇa*) and Dependent Origination (*paṭiccasamuppāda*).
2. *Sammā-saṅkappa* (right thought): thoughts of renunciation, thoughts free from ill-will, and thoughts free from cruelty.
3. *Sammā-vācā* (right speech): speech free from the four kinds of unwholesome speech (*vacī-duccarita*), i.e.: lying, divisive speech, coarse speech, and frivolous speech.
4. *Sammā-kammanta* (right action): harmless action; refraining from the three kinds of bodily misconduct (*kāya-duccarita*), i.e.: killing, stealing, and sexual misconduct.
5. *Sammā-ājīva* (right livelihood): refraining from wrong livelihood (*micchā-ājīva*), i.e.: immoral livelihood; illegal livelihood; work that is harmful and blameworthy, both in regard to the world and in regard to Dhamma.
6. *Sammā-vāyāma* (right effort): the four right efforts (*sammappadhāna*), i.e.: the effort to prevent unwholesome states from arising; the effort to abandon unwholesome states that have already arisen; the effort to cultivate wholesome states; and the effort to protect wholesome states that have already arisen.

7. *Sammā-sati* (right mindfulness): bearing in mind the Four Foundations of mindfulness (*sati-paṭṭhāna*), i.e.: the body (*kāya*), feelings (*vedanā*), the mind (*citta*), and mind objects (*dhamma*).
8. *Sammā-samādhi* (right concentration): concentration in respect to developing the four jhānas, i.e.: first jhāna (*paṭhama-jhāna*), second jhāna (*dutiya-jhāna*), third jhāna (*tatiya-jhāna*), and fourth jhāna (*catuttha-jhāna*).

2. *Kicca-ñāṇa*: knowledge of the duties to be performed; knowledge of the duties to be performed vis-à-vis each noble truth, that is: suffering is to be fully understood; the cause of suffering should be abandoned; the cessation of suffering should be realized; and the path leading to the cessation of suffering should be cultivated.

3. *Kata-ñāṇa*: knowledge of the duties accomplished; knowledge of the duties accomplished vis-à-vis each noble truth, that is: suffering has been fully understood; the cause of suffering has been abandoned; the cessation of suffering has been realized; and the path leading to the cessation of suffering has been cultivated.

These three kinds of knowledge function in respect to each of the Four Noble Truths, resulting in twelve kinds of knowledge. The Buddha possessed clear insight into these three kinds of knowledge and thus proclaimed that he had attained complete knowledge of full awakening (*sammāsambodhi-ñāṇa*).

Taṇhā – Three Kinds of Craving

1. *Kāma-taṇhā* – craving for sensual pleasure
2. *Bhava-taṇhā* – craving for existence
3. *Vibhava-taṇhā* – craving for non-existence

Explanation:

Taṇhā: craving; a thirst for specific sense objects or states of mind. Craving is a mental attribute of all unenlightened people.

1. *Kāma-taṇhā*: craving for sensual pleasure; craving for sensuality; craving for the five cords of sensual pleasure (*kāma-guṇa*), i.e. sights, sounds, odors, tastes, and tangibles; craving for pleasing and delightful sense objects (*iṭṭhārammaṇa*) that one has not yet obtained and indulgence in those objects already obtained; desire for gratification by way of the five sense doors, i.e.: the eye hankers after beautiful sights; the ear hankers after melodious sounds; the nose hankers after fragrant smells; the tongue hankers after delicious tastes; and the body hankers after comfortable tactile objects.

2. *Bhava-taṇhā*: craving for existence; longing to remain in a state of existence (*bhava*) that one has been born into; possessiveness in regard to property, wealth, fame, family, etc.; craving for a desirable rebirth; craving to be a particular way; thirst for everlasting existence.

3. *Vibhava-taṇhā*: craving for non-existence; craving to escape from a state of existence; craving for death motivated by aversion, disillusionment, etc.; desire to escape from an unpleasant, disagreeable state of being, for example wishing to commit suicide due to

disappointment; craving to cease being a particular way; thirst for annihilation; a fixed belief in annihilationism.

When one has investigated these three kinds of craving, one learns how to completely eradicate them and live happily in the world.

Piṭaka – The Three ‘Baskets’

1. Vinaya Piṭaka – the division of discipline
2. Suttanta Piṭaka – the division of discourses
3. Abhidhamma Piṭaka – the division of the Abhidhamma

Explanation:

Piṭaka literally means ‘basket’. In this context, it refers to compilations of scripture – to collections of Buddhist teachings – arranged into specific divisions.

1. Vinaya Pitaka: the division of discipline; teachings comprised of rules, regulations, precepts, and so on, to be observed for the peaceful coexistence of a community. The discipline can be subdivided into two categories: 1) *āgāriya-vinaya*: a householder’s discipline, that is, the five precepts and the eight precepts; 2) *anāgāriya-vinaya*: a renunciant’s discipline; monastic discipline; the formal discipline of bhikkhus, bhikkhunis, and novices (*sāmaṇera/sāmaṇerī*), that is, ten precepts for novices, 227 precepts for bhikkhus, and 311 precepts for bhikkhunis.

2. Suttanta Pitaka: the division of discourses (suttas); the collection of sermons presented to

individuals on various occasions; discourses in which individuals are referred to as examples for ease of understanding. These discourses include teachings on giving, moral conduct, and meditation whereby individuals are used as examples for understanding and practical application.

3. Abhidhamma Piṭaka: the division of the Abhidhamma; pure theoretical teachings presented as main topics without reference to specific individuals or circumstances; teachings on profound subject matters designated as absolute truths (*paramattha-dhamma*). These teachings are suitable for people of keen disposition. The topics explained include: the aggregates (*khandha*), elements (*dhātu*), sense spheres (*āyatana*), spiritual faculties (*indriya*), designations (*paññatti*), liberation (*vimutti*), wholesome states (*kusala*), and so on. In addition, there are concise explanations of the four aspects of reality: mind (*citta*), mental concomitants (*cetasika*), materiality (*rūpa*), and Nibbāna.

The Vinaya Piṭaka contains 21,000 units of teaching (*dhamma-khandha*); the Suttanta Piṭaka contains 21,000 units; and the Abhidhamma Piṭaka contains 42,000 units. In total, there are thus 84,000 units. Although this is a great number, in terms of practical application, if someone observes moral conduct, develops concentration, and cultivates wisdom, he or she is considered one who has incorporated all three 'baskets' in their entirety.

Buddha-cariyā – Three Aspects of the Buddha's Conduct

1. *Lokattha-cariyā* – conduct for the well-being of the world
2. *Ñātattha-cariyā* – conduct for the benefit of his relatives
3. *Buddhattha-cariyā* – conduct as functions of the Buddha

Explanation:

Buddha-cariyā: the Buddha's conduct; acts of service performed by the Buddha during the forty-five years of his ministry.

1. *Lokattha-cariyā*: conduct for the well-being of the world; the Buddha's acts of service for the manyfolk. This factor refers to the Buddha's five activities: 1) going out for alms in the morning; 2) teaching the Dhamma in the evenings; 3) offering instruction to the bhikkhus at night; 4) responding to the devas' questions at midnight; 5) just before dawn, surveying people receptive to training. In respect to this final activity, the Buddha would use his 'divine eye' (*dibba-cakkhu*) to inspect which people were ready for enlightenment, and he would then go out to instruct them without concern for any personal hardship. The Buddha performed this conduct of assisting people as a fellow human being.

2. *Ñātattha-cariyā*: conduct for the benefit of his relatives; assistance provided to his relatives. Clear examples of such conduct include: giving permission to those relatives living as non-Buddhist renunciants

(*titthiya*) to take ordination without having to first undertake the four-month probation (*titthiya-parivāsa*); returning to Kapilavatthu in order to give teachings to his kinsfolk (e.g. his father), thus enabling them to realize a respective stage of enlightenment; and visiting the two factions of relatives, restraining them from fighting over water supplies.

3. *Buddhattha-cariyā*: conduct as functions of the Buddha; acts of service incumbent upon a Buddha. For instance: laying down training rules comprising both moral conduct fundamental to the holy life (*āḍibrahmacariya*) and refinements of virtuous conduct (*abhisamācāra*); prescribing a code of conduct – a basic ethical and disciplinary system – for bhikkhus and bhikkhunis in order to restrain shameless monks (*alajjī*) and for the comfort of scrupulous monks; teaching the Dhamma to the fourfold Buddhist assembly so that disciples could realize the truth; and establishing the Buddhist religion so that it would endure in a long-lasting way. This form of conduct confirmed the Buddha as the supreme teacher of devas and human beings.

When Buddhists recognize the three aspects of the Buddha's conduct – appreciating the acts of service the Buddha performed over forty-five years and the teachings he gave to all those receptive to training – they should use his example as a standard for their own practice.

Vaṭṭa – The Three Rounds or Cycles

1. *Kilesa-vaṭṭa* – the round of defilements
2. *Kamma-vaṭṭa* – the round of karma
3. *Vipāka-vaṭṭa* – the round of results

Explanation:

Vaṭṭa: ‘round’; ‘cycle’. In this context the terms refer to the interconnected factors spinning around in the wheel of becoming (*bhava-cakka*) or the wheel of rebirth (*saṃsāra-cakka*) – the cycle of birth and death in various planes of existence.

1. *Kilesa-vaṭṭa*: the round of defilements. This factor consists of ignorance (*avijjā*), craving (*taṇhā*), and grasping (*upādāna*).

2. *Kamma-vaṭṭa*: the round of intentional action (*kamma*). This factor consists of volitional formations (*saṅkhāra*) and the active process of becoming (*kamma-bhava*).

3. *Vipāka-vaṭṭa*: the round of results (the fruits of karma). This factor consists of present results of actions, i.e. consciousness (*viññāṇa*), mind and body (*nāma-rūpa*), the six sense bases (*saḷāyatana*), contact (*phassa*), and feeling (*vedanā*), and of future results of actions, i.e. the passive process of becoming (*uppatti-bhava*), birth (*jāti*), aging (*jarā*), death (*maraṇa*), etc.

Human beings and other sentient beings spin around in the round of rebirth (*saṃsāra-vaṭṭa*) – the cycle of birth and death in various planes of existence – as a consequence of these three factors of defilements, karma,

and the fruits of karma. The arising of mental defilements is the impetus for people to perform karma. Having performed karma, they receive the fruits of karma. Having received the fruits of karma, more defilements are generated. This cycle is continued until it is broken by way of the path of arahantship.

The Three *Sikkhā* – The Threefold Training

1. *Adhisīla-sikkhā* – training in high morality
2. *Adhicitta-sikkhā* – training in higher mind
3. *Adhipaññā-sikkhā* – training in higher wisdom

Explanation:

Sikkhā: training; stages of training; developing body, speech and mind until one realizes the supreme goal, that is, Nibbāna.

1. *Adhisīla-sikkhā*: training in high morality; practice in higher moral conduct. On a higher level this refers to ‘virtue as restraint in regard to the Pāṭimokkha’ (*pāṭimokkhasaṃvara-sīla*), that is, refraining from those actions the Buddha forbade and complying with those actions he prescribed. For the general population, this training consists of developing self-discipline, maintaining polite behavior and moral rectitude by way of body and speech, assisting others in society, and promoting peaceful coexistence. Virtuous conduct is a solid foundation for developing the mind.

2. *Adhicitta-sikkhā*: training in higher mind; practice for developing higher levels of concentration, namely, the concentrative attainments (*jhāna*-

samāpatti). For the average person, this training consists of enhancing the quality, strength and proficiency of the mind. This training is conducive to living a virtuous life, using the mind to achieve optimal results, and to applying diligent effort to establish ever greater wholesome qualities.

3. *Adhipaññā-sikkhā*: training in higher wisdom; practice for developing higher forms of knowledge and for discerning the nature of phenomena in accordance with reality. The highest form of knowledge is ‘insight knowledge’ (*vipassanā-ñāṇa*): a comprehensive understanding of the three characteristics (*tilakkhaṇa*). For the average person, this training consists of: skillful reflection not influenced by covetousness or ill-will; gaining insight into human life and the world around us; and letting go of attachment to things. This training leads to liberation, a peaceful and happy heart, and freedom from suffering.

Of these three trainings, *adhisīla-sikkhā* is the excellent maintenance of upright behavior by way of body and speech, *adhicitta-sikkhā* is the excellent concentration of the mind, and *adhipaññā-sikkhā* is the excellent comprehension of truth. The Threefold Training can be abbreviated as *sīla*, *samādhi* and *paññā*. Morality dispels coarse defilements, concentration dispels middling defilements, and wisdom dispels subtle defilements. The Threefold Training is classified as a teaching leading to human wholeness and perfection.

Sāmañña-lakkhaṇa – Three Universal Characteristics

1. *Aniccatā* – impermanence
2. *Dukkhatā* – unendurability
3. *Anattatā* – insubstantiality

Explanation:

Sāmañña-lakkhaṇa: universal characteristic; characteristic common to all conditioned phenomena (*saṅkhāra*). These characteristics apply to all sentient beings (e.g. human beings and animals) and to inanimate objects (e.g. tables, chairs, houses, etc.).

1. *Aniccatā*: impermanence; state of impermanence. All conditioned things arise at the beginning, go through transformation in the middle, and pass away at the end.

2. *Dukkhatā*: unendurability; state of being subject to stress. All conditioned things are unendurable, subject to dissolution, and under constant stress.

3. *Anattatā*: insubstantiality; state of not-self. All conditioned things exist in a state of not-self, that is, they are not subject to anyone's control, they cannot be coerced, and they proceed according to causes and conditions. When the requisite causes and conditions are present, they come into being; when the causes and conditions come to an end, they pass away.

These three universal characteristics are also called '*tilakkhaṇa*'. When practitioners reflect wisely and gain insight into these three characteristics, they understand

the true nature of all conditioned things – that they are universally subject to impermanence, unendurability, and not-self. Equipped with this understanding, they are able to let go of attachment to all things.

Catukka: Groups of Four

Apassena-dhamma – the Four Supporting Virtues

1. Applying wise consideration before making use of something
2. Applying wise consideration before enduring something
3. Applying wise consideration before abstaining from something
4. Applying wise consideration before eradicating something

Explanation:

Apassena-dhamma: ‘qualities resembling a backrest’; supporting virtue. supports belonging to the wise who are skilled at reflecting on and engaging with things correctly in order to avert danger and suffering. These qualities prevent unwholesome states from arising and allow wholesome states to increase.

1. Applying wise consideration before making use of something: when it is necessary to engage with something suitable, e.g. the four requisites (food, clothing, shelter and medicine), other people, or even the Dhamma, one reflects wisely and then makes use of this object to one’s advantage. As a result, unwholesome

mental states will not arise, and those that have already arisen will come to an end.

2. Applying wise consideration before enduring something: when one encounters an undesirable object (*aniṭṭhārammaṇa*), e.g. cold, heat, hunger, thirst, hurtful speech, physical pain, etc., one reflects wisely and then endures it. For instance, a wise person reflects, 'hatred is stilled by non-hatred', and is subsequently able to endure the situation.

3. Applying wise consideration before abstaining from something: when one knows that something is harmful to one's body or mind, e.g. fools, gambling, alcohol, addictive drugs, etc., and that by being exposed to or consuming such things leads to the arising of unwholesome mind states and the diminishment of wholesome states, one abstains from them. For instance, knowing that, 'by associating with fools, they lead one into trouble', one abstains from keeping company with fools.

4. Applying wise consideration before eradicating something: in respect to things that are harmful to one's body or mind, e.g. unwholesome thoughts accompanied by sensuality, ill-will, or cruelty, or any form of evil or wrongdoing, one reflects wisely and then eliminates them.

Another name for these qualities is the four *upanissaya*: the four 'supports' enabling one to be firmly established in wholesome qualities. If one is able to wisely reflect on and engage with things according to the principle of the four supporting virtues, unwholesome mind states will not arise and those that have arisen will lessen and come to an end.

Appamaññā – the Four Boundless States of Mind

1. *Mettā* – loving-kindness
2. *Karuṇā* – compassion
3. *Muditā* – empathetic joy
4. *Upekkhā* – equanimity

Explanation:

Appamaññā: boundless state of mind; spreading the qualities of loving-kindness, compassion, empathetic joy and equanimity to all sentient beings in a limitless, immeasurable way. If one spreads these four qualities singling out an individual or one does so in a limited fashion, they are referred to as the four ‘divine abidings’ (*brahmavihāra*).

1. *Mettā*: loving-kindness; love free from lust; the wish for all living creatures to abide in well-being; extending friendship and intending to benefit all living creatures. Cultivating loving-kindness includes reflecting on the harm of anger and the advantages of patience which is required for dispelling anger. This is followed by spreading a heart of loving-kindness towards all sentient beings without exception. When beginning the meditation on loving-kindness, one should recite words to this effect: ‘May I be happy and free from suffering. May I be free from hostility. May I abide in well-being in body and mind. May I abide free from danger and affliction.’ One should draw the comparison: ‘Just as I cherish happiness and am averse to suffering, so too, other living creatures cherish happiness and are averse to suffering.’ Such contemplations generate happiness within oneself. The meditation on loving-kindness then extends to all

beings in a boundless way: ‘May all beings be free from hostility and ill-will; may they abide in well-being in body and mind. May they be happy and free from danger and affliction.’ By meditating in this way, one is able to abandon hatred (*dosa*) and ill-will (*byāpāda*).

2. *Karuṇā*: compassion; the wish to help others when one sees them in distress; empathy for those suffering misfortune. When cultivating compassion, one should reflect: ‘May all beings in distress be free from suffering.’ By practicing this meditation, one is able to eradicate violent tendencies. One also learns how to remain peaceful and non-distraught when others are unable to escape from affliction as one had hoped.

3. *Muditā*: empathetic joy; delight when witnessing others experience good fortune and success; rejoicing in others’ well-being. This quality is the opposite of envy. When cultivating *muditā*, one should reflect: ‘May all beings not fall away from the good fortune they have attained.’ By meditating in this way, one is able to abandon jealousy and envy (*īssā*).

4. *Upekkhā*: equanimity; impartiality; objectivity; having a balanced mind resembling a set of scales; recognizing how humans and other living creatures reap good and bad results according to causes and conditions and according to the karma that they have performed; not being biased by preference and aversion. When cultivating equanimity, one should maintain dispassion towards all beings, not getting caught up in their joys and sorrows. One should reflect: ‘All beings are the owners of their action and abide supported by their action. Whatever action they do, for good or for ill, of that they

will be the heirs.' By meditating in this way, one is able to abandon lust (*rāga*) and aversion (*paṭigha*).

One should develop these four qualities in respect to all sentient beings until they become boundless states of mind.

Ariya-puggala – The Four Kinds of Noble Persons

1. *Sotāpanna* – stream-enterer
2. *Sakadāgāmi* – once-returner
3. *Anāgāmi* – non-returner
4. *Arahant* – arahant; fully enlightened person

Explanation:

Ariya-puggala: noble person; one who has awakened to noble path and fruit. Such people are considered exceptional in Buddhism because they have irrevocably eradicated the mental fetters (*saṃyojana*) according to their specific level of realization.

1. *Sotāpanna*: stream-enterer. Stream-enterers have eradicated the first three fetters, i.e.: 1) *sakkāya-diṭṭhi*: the belief that the five aggregates (*khandha*) are the self; 2) *vicikicchā*: doubt in the Triple Gem; 3) *sīlabbata-parāmāsa*: misguided attachment to moral precepts and religious observances. It is impossible for stream-enterers to be reborn in the lower realms (*apāya-bhūmi*). They have attained the first stage of enlightenment.

2. *Sakadāgāmi*: once-returner. Once-returners have eradicated the first three fetters and have significantly weakened greed, hatred and delusion. They are reborn in the human realm one more time before realizing Nibbāna.

3. *Anāgāmi*: non-returner. Non-returners have completely eradicated the first five fetters (*orambhāgiya-saṃyojana*), i.e.: 1) *sakkāya-diṭṭhi*; 2) *vicikicchā*; 3) *sīlabbata-parāmāsa*; 4) sensual lust (*kāma-rāga*); and 5) irritation (*paṭigha*). They are not reborn in the human realm; instead, they are reborn in one of the five Brahma worlds known as the Pure Abodes (*Suddhāvāsa*), i.e. *Avihā*, *Attapā*, *Sudassā*, *Sudassī*, and *Akaniṭṭhā*, where they attain final *Nibbāna*.

4. *Arahant*: fully enlightened person. Arahants have eradicated the first five fetters in addition to the final five fetters (*uddhambhāgiya-saṃyojana*), i.e.: 6) attachment to fine-material form (*rūpa-rāga*); 7) attachment to immateriality (*arūpa-rāga*); 8) conceit (*māna*); 9) restlessness (*uddhacca*); and 10) ignorance (*avijjā*). An arahant is also called an '*asekha-puggala*': one who has completed the holy life.

These four kinds of noble persons can be either monastics or laypeople. They constitute the 'Sangha jewel' of the Triple Gem. They are the incomparable field of merit in the world. A disciple who wishes to be freed from suffering and realize true peace should practice 'recollection of the Sangha' (*saṅghānussati*) and take these noble beings as role models for their own practice.

Magga – The Four Paths

1. *Sotāpatti-magga* – the path of stream-entry
2. *Sakadāgāmi-magga* – the path of once-returning
3. *Anāgāmi-magga* – the path of non-returning

4. *Arahatta-magga* – the path of arahantship

Explanation:

The term ‘path’ (*magga*) here refers to knowledge (*ñāṇa*) resulting in the eradication of the fetters (*saṃyojana*).

1. *Sotāpatti-magga*: the path of the stream-entry; the path of a stream-enterer who eradicates the first three fetters, i.e.: 1) *sakkāya-diṭṭhi*; 2) *vicikicchā*; 3) *sīlabbata-parāmāsa*.

2. *Sakadāgāmi-magga*: the path of once-returning; the path of a once-returner who eradicates the first three fetters and significantly weakens greed, hatred and delusion.

3. *Anāgāmi-magga*: the path of non-returning; the path of a non-returner who eradicates the first five fetters, i.e.: 1) *sakkāya-diṭṭhi*; 2) *vicikicchā*; 3) *sīlabbata-parāmāsa*; 4) *kāma-rāga*; and 5) *paṭigha*.

4. *Arahatta-magga*: the path of arahantship; the path of an arahant who eradicates the five lower fetters in addition to the five higher fetters, i.e.: 6) *rūpa-rāga*; 7) *arūpa-rāga*; 8) *māna*; 9) *uddhacca*; and 10) *avijjā*.

Phala – The Four Fruits

1. *Sotāpatti-phala* – the fruit of stream-entry

2. *Sakadāgāmi-phala* – the fruit of once-returning

3. *Anāgāmi-phala* – the fruit of non-returning

4. *Arahatta-phala* – the fruit of arahantship

Explanation:

The four fruits correspond to the four paths (*magga*). *Phala* ('fruit', 'fruition') refers to the peace and happiness resulting from the complete eradication of the mental fetters (*samyojana*) by way of the four paths. Somdet Phramahasamanachao Vajirañana compared 'path' with 'fruit' by using the following analogy: the fetters are similar to physical illness; path is similar to curing the illness; fruit is similar to the comfort and ease resulting from a freedom from illness. Another analogy is: the fetters are similar to a forest bandit; path is similar to defeating the bandit; fruit is similar to the peace resulting from eliminating the bandit.

Samparāyikatthasaṁvattanika-dhamma – Four
Virtues Conducive to Benefits in the Future

1. *Saddhā-sampadā* – accomplishment of faith
2. *Sīla-sampadā* – accomplishment of virtue
3. *Cāga-sampadā* – accomplishment of generosity
4. *Paññā-sampadā* – accomplishment of wisdom

Explanation:

Samparāyikatthasaṁvattanika-dhamma: virtues conducive to benefits in the future; virtues conducive to future happiness; virtues leading to spiritual welfare.

1. *Saddhā-sampadā*: accomplishment of faith; being endowed with confidence. Faith accompanied by wisdom whereby one holds the following four beliefs: one believes in the Buddha's

enlightenment; one believes that 'karma' is equivalent to volitional action; one believes that karma bears fruit (*vipāka*); one believes that living beings are the owners of their actions.

2. *Sīla-sampadā*: accomplishment of virtue; being endowed with moral conduct. Physical and verbal composure and discipline. For ordinary laypeople this refers to the five precepts; for laypeople observing the celibate life (*brahmacariya*) this refers to the eight precepts.
3. *Cāga-sampadā*: accomplishment of generosity; being endowed with charity. Relinquishing wealth, donating one's organs, and even sacrificing one's life, in order to help others and to eradicate greed and stinginess. According to the 'recollections of a good man' (*sappurisānussati-dhammā*), one should spend wealth in order to protect one's physical organs; one should donate one's organs in order to protect one's life; and one should sacrifice one's life in order to safeguard the Dhamma.
4. *Paññā-sampadā*: accomplishment of wisdom; being endowed with wisdom. Understanding good and evil, merit and demerit, and advantages and disadvantages. Discerning the causes for prosperity and decline, thus avoiding the causes for decline and cultivating the causes for prosperity.

These four virtues are conducive to people's happiness and well-being in the future, including in the next life. Faith must always be accompanied by wisdom. Someone who has much faith but little wisdom tends to be gullible,

whereas someone who is highly intelligent but has little faith tends to be arrogant and to hold wrong views.

Pañcaka: Groups of Five

Anupubbikathā – Five Subjects for Gradual Instruction

1. *Dāna-kathā*: talk on giving
2. *Sīla-kathā*: talk on morality
3. *Sagga-kathā*: talk on heavenly pleasures
4. *Kāmādīnava-kathā*: talk on the disadvantages of sensual pleasure
5. *Nekkhammānisaṃsa-kathā*: talk on the benefits of renouncing sensual pleasure

Explanation:

Anupubbikathā: subjects for gradual instruction; graduated sermon. This term refers to a progressive Dhamma teaching given by the Buddha to those receptive to training and primed to attain enlightenment. This instruction prepares the mind of the listener to receive the teaching on the Four Noble Truths. There are five subjects with increasing levels of complexity:

1. *Dāna-kathā* (talk on giving): teaching the benefits of generosity so that selfish and stingy people can relinquish selfishness and develop generosity and altruism by sharing their material possessions with others.

2. *Sīla-kathā* (talk on morality): teaching the benefits of moral conduct so that people abstain from harming others and do not pose a threat to society; instead, they maintain respect for others.

3. *Sagga-kathā* (talk on heavenly pleasures): teaching about the good fortune, replete with delight and sense pleasure, resulting from giving and from observing moral conduct that is experienced both in the human realm and in heaven.

4. *Kāmādīnava-kathā* (talk on the disadvantages of sensual pleasure): teaching about how both human and divine prosperity, however delightful, is still mixed with suffering, e.g.: birth, aging, sickness and death. One should not exclusively delight in such prosperity; one should also develop a sense of disenchantment.

5. *Nekkhammānisaṁsa-kathā* (talk on the benefits of renouncing sensual pleasure): teaching about the advantages of not indulging in sensuality. As a result, people will be keen on seeking out more refined forms of peace and happiness, bringing about detachment and disenchantment. Renunciation (including going forth into the homeless life) is a cause for genuine peace.

When the Buddha taught laypeople who were primed for realizing higher states, he would first mention these five subjects for gradual instruction followed by a teaching on the Four Noble Truths. The *anupubbikathā* would thus prepare the minds of the listeners for receiving higher teachings, similar to thoroughly cleaning a piece of cloth before adding dye.

Macchhariya – Five Kinds of Stinginess

1. *Āvāsa-macchhariya*: stinginess as to dwelling
2. *Kula-macchhariya*: stinginess as to family
3. *Lābha-macchhariya*: stinginess as to gain
4. *Vaṇṇa-macchhariya*: stinginess as to recognition
5. *Dhamma-macchhariya*: stinginess as to knowledge

Explanation:

Macchhariya: ‘stinginess’; ‘miserliness’; ‘possessiveness’. Obstructing other people’s gain, prominence, success, etc. Jealously guarding one’s possessions and resenting having to share them with others. The cause for stinginess is aversion (*dosa*).

1. *Āvāsa-macchhariya*: stinginess as to dwelling; possessiveness of one’s residence; xenophobia. Resenting having people of other nationalities, religions, races, groups, etc. coming to live in one’s community. Barring strangers from one’s place of residence.

2. *Kula-macchhariya*: stinginess as to family; possessiveness of one’s own family. Refusing members of other families to associate with one’s own. For example: disapproving having someone of another clan, tribe, ancestry, etc. marry one’s child or grandchild. In respect to the monastic community, a bhikkhu might be possessive of his group of lay-supporters and prevent other monks from interacting with them.

3. *Lābha-macchhariya*: stinginess as to gain; jealously guarding one’s material possessions and resenting having to share them with others. Protecting

one's self-interest, for example by keeping others from acquiring wealth or making a profit.

4. *Vaṇṇa-macchariya*: stinginess as to recognition; possessiveness of praise. Displeasure when someone else's merits outshine one's own or when someone else's goodness is being praised. Another nuance of this term is possessiveness of one's physical beauty and not wanting others to be more attractive.

5. *Dhamma-macchariya*: stinginess as to knowledge; possessiveness of one's knowledge and special abilities. Not wanting to teach others for fear that they will match or surpass one's own abilities; wanting to keep one's knowledge to oneself.

These five kinds of stinginess lead to narrow-mindedness, selfishness, and pride. Someone possessing these factors will tend to be without friends or allies. If one wishes to increase in gain, honor, praise, and happiness, and to be cherished by others, one should abandon them.

Māra – The Five Kinds of Māra

1. *Khandha-māra*: the Māra of the aggregates
2. *Kilesa-māra*: the Māra of the defilements
3. *Abhisāṅkhāra-māra*: the Māra of karma formations
4. *Maccu-māra*: the Māra as death
5. *Devaputta-māra*: the Māra as deity

Explanation:

Māra: ‘factor causing death’; ‘that which kills’. Something that destroys a person’s state of goodness or that prevents a person from achieving their desired goals.

1. *Khandha-māra*: the Māra of the five aggregates, i.e. *rūpa*, *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*. The five aggregates are called ‘Māra’ because they cause hardship, they are shaped by conditioning factors, they are unenduring, they are burdensome to manage, and they are subject to decay, for instance by illness. They cut short people’s opportunities to fulfill their responsibilities and to cultivate goodness.

2. *Kilesa-māra*: the Māra of the defilements. Mental defilements destroy and hinder goodness, and lead people to ruin both in the present and in the future. They cause people to speak and behave unskillfully and to fall away from wholesome states of mind. For instance, a person may be insulted or provoked to anger, and as a result they attack or even kill someone else, all due to the influence of mental defilement.

3. *Abhisāṅkhāra-māra*: the Māra of karma formations. Unwholesome karma is considered ‘Māra’ because it destroys wholesome karma and induces people to perform evil deeds which lead to rebirth in states of perdition (*apāya-bhūmi*), thus preventing them from escaping suffering in the round of rebirth (*saṃsāra-dukkha*).

4. *Maccu-māra*: the Māra as death. Death is considered ‘Māra’ because it destroys the opportunity for people to develop further in goodness. For instance, the

ascetics Āḷāra and Uddaka died before they were able to listen to the Buddha's teachings.

5. *Devaputta-māra*: the Māra as deity. Evil-minded gods are called 'Māra' because they are the personification of death. For example, Vasavattī Māra (a deity of the Parinimmitavassavati heaven realm) attempted to obstruct the Buddha's awakening.

These five kinds of Māra can be summarized as follows: 1) illness; 2) greed, hatred and delusion; 3) a weakened determination to act; 4) death; and 5) divinity as a representation of sensual pleasure. They share the attributes of undermining and obstructing goodness and of preventing people from achieving their goals.

Nīvaraṇa – Five Mental Hindrances

1. *Kāma-chanda* – sensual desire
2. *Byāpāda* – ill-will
3. *Thīna-middha* – sloth and torpor
4. *Uddhacca-kukkucca* – restlessness and worry
5. *Vicikicchā* – doubt

Explanation:

Nīvaraṇa: mental hindrance; unwholesome mental qualities that impede the realization of wholesome states; qualities preventing the attainment of higher states of mind. For example, if any of these hindrances arise while practicing tranquillity meditation or insight meditation, one will not make progress.

1. *Kāma-chanda*: sensual desire; delight in pleasurable sense objects. Delight in the five cords of sensuality – sights, sounds, smells, tastes, and tangible objects – stemming from the power of desire as mental impurity (*kilesa-kāma*). The mind overcome by sensual desire is ‘clouded’, similar to mixing colored dye to water – it will be turbid, and one won’t be able to see one’s reflection on the surface. *Kāma-chanda* is rooted in lust (*rāga*) or greed (*lobha*).

2. *Byāpāda*: ill-will; hostility; vindictiveness. Ill-will has hatred (*dosa*) as its root. The mind overcome by ill-will is enraged, agitated and overshadowed; it is unable to distinguish between good and evil, merit and demerit. It is similar to boiling water. One won’t be able to see one’s reflection on the surface. Someone under the sway of ill-will should use the meditation technique of cultivating the sublime states of mind (*brahmavihāra*), e.g. loving-kindness, compassion, and empathetic joy.

3. *Thīna-middha*: sloth and torpor; despondency; dullness; apathy; lethargy. *Thīna-middha* is rooted in delusion (*moha*). The mind overcome by sloth and torpor is dispirited, unwieldy, and lacking in agility. When practicing meditation, the mind does not become concentrated. It is similar to water covered in algae – one won’t be able to see one’s reflection on the surface. Someone under the sway of sloth and torpor should cultivate the meditation on the ten recollections (*anussati*), e.g. the recollection of the Buddha’s virtues (*buddhānussati*).

4. *Uddhacca-kukkucca*: restlessness and worry. *Uddhacca*: ‘restlessness’, ‘agitation’. This is similar to a

pile of ash being dispersed due to a stone falling onto it. *Kukkucca*: 'worry', 'remorse'; this mind state results from knowing that instead of performing good deeds, one has performed bad deeds. The mind overcome by restlessness and worry is troubled and disturbed. This is similar to wind blowing across the surface of water and creating waves. This hindrance should be rectified by practicing *kaṣiṇa* meditation or by developing the meditation on death (*marañassati*).

5. *Vicikicchā*: doubt; indecision; scepticism. For example: doubt in the virtues of the Triple Gem, doubt in the existence of merit, etc. The root of doubt is a lack of wise reflection. The mind overcome by doubt is hesitant and irresolute. When engaged in an activity, one will have trouble making up one's mind as to what to do. The mind will be obscured, similar to muddy water; one won't be able to see one's reflection on the surface. This hindrance should be rectified by practicing the meditation on the elements (*dhātu-kammaṭṭhāna*) or insight meditation (*vipassanā-kammaṭṭhāna*).

These five hindrances dim people's wisdom faculty and prevent them from distinguishing right from wrong. They are not able to perform their work in a way that truly benefits themselves and others. If one is overcome by any of these hindrances, one should counteract them by applying an appropriate wholesome quality as an antidote. The mind will thus be able to achieve states of goodness, both mundane and spiritual. Examples of the former include success in education and earning a living; an example of the latter is success in meditation.

Pañca-khandha – the Five Aggregates

The body and mind can be separated into five distinct ‘aggregates’ (*khandha*):

1. *Rūpa*: body
2. *Vedanā*: feeling
3. *Saññā*: perception
4. *Saṅkhāra*: volitional formations
5. *Viññāṇa*: consciousness

1. *Rūpa*: the body, which is comprised of the four elements: earth, water, fire and air.

2. *Vedanā*: feeling; sensation. There are three kinds of feeling: pleasurable, painful, and neutral.

3. *Saññā*: perception. There are six kinds of perception, namely, perception of sights, sounds, smells, tastes, tangible objects, and mind objects.

4. *Saṅkhāra*: volitional formations; mental formations; mental concomitants (*cetasika-dhamma*; excluding the feeling aggregate and the perception aggregate). Volitional formations can be separated into three groups: wholesome (*kusala*), unwholesome (*akusala*), and neither-wholesome-nor-unwholesome (*abyākata*).

5. *Viññāṇa*: consciousness. Consciousness arises when a sense base comes into contact with a sense object (e.g. when the eye cognizes a visual form).

The five aggregates can be summarized as ‘mind and body’ (*nāma-rūpa*; ‘name and form’). *Vedanā*, *saññā*,

saṅkhāra and *viññāṇa* are subsumed under the category of 'mind'; *rūpa* is 'body'.

The five aggregates are natural phenomena that arise, are sustained, and pass away according to causes and conditions. Their existence does not rely on a 'creator'. They should not be clung to as a 'self': as 'me' or 'mine'. They are subject to the three characteristics, that is, they are impermanent (*anicca*), unenduring (*dukkha*), and non-self (*anattā*; not subject to anyone's control).

Vedanā – Five Kinds of Feeling

Vedanā: feeling; sensation arising from sense contact. Including both body and mind, *vedanā* can be separated into five kinds:

1. *Sukha*: bodily pleasure
2. *Dukkha*: bodily pain
3. *Somanassa*: mental happiness
4. *Domanaassa*: mental suffering
5. *Upekkhā*: neutral feeling; neither pleasure nor pain.

Explanation:

Vedanā is experienced by all sentient creatures. When feeling arises, it tends to make the mind waver. Pleasant feeling tends to give rise to indulgence and infatuation; painful feeling tends to give rise to struggle and agitation.

The five kinds of *vedanā* correspond with the three kinds of *vedanā*: *sukha* and *somanassa* are classified as

‘pleasant feeling’ (*sukha-vedanā*); *dukkha* and *domanassa* are classified as ‘painful feeling’ (*dukkha-vedanā*); *upekkhā* remains as is (i.e. *upekkhā-vedanā*).

Chakka: Groups of Six

Carita – the Six Kinds of Character Dispositions

1. *Rāga-carita* – one of lustful temperament
2. *Dosa-carita* – one of angry temperament
3. *Moha-carita* – one of deluded temperament
4. *Vitakka-carita* – one of speculative temperament
5. *Saddhā-carita* – one of faithful temperament
6. *Buddhi-carita* – one of intelligent temperament

Explanation:

Carita literally means ‘behavior’, ‘conduct’. In this context, it refers to ‘character disposition’, ‘temperament’, ‘habitual behavior’. For example, someone may be easily infatuated or highly irritable. Another term for ‘*carita*’ is ‘*cariyā*’.

1. *Rāga-carita*: one of lustful temperament; one of lustful disposition. This refers to someone who is inclined towards beauty, elegance, pleasure, delicacy, amusement, etc. This disposition manifests in various ways, e.g. elegant deportment, meticulous work, etc. A person of lustful temperament should rectify it by practicing the ten kinds of meditation on foulness of the body (*asubha-*

kammaṭṭhāna) and by cultivating mindfulness of the body (*kāyagatā-satī*).

2. *Dosa-carita*: one of angry temperament; one of angry disposition. This refers to someone who is inclined towards anger, irritation, hate, indignation, etc. For example, they tend to get annoyed and frustrated over minor issues. A person of angry temperament should rectify it by practicing the four kinds of *kasīṇa* meditation on color (*vaṇṇa-kasīṇa*, i.e. meditation on blue, yellow, red, and white) and by cultivating the four sublime states of mind (*brahmavihāra*), i.e. loving-kindness (*mettā*), compassion (*karuṇā*), empathetic joy (*muditā*), and equanimity (*upekkhā*).

3. *Moha-carita*: one of deluded temperament; one of deluded disposition. This refers to someone who is inclined towards delusion, confusion, gullibility, stupidity, doubt, etc. A person of deluded temperament should rectify it by developing the meditation on in- and out-breathing (*ānāpānassati-kammaṭṭhāna*) and by meditating on a *kasīṇa* object. Moreover, they should cultivate wisdom through study, inquiry, listening to Dhamma, conversing on Dhamma, and living with a skilled teacher.

4. *Vitakka-carita*: one of speculative temperament; one of speculative disposition. This refers to someone who is inclined towards worry, anxiety, excessive thinking, a lack of self-confidence, indecision, etc. The work of a person of such temperament will tend to be aimless and inconsistent. They should rectify this temperament by developing the meditation on in- and out-breathing (*ānāpānassati-kammaṭṭhāna*).

5. *Saddhā-carita*: one of faithful temperament; one of faithful disposition. This refers to someone who is filled with faith and devotion for that which is wholesome. Someone of such a temperament enjoys making merit, being generous, keeping precepts, etc. They should practice the six recollections (*anussati*): *buddhānussati*, *dhammānussati*, *saṅghānussati*, *sīlānussati*, *cāgānussati*, and *devatānussati*.

6. *Buddhi-carita*: one of intelligent temperament; one of intelligent disposition. This refers to someone who is inclined towards reasoned analysis and a systematic reflection on truth. Such individuals are clever, quick-witted, and insightful. They should practice the four meditations, namely: meditation on death (*marāṇassati*), recollection on peace (*upasamānussati*), perception of the loathsomeness of food (*āhārepaṭikūla-saññā*), and reflection on the four elements (*catudhātu-vavatthāna*).

Normally, a person possesses a mixture of these six character dispositions, although one of the six may be more pronounced. If one knows that one of the unwholesome dispositions is prevalent in one's character, i.e. one is of a lustful, angry, deluded or speculative temperament, one should rectify it by cultivating the respective meditations described above. If one knows that a wholesome disposition is prevalent, i.e. one is of faithful or intelligent temperament, one should cultivate the respective meditations in order to increase wisdom.

Dhamma-guṇa – Six Attributes of the Dhamma

1. *Svākkhāto bhagavatā dhammo* – the Dhamma is well-expounded by the Blessed One

2. *Sanditṭhiko* – to be seen for oneself

3. *Akāliko* – timeless

4. *Ehipassiko* – inviting to come and see

5. *Opanayiko* – to be brought within and realized

6. *Paccattaṃ veditabbo viññūhi* – to be experienced individually by the wise

Explanation:

Dhamma-guṇa: attributes of the Dhamma. These attributes refer both to the Buddha's teachings and to the fruits obtained from practicing these teachings correctly (*dhammānudhamma-paṭipatti*). The Dhamma is excellent all-around. It has six attributes:

1. *Svākkhāto bhagavatā dhammo*: the Dhamma is well-expounded by the Blessed One. This attribute refers to two aspects of the true Dhamma: study (*pariyatti*) and realization (*paṭivedha*). In respect to study, it refers to the Buddha's teachings compiled in the Tipiṭaka. These teachings are authentic and true. They are presented in a progressive sequence – beautiful in the beginning, beautiful in the middle, and beautiful in the end. They explain the spiritual life of complete purity. In respect to realization, this attribute refers to the fruits of study and practice along the Path leading to Nibbāna, the supreme goal of Buddhism.

The remaining five factors, from *sandiṭṭhiko* to *paccattaṃ veditabbo viññūhi* refer exclusively to realization:

2. *Sandiṭṭhiko*: to be seen for oneself. Whoever practices the Dhamma, realizes it by themselves. They become self-reliant; they no longer need to believe and follow the words of others.

3. *Akāliko*: timeless. The Dhamma bears fruit during the various stages of realization. When one practices the Buddhist path correctly and comprehensively, the fruits of practice yield results immediately, similar to how trees bear fruit according to the seasons.

4. *Ehipassiko*: inviting to come and see. The Dhamma is real and pure; it should therefore be treasured and witnessed for oneself. Moreover, the Dhamma is marvelous; it is similar to a wonder that should be proclaimed and admired.

5. *Opanayiko*: to be brought within and realized. The Dhamma is to be applied and realized through practice.

6. *Paccattaṃ veditabbo viññūhi*: to be experienced individually by the wise. Dhamma realization is entirely personal. One knows by oneself; no one else can share in this realization.

The well-expounded Dhamma of the Buddha is comprised of study (*pariyatti*), practice (*paṭipatti*), and realization (*paṭivedha*). Through study and practice one is able to achieve the fruits of realization.

Sattaka: Groups of Seven

Aparihāniya-dhamma – Seven Conditions of Welfare (for laity)

1. To hold regular and frequent meetings.
2. To meet in harmony, disperse in harmony, and perform communal activities in harmony.
3. To refrain from introducing radical legislation or revoking established legislation, thus abiding by fundamental social principles.
4. To honor, respect, and heed elders and leaders in the community.
5. To honor and respect women in society and to refrain from abusing or abducting them.
6. To honor and worship shrines and monuments, both city and provincial, and to refrain from undermining the patronage that they have traditionally received.
7. To provide rightful protection, shelter and support for noble beings by establishing the wish: 'May those noble beings who have not yet arrived at this town or village arrive, and may those who have already arrived live at ease.'

Explanation:

Aparihāniya-dhamma: conditions of welfare; things leading never to decline but only to prosperity. These seven conditions are of great assistance to practitioners, leaders, and all people in society.

1. To hold regular and frequent meetings: Whenever a difficult situation arises in the community,

people should meet together at once in order to find out the truth and to solve the problem properly. The world is full of changes. Leaders of a community should meet frequently and consult with one another to foster harmony and to avoid conflict.

2. To meet in harmony, disperse in harmony, and perform communal activities in harmony: Communal meetings should begin and finish according to the scheduled time; communal activities should be fulfilled according to the resolutions made during such meetings.

3. To refrain from introducing radical legislation or revoking established legislation, thus abiding by fundamental social principles: Virtuous communal laws, customs and traditions should be upheld, observed and improved upon; they should not be abolished or revoked.

4. To honor, respect, and heed elders in the community: The term 'elder' here refers to three kinds of people: 1) elders by age (*vaya-vuḍḍhi*); the elderly; one's parents or those of the same age as one's parents; 2) elders by virtue (*guṇa-vuḍḍhi*); wise and virtuous individuals, e.g. scholars, bhikkhus, etc.; 3) elders by birth (*jāti-vuḍḍhi*); a member of the nobility, e.g. a monarch.

5. To honor and respect women in society and to refrain from abusing or abducting them: To abstain from forcing a woman to become one's wife; to strictly observe 'contentment with one's spouse' (*sadāra-santosa*); not to force one's daughter to marry into another family against her will.

6. To honor and worship shrines and monuments, both city and provincial, and to refrain from undermining

the patronage that they have traditionally received: To honor and protect important places of religious worship so that they may act as a refuge for the general public.

7. To provide rightful protection, shelter and support for noble beings by establishing the wish: 'May those noble beings who have not yet arrived at this town or village arrive, and may those who have already arrived live at ease': To safeguard virtuous individuals, renunciants, and ascetics who live in a place under one's charge so that they may live at ease; to honor such individuals out of recognition that they are a 'field of merit'.

Whichever community is established in these seven conditions will experience only prosperity, not decline.

Atthaka: Groups of Eight

Aṭṭhaṅgika-magga – Eightfold Path

1. *Sammā-diṭṭhi* – right view
2. *Sammā-saṅkappa* – right thought
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: 'path'; mode of practice leading to the cessation of suffering. The Eightfold Path, beginning with right view and ending with right concentration, is also known as the 'Middle Way' (*majjhimā-paṭipadā*), because it helps one avoid getting stuck in the two extremes of sense indulgence (*kāma-sukhallikānuyoga*) and self-mortification (*atta-kilamathānuyoga*).

1. *Sammā-diṭṭhi*: right view. In the highest sense, this factor refers to thoroughly understanding the Four Noble Truths. Views in line with truth, for example good and evil exists, the fruits of generosity exist, the next life exists, and so on, are also classified as 'right view'.

2. *Sammā-saṅkappa*: right thought; right intention. There are three kinds of right thought:

1) Thoughts of renunciation; thoughts of escaping from sensuality. Reflecting on how to abstain from and avoid getting caught up in mental defilements (*kilesa-kāma*) such as lust (*rāga*), greed (*lobha*), jealousy (*issā*), dissatisfaction (*arati*), discontentment (*asantuṭṭhi*); reflecting on how to not be at the mercy of alluring sense objects (*vatthu-kāma*), i.e. pleasant sights, sounds, smells, tastes, and tactile objects.

2) Thoughts devoid of ill will; spreading thoughts of loving-kindness and well-wishing towards others.

3) Thoughts devoid of cruelty; thoughts of compassion, wishing that others be freed from suffering.

3. *Sammā-vācā*: right speech. Abstaining from the four kinds of unwholesome speech (*vacī-duccarita*), i.e.

lying, divisive speech, coarse speech, and frivolous speech.

4. *Sammā-kammanta*: right action. Abstaining from the three kinds of unwholesome physical action (*kāya-duccarita*), i.e. killing, stealing, and sexual misconduct.

5. *Sammā-ājīva*: right livelihood. Abstaining from wrongful ways of earning a living; abstaining from seeking the four requisites to support oneself through illegal or immoral means, for example: trading in human beings; trading in poisons; trading in intoxicants; trading in narcotics; trading in animals for slaughter; stealing; embezzlement; and so forth.

6. *Sammā-vāyāma*: right effort. Making the four right kinds of effort, namely: making the effort to prevent unwholesome states from arising; making effort to abandon unwholesome states that have already arisen; making the effort to cultivate wholesome states; and making effort to protect wholesome states that have already arisen.

7. *Sammā-sati*: right mindfulness. Practicing the four foundations of mindfulness (*satipaṭṭhāna*), that is, being mindful of the body (*kāya*), feelings (*vedanā*), the mind (*citta*), and mind objects (*dhamma*).

8. *Sammā-samādhi*: right concentration. In the highest sense this factor refers to developing the four *jhānas*. Making the mind peaceful by allaying the five hindrances is also classified as right concentration.

The eight factors of the Path correspond to the Threefold Training as follows:

- Right speech, right action, and right livelihood comprise ‘training in moral conduct’ (*sīla-sikkhā*).
- Right effort, right mindfulness, and right concentration comprise ‘training in mind’ (*citta-sikkhā*).
- Right view and right thought comprise ‘training in wisdom’ (*paññā-sikkhā*).

Navaka: Groups of Nine

Buddha-guṇa – Nine Attributes of the Buddha

Itipi so bhagavā – The Blessed One is:

1. *Arahaṃ*: the Accomplished One
2. *Sammāsambuddho*: the Perfectly Self-Enlightened One
3. *Vijjācaraṇa-sampanno*: perfect in knowledge and conduct
4. *Sugato*: the Well-Farer
5. *Lokavidū*: the Knower of the Worlds
6. *Anuttaro purisadhamma sārathi*: the Incomparable Leader of those who wish to be trained
7. *Satthā devamanussānaṃ*: Teacher of gods and humans
8. *Buddho*: the Awakened One
9. *Bhagavā*: the Blessed One

Explanation:

Buddha-guṇa: attributes of the Buddha; the Buddha's chief virtues. These nine attributes are also known as the *navaraha-guṇa*.

1. *Arahant*: the Accomplished One; the Arahant. There are five definitions of this term:

1) He is completely beyond defilements and evil states of mind; he is the Pure One.

2) He has utterly vanquished the 'enemy': he has vanquished defilements.

3) He has broken the spokes of the wheel of rebirth (*saṃsāra-cakka*) – the cycle of birth and death.

4) He is capable of teaching others; he is worthy of offerings and respect.

5) He is without secrets; he performs no clandestine evil deeds.

2. *Sammāsambuddho*: the Perfectly Self-Enlightened One. He has realized the Four Noble Truths by himself.

3. *Vijjācaraṇa-sampanno*: perfect in knowledge and conduct. He is fully accomplished in the threefold higher knowledge (*vijjā*), the eight kinds of supernormal knowledge (*vijjā*), and the fifteen kinds of conduct (*caraṇa*).

4. *Sugato*: the Well-Farer. There are four definitions of this term:

1) He has followed the Noble Eightfold Path – the way leading to the end of suffering.

2) He does not return to seek out defilements that have been abandoned.

3) He proceeds free from harm; wherever he goes he performs wholesome deeds.

4) He has realized Nibbāna – the supreme happiness.

5. *Lokavidū*: the Knower of the Worlds. He has thoroughly understood the world of living creatures (*satta-loka*), the world of formations (*saṅkhāra-loka*), and the visible world (*okāsa-loka*; the universe) – all of which are subject to the natural laws of arising, being sustained, and passing away.

6. *Anuttaro purisadhamma sārathi*: the Incomparable Leader of those who wish to be trained. He is like an unsurpassed charioteer who trains those who should be tamed, including humans, devas, and non-human beings, using various methods of training according to each individual's disposition and spiritual virtues.

7. *Satthā devamanussānaṃ*: Teacher of gods and humans. The Buddha taught people from every tier of society with his great compassion, wishing that they acquire knowledge and genuine benefit, including benefits in this life, benefits in the next life, and the supreme benefit (i.e. Nibbāna). Moreover, the Buddha was like a skilled leader able to take his followers, that is, all sentient beings, across a wilderness (i.e. suffering in the cycle of birth and death) to arrive at true safety.

8. *Buddho*: the Awakened One. The Buddha had a thorough understanding of living creatures and conditioned phenomena. He awakened from the slumber of mental defilements and was not caught up in delusion. He knew the importance of time. He knew what was possible and impossible (*thānāthāna*). He was filled with joy because no more defilements remained in his heart which could cause distress.

9. *Bhagavā*: the Blessed One. This term has six meanings:

1) He is the Fortunate One. For instance, he aspired to complete knowledge of full awakening (*sammāsambodhi-ñāṇa*) and achieved this knowledge by the power of the spiritual perfections that he had cultivated.

2) He completely eradicated all mental defilements and all forms of Māra.

3) He is endowed with the six kinds of good fortune (*bhaga-dhamma*): 1) he had power over the mind; 2) he realized the supramundane states (*lokuttara-dhamma*); 3) his good reputation spread throughout the world; 4) his splendor and majesty inspired joy for all those who wished to see it; 5) he fulfilled all of his wishes; 6) his right effort was the cause for receiving homage in the three worlds.

4) He Who Analyzes the Dhamma. He taught the Dhamma in various ways according to the personal disposition of the listener.

5) He abides constantly in the 'states of the enlightened ones' (*ariya-dhamma*), namely:

seclusion (*viveka*), liberation (*vimokkha*), and the supramundane states (*lokuttara-dhamma*).

6) He has thrown off all defilements in the three spheres of existence (*tibhava*).

The nine attributes of the Buddha can be boiled down to three main virtues as follows:

- Attributes 2, 5 and 8 correspond to the virtue of wisdom (*paññā*).
- Attributes 1, 3 and 9 correspond to the virtue of purity (*visuddhi*).
- Attributes 4, 6 and 7 correspond to the virtue of compassion (*karuṇā*).

Saṅgha-guṇa – Nine Attributes of the Sangha

Bhagavato sāvakaśaṅgho: The Blessed One's disciples:

1. *Supaṭipanno*: who have practiced well
2. *Ujupaṭipanno*: who have practiced directly
3. *Ñāyapaṭipanno*: who have practiced correctly
4. *Sāmīcipaṭipanno*: who have practiced with integrity

Yadidaṃ: that is: *Cattāri purisayugāni*: the four pairs

Aṭṭha purisapuggalā: the eight kinds of noble beings

Esa bhagavato sāvakaśaṅgho: these are the Blessed One's disciples

5. *Āhuneyyo*: worthy of gifts

6. *Pāhuneyyo*: worthy of hospitality
7. *Dakkhineyyo*: worthy of offerings
8. *Añjali-karaṇīyo*: worthy of respect
9. *Anuttaraṃ puñṇakkhettaṃ lokassa*: they give occasion for incomparable goodness to arise in the world

Explanation:

Saṅgha-guṇa: attributes of the Sangha. The inherent virtues of the Sangha: the Blessed One's awakened disciples, those free from mental defilements. They are divided into four pairs, the eight kinds of noble beings: those established in the path and fruit of stream-entry; those established in the path and fruit of once-returning; those established in the path and fruit of non-returning; and those established in the path and fruit of arahantship. There are nine attributes:

1. *Supatipanno*: they have practiced well. They have practiced according to the principles of the Middle Way, neither too lax nor too strained. They make unremitting effort. They do not practice in opposition to the Buddha; rather, they practice in harmony with him. They are not dishonest or deceitful. They undertake right practice (*sammā-paṭipatti*), which has four characteristics: 1) they practice correctly according to the Dhammavinaya; 2) they do not regress; they do not return to perform evil deeds that they have abandoned; 3) they do not act in ways that are harmful to themselves or others; 4) they practice the Dhamma in a way appropriate to the Dhamma, that is, they know those things that should be fully understood, those things that should be abandoned,

those things that should be realized, and those things that should be cultivated.

2. *Ujupaṭipanno*: they have practiced directly. They are of upright conduct, without deception or trickery. They practice honestly in relation to the Buddha and their fellow disciples. They practice for the well-being of themselves and others.

3. *Ñāyapaṭipanno*: they have practiced correctly. They practice in order to escape from suffering: to realize that which should be understood (*neyya-dhamma*), i.e. Nibbāna. They hold truth and justice as their benchmark.

4. *Sāmīcipaṭipanno*: they have practiced with integrity. They practice in ways worthy of homage and respect.

5. *Āhuneyyo*: they are worthy of gifts.

6. *Pāhuneyyo*: they are worthy of hospitality.

7. *Dakkhineyyo*: they are worthy of offerings; they are worthy of receiving the four requisites.

8. *Añjali-karaṇīyo*: they are worthy of respect; they are worthy of respectful salutation. On account of their virtue, people who pay them respect grow in the fourfold blessings of vitality, beauty, happiness, and strength.

9. *Anuttaraṃ puñṇakkhettaṃ lokassa*: they give occasion for incomparable goodness to arise in the world. They are pure in conduct, concentration and wisdom. As a consequence, offerings made to them are of great fruit and merit. This is similar to sowing seeds on a fertile field; the resulting yield will be bounteous.

The traditional presentation of these nine attributes can be divided into three sections: 1) the first four attributes praise the qualities of the Sangha; 2) the awakened disciples are separated into the four pairs, the eight kinds of noble beings; 3) the final five attributes include the deserved support and approval that these individuals receive from faithful donors.

Dasaka: Groups of Ten

Pāramī – Ten Perfections

1. *Dāna*: generosity
2. *Sīla*: moral conduct
3. *Nekkhamma*: renunciation
4. *Paññā*: wisdom
5. *Viriya*: effort
6. *Khanti*: patience
7. *Sacca*: honesty; truthfulness
8. *Adhiṭṭhāna*: determination
9. *Mettā*: loving-kindness
10. *Upekkhā*: equanimity

Explanation:

Pāramī: perfection; spiritual perfection; modes of practice leading to supreme welfare and happiness; virtues that should be cultivated consistently in order to make them stable and enduring; ways of practice for

arriving at the 'other shore', i.e. Nibbāna. The perfections are able to dispel evil unwholesome qualities. Generosity, for example, can dispel greed and stinginess.

1. *Dāna*: generosity; giving; self-sacrifice; charity; the wish to assist those worthy of assistance. This assistance can be made by way of material possessions or by offering teachings (the latter is classified as a 'gift of the Dhamma' – *dhamma-dāna*).

2. *Sīla*: moral conduct; polite and well-disciplined speech and bodily actions; the intentional abstaining from evil deeds, either as abstinence through having previously undertaken moral precepts (*samādāna-virati*) or as abstinence from grounds for transgression arising in the immediate moment (*sampatta-virati*).

3. *Nekkhamma*: renunciation; going forth into the homeless life for the sake of realizing the supreme good; abandoning sense pleasure. Even avoiding sense objects that induce lust, anger, delusion, etc. corresponds with this perfection.

4. *Paññā*: wisdom; comprehensive understanding; insight into cause and effect; knowing phenomena as they truly are. Knowing the causes for decline (*apāya-kosalla*), the causes for prosperity (*āya-kosalla*), and the means for preventing decline and generating prosperity (*upāya-kosalla*). Wisdom is the light guiding the way forward for human beings. It can arise due to listening, contemplating, or practicing.

5. *Viriya*: effort; energy; courage; not fearing obstacles; pressing onward and not shirking one's tasks. Persevering in order to fulfill one's responsibilities.

Making determined effort to abandon evil, cultivate the good, and strengthen the mind. Having a fighting spirit; being undaunted and imperturbable in the face of difficulty.

6. *Khanti*: patience; endurance; forbearance. Restraining oneself with mindfulness and wisdom in order to stay within the domain of reason. Not falling under the sway of defilement. It is classified into three different kinds:

- 1) Patience in regard to hardship.
- 2) Patience in regard to painful sensation.
- 3) Patience in regard to resentment and indignation.

7. *Sacca*: honesty; truthfulness; sincerity in respect to body, speech and mind. One practices the good earnestly and with commitment in order to reach one's established goals, without losing heart or giving up.

8. *Adhiṭṭhāna*: determination. Setting down precise goals and striving to reach them in an unwavering fashion. Having a firm aspiration to do good and refrain from evil. Even if one encounters obstacles, one does not abandon one's resolve.

9. *Mettā*: loving-kindness; goodwill; wishing for all living creatures to be at ease and to be free from hostility, danger, and harm.

10. *Upekkhā*: equanimity; detachment. This factor is accompanied by strong wisdom, whereby one understands the law of causality and thus remains impartial. For instance, one may witness a relative who is in distress; one establishes equanimity by reflecting on

how all beings are the owners of their karma, heirs of the karma.

In relation to the final ten births (of the Jātaka tales), the Bodhisattva cultivated the following perfections:

1. Temiya – renunciation
2. Mahājanaka – effort
3. Suvaṇṇasāma – loving-kindness
4. Nimi – determination
5. Mahosadha – wisdom
6. Bhūridatta – moral conduct
7. Candakumāra – patience
8. Nārada – equanimity
9. Vidhura – truthfulness
10. Vessantara – generosity

Each of the ten perfections can be separated into three stages. For example, in respect to generosity:

- 1) *Pāramī* (ordinary perfection): giving away material possessions.
- 2) *Upapāramī* (superior perfection): donating one's organs.
- 3) *Paramattha-pāramī* (supreme perfection): sacrificing one's life.

When a Bodhisattva (one aspiring to Buddhahood) has brought these ten perfections to completion, he becomes a Perfectly Enlightened Buddha. Other beings, including Paccekabuddhas, noble persons at various stages of enlightenment, and virtuous unenlightened persons, similarly cultivate the perfections – depending

on their ability – but do so for a shorter period of time than Perfectly Enlightened Buddhas. Having cultivated all thirty perfections (three stages of ten) is referred to as *samatiṃsa-pāramī*.

The ten perfections correspond to the Threefold Training as follows:

- *Dāna* and *sīla* are classified as ‘virtuous conduct’ (*sīla*)
- *Viriya*, *khanti*, *sacca*, *adhiṭṭhāna*, *mettā* and *upekkhā* are classified as ‘concentration’ (*samādhi*)
- *Nekkhamma* and *paññā* are classified as ‘wisdom’ (*paññā*)

Puññakiriyā-vatthu – Ten Bases of Meritorious Action

1. *Dānamaya*: merit acquired by giving
2. *Sīlamaya*: merit acquired by moral conduct
3. *Bhāvanāmaya*: merit acquired by mental development
4. *Apacāyanamaya*: merit acquired by humility
5. *Veyyāvaccamaya*: merit acquired by rendering services
6. *Pattidānamaya*: merit acquired by sharing merit
7. *Pattānumodanāmaya*: merit acquired by rejoicing in others’ merit
8. *Dhammassavanamaya*: merit acquired by listening to the Dhamma

9. *Dhammadesanāmaya*: merit acquired by teaching the Dhamma

10. *Diṭṭhujukamma*: merit acquired by straightening one's views

Explanation:

Puñña translates as 'that which purifies the mind', namely: goodness, virtue, purity of mind, etc. *Puññakiriya-vatthu* translates as 'basis of meritorious action', 'grounds for accomplishing merit', 'modes of making merit'. Having made merit, one reaps the fruit of happiness. In brief, there are three chief bases of meritorious action, i.e.: *dānamaya*, *sīlamaya* and *bhāvanāmaya*. A more detailed analysis contains ten factors:

1. *Dānamaya*: merit acquired by giving. Relinquishing an object to someone else in order to mitigate greed and to eliminate stinginess. To fulfill this factor, there must be an intention to give and an object to be given.

2. *Sīlamaya*: merit acquired by moral conduct; observing moral precepts; maintaining virtuous and disciplined behavior; abstaining from unwholesome speech and physical actions. Moral conduct helps to dispel anger and acts as a foundation for concentration (*samādhi*) and wisdom (*paññā*).

3. *Bhāvanāmaya*: merit acquired by mental development. Developing the mind generates wisdom which is able to dispel delusion and ignorance in respect to the three characteristics (*tilakkhaṇa*).

4. *Apacāyanamaya*: merit acquired by humility. Being modest and respectful. Not being proud or stubborn. As a result, one is cherished by one's elders.

5. *Veyyāvaccamaya*: merit acquired by rendering services. Providing active and wholesome service to others. Not being indifferent to others. Rendering services is an expression of consideration of other individuals and the wider public.

6. *Pattidānamaya*: merit acquired by sharing merit. Dedicating the merit of one's good deeds to those who are still alive or to those who have passed away. This is an elevated form of meritorious action giving rise to happiness both for oneself and others.

7. *Pattānumodanāmaya*: merit acquired by rejoicing in others' merit. Delighting in the good deeds of others. Not being envious when witnessing others make merit.

8. *Dhammassavanamaya*: merit acquired by listening to the Dhamma. By studying the Dhamma in this way, one hears that which one has not previously heard, and one gains clarity about those matters that one has previously heard. Listening to the Dhamma dispels doubts, straightens one's views, and gladdens the mind.

9. *Dhammadesanāmaya*: merit acquired by teaching the Dhamma. Here, one teaches and advises others on principles of doing good so that they have a clear way forward in leading their lives.

10. *Diṭṭhujukamma*: merit acquired by straightening one's views. Adjusting and adapting one's views so that they are in accordance with truth.

Generating right view (*sammā-diṭṭhi*), for example the view that by doing good one receives good, by doing bad one receives bad.

The final factor of *diṭṭhujukamma* is the most important of the ten, because when one is endowed with right view, one performs all other bases of meritorious action as a matter of course.

***Anubuddha* and the Noble Disciples**

Venerable *Aññā Koṇḍañña*

Venerable *Aññā Koṇḍañña* was born into a wealthy Brahmin family, in the village of *Doṇavatthu*, near the town of *Kapilavatthu*. As a young man, he completed a study of the *Vedas* (the holy scriptures of Brahmanism) together with a study of the meaning of physical marks on the body. He was one of the eight Brahmins who predicted that Prince *Siddhattha* had only one single destiny, that he would go forth into the renunciant life and become enlightened as the world's supreme spiritual teacher.

When the Prince was five days old, King *Suddhodana* invited 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. Although he was the youngest of all, the Brahmin *Koṇḍañña* was invited to the feast and selected as one of the eight. The other seven Brahmins, seeing the great characteristics of the Prince, gave two possible destinies:

1. If he remained a householder, he would become a wheel-turning monarch.
2. If he went forth into the renunciant life, he would be enlightened as the world's supreme spiritual teacher.

However, the Brahmin *Koṇḍañña*, being certain of his knowledge, affirmed that the infant was sure to renounce the world and consequently would be a Buddha. From that time on, the Brahmin *Koṇḍañña*

resolved that, if he lived until that day when the renunciation would take place, he would follow in the footsteps of the Prince. When *Koṇḍañña* heard that Prince *Siddhattha* had renounced the world and was undertaking austere practices, he persuaded four other young Brahmins (*Vappa*, *Bhaddiya*, *Mahānāma*, and *Assaji*), who were the sons of the Brahmins being invited to the palace to predict the destiny of Prince *Siddhattha*, to go with him to become followers of the Prince. All five of them were called *Pañcavaggiya*, which means the group of five ascetics. These five took up the homeless life of ascetics and followed rigid practices in the traditional way of asceticism. Their purpose in doing so was to hear what the Buddha-to-be would teach them when he attained enlightenment. However, when they discovered that Prince *Siddhattha* had abandoned extreme asceticism and had returned to the regular consumption of food, they were dismayed and decided to leave and head to the Deer Park at *Isipatana*, in the city of Benares (*Bārāṇasī*).

After Prince *Siddhattha* was rightly self-enlightened and became the Buddha, he went to the Deer Park at *Isipatana* and delivered the First Sermon, called *Dhammacakkappavattana Sutta*, to the five ascetics. 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. When the Buddha realized what had happened, he made a remark, “*Aññāsī vata bho Koṇḍañño*,” which means *Koṇḍañña* had

realized the Dhamma. This remark made him 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*. Venerable *Koṇḍañña* was the first *Bhikkhu* in the *Bhikkhu* assembly.

The Buddha continued to teach the five ascetics several more miscellaneous *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*. The Blessed One then preached the second discourse on *Anattalakkhaṇa Sutta* to them. 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 impermanent, suffering, and non-self. If there were a self, the aggregates would not be subject to illness and decay, and could be controlled by that self. However, since those five are non-self, they are always subject to illness and cannot be controlled. 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. They all became *Arahants* or the Worthy Ones.

Venerable *Aññā Koṇḍañña* was one of the most important *Bhikkhus* who helped propagate the *Dhamma*, as he was among the first sixty *Bhikkhus* that the Buddha sent forth for the first time for *Dhamma* propagation.

One of his important roles was he convinced his nephew, *Puṇṇa* – the son of his sister, *Mantānī* – to ordain

as a *Bhikkhu*, and he played an important role in propagating Buddhism.

Venerable *Koṇḍañña* was ranked the foremost of all other monks with regard to his seniority. This was called *Rattaññū* in Pali, conveying the sense of being the eldest and consequently having the longest experience. With long and varied experience in the affairs of the *Saṅgha*, he was equipped with managerial skills and able to lead and instruct other monks in adopting the right way of doing things; his advice was reliable and his instruction worthy of respect.

Venerable *Añña-Koṇḍañña* entered final *Nibbāna* on the banks of the lotus lake called *Mandākinī*, where the herd of *Chaddanta* elephants lived in the *Himavanta* forest. His passing away took place before the Buddha's own passing.

Venerable *Uruvelā Kassapa*

Venerable *Uruvelā Kassapa* was born into the *Kassapa* clan of the Brahmin caste. He had two younger brothers, *Nadī Kassapa* and *Gayā Kassapa*. The three were said to have completed their study of the *Vedas* together.

Later in life, all three brothers became ascetics with matted hair and practiced fire rituals. The oldest brother, *Uruvelā Kassapa*, had five hundred followers. The name *Uruvelā Kassapa* comes from the district of *Uruvelā*, where he set up his hermitage or ashram in the upriver area in *Uruvelā 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.

Seeing the potential for the enlightenment of a number of people living in the kingdom of *Magadha*, the Buddha thought it would be advantageous to establish the *Dhamma* in that land. However, he also realized that his task would be made easier by the conversion of the *Uruvelā Kassapa* hermit, who was held in high esteem by the people of *Magadha*. With this aim, he proceeded along the path to *Uruvelā Kassapa*. Arriving at the hermitage, the Buddha asked the hermit *Uruvelā Kassapa* for a dwelling place to stay in during his rains retreat. Unwilling to welcome the Buddha but also not wishing to be seen as rude, the hermit decided to make the Buddha fearful of staying there. Therefore, he said that the only place where he could stay was in the fire hall, where the sacred fire was kept, but a vicious great serpent (*nāga*) lived there. The Buddha agreed to pass the night there and was found to be unharmed the next day. The Buddha then caused a number of strange events to happen. *Uruvelā Kassapa* realized that the Buddha was superior and that he himself was suffering from false pride. Thus, he and his five hundred followers cast their fire-worshipping vessels and other belongings into the river, where they floated away. They asked for ordination, and the Buddha ordained them all as monks.

Now his younger brothers, whose hermitages were situated down the river, saw the discarded vessels and other objects and thought some harm had come to their elder brother. They rushed to *Uruvelā* with their followers. Seeing that their elder brother and the others had become monks and had been convinced of the supremacy of this kind of a chaste life, they and their

disciples also asked for ordination, which was given by the Buddha. They were all granted ordination with the method of *Ehi bhikkhu Upasampadā*.

The Buddha and his group of a thousand new disciples, the former hermits, proceeded after some time to the district of *Gayāsisa*, by the side of the river *Gayā*. There he called them together and delivered the Discourse which is known as the *Ādittapariyāya Sutta*, meaning the discourse on burning fire. In short, he described how all of the senses—sight, sound, smell, taste, touch, and thought are burning. Burning with what? Burning with the fires of lust, hatred, and delusion; burning with birth, ageing, and death; burning with grief, lamentation, bodily ills, sorrow, and despair. He taught how freedom from attachment brings the burning fire to an end. While the Buddha was delivering this Discourse, the monks all attained the highest path and became *Arahants*.

The Buddha, together with his followers, proceeded to the town of *Rājagaha*, and stopped at the grove known as *Latthivana*. Having heard of the Buddha's arrival in the region, the King of *Magadha* came with some of his men to call on the Buddha. In order to gain their interest, the Buddha asked *Uruvelā Kassapa* why he had given up his practice of the fire ritual. The former hermit explained why he had become a follower of the Buddha, and described his peaceful state without attachment. He then prostrated himself at the Buddha's feet, declaring three times in the presence of the gathering that the Blessed One was his teacher and that he was the Blessed One's disciple. The newcomers' doubts were cleared, and the Buddha began to instruct them. The Buddha then delivered the Graduated Sermon

(*Anupubbikathā*) followed by the Four Noble Truths. After the sermons, King *Bimbisāra* and his eleven groups of followers attained the Eye of *Dhamma* and became Stream-Enterers. Another group had their faith established in the Triple Gem and declared themselves to be lay disciples, taking refuge in the Triple Gem for the rest of their lives.

Venerable *Uruvelā Kassapa* was ranked by the Buddha as foremost among all *Bhikkhus* for having the greatest number of disciples. This was the result of the virtues of generosity and benevolence by giving material help and guidance whenever and wherever they were needed. He is mentioned only rarely after this in the scriptures. The place of his final passing is not known.

Venerable *Sārīputta*

Venerable *Sārīputta* was the son of the Brahmin *Vaṅganta* and a *Brahminee* named *Sārī*. He was born in the village of *Nālaka* or *Nālandā*, not far from the town of *Rājagaha*. His original name was *Upatissa*. After ordination, he was called *Sārīputta*, as he was the son of *Brahminee* named *Sārī*.

His family was wealthy, and *Upatissa* was educated in the arts and sciences of his time. *Upatissa* had a friend, *Kolita*, from an equally wealthy family. The two friends enjoyed the entertainments of the nearby town of *Rājagaha*, attending the plays and giving rewards to the actors. However, one day when they went to see some entertainment in the town for which a huge crowd had gathered, both were overcome by a feeling of unhappiness. *Kolita* asked how *Upatissa* felt. *Upatissa*

answered that there was no point in seeking after amusements. In less than a hundred years, all these people would be lost to the world, entering the mouth of the king of death. It was better to strive for freedom from this mortal condition. *Kolita* agreed with *Upatissa*. So, they and their followers went to see a teacher, *Sañjaya*, and completed their study with him. *Upatissa* and *Kolita* were appointed to be teachers, but they refused as they did not have confidence in the knowledge they had gained. They agreed that if one of them should gain an understanding of the ultimate truth and attain the freedom for which they had both been striving, he would tell the other.

At that time, the Buddha and his followers were staying at *Veluvana*, the Bamboo Grove, outside the city of *Rājagaha*. One day, *Upatissa* saw the Venerable *Assaji*, one of the Group of Five Monks or *Pañcavaggiya*, as he was receiving alms in the town. *Upatissa* was impressed by the Venerable's pleasant behavior of decorous and courteous walking and standing, with his eyes cast down, which distinguished him from other ascetics. Not wanting to disturb him while he was receiving alms, *Upatissa* followed him until he returned from his round. 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 had 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 said to *Upatissa*:

‘Whatever *Dhamma* is of the nature to be born, the *Tathagata* (i.e. the Buddha) has explained the cause of its birth and also of its cessation. Such is the teaching of the Great Recluse’

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*. Then *Upatissa* told Venerable *Assaji*, ‘Please go on, Your Venerable. After I fetch my friend, we will pay reverence to the Blessed One.’

Upatissa hurried back to see his friend *Kolita* and told him what he had heard from Venerable *Assaji*. He recited the same verse to *Kolita*, who likewise obtained the Eye of *Dhamma*. The two friends reported this to their teacher, *Saṅjaya*, and asked him to come with them to the Buddha, but he refused. *Upatissa* and *Kolita* then took their followers and proceeded to *Veluvana* to see the Buddha and asked for ordination. The Buddha granted ordination to all of them.

Among all these *Bhikkhus*, those who were followers had attained *Arahantship* before Venerable *Moggallāna* and Venerable *Sāriputta*. After seven days of ordination, Venerable *Moggallāna* attained *Arahantship*. As for Venerable *Sāriputta*, it was fifteen days after he was ordained when he followed the Buddha to a cave called ‘*Sukarakhātā*.’ A mendicant by the name of *Dīghanakha Aggivesana*, who was his own nephew, came to see the

Buddha. The Buddha instructed the mendicant with the *Vedanāpariggaha Sutta*. The gist of this instruction was that the three kinds of feeling (*Vedanā*) – pleasant, painful, and neither pleasant nor painful – are changeable, conditioned, and arising through causes. They are of the nature to decline, fade away, and to be extinguished. The noble disciple who realizes this truth becomes weary. His mind is divorced from lust and freed from attachment.

During this time, Venerable *Sārīputta* was also listening to the instructions given to the mendicant. Contemplating them, he believed in the way the Buddha preached to the mendicant with all the *Dhamma* derived from his supreme wisdom. As a result, his mind was delivered from all kinds of *Āsava* - subtle defilements. He attained *Arahatship* that day, which was fifteen days after ordination. The mendicant *Dīghanakha* attained the Eye of *Dhamma* and became a Stream-Enterer. He was relieved of his uncertainty about Buddhism and praised the instruction as magnificent. He proclaimed himself as a lay disciple and took refuge in the Triple Gem throughout the rest of his life.

Venerable *Sārīputta* was of great help to the Buddha in spreading his doctrine. He was ranked foremost among all other monks for his outstanding wisdom. He could give a discourse on the First Sermon and the Four Noble Truths in as great detail as the Buddha himself. Thus, when monks came to take leave of the Buddha before going out on a journey to spread his teaching, they were told to go see the Venerable *Sārīputta* first so that he could give them instructions. Once the Buddha was staying in *Devadaha*, and a number of *Bhikkhus* paid respect to him in order to bid farewell before going off to practice in solitude. The

Buddha asked them if they had already approached Venerable *Sāriputta*. As they answered that they had not, the Buddha instructed them to approach and pay respect to Venerable *Sāriputta* and praise him for being foremost in wisdom and for his encouragement to other *Bhikkhus*.

The Buddha praised Venerable *Sāriputta* along with Venerable *Moggallāna* as he said to his *Bhikkhus*, 'Associate with *Sāriputta* and *Moggallāna*, O *bhikkhus*, they are wise and helpful to their fellow *Bhikkhus*. *Sāriputta* is like a mother giving birth to a child, whereas *Moggallāna* is like a nurse looking after the child. *Sāriputta* puts his fellow *bhikkhus* on the path of the Stream-Enterer, and *Moggallāna* advances them to the higher paths.'

Venerable *Sāriputta* is sometimes called *Dhammasenāpati* or the Marshal of the *Dhamma*. The *Bhikkhus* who propagate the doctrine are called *Dhammasenā* or the *Dhamma* force who provide benefits wherever they go. The Buddha is the head of *Dhammasenā*, which can be called *Dhammarājā*. Venerable *Sāriputta* was of great help to the Buddha in spreading his doctrine. Thus, he is called *Dhammasenāpati* or the Marshal of the *Dhamma*.

Venerable *Sāriputta* is also recognized for his great gratitude. After he listened to the sermon from Venerable *Assaji* and attained the eye of *Dhamma*, he had always regarded Venerable *Assaji* as his teacher since then. It was said that in whatever direction Venerable *Assaji* was staying, Venerable *Sāriputta* would pay respect and turn his head toward that direction before sleeping. Those who had no clue would think that he was paying respect to the directions according to other doctrines. The Buddha corrected their misunderstanding, saying that Venerable *Sāriputta* did not pay respect to the directions.

Instead, he paid respect to Venerable *Assaji*, who was his teacher. The Buddha then delivered a verse that said from whomever a *Buddhamāma* attained the *Dhamma* of the Buddha, he should pay respect to that person.

Another example is that there was an old *Brahmin* named *Rādha* who wished to ordain, but no one granted him an ordination. He was so sorry and looked hacked and worn. The Buddha asked if there were any problems with him. After he answered, the Buddha inquired if anyone had recalled that this *Brahmin* had supported any *Bhikkhus* before. Venerable *Sārīputta* remembered that at one time, this *Brahmin* had offered him a spoonful of rice. The Buddha praised Venerable *Sārīputta* for his gratitude and asked Venerable *Sārīputta* to ordain him through acceptance by the Order of *Saṅgha*. This method of ordination is called *Ñatticatutthakamma Upasampadā*, and Venerable *Rādha* was the first to be ordained with this method.

After 44 years (*Vassa*) of ordination, Venerable *Sārīputta* bid farewell to the Buddha and travelled back to his home to preach to his mother so that she could become a Stream-Enterer. On the dawn of the following day, which was the full moon day of the twelfth lunar month, he passed away. His brother, Venerable *Cunda*, performed the cremation ceremony and brought his relics back to the Buddha. The Buddha was staying at the *Jetavana* Grove in the town of *Sāvatthī*. He ordered that a stupa be constructed and had the relics enshrined there.

Venerable *Moggallāna*

Venerable *Moggallāna* was the son of a *Brahmin* who was the headman of the village. His mother's name was *Moggallī*. He was born in the village called *Kolitagāma*, not far from *Rājagaha*. His original name was *Kolita*. *Moggallāna* was named after his mother's name, *Moggallī*. From boyhood, he was a close friend of *Upatissa* (later to become Venerable *Sārīputta*). They were of the same age and from equally wealthy families. They went to the same school, took up the life of mendicants together, and finally were granted ordination as *Bhikkhus* by the Buddha.

After ordination, Venerable *Moggallāna*, exerted his 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 the drowsiness by various means.

1) 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, recall the *Dhamma* he had learned and recite them one by one.

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

4) If it still did not work, massage the whole body.

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

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

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

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

After that, Venerable *Moggallāna* asked the Exalted One to instruct him with the *Taṇhākhaya Sutta* or the practice to 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 and 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.

Venerable *Moggallāna* could travel to the heavens and ask the celestial beings about the *Kamma* that had caused them to be born there, and likewise he could travel to the dark realms of hell to meet the miserable beings there and ask them about the *Kamma* that had driven them to this terrible state. Then he delivered those answers to the people and taught them about virtues and evils. This helped establish their confidence in Buddhism. Hence, Venerable *Moggallāna* was proclaimed foremost among all other *Bhikkhus* with regard to his psychic or supernormal powers.

Moreover, Venerable *Moggallāna* was appointed by the Buddha as *Navakamma Dhiṭṭhāyī* to administer the construction of *Pubbārāma*, a monastery where the female lay-supporter *Visākhā* was being established in *Sāvatthī*.

Venerable *Moggallāna* entered *Nibbāna* before the Buddha at *Kālasilā* district in the kingdom of *Magadha*. He was killed by bandits who were hired by some

heretics. These heretics were losing their followers and fortunes as more people had turned to have confidence in Buddhism. The bandits tried to kill Venerable *Moggallāna* three times. The first two times he could escape. However, he had considered that to be killed was the result of his *Kamma*, so he did not escape the third time. He let the bandits kill him. They beat him until his bones were broken into pieces. They thought he was dead, and then hid his body in a bush. However, Venerable *Moggallāna* was still alive. With great Absorption (*Jhāna*), he healed his body and paid respect to the Buddha before he would pass away. Then he returned to pass away at the same place on the fifteenth waning moon day of the twelfth lunar month. It was fifteen days after Venerable *Sāriputta* passed away. The Buddha performed his cremation ceremony and ordered that a stupa be built to contain his relics at *Veluvana*, in the city of *Rājagaha*.

Venerable *Mahākassapa*

Venerable *Mahākassapa*'s original name was *Pippali*, and he was called by his family's name, *Kassapa*. He was born of wealthy Brahmin parents in the village of *Mahātitha*, near the city of *Rājagaha*, in the state of *Magadha*.

At the age of 20, his parents arranged for him to be married to *Bhaddakāpilānī*, the 16-year-old daughter of a Brahmin family as wealthy as his own. Since both of them descended from the *Brahma* realm and were reborn as humans in this life, and they practiced the perfection of renunciation (*Nekkhamma pāramī*), they saw the

disadvantages of leading a household life in that they must bear the consequences of evil actions when their workers performed unwholesome deeds. Thus, both of them agreed to turn away from sensual pleasures. They decided to abandon all their riches and take up a homeless life, giving all their property and wealth to relatives. They bought yellow cloths and black bowls from the market, and each shaved off the other's hair. They dressed in yellow robes and took the black bowls to be used as begging bowls, and then they left their palatial home.

After walking together for a short period, they consulted with each other and both agreed that people might misunderstand a man and woman travelling together in this way, and each might become a hindrance to the other's spiritual quest, so they decided to go their separate ways. *Bhaddakāpilānī* arrived at a place where *Bhikkhunī*, or Buddhist nuns, were living and became a *Bhikkhunī* herself. Later, she attained *Arahantship*.

On the day they separated, the Buddha was staying at *Gandhakuti* in *Veluvana*. As the Buddha knew what had happened, he travelled out from there and was sitting in meditation under a banyan tree called *Bahuputtaka Nigrodha*, on the border between the city of *Rājagaha* and *Nālandā*. When *Pipphali* first saw the Buddha, he was so impressed. He prostrated himself before the Buddha and asked the Buddha to become his teacher. The Buddha admitted him to the order, giving him three instructions: "*Kassapa*, you should train yourself thus:

1. A strong sense of shame and fear of wrong-doing 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 and contemplate on it.

3. Mindfulness of the body shall not be neglected by me, always having the body as the subject of meditation."

On the eighth day after ordination, Venerable *Mahākassapa* attained *Arahantship*. He also observed three austere practices throughout his life:

1. Wearing only rag robes
2. Living only from alms
3. Dwelling in the wilderness

Thus, he was praised as being foremost in ascetic practices.

On one occasion, Venerable *Mahākassapa* attended the Buddha at *Veluvana*. The Buddha told him that as Venerable *Mahākassapa* had grown old, he should use the robes offered by householders since the rag robes were too coarse and weighty. He should also accept food offered by invitation, and live near the Buddha. Venerable *Mahākassapa* refused and told the Buddha that he had been practicing wearing only rag robes, living only from alms, and dwelling in the wilderness for a long time, and he found there were many benefits of these practices.

The Buddha asked what benefits he found from these practices. He replied that there were two benefits from austere practices:

1. It was for his own well-being at the moment.

2. His practices could be an example for later generations.

The Buddha praised him for practicing for the benefit of others and let him continue to keep his practices of wearing rag robes, living only from alms, and dwelling in the forest. The Buddha also praised him for his modesty, being satisfied with whatever he obtained, and instructed his *Bhikkhu* disciples to hold Venerable *Mahākassapa* as an example.

On another occasion, the Buddha was going to sit under the shade of a tree. Venerable *Mahākassapa* took and folded his outer robe four-fold as a seat for the Buddha to sit on. The Buddha commented on its softness, so Venerable *Mahākassapa* offered his outer robe to the Buddha. The Buddha asked what he would wear now. In response, Venerable *Mahākassapa* asked for the rag robe worn by the Buddha. The Buddha then gave him his rag robe and praised him to his *Bhikkhu* disciples as an example of three virtues:

1. Venerable *Mahākassapa*, similar to the Buddha in terms of meditative attainments, dwells in the *Dhamma* and is contented and satisfied with little.
2. Venerable *Mahākassapa* approaches lay families with a detached attitude, never seeks to become their acquaintance or become bold.
3. The teaching abilities and sermons delivered by Venerable *Mahākassapa* are pure because they are based on compassion and good will.

When the Buddha attained his final *Nibbāna*, Venerable *Mahākassapa* was

staying at *Pāvā* city. While he was traveling from *Pāvā* city to *Kusinārā* to pay respect to the Buddha, he saw a mendicant coming from *Kusinārā*. He asked the mendicant about the Buddha and it was confirmed that it had been seven days since the Buddha entered *Parinibbāna*. Having heard the mendicant, *Bhikkhus* whose eyes were still clouded by defilements were weeping and lamenting about the Buddha's *Parinibbāna*. Those who had reached the noble state stayed calm and remained composed. They dwelled contemplating the inconstant condition of all existence. Also present 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 while the Buddha was still alive, he had always forbade 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.

After the cremation, on the day of distributing the Buddha's relics, Venerable *Mahākassapa* reported *Subhadda's* words to the Council of *Śaṅgha* and stated the necessity to preserve the teachings and disciplines. The Council agreed and let Venerable *Mahākassapa* choose

the learned *Bhikkhu* disciples who would do the Rehearsal (*Saṅgāyanā*).

Five hundred *Bhikkhus* were selected to recite the teachings and disciplines at *Sattapanniguhā* on Mount *Vebhāra*, in the city of *Rājagaha*. Venerable *Mahākassapa* presided over the meeting, Venerable *Upāli* recited the *Vinaya*, and Venerable *Ānanda* recited the *Sutta* and *Abhidhamma*, with King *Ajātasattu* as the patron. This Rehearsal was held for seven months.

After completing the First Rehearsal, Venerable *Mahākassapa* lived in *Veluvana* until he was 120 years old. He passed away in the *Kukkutagiri* mountains, in the city of *Rājagaha*.

Venerable *Mahākaccāyana*

Venerable *Mahākaccāyana* was the son of a *Brahmin* who was the advisor of King *Caṇḍhapajjota* in the city of *Ujjenī*. As a baby, his mother called him *Kaṇcana* because his skin was golden in color. But others called him according to his clan, as *Kaccāna* or *Kaccāyana*. He completed the study of the *Vedas* by the time he reached manhood. Upon the death of his father, he succeeded him as royal advisor to King *Caṇḍhapajjota*.

The King heard of the Buddha's teachings and the good outcome it brought to his followers. He decided to invite the Buddha to preach and establish the *Dhamma* in his land and sent his royal advisor to meet him. Setting out with seven attendants, *Kaccāyana* arrived at the city of *Sāvattthī*, where the Buddha was staying at the *Jetavana*

monastery. While listening to the Buddha's sermon, all eight attained the highest level, *Arahantship*. *Kaccāyana* then asked the Buddha if they could all be ordained as monks, and the Buddha granted ordination to all eight.

Venerable *Mahākaccāyana* invited the Buddha to return to the city of *Ujjenī* with him, but the Buddha replied that the King's wish to establish the *Dhamma* in his lands would be best fulfilled by Venerable *Mahākaccāyana* and the other seven monks preaching the Buddha's message in *Ujjenī*. They did as the Buddha suggested and were successful in impressing the King and establishing the *Dhamma* in his land. Having done so, they returned to the Buddha.

Venerable *Mahākaccāyana* was ranked foremost among other monks in the art of explaining the teachings of the Buddha. He was skilled in giving longer explanations of the Buddha's brief or summarized teachings in order to help others to understand them, and likewise was able to summarize lengthy and detailed teachings for the sake of quick reference or memorizing.

One day, the Buddha delivered a discourse that the wise should not linger in the past, nor hope for the future. The past has passed away, the future has not yet come. Know what is arising at present, steadily, and unshakably. Foster that insight with efforts now as death may come tomorrow. Never is there a bargain with death. The wise praised those who put forth their efforts untiredly and heedlessly day and night as being worthy of living. And if they could live for only one night, it would be truly an auspicious night.

After finishing the discourse, the Buddha went back to his dwelling. As the *Bhikkhus* had no opportunity to ask the Buddha about his exposition of the *Dhamma*, they

went to Venerable *Mahākaccāyana* for an explanation. Venerable *Mahākaccāyana* then explained that exposition thoroughly and told the *Bhikkhus* that if they did not understand, they should intend to ask the Buddha and remember his answer.

All the *Bhikkhus* paid respect to Venerable *Mahākaccāyana* and took leave to approach the Buddha. They told the Buddha about the explanation given by Venerable *Mahākaccāyana*. The Buddha praised Venerable *Mahākaccāyana* and added that he would explain his teaching in the same way as Venerable *Mahākaccāyana*.

On one occasion, Venerable *Mahākaccāyana* was staying on *Pavatta* Mountain, in the town of *Kuraraghara*, *Avanti-janapada*. A lay follower named *Soṇa Kuṭikaṇṇa*, who was his supporter, wanted to ordain. He asked permission to be ordained from Venerable *Mahākaccāyana* many times, and finally his request was accepted.

At that time, the Buddha allowed an ordination to be granted by a group of ten monks. However, there were less than ten monks in the southern state of *Avanti*. It took three years for Venerable *Mahākaccāyana* to assemble ten monks to give ordination to *Soṇa*. Later, when Venerable *Soṇa* was going to visit the Buddha at *Sāvattihī*, Venerable *Mahākaccāyana* as his preceptor told him to inform the Buddha about the difficulty of following some disciplines, such as ordination rules that were inconvenient for *Bhikkhus* in exterior provinces. The Buddha then allowed the method of ordination in the outer or remote regions to be performed by a group of five monks. Also, some rules were adjusted to suit different regions. For example:

The allowance of sandals with many linings in *Paccanta-janapada*

The allowance of usual bathing in *Paccanta-janapada*

The allowance of hides as seating or covering in *Paccanta-janapada*

The practice of accepting robes that people do not offer to monks directly.

As Venerable *Mahākaccāyana* had an imposing appearance with a golden skin color, a son of a wealthy man of the town *Soreyya* thought of him unwholesomely. He wished he could have a wife with the same appearance as the Venerable. He suddenly became a woman and was very ashamed. Later, he apologized to Venerable *Mahākaccāyana* and turned back to be a man.

There was a time after the Buddha attained his final *Nibbāna* that Venerable *Mahākaccāyana* was staying at *Gundāvana* forest near the town of *Madhurā*. He was approached by the King of *Madhurā* with questions regarding the *Brahmins'* claim of superiority over other castes. Venerable *Mahākaccāyana* explained that this was an empty claim, and that all four castes are equal for the following five reasons:

1. Of the four castes, that caste with the most wealth will dominate the others, and those with less wealth will approach them in a subservient way.
2. People of all castes that follow the wrong channels of conduct will, after death, enter into the realms of misery.
3. People of all castes that follow the channels of right conduct will, after death, enter into the realms of bliss.

4. People of all castes that commit theft or adultery or carry out any other misconduct, will be punished.
5. People of all castes that accept the homeless life of a monk and follow the law of moral conduct and righteousness, will be respected, provided for, and protected.

Delighted with the answer, the King declared himself a lay follower, taking refuge in the Buddha, the *Dhamma*, and the *Saṅgha*.

Nothing is known of Venerable *Mahākaccāyana*'s final *Nibbāna* except that his passing was after that of the Buddha.

Venerable *Ānanda*

Venerable *Ānanda* was the son of King *Sukkodana*, a younger brother of King *Suddhodana*. His mother's name was *Kisāgotamī*. Venerable *Ānanda* was born in *Kapilavatthu* on the same day as the Buddha. He was the Buddha's younger cousin.

As a *Sākyan* prince, Venerable *Ānanda* was well-raised and educated. He was a close friend to Prince *Bhaddiya*, Prince *Anuruddha*, Prince *Bhagu*, Prince *Kimbila*, and Prince *Devadatta*. When the Buddha returned to *Kapilavatthu* to preach to his father and relatives, many of his relatives asked for and received ordination, except for these Princes - *Mahānāma*, *Anuruddha*, *Bhaddiya*, *Bhagu*, *Kimbila*, *Ānanda*, and *Devadatta*.

After the Buddha departed *Kapilavatthu*, the *Sākyan* kings mentioned that their Princes did not follow the Buddha to live a renunciant life. These Princes were probably not the Buddha's relatives.

Prince *Mahānāma* heard those words. He went to Prince *Anuruddha* and they discussed the idea that one of the Princes would ordain. Finally, Prince *Anuruddha* decided to do so. He asked for permission from his mother, who gave a condition that he would be allowed to ordain if Prince *Bhaddiya* ordained with him. Prince *Anuruddha* tried to convince Prince *Bhaddiya* to also be ordained, and he was successful. Later, he persuaded the other five princes, including Prince *Ānanda*, as well as *Upāli*, the barber. All of them went to attend the Buddha at *Anupiyā* Grove, in the state of *Malla*, to ask for ordination.

Not long after their ordination, Venerable *Ānanda* became a Stream-Enterer after listening to the instruction by Venerable *Puṇṇamantānī*.

In the early Buddhist period, during the first twenty years after the Buddha's Enlightenment, the personal attendants of the Buddha were not always the same person. Some of them were Venerable *Nāgasamāla*, Venerable *Nāgita*, Venerable *Upavāna*, Venerable *Sāgata*, and Venerable *Meghiya*. They came and took turns to look after the Buddha, and sometimes there was no one available to do the duty. At an assembly of monks, the Buddha asked that a monk be chosen to attend upon him regularly and that the person should be reliable and trustworthy. Venerable *Ānanda* was chosen, as he was wise, diligent, patient, and thoughtful, and he knew the Buddha well as he was the Buddha's cousin.

Having been chosen, Venerable *Ānanda* requested eight conditions from the Buddha:

1. The Buddha should never give him any robe of a superior kind.

2. The Buddha should never give him alms-food of a superior kind.
3. The Buddha should never allow him to stay in the Buddha's dwelling place.
4. The Buddha should never allow him to accompany him when the Buddha was invited to have a meal.
5. The Buddha should agree to go to a place for which he had accepted an invitation.
6. The Buddha should agree to receive an audience of those coming from afar who would be brought in by him.
7. Whenever he had any doubts regarding the *Dhamma*, he would be allowed to approach the Buddha with questions.
8. Whenever the Buddha preached to anybody in his absence, the Buddha should agree to repeat the instruction to him later on.

The Buddha asked Venerable *Ānanda* what benefits he intended to obtain from these conditions. Venerable *Ānanda* explained that the first four were intended to prevent people from accusing him of looking for material gains by taking the position. The next three were to prevent accusations that his attendance upon the Buddha would be useless to others. The final condition was so that if anyone should ask him about the Buddha's instruction at such and such a place, he would be able to tell them. Hearing his reply, the Buddha granted him all eight conditions. Thus, Venerable *Ānanda* became the Buddha's constant companion for the next twenty-five years until the Buddha entered *Parinibbāna*.

Venerable *Ānanda* performed his duty as the Buddha's personal attendant with great effort, loyalty, and devotion. He was even willing to sacrifice his life for the Buddha. There was one occasion when King *Ajātasattu*, instigated by *Bhikkhu Devadatta*, released a drunk, maddened wild elephant, *Nālāgiri*, onto the Buddha's path in order for the elephant to kill him while he went for alms round in *Rājagaha*. While the elephant *Nālāgiri* was approaching the Buddha, Venerable *Ānanda* risked his life by stepping in front of the Buddha. The Buddha spread his loving-kindness to *Nālāgiri*. The power of loving-kindness subdued the wild drunk, maddened elephant. *Nālāgiri* knelt down to respect the Buddha and returned to his dwelling quietly.

Venerable *Ānanda* was unique among the disciples in having been praised by the Buddha as being foremost among *Bhikkhus* in five categories: his wide knowledge of the Dhamma; his memory; his mastery over the order of the teachings and the manifold ways of understanding and explaining them; his diligence in study; and as an attendant of the Buddha.

As the time of the Buddha's passing grew near, Venerable *Ānanda* was overwhelmed with grief. The Buddha said to him: 'Do not dwell in sorrow, *Ānanda*. Have I not told you many times that everything changes and vanishes? How could something that has come into being not pass? For a long time, *Ānanda*, you have attended the *Tathāgata* gladly, sensitively, sincerely, and without reserve, with deeds, speech, and thoughts of loving kindness. You have made great merit, *Ānanda*; keep on striving and soon you will be free of all imperfections!'

After the Buddha's passing, Venerable *Ānanda* was chosen as one of the 500 monks to attend the First Council, but he was the only monk chosen who had not attained *Arahantship*. With great endeavor, he achieved *Arahantship* on the night before the council was to meet. After doing sitting and walking meditation into the early hours of the morning, finally, when he prepared to sleep, he raised his legs off the ground but had not yet put his head on the pillow, when at last, his mind was released and he attained full and final enlightenment. Owing to his great knowledge and exceptional memory, he played a key role in the setting down of the *Dhamma* and *Vinaya* at the First Council.

Venerable *Ānanda* lived to the great age of 120 years. Before attaining his final passing away, Venerable *Ānanda* invited his *Sākyan* and *Koliyan* relatives to gather at the banks of the *Rohinī* River, which divided the boundaries of *Kapilavatthu* and *Devadaha*. Before passing away, Venerable *Ānanda* preached to the deities and his relatives. Not wishing to cause any friction between the parties, he caused his body to go up in flames in the middle of the river. His remains were gathered and divided into two portions so stupas could be built to honor him in both kingdoms.

Venerable *Upāli*

Venerable *Upāli* came from a family of barbers in *Kapilavatthu*, and served as a barber for several *Sākyan* Princes, including *Bhaddiya-Rājā*, *Anuruddha*, *Ānanda*, *Bhagu*, and *Kampila*.

After the Buddha returned to *Kapilavatthu* to preach to his father and relatives, these *Sākyan* Princes

decided to seek ordination, and *Upāli*, the barber accompanied them. When they reached another territory, the Princes demanded the procession to go back except for *Upāli*. They continued their travel for a while, and then the Princes took off their valuable ornaments and gave them to *Upāli* and commanded him to go back to the city.

Upāli carried those valuable ornaments for a while, but then realized that if he returned like this, the *Sākyans* would think that he had murdered the Princes for the belongings. Another thought was that if the *Sākyan* Princes could be granted ordination, why would not him? Hence, he placed those valuable ornaments on a tree, and said that these ornaments were renounced, so that whoever found them may take them as their possession. Then he traveled back to attend the *Sākyan* Princes, and the Princes took him to the Buddha and asked the Buddha to give him ordination before the Princes. The Princes explained that if *Upāli* received ordination first, they would have to respect him, to give up their seats for him, to treat him as their elder brother in the *Dhamma*. In this way, they would remove the undesirable quality of pride. The Buddha complied with their wish. *Upāli* was ordained first, followed by the Princes. All of them were granted ordination with the method of *Ehi Bhikkhu Upasampadā*.

Venerable *Upāli* asked the Buddha if he could dwell in the forest in order to practice meditation. The Buddha replied that this was not the best course. If he were to live in the forest, he would learn only meditation; but if he lived among his fellow human beings, he would gain knowledge both of meditation and the *Dhamma*. Venerable *Upāli* followed the Buddha's advice, making

the utmost effort, and was able in a short time to attain *Arahantship*.

The Buddha taught Venerable *Upāli* the *Vinaya Pitaka* (code of monastic discipline), and he is often spoken of as the chief repository for the *Vinaya*. There are several mentions of occasions where Venerable *Upāli*'s decisions on *Vinaya* rules earned the special commendation of the Buddha. For instance, the cases of *Bhārukacchaka*, *Ajjuka*, and *Kumāra-Kassapa*. Thus, Venerable *Upāli* was praised by the Buddha as being foremost among the disciples with regard to his knowledge and experience in the *Vinaya*.

Three months after the Buddha's passing away, during the First Council, Venerable *Upāli* was chosen to recite the *Vinaya* to the gathering of monks so that they could memorize it and pass it on to their own disciples. The *Vinaya* in this way became standardized. His passing was after that of the Buddha.

Venerable *Sivalī*

Venerable *Sivalī* was the son of *Suppavāsā*, a daughter of the king of *Koliya*. He was in his mother's womb for seven years, seven months, and seven days. Even so, his mother did not experience difficulties. She was instead full of good fortune. The baby was finally born when the Buddha blessed her.

That Venerable *Sivalī* was in his mother's womb for seven years, seven months, and seven days was the result of his past deeds. Once in his past life, he was a king who led his army to surround a rival city for seven years, seven months, and seven days. *Suppavāsā*, also his mother at that time, suggested that he enclose the city so the

townspeople could not come out. At last, the townspeople murdered their King and surrendered.

For seven years, seven months, and seven days *Suppavāsā* could not deliver her baby, and she thought she would die. But before she died, she would like to make an offering to the Buddha. So, she asked her husband to pay respect to the Buddha for her. The Buddha blessed her. As the blessing finished, she delivered her baby with ease. All the relatives were filled with joy. The baby was then named *Sivalī*.

When she recovered, *Suppavāsā* wanted to make an offering for seven days. She asked her husband to invite the Buddha and his *Bhikkhus* for the alms offering at her place. On the day of alms offering, *Sivalī* was as strong as a seven-year-old child so that he could help his father and mother with the preparation. Venerable *Sārīputta* was impressed by the boy, and on the last day of the offering, he asked the boy to enter a renunciant life. *Sivalī* himself was inclined to ordination, so he agreed and ask for permission from his father and mother. After being granted permission, *Sivalī* followed Venerable *Sārīputta*, who became his preceptor. During the first cutting of the hair ceremony, Venerable *Sārīputta* taught *Sivalī* to examine the impurities of head hair, body hair, nails, teeth, and skin; and that one should not be attached to these. While *Sivalī* was contemplating this at the same time the first lock of his hair was cut, he reached the first stage of enlightenment, attaining Stream-Entry. When the second lock was cut, he attained the second stage, a Once-Returner. When the third lock was cut, he became a Non-Returner. He attained *Arahantship* with the completion of the shaving of his head.

Venerable *Sivalī* was loved by gods and humans, and known especially as a monk who received many gifts from lay followers and from the *Devas* (deities). One time, he was travelling with five hundred *Bhikkhus* to *Himavanta*. On the way, there was a big tree where the deities lived, and the deities offered the *Bhikkhus* alms food on all seven days.

Another time was when the Buddha and his *Bhikkhus* traveled and reached a junction. Venerable *Ānanda* asked the Buddha which way to go. The Buddha asked for the direct way. Venerable *Ānanda* answered that the direct way was about 480 kilometers, but there were demons on the way. The indirect way was about 960 kilometers. This way was more convenient, safe, and easy to get alms food. The Buddha then asked if Venerable *Sivalī* was on this trip. Venerable *Ānanda* said yes. So, the Buddha gave the instructions to go the direct way. Along the way, the deities created dwellings for the Buddha and his disciples to stay every sixteen kilometers. They also offered alms food to the *Bhikkhus*.

Later on, the Buddha declared Venerable *Sivalī* as being foremost in receiving offerings.

Venerable *Rāhula*

Venerable *Rāhula* was the only son of Prince *Siddhattha* (who was to become the Buddha) and his wife Princess *Yasodharā*. He was the nephew of King *Suddhodana*, the ruler of *Kapilavatthu*.

When the Buddha returned to visit *Kapilavatthu*, he was invited into the palace of his royal father, King *Suddhodana*. *Yasodharā* sent their son, Prince *Rāhula*, to urge the Buddha to formally hand over to him the throne

of the *Sākya*. After the Buddha finished the meal and prepared to leave for *Nigrodhārām*, Prince *Rāhula* followed him. When they reached the residence, the Buddha did not tell the young Prince to return to the palace. The Buddha had considered that the treasure that the Prince was asking for was merely an external treasure. It was inconstant and difficult to take care of. It had 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 *Sārīputta* to be the preceptor and prepare for Prince *Rāhula*'s ordination. As the young Prince was not yet twenty years old, Venerable *Sārīputta* asked by what method he should ordain him. From this day onward, the Buddha gave permission to monks to ordain a youth who is not yet twenty as a novice or *Sāmanera*. The method of ordination was to require the applicant to utter the passages of taking the Triple Gem as his refuge. This method of ordination was called *Tisaranagamana Upasampadā*. This method has been handed down until the present time and is called *Pabbajjā*.

Venerable *Rāhula* was the first Buddhist novice at the age of seven. When he was twenty years old, he was granted ordination with the method of *Ñatticatutthakamma Upasampadā*.

As a novice, he was a diligent student, and it was said he would rise early and taking a handful of sand and say: 'May I have today as many words of guidance from my teachers as there are these grains of sand.'

One day, the Buddha came to Venerable *Rāhula* and delivered the *Cūlarāhulovāda Sutta*, which was about the shame of telling a deliberate lie. The Buddha compared

the monk or contemplative person who feels no shame in telling a lie to a water vessel from which all the water has been poured out and which is empty and hollow, and he said there is no evil act that such a person would not do. He advised Venerable *Rāhula* to train himself not to tell a deliberate lie, even in jest.

On another occasion, the Buddha instructed Venerable *Rāhula* with *Mahārāhulovādasutta*, which was about the meditation concerning the body and the five elements: earth, water, fire, wind, and space. Having described each element in the make-up of the body, he continued:

‘These five elements, be they inside or outside [the body], are merely each an element. You must realize their nature with your wisdom, seeing them all as they really are, i.e. being ownerless, not being anybody’s possession, and never having any self (or any abiding principle) within. Having seen this, you will be weary of them, being thereby without lust for any part of those five elements. You must develop your mind, *Rāhula*, making it like those elements of earth, water, fire, air, and space. Having done so, *Rāhula*, whatever pleasant or unpleasant feelings occur in you, your mind will not be able to take possession of them.’

The Buddha went on with his instruction, saying, ‘You should develop loving kindness, *Rāhula*, extending goodwill towards all beings’. He further advised, ‘When you develop loving kindness, you will remove hatred. When you develop compassion, you will remove the tendency towards violent crime. When you develop sympathy, you will remove jealousy. When you develop equanimity, you will be able to neutralize the impact of pleasant and unpleasant feelings. When you develop

repulsion of the body, you will remove lust. And when you develop the concept of impermanence, you will remove pride and egotism.' Also, you should develop mindfulness in breathing, because by developing this, you will be able to reap a great benefit.'

Venerable *Rāhula* was also given instruction on insight. With his mind dwelling on the Buddha's instruction, he gained *Arahantship*.

Venerable *Rāhula's* enthusiasm for learning and diligence in discipline served as a model to others during his lifetime and for future generations. The Buddha declared Venerable *Rāhula* as foremost among his disciples for his eagerness for training and study.

Venerable *Mahā Pajāpatī Gotamī Therī*

Venerable *Mahā Pajāpatī Gotamī Therī* was the daughter of King *Añjana* and Queen *Yasodharā* of *Devādaha*. Her original name was *Gotamī*, and she was the younger sister of Queen *Siri Mahāmayā*, who was the Queen of *Suddhodana*, the mother of Prince *Siddhattha*. After Queen *Siri Mahāmayā* passed away, she was appointed as a Queen and took over the care of Prince *Siddhattha*. Queen *Pajāpatī Gotamī* had two children: Prince *Nanda* and Princess *Rūpanandā*.

After Prince *Siddhattha* was enlightened and became the Buddha, he came back to *Kapilavatthu*. Following his alms-round in the city, he delivered a discourse which brought his father, King *Suddhodana*, to the first State of Nobility, a Stream-Enterer. On the second day of his visit, as he was invited for alms food in the palace, the Buddha delivered another sermon. His father further advanced to the state of Once-Returner and

his Aunt Queen became a Stream-Enterer. The next day he delivered the discourse of *Mahā Pālajātaka*, and his father attained the state of Non-Returner.

On the fourth day, the Buddha went to the wedding of Prince *Nanda* (his stepbrother) and Princess *Janapada Kalyāṇī*. After the ceremony, the Buddha convinced Prince *Nanda* to have an ordination, and he agreed. On the seventh day, the Buddha ordained Prince *Rāhula* as a novice. This had brought a great deal of disappointment and sorrow to King *Suddhodana*, who had his mind set on bequeathing his throne to Prince *Rāhula*. He then went to see the Buddha and requested the favor to bestow ordination only 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. Later, King *Suddhodana* attained *Arahantship* and entered *Nibbāna*.

Being left alone after the king's passing, Queen *Mahā Pajāpati Gotamī* was forlorn and desired to renounce the lay life. But at that moment, there was a conflict between the city of *Kapilavatthu* and the city of *Koliya*, regarding the matter of water rights in the *Rohiṇī* River. A war was about to break out. The Buddha went to mediate the two sides by delivering the sermon *Attadaṇḍasutta*. The two sides reconciled and after the matter was settled without bloodshed, the Buddha was very much appreciated by both sides. They offered 250 young men from each clan to be ordained as his disciples. Just before the Buddha ordained them, he brought these young men to a pond called *Kuṇāla*, which had a stony mound on the side. It was the stone that he used to sit on when he was born as a cuckoo in one of his previous lives. There he gave the sermon of *Kuṇāla Jātaka*, which

brought them to the state of Stream-Enterer. They became disenchanted with lay life and decided to go forth with renunciation, and they eventually attained the fruit of *Arahantship*.

When the wives of these *Arahants* heard the news, they realized the worthlessness of returning to their homes. They decided to go to Queen *Mahā Pajāpatī Gotamī* to ask for ordination. Queen *Mahā Pajāpatī Gotamī* herself was inclined to live a renunciant life, so they all journeyed to the Buddha to request his permission to ordain.

At that time, the Buddha was residing at *Nigrodhārām*, near *Kapilavatthu* in *Sakka* province. Queen *Mahā Pajāpatī* came to the Buddha, prostrated, and asked for ordination on behalf of herself and the other women. The Buddha denied the women's request when he heard it. Even after the second and the third time, he refused to grant his permission, and he was adamant about his intention. Queen *Mahā Pajāpatī's* feelings were hurt. She was very sad and cried as she bid the Buddha goodbye.

After staying for a while in *Kapilavatthu*, the Buddha went on to the City of *Vesālī*, and stayed at *Kūtāgārasālā*, a hall in the *Mahāvana* Forest. After the Buddha's refusal of the Queen's request, Queen *Mahā Pajāpatī* and her entourage decided to shave their heads and don dark-colored robes. They decided to follow the Buddha to *Vesālī*. With extreme difficulty, they walked with their feet all swollen and waited painfully in front of the gate to see the Buddha.

At that moment, Venerable *Ānanda* saw that the Queen was crying, standing with feet all swollen, and wearing robes that were dusty and dirty. He stopped and

asked for the reason why she was in that condition. After hearing the details of the matter, he told her to stay there, and he would do his best to ask the Buddha himself, on their behalf.

When the Buddha heard the request from Venerable *Ānanda*, he again refused to grant his permission. Even after the second and the third time, the Buddha stood his ground. Venerable *Ānanda* then asked, what if a woman could ordain, would she be able to attain the highest fruit of *Dhamma*, *Arahantship*? At this point the Buddha said yes, if a woman were ordained, she could attain *Arahantship*, just like everybody else. Venerable *Ānanda* asked the Buddha to recall the time when the young Prince lost his mother, and his aunt Queen *Mahā Pajāpatī Gotamī* had stepped in and cared for him with all her love. She loved him just like his own mother. Venerable *Ānanda* said that if a woman could ordain and attain *Arahantship*, Queen *Mahā Pajāpatī Gotamī* should be allowed to ordain.

The Buddha replied that if Queen *Mahā Pajāpatī Gotamī* could accept the eight weighty rules (*Garudhamma*), she would be granted ordination. The eight *Garudhamma* were:

1. Even if *Bhikkhunīs* were ordained for a hundred years, they still would have to pay respect to a *Bhikkhu* who was ordained for just one day.
2. During the Rains Residence, the *Bhikkhunīs* cannot stay at any residence where no *Bhikkhus* were present. There must be *Bhikkhus* staying at the residence.
3. *Bhikkhunīs* must perform monastic duties with *Bhikkhus* and follow their advice every half-month.
4. After the ending of the Rains Residence, *Bhikkhunīs* must confess their misbehavior and declare their

dedication to the codes of conduct to their peers and also to the *Bhikkhus*.

5. If the *Bhikkhunīs* were to commit any offense against the code, they must disclose it to both communities.
6. When one decides to ordain as a *Bhikkhunī*, she must follow the procedures of both communities. She must abide by the precepts of six factors for at least two years: A. Abstinence from killing. B. Abstinence from stealing. C. Abstinence from sexual intercourse. D. Abstinence from false speech. E. Abstinence from taking intoxicating drugs and liquid. F. Abstinence from eating in an untimely way. If there is any offense, she must begin all over again.
7. *Bhikkhunīs* must not utter a word or display a gesture of ill-intent towards any *Bhikkhus*.
8. After a *Bhikkhunī* was ordained, only a *Bhikkhu* can give advice to her, never the other way around.

After Venerable *Ānanda* gave Queen *Mahā Pajāpatī Gotamī* and her five hundred followers these eight weighty rules (*Garudhamma*), they gladly accepted them. They were all ordained as *Bhikkhunīs*. With ardency and full comprehension, Queen *Mahā Pajāpatī Gotamī* reached her goal of being fully liberated as an *Arahant* within a short time, as did the rest of her entourage. They were a great force of the *Dhamma* mission.

After the Buddha established the status of excellence in many aspects of his disciples, Venerable *Mahā Pajāpatī Gotamī Therī* was praised as being foremost in seniority. Finally, all her aggregates became dissolved (*Nibbāna*) when her time had come.

Venerable *Khemā Therī*

Venerable *Khemā Therī* was the Princess daughter of King *Sāgala Rāja* in the City of *Sāgala, Maddarath* province. As she was born with the most beautiful golden complexion, she was named *Khemā*. Later, she married King *Bimbisāra* of *Rājagaha* and became his Queen. Because of her beauty, she was his most favorite.

Although King *Bimbisāra* was the most important benefactor of the Buddha, Queen *Khemā* never seemed to be interested in the teachings of the Buddha. King *Bimbisāra* was the first disciple to offer his royal garden, *Veḷuvana*, as the first monastery for the *Bhikkhus*, and he always offered the necessities to the *Bhikkhus*. *Veḷuvana* was the regular place where the Buddha stayed the most. The reason why Queen *Khemā* was reluctant to see the Buddha was she had heard the Buddha always talked about the impurities of the body, and she was afraid of being offended by it. King *Bimbisāra* seemed to understand her situation. Finally, he demanded a poet to write a song describing how beautiful the royal garden was and sing it to her. The Queen was interested and finally asked King *Bimbisāra* to go to the garden. She spent all day in the garden. Before returning back, her followers took her to visit the Buddha.

As the Buddha saw the Queen approaching, he created an illusion of a beautiful young woman standing behind him. This woman was so beautiful that Queen *Khemā* was mesmerized by the beauty. The Queen stared at the woman without paying attention to the sermon the Buddha was giving. Immediately, the Buddha began to

show how her beauty had changed. The beautiful young girl began to get old and start to have wrinkles on her skin. Her hair turned grey and her teeth began to fall out. Finally, she fell down, dropped dead, and there was only her skeleton left.

As Queen *Khemā* witnessed the inevitable changes, she came to the conclusion that things in life were without any real substance, particularly the beauty part of it. She became disenchanted and began to detach from things she used to hold dear to her life, especially her beauty.

At that time, the Buddha was delivering a sermon and describing the harm of falling into the grasp of the flood of passion; if one can withstand such a flood and bring him or herself out of it without any remaining attachment, one would be able to renounce the world of sensuality. After listening, Queen *Khemā* was totally detached from her body and beauty. She attained *Arahantship* while she was standing and listening to the sermon.

When King *Bimbisāra* arrived in *Veḷuvana*, the Buddha informed him that Queen *Khemā* would no longer live a household life, as she had attained *Arahantship*. The King rejoiced with her and took her to ordain as a *Bhikkhunī*.

After ordination, she was named *Khemā Therī*. Later, she was praised by the Buddha as foremost among *Bhikkhunīs* in wisdom, as she had attained *Arahantship* when she was a lay person. She was also appointed as a chief female disciple.

Venerable *Khemā Therī* attained final *Nibbāna* at the *Kūṭāgāra* pavilion, in the *Mahāvana* forest, in the city of *Vesālī*.

Venerable *Uppalavaṇṇā Therī*

Venerable *Uppalavaṇṇā Therī* was the daughter of a wealthy man in *Sāvatthī*. She was named *Uppalavaṇṇā* because her skin was like the color of a green lotus petal.

In her past life, during the time of the Buddha *Padumuttara*, at the feet of the Buddha she had expressed her wish to have a complexion just like the petal of a green lotus, and she accumulated merits afterwards. In this life, she was one of the most beautiful young women in the continent at that time. There were many princes and wealthy young men who offered her precious things and asked for her hand in marriage. It was such a difficult time for her father as he could not accept all the proposals. As he was very distressed and seeing no end in sight, he asked if she would consider ordaining as a *Bhikkhunī*. To his surprise, she accepted his suggestion with extreme delight.

One day soon after she was ordained, she was cleaning the main hall and looking at the flame of the candle. Taking the bright flame as the focal point of attention (*Kasiṇa*), she gained deep concentration (*Jhāna*). Using *Jhāna* as her foundation step to clear insight (*Vipassanā*), her concentration was so pure and intense that soon after, she attained the final step of Total Unbinding – *Arahantship*, completed with the four penetrating insights (*Paṭisambhidā*) and the six superior knowledges (*Abhiññā*).

After attaining *Arahantship* and traveling from place to place, she went back to stay at *Andhavana* Forest. At the time, the Buddha had not yet forbidden *Bhikkhunīs*

to live alone in the forest. When Venerable *Uppalavaṇṇā Therī* went for alms round in the city of *Sāvatthī*, a man named *Ānandamānava* came to her hut and hid himself under her bed. This man was her cousin who had been in love with her since she was a layperson. When she came back and sat on the bed, the man came out from under the bed and went to her. No matter how much she protested, he did not listen, and he deprived her of her chastity. After that, he ran away but was swallowed up by the earth and thrown into the hell realm, *Avīci*.

Venerable *Uppalavaṇṇā Therī* informed the *Bhikkhunīs* what had happened, and the *Bhikkhunīs* related this matter to the *Bhikkhus*. After the Buddha was informed, he stated that as long as the evil deed does not ripen, the fool thinks it is like honey. When the evil deed ripens, the fool experiences suffering.

This incident raised the question of whether the *Arahants* still enjoyed the pleasure of love to satisfy their passions. The Buddha then declared that the *Arahants* do not cling to sensual pleasures, just like a drop of water on a lotus leaf or a mustard seed on a tip of a needle. The Buddha saw the danger of a *Bhikkhunī* living by herself and being attacked by depraved people, so he asked King *Pasenadikosala* to build a residential building for *Bhikkhunīs* close to the city limits for their safety.

When the Buddha performed a miracle (*Yamaka-pātihāriya*) at the foot of a mango tree belonging to *Ganda*, the gardener, near the city gate of *Sāvatthī*, Venerable *Uppalavaṇṇā Therī* offered to perform miracles, but the Buddha said not to do it. At that time, the Buddha was presiding over the Noble disciples at *Jetavana* monastery, and he declared Venerable *Uppalavaṇṇā Therī* as foremost among *Bhikkhunīs* in

possessing supernatural powers and that she was his chief female disciple.

Venerable *Paṭācārā Therī*

Venerable *Paṭācārā Therī* was the daughter of a wealthy man of *Sāvatthī*. As her parents were concerned about her because of her exquisite beauty, she was kept on the seventh floor of their mansion, thus preventing her from meeting any men. When she was sixteen years old, she had an opportunity to get to know one of the male servants, and they both were secretly in love with each other. However, her parents were making an arrangement for her marriage to a suitable man of similar caste. When the wedding day was near, *Paṭācārā* and the male servant eloped to a far-away village where no one knew who they were. It was very hard for her because she had to do all kinds of work she had never done before. She suffered a great deal of hardship.

When she became pregnant, she asked her husband to take her back home to deliver the baby, as this was customary in those days. Her husband did not dare to take her home because he was afraid that he would be subject to severe punishment. One day, when her husband went to work outside, she decided to journey home by herself. So, she asked her neighbor to tell her husband this news.

When her husband came back and got the message from the neighbor, he went to find her. When he caught up with her, she had already given birth to a son, with severe pain and difficulty. At that time, there was no point of going further, so they decided to return to the village.

Soon she became pregnant again, and she begged her husband again to go back to her parents' home for her

to deliver the baby there. He refused. She carried the older child and took off by herself to her parents' home. Her husband found her, but there was a big storm that night and they were caught in the storm. They found a tiny shelter. Her husband went out to find some wood to make a fire but unfortunately, he was bitten by a snake and died in the woods. His wife was unaware of it. When he did not return and her labor became intense, she gave birth to a second son in the terrible storm. After wandering in the woods looking for her husband, she eventually found his body next to a termite mound. She suffered indescribable anguish. Now there was no point of going back to the village, so she decided to return to her parents' home.

After the storm subsided, she started the journey. When she reached the *Aciravatī* River, she was not able to wade cross the river with both children at the same time as the river had risen significantly because of heavy rain. She told her elder child to wait at the river bank and carried the baby across the river to the other side. She placed the new-born baby on the dry leaf stack and turned back to get her elder child. While she was in the middle of the river, she turned and saw a large eagle swoop down and carry her baby away. She was very frightened. She screamed and tried to wave the eagle away, but to no avail. The elder child saw the waving motion of his mother and mistook it as the sign for him to go to her in the river. He ran into the river but was swept away in the tide and drowned.

Losing her husband and two children, she was devastated yet continued her journey to her parents' home alone, murmuring all the way about her grief that one child was caught by an eagle, another child was

drowned in the river, and her husband had died in the woods. On the way, she met a man who came from *Sāvatthī*. She asked him about her parents and was informed that as there was some heavy rain and a storm, the house where her parents and brother lived had collapsed on them. All of them were burnt on one pyre.

Having heard this, she was completely shattered and went insane, not even aware when her clothes fell from her body. She wandered around naked and repeatedly talked about her grief. Whoever saw her thought she was mad. So, they drove her away by throwing clods or dust on her. Without any destination, she wandered around until she reached *Jetavana*.

At that time, the Buddha was staying among his disciples preaching. He saw her approaching and knew that no one could be her refuge but the Buddha. As she came near, people tried to stop her, but the Buddha told them to let her in. By the Buddha's potency of gentleness, she seemed to gain her senses and realized the situation. She was so ashamed of her appearance. Someone threw her a piece of cloth which she used to wrap herself appropriately. She prostrated before him and told him of the preceding events. He said to her, 'There was no amount of water, even in all the four oceans, that can equal the tears of a grieving one. So why are you still not precautionous (heedful) of life?'

Paṭācārā began to gain her senses. She felt calm and relieved. The Buddha continued to say, 'Even with dearly beloved children, no one can be your refuge that protects you from going to the realm of woe. Only the one who knows will cultivate his restraint, making his path smooth and pure to reach *Nibbāna*.' When the Buddha finished his sermon, *Paṭācārā* reached her attainment of Stream-

Enterer. She asked him for ordination, which he permitted. She was sent to the monastery of *Bhikkhunīs* and was ordained. After ordination, she was called *Paṭācārā Therī*.

One day, while she was washing her feet with the first cup of water, it went into the ground and disappeared. The water of the second cup went a little bit further into the ground, and the third time it even went further. This made her think about human life. Some may live just a short time, some may go on a little longer, and some longer still. Staying in his place, the Buddha sent his ray of glory to appear and explained to her, saying, '*Paṭācārā*, one may live only one day, but if he realizes the truth of the rising and falling away of life, his life would be worthier than living to be one hundred years old without understanding it.'

Not long after ordination, she attained *Arahantship*. She became very adept with the *Vinaya* (Monastic Disciplines) and was praised as being foremost among *Bhikkhunīs* in *Vinaya*.

Venerable *Kīsāgotamī Therī*

Venerable *Kīsāgotamī Therī* belonged to an old and respected family in *Sāvatthī*. Her parents named her *Gotamī*, but because she was very thin, people called her *Kīsāgotamī*.

At that time there was a very wealthy man whose assets of gold and silver was estimated to be worth billions. For an unknown reason, his valuable possessions soon turned into black coal. He sorely missed his fortune and fell into deep sorrow. He could not eat or sleep. He lost his appetite and weight, and became very

thin. One of his friends came to visit and made this suggestion, 'Friend, why don't you take all these coals to the market. Just like all others who sell different merchandise, pretend that you are selling something very special. If a girl should come and ask you why you are selling gold and silver, ask her to marry your son, and then tell her you will give all of your possessions to her. If a man should ask you, offer your daughter to be married to him and give him everything.'

The wealthy man was pleased with his friend's suggestion. When *Kīsāgotamī* came to the market and saw the man selling his goods, she was surprised. She asked him why he was selling gold and silver as she could see that the coals he was selling were actually gold and silver. He said that they were not gold and silver. As she took a coal and placed it in his hand, it suddenly turned into gold. The wealthy man asked about her background and said if she would marry his son, he would give her everything. After the wedding, as promised, he gave her billions of gold and silver.

Later, she had a son, but the boy died in his toddler years. This brought her a great deal of heartache. As she had never seen anyone die before, she did not allow her son to be burnt. Instead, she continued to carry his body around and asked if anyone had any medicine to bring him back to life. As time passed, everybody thought that she had lost her mind.

One day, a wise man saw her and knew that the child must have been her first child, so she had never seen death before. He told her that there was only one man who could grant her wish. That would be the Buddha. She then went to pay respect to the Buddha and asked if he knew of any medicine that could bring back her son's

life. The Buddha told her to go fetch mustard seeds from any home where no one had died. She carried her son's body to the village. At the first house she visited, she asked for some mustard seeds. After she got them, she asked if there was anyone who had ever died in this house. The answer she got was that the dead were many more than those who are alive. So, she returned the mustard seeds to the host, as they were not medicine to cure her son. Then she traveled throughout the whole village and asked the same questions.

From morning till night, she could not find any house that had never witnessed death. She realized that her son was not the only one who had ever died. There were many people that had died before, and the rest of them will die someday. She took her son's body and left it in the charnel ground with the realization that death is the law of the norm. There would be no exception.

Then she went back to pay respect to the Buddha. He asked if she had gathered the mustard seeds as required. She told him that she could not find seeds from any house that had never witnessed death. The Buddha told her that death is the constant truth. He told her to remember this verse, 'Death always leads the way for people who are intoxicated with their children and pets, just like the flood that sweeps away the unconscious people.' When the Buddha finished his talk, she gained the Eye of *Dhamma* and became a Stream-Enterer and asked for ordination. She was sent to the monastery of *Bhikkhunīs* and was ordained. After ordination, she was called *Kīsāgotamī Therī*.

One day, Venerable *Kīsāgotamī Therī* was cleaning the *Uposatha* hall. As she was looking at the flame of the torch which became bright and dim according to the

breeze, she realized that it is the same with life. All beings are born and die, just like the flame of the torch. In a blaze of radiance, the Buddha appeared before her and said, 'All beings arise and fade away just the same. He who sees this truth and lives only one day is better than one who lives to be one hundred years old but never sees it.' At the end of his words, she attained *Arahantship*. Later, she was praised as being foremost among all *Bhikkhunīs* in wearing coarse robes.

Paṇḍita Sāmaṇera

Paṇḍita Sāmaṇera was the son of the oldest daughter of a big supporter of Venerable *Sārīputta*. When his mother was pregnant, she had morning sickness and wished to offer red fish to Venerable *Sārīputta* and five hundred *Bhikkhus*. She also wanted to wear yellow robes, to sit at the outer circle of the monks' seats, and to partake of the food left over from the monks. After doing so, the morning sickness disappeared. During the time she was pregnant, everyone in the family seemed to be smarter. So, when the baby was born, his mother named him *Paṇḍita*.

When he was seven years old, he ordained as a novice (*Sāmaṇera*), having Venerable *Sārīputta* as a preceptor. On the eighth day of ordination, while he was going for alms round with his preceptor, they came across a ditch. He asked Venerable *Sārīputta* the purpose of a ditch. He replied that it was to irrigate and provide water to the lands. *Paṇḍita Sāmaṇera* then asked whether the water has a mind or consciousness (*Citta*). His preceptor answered no. *Paṇḍita Sāmaṇera* then thought that although the water has no consciousness, people can

irrigate or take it to wherever they want to. In contrast, humans have consciousness. Why can't they control their minds to do meritorious deeds?

He continued to walk and then came across a fletcher who was shaping his arrow with fire. He asked Venerable *Sārīputta* whether the arrow has consciousness, and he got the same answer. He then thought that if a fletcher can shape an arrow, why can't a man control his mind to do meritorious deeds?

Walking further, he saw a carpenter shaping the wood for a carriage wheel. He asked his preceptor if the wood has consciousness and got the same answer. Again, he wondered why humans, having consciousness, cannot control it to do meritorious deeds?

At this point, the young novice had the sudden urge to find out the truth and practice *Dhamma*. He asked Venerable *Sārīputta* for permission to return to the monastery, and requested that he bring him some red fish from the alms round. *Paṇḍita Sāmaṇera* went to practice at his residence and could attain the three noble fruitions of Stream-Enterer, Once-Returner, and Non-Returner.

At the same time, the Buddha, who with his clairvoyance took note of the young novice's achievement of the three fruitions, became confident that the young one would attain *Arahantship*. Not to interrupt the practice of *Paṇḍita Sāmaṇera*, the Buddha detained Venerable *Sārīputta* on his way back to the monastery. The Buddha waited for Venerable *Sārīputta* at the gate and asked him four questions about food. While Venerable *Sārīputta* was answering the questions, *Paṇḍita Sāmaṇera* attained *Arahantship*. Then the Buddha allowed Venerable *Sārīputta* to bring some food to *Paṇḍita Sāmaṇera*.

Later that day, the *Bhikkhus* talked about *Paṇḍita Sāmaṇera*. The Buddha came to them and said, 'O *Bhikkhus*, seeing that an irrigator guides the water and a fletcher shapes an arrow, a wise man reflects upon and controls himself. He then attains *Arahantship*.'

Saṅkicca Sāmaṇera

Saṅkicca Sāmaṇera was the son of a wealthy man in *Sāvatthī*. His mother died while she was pregnant with him. She was brought to the crematorium. During the cremation process, everyone was astonished that her abdomen was not burnt, but no one thought much about it. The undertakers pierced her womb with pikes, and the tip of the pikes injured the corner of the baby's eyes. Everything was burnt with fire except the baby who survived. This is because in the last birth of an *Arahant*, he would not be killed by any means before attaining *Arahantship*.

The next morning, the undertakers discovered the unharmed baby boy in the midst of the ashes. The baby was carried to a prophet who predicted that if the boy stayed as a householder, his family would stay wealthy for seven generations. If the boy entered a monastic life, he would be attended by five hundred monks. He was named *Saṅkicca* because of a tiny scar at the corner of his eyes from when the undertakers had poked the fire with pikes and accidentally injured him.

When *Saṅkicca* was seven years old and was told of his birth story, he wished to ordain as a novice. His relatives brought him to Venerable *Sārīputta* for ordination. Before ordination, Venerable *Sārīputta* instructed him with the meditation on the impurities of

head hair, body hair, nails, teeth, and skin. When his hair was completely shaved, he attained *Arahantship* with analytic insight.

At that time, there were thirty young men who believed in the Buddha's doctrine and discipline. They asked for ordination and were given permission to do so. After five rainy seasons, they came to ask for the Buddha's permission to travel to an area so they could attain the supreme *Dhamma*. The Buddha foresaw danger for them, and the only one who could save them would be *Saṅkicca Sāmanera*. The Buddha sent the thirty monks to see Venerable *Sāriputta*, who sensed the reason why the Buddha had sent them to him. He then asked *Saṅkicca Sāmanera* to accompany the group of monks.

When they reached one village, the villagers were quite confident in this group of monks and asked them to stay in the area. The monks accepted the invitation. During the rains, they all agreed that except for the morning alms round and the evening chanting together, each of them would be by himself to practice in earnest. If anyone should get hurt or sick, he should ring the bell and others will come to his assistance.

One day, a poor man who had been starved for a few days came around the area. The monks took pity on him and fed him a good meal. The man was impressed with their kindness and the way the monks received generous alms food, so he decided to stay and help the monks with the chores.

One day, after two months of staying at the place, he missed his daughter and decided to leave without telling anyone. Along the way, he was caught by a group of bandits who threatened to sacrifice him to a deity from whom they had asked a favor. The man was terrified and

begged the bandits to let him go. He told them the deity would not be pleased with the sacrifice, as he was an unfortunate man. He suggested they sacrifice a group of monks who were in a superior state of existence and would probably please the deity even more.

He led the bandits to where the monks were staying and rang the bell. Thinking that someone was sick, all the monks were rounded up when they heard the bell. The bandit leader then announced he wanted one monk for the sacrifice.

Without fear of death, all thirty monks volunteered to go. Since it could not be decided which monk would be sacrificed, *Saṅkicca Sāmanera* then told the monks the real reason why the Buddha and Venerable *Sārīputta* sent him along was just because he could solve this problem. So, he had followed the bandits into the forest.

Some monks cried for *Saṅkicca Sāmanera* and asked the bandits to take him somewhere else while the bandits were preparing the sacrifice ceremony, as the *Sāmanera* might be terrified of the sacrifice. The bandits took the novice and did as the monks asked. When the preparation was finished, the bandit leader approached *Saṅkicca Sāmanera* with a sword to cut off his head. At this time, *Saṅkicca Sāmanera* was sitting in absorption (*Jhāna*). With all his strength, the bandit leader slashed his sword down on the novice. But to everyone's surprise, the blade bent over. He tried again but the blade simply bent over the handle.

With great astonishment, the bandit leader laid down his sword, knelt down, and prostrated before the novice. He asked why the novice had no fear nor had he asked for his life. *Saṅkicca Sāmanera* explained that the physical body of an *Arahant* was like a cave for the mind

to dwell in. When the physical body breaks down and falls apart, no fear or attachment occurs to an *Arahant* whose mind is pure because it has been delivered from all bondages. All the bandits were then full of confidence. They prostrated to *Saṅkicca Sāmaṇera* and asked for ordination.

Saṅkicca Sāmaṇera granted all of them novice ordination, and then returned to the thirty monks to inform them about all the matters. After that, he took the new novices to pay respect to the Buddha.

The Buddha gave an exhortation, saying, ‘He, who abides by the precepts and lives only one day is better than one who lives to be one hundred years old but never abides by them.’ After that, all the novices attained *Arahantship*.

Sukha Sāmaṇera

Sukha Sāmaṇera was born in a family that supported Venerable *Sārīputta* in *Sāvatthī*. When his mother was pregnant, she had morning sickness and wished to offer Venerable *Sārīputta* and five hundred *Bhikkhus* food with a hundred flavors. She also wanted to wear yellow robes, to hold a golden bowl, to sit at the outer circle of the monks’ seats, and to partake of the food left from the monks. After doing so, her morning sickness disappeared.

She also gave offerings like this during other occasions or ceremonies. Soon she delivered a baby boy. On the day for naming the boy, she asked Venerable *Sārīputta* to confer the precepts on her son. Venerable *Sārīputta* asked what the name of the boy was. She replied that from the day the boy was born, no one in the

family had experienced suffering. Therefore, he would be named *Sukha Kumāra*.

When *Sukha Kumāra* was seven years old, he asked his parents for permission to ordain as a novice under Venerable *Sārīputta*. His parents granted his wish and took him to the monastery that evening in a big procession. After ordination, his parents offered alms food to all the *Bhikkhus* presided over by the Buddha for all seven days.

On the eighth day after ordination, while he was going for alms round with Venerable *Sārīputta*, *Sukha Sāmaṇera* saw a farmer irrigating water toward his rice field, a fletcher straightening his arrow, and a carpenter shaping a piece of wood. Then, *he* asked Venerable *Sārīputta* the same questions as *Paṇḍita Sāmaṇera*. After he got the answers, the young novice had the sudden urge to find out the truth and practice *Dhamma*. He asked Venerable *Sārīputta* for permission to return to the monastery.

Back at the monastery, *Sukha Sāmaṇera* started to meditate. At the same time, the Great God *Sakka* became very restless. After he became aware of the young novice's intention, he ordered the four great gods to seize control of the area, not allowing anyone, even the birds, the sunlight, or the moonbeam to disturb him. The monastery was very quiet. Without any disturbance, the novice's mind was steady and stilled. Finally, he attained the three noble fruitions of Stream-Enterer, Once-Returner, and Non-Returner.

In the meantime, Venerable *Sārīputta* went to visit one family of his devotees. The people offered him alms food with a hundred flavors. After receiving the food, Venerable *Sārīputta* was going to leave, but the people

asked him to have his meal at their home, and they would offer another set of food. After finishing his meal, Venerable *Sārīputta* went back to the monastery with the food of a hundred flavors for *Sukha Sāmaṇera*.

Meanwhile, the Buddha, who with his daily routine of surveying the world with his clairvoyance, took note of the young novice's achievement of the three fruitions, and he was confident the young one would attain *Arahantship* that day. He did not want Venerable *Sārīputta* to interrupt the young novice's practice. The Buddha hurried to intercept Venerable *Sārīputta* at the gate of the monastery before he arrived. The Buddha posed four questions to the Venerable *Sārīputta*. As Venerable *Sārīputta* finished answering the last question, the young novice attained *Arahantship*.

The Buddha then allowed Venerable *Sārīputta* to bring food to the novice. After *Sukha Sāmaṇera* finished his food and cleaned his bowl, the Great God *Sakka* and the four gods ceased their protection. The sun moved across the sky and the time turned to evening.

The *Bhikkhus* in the monastery started questioning why *Sukha Sāmaṇera* had just finished his meal and why the morning had lasted longer than the evening. The Buddha replied that it would be like this when a meritorious one put all his effort into seeking the truth. The Divine Beings helped stop the sun in its tracks, and the great gods stood guard in the four directions for the young novice. Even the Buddha himself came to protect the novice. Seeing an irrigator guiding the water into the field, a fletcher shaping an arrow, and a carpenter shaping the wood for a carriage wheel, *Sukha Sāmaṇera* reflected and controlled himself. He then attained *Arahantship*.

Vanavāsītissa Sāmaṇera

Vanavāsītissa Sāmaṇera was born in a family that supported Venerable *Sārīputta* in *Sāvatthī*. When his mother was pregnant, she had morning sickness and wished to offer milk rice to Venerable *Sārīputta* and five hundred *Bhikkhus*. She also wanted to wear yellow robes, to hold a golden bowl, to sit at the outer circle of the monks' seats, and to partake of the food left over from the monks. The sickness was believed to be a sign of ordination of the baby in her womb.

Her relatives thought that her sickness was the expression of pious longing. So, they offered Venerable *Sārīputta* and five hundred *Bhikkhus* milk rice. At the same time, the mother wore yellow robes, held a golden bowl, sat at the outer circle of the monks' seats, and partook of the milk rice left over from the monks. Finally, she recovered from her longing, and these offerings continued to be done during the time she was pregnant until she delivered the baby.

On the day of the baby's birth, the relatives bathed the baby and laid him on a splendid and expensive cloth upon a grand bed. While the baby was lying there, he looked at Venerable *Sārīputta* and thought that the Elder was his former teacher. Since all the splendor and prosperity that he had was because of the Elder, he thought he should offer him something. When the relatives carried him to receive precepts from Venerable *Sārīputta*, he put his little finger on the splendid cloth and took it with him.

The relatives thought the baby's finger was caught in the cloth, so they took the cloth away. Suddenly, the baby cried out loudly. The relatives then decided to let

the baby have the cloth and carried him to Venerable *Sārīputta*. At the time of paying respect to Venerable *Sārīputta*, the baby removed his little finger from the cloth, and it fell down near the feet of the Elder. The relatives thought the baby did this because of his innocence. They asked Venerable *Sārīputta* to accept the cloth as an offering from the baby and to confer precepts on the baby.

Venerable *Sārīputta* asked what name of the baby was. The relatives answered that he was named after the Elder. *Tissa* was his name since the original name of Venerable *Sārīputta* when he was a layman was *Upatissa*.

Tissa's mother thought that she would not obstruct the desire of her son to give offering to the Elder. Hence, in holding auspicious ceremonies such as naming the child, partaking food, piercing the ears, receiving a cloth, and shaving the hair, she and her relatives offered milk rice to five hundred *Bhikkhus* led by Venerable *Sārīputta* every time.

When *Tissa* was seven years old, he asked his mother for permission to ordain under Venerable *Sārīputta*. His mother granted him permission and invited Venerable *Sārīputta* to receive alms food at their home. When the Elder arrived, she told him that her son would like to ordain with him, and she would take her son to the monastery that evening. When evening came, she took her son to Venerable *Sārīputta*, with lots of gifts and offerings.

Venerable *Sārīputta* told the boy, “*Tissa*, the life of a *Bhikkhu* is hard. When he would like what is hot, he gets what is cold, and vice versa. A *Bhikkhu* leads a difficult life. You used to live a delicate life. Can you endure it?” *Tissa* replied, “Yes, your Reverence. I shall follow all of

your instructions.” Venerable *Sāriputta* instructed him with the meditation on the impurities of head hair, body hair, nails, teeth, and skin. Then the Elder gave him ordination. After paying respect to the novice, the parents of the novice offered milk rice to all the *Bhikkhus* in the monastery presided over by the Buddha for all seven days. On the eighth day of ordination, *Tissa Sāmaṇera* went for alms round with the *Bhikkhus*.

While staying at *Jetavana*, the young relatives of *Tissa Sāmaṇera* came to see and talk with him very often. *Tissa Sāmaṇera* thought that as long as he stayed here, he had to talk with his young relatives, so it was impossible for him to find his own salvation. It would be better to obtain a formula of meditation from the Buddha and go practice in the forest. Hence, *Tissa Sāmaṇera* approached the Buddha and asked for a formula of meditation leading to *Arahantship*. Then he went to pay respect to his preceptor, took his bowl and robe, and departed from the monastery. He went a distance of twenty leagues away so his relatives could not come to see him.

As *Tissa Sāmaṇera* proceeded to the entrance of a village, he saw an old man. The novice asked the old man whether there was a hermitage for a *Bhikkhu* in this forest. The old man said yes, and the novice asked him for the directions. After seeing *Tissa Sāmaṇera*, the old man developed a fondness for the novice, as if the novice was his son. So, he accompanied the novice to the hermitage in the forest and said that this was a pleasant place and the novice should reside here. He then asked for the name of the novice. The novice replied that his name was *Vanavāsītissa*. The old man invited the novice to the village for his alms round the next day. Then he returned to his village and announced to his neighbors that there

was a novice living in the hermitage and asked his neighbors to prepare alms food for the novice.

Within seven years of his age, the novice had four names: *Tissa*, *Piṇḍapātadāyaka Tissa*, *Kambaladāyaka Tissa*, and *Vanavāsī Tissa* respectively.

On the next day, *Tissa Sāmaṇera* went for alms round in the village. After the villagers offered him alms food and paid respect, the novice blessed them, “May you all be happy. May you be free from suffering.” All the villagers prostrated in front of the feet of the novice and invited him to spend his Lent period there. They would take refuge in the Triple Gem and observe the five and eight precepts. The novice accepted the invitation and regularly went for alms in that village. He gave the villagers two blessings, “May you all be happy. May you be free from suffering.” After three months of staying there, *Tissa Sāmaṇera* attained *Arahantship* with four analytical insights.

After the Lent period, the novice’s preceptor attended the Buddha to ask for permission to visit the novice. After he was granted permission, he departed with his five hundred *Bhikkhus*.

Other chief disciples of the Buddha, including Venerable *Moggallāna*, Venerable *Mahākassapa*, Venerable *Anuruddha*, Venerable *Upāli*, and Venerable *Puṇṇa*, etc. joined the journey with their followers. The total number of *Bhikkhus* was forty thousand. When they all arrived at the village where *Tissa Sāmaṇera* regularly went for alms round, a large number of villagers came to welcome them.

Surveying the world with his clairvoyance, the Buddha observed the supporters of *Vanavāsītissa Sāmaṇera*. He then presented himself in front of all the

Bhikkhus. All the villagers were jubilant that the Buddha was there. They invited all the *Bhikkhus* led by the Buddha to receive their alms offering and asked the Buddha for blessings.

Before his blessings, the Buddha told the villagers, 'It is fortunate for you all to see the Chief Disciples Venerable *Sārīputta*, Venerable *Moggallāna*, and Venerable *Mahākassapa*. This is because of the novice whom you support. That the *Tathāgata* came here is because of the novice. And that you all see the *Tathāgata* is also because of the novice.' After the blessings, many of them attained the Noble Fruits becoming at least Stream-Enterers. Then the Buddha prepared to take his leave, and the villagers prostrated before him and returned to their place.

The Buddha took the young novice to the top of the mountain and asked, 'What do you see?' *Vanavāsītissa Sāmaṇera* answered, 'The ocean, sir.' 'What do you think of it?' the Buddha asked. 'Tears that people shed from sorrow can exceed the water in the four oceans.' The Buddha then asked him again, 'Where do you stay?' 'I stay on the mountain top, sir.' 'What do you think of staying on the mountain top?' 'There is no place in the world that death has never visited.' 'That is correct, as for the place we call the world, there is nowhere we cannot find death. Death is everywhere on earth.' These were the exchanges between the Buddha and the young *Vanavāsītissa Sāmaṇera*. Then the Buddha asked if the novice would go back to *Jetavana*, but the novice refused. He would like to stay in the forest. The Buddha and his disciples then traveled on and left the young novice in his place.

The discussion arose among the *Bhikkhus* that *Tissa Sāmaṇera* was excellent. He could perform the

tasks that very few could do. Ever since he was born, his relatives had held auspicious ceremonies seven times and offered milk rice to five hundred *Bhikkhus*. When he ordained, they offered milk rice to five hundred *Bhikkhus* presided over by the Buddha at the monastery for seven days. On the eighth day of his ordination, *Tissa Sāmaṇera* went for alms round in the village and was offered a thousand bowls of food and a thousand cloths. On the next day, he was offered a thousand blankets. Lots of offerings and prosperity he gained, but he abandoned them to live in the forest and live his life with whatever food he was offered. This was a difficult task he had succeeded doing.

The Buddha came and asked the *Bhikkhus* what the discussion was about. After being informed, the Buddha said, 'There is one road leading to gain. The other leads to *Nibbāna*. The doors to the four miserable realms are open to the *Bhikkhu* who leads his life in the forest with austere practices in order to gain prosperity. On the contrary, the door to *Nibbāna* is open to the *Bhikkhu* who abandons all gains, enters the forest, and strives with great effort for *Arahantship*.

Sumana Sāmaṇera

The original name of *Sumana Sāmaṇera* was *Cūlasumana*. He was the youngest son of *Mahāmuṇḍa*, a lay disciple of Venerable *Anuruddha*, in *Muṇḍa nigama*. With his clairvoyance, Venerable *Anuruddha* saw that the boy *Cūlasumana* would ask him for ordination. When the Lent time was approaching, Venerable *Anuruddha* went to visit the dwelling place of *Mahāmuṇḍa*. As *Mahāmuṇḍa* saw Venerable *Anuruddha* putting on his robe and

carrying his bowl for alms round, *Mahāmuṇḍa* told his son, *Mahāsumana*, to take Venerable *Anuruddha*'s bowl while he would prepare the seat for him. *Mahāsumana* did as he was told. Then *Mahāmuṇḍa* offered alms food to Venerable *Anuruddha* and asked him to spend his rains retreat there. The Elder accepted his invitation.

Mahāmuṇḍa attentively cared for Venerable *Anuruddha* all three months of the rains retreat as if it were only a single day. At the end of the Lent time, *Mahāmuṇḍa* offered robes and medicines to Venerable *Anuruddha*, but the Elder refused the offering. *Mahāmuṇḍa* then asked for the reasons and was told that the Elder had no novice to attend him at his monastery. *Mahāmuṇḍa* then proposed that his son, *Mahāsumana*, be a novice, but Venerable *Anuruddha* asked for *Cūlasumana*.

During the time of hair shaving for ordination, *Cūlasumana* attained *Arahantship*. After fifteen days of extended stay, Venerable *Anuruddha* took leave of *Cūlasumana* novice's relatives to attend the Buddha. He proceeded to a hermitage in the *Himavanta* forest. Normally, Venerable *Anuruddha* would actively exert his effort in his practices. This time, while he was doing walking meditation, he had a severe stomachache from indigestion. *Cūlasumana Sāmaṇera* asked how his symptoms could be healed. The Elder answered that drinking some water from *Anotatta* Lake could cure him. He then asked the novice to bring him a jar of water from *Anotatta* Lake, and he told the *nāga* or serpent king at the lake, who was a friend of Venerable *Anuruddha*, about the errand. The novice then flew up into the air and proceeded to *Anotatta* Lake.

On that day, the *nāga* was going to frolic in the water. When he saw the novice approaching above his head, he became very furious. Thus, he extended his great hood to cover all of Lake *Anotatta*, a hundred and fifty leagues wide. Realizing that the *nāga* was furious, the novice told the *nāga* that he came to fetch water according to his preceptor's direction, so he asked the *nāga* for the water.

The *nāga* raised the question of why the novice had to fetch water here since there were five other great rivers. The novice replied that the water from *Anotatta* Lake could cure the symptoms of his preceptor. The *nāga* then said the novice could fetch the water if he was able to.

Hence, the novice went to the deities to invite them to witness the battle of the supernatural powers of the novice and the *nāga*. When all the deities assembled, the novice stood amidst the sky and transformed his body into the form of a *Brahmā* with twelve leagues in height. Descending from the sky, the novice trod on the *nāga*'s hood and pressed his head down. The great hood then reduced to the size of a ladle. Suddenly, a big stream of water as tall as a palm tree erupted. Still in the air, the novice filled his jar full of water. All the deities gave the novice their blessings.

Overwhelmed with shame and anger, the *nāga* followed the novice and prevented Venerable *Anuruddha* from drinking the water. He gave his reason to the Elder by saying, 'The novice took the water without my permission. Please do not drink it.'

Venerable *Anuruddha* turned to *Sumana Sāmaṇera*, 'Is that so, novice?'

Sumana Sāmaṇera replied, 'Please do drink it. This water was given to me by the *nāga*.'

Venerable *Anuruddha* knew that it was impossible for the novice to tell lies as he had already attained *Arahantship*. The Elder then drank the water and his symptoms were cured.

The *nāga* told Venerable *Anuruddha*, 'Venerable Sir, the novice shamed me among the deities. I will either chop his heart or throw him to the other side of the river.'

Venerable *Anuruddha* replied, 'The novice has great supernatural power. You shall not overcome him. Better ask for a pardon and take your leave.'

The *nāga* then asked the novice for a pardon, befriended him, and said, 'From now on, whenever you would like to have any water from *Anotatta* Lake, please let me know. I myself will bring it to you.' After that, the *nāga* departed. Venerable *Anuruddha* and *Sumana Sāmaṇera* continued their journey.

Knowing that Venerable *Anuruddha* and *Sumana Sāmaṇera* were coming, the Buddha sat in the mansion of *Migāramātā* and waited for them to arrive. When they were approaching, the monks went to welcome them. Some monks teased the novice by patting him on his head, ears, or arms, or asked if he would like to disrobe.

The Buddha saw the improper actions of those monks toward the novice. As they did not know the power of the novice, the Buddha would make the novice's virtues known to everyone. Then Venerable *Anuruddha* arrived and paid respect to the Buddha.

After that, the Buddha called for Venerable *Ānanda* and said, '*Ānanda*, I wish to bathe my feet with some water from *Anotatta* Lake. Let the novices bring me the water.'

Venerable *Ānanda* assembled five hundred novices in the monastery and told them about the errand. Each one made an excuse to refuse the duty. Finally, *Sumana Sāmaṇera*, who was the youngest, accepted this duty and completed the task.

As *Sumana Sāmaṇera* was coming back with the water from *Anotatta* Lake, the Buddha called for the monks and said, 'Behold, all *Bhikkhus*, the graceful gait of the novice.' The novice arrived, put the water pot down, and prostrated before the Buddha.

'*Sumana*, how old are you?' asked the Buddha.

'Seven years old, Sir,' replied the novice.

Then the Buddha allowed him to have full ordination as a *Bhikkhu* with *Dāyajja Upasampadā*. *Sumana Sāmaṇera* and *Sopāka Sāmaṇera* were the only seven-year-old novices who were granted this kind of ordination.

Anāthapiṇḍhika Setṭhī

The original name of *Anāthapiṇḍhika Setṭhī* was *Sudatta*. He was the son of *Sumana*, a wealthy man in *Sāvatthī*. Due to his generosity to those in need, people called him *Anāthapiṇḍhika*, which means an alms giver to the impoverished.

Anāthapiṇḍhika Setṭhī inherited his parents' wealth after they passed away. He erected an alms pavilion to feed the poor every day and became very popular. He maintained his trade business between *Sāvatthī* and *Rājagaha*. During this time, he befriended another wealthy man in *Rājagaha* named *Rājagahaka*. They became very close and later, each married the other's sister. Whenever *Anāthapiṇḍhika Setṭhī* traveled

to *Rājagaha*, he usually stayed at his brother-in-law's home.

Anāthapiṇḍhika Setṭhī had never heard of the Buddha until one day, he went to *Rājagaha* for his business and stayed with *Rājagahaka* as usual. That day, *Rājagahaka* was preparing alms food to offer to the monks presided over by the Buddha the next day. *Rājagahaka* was busy assigning tasks to his men and had no time to welcome *Anāthapiṇḍhika Setṭhī* as usual. They could only exchange greetings. *Anāthapiṇḍhika Setṭhī* wondered if the preparation could be for a ritual of sacrifice or a visit from King *Bimbisāra*.

After finishing assigning tasks, *Rājagahaka* came to talk to *Anāthapiṇḍhika Setṭhī* and said that he was busy preparing the place and food to welcome the Buddha and his disciples the following day. Having heard the word 'Buddha,' *Anāthapiṇḍhika Setṭhī* was ecstatic. He asked *Rājagahaka* three times to confirm this news, as the term 'the Buddha' was extremely significant. Never before had anyone in the world claimed to be the Buddha or the Enlightened One. When *Rājagahaka* confirmed that there really was the Buddha, the *Dhamma*, and the *Sangha* in the world, *Anāthapiṇḍhika Setṭhī* was elated and full of confidence to have an opportunity to see the Buddha. He wanted to see the Buddha right away, but *Rājagahaka* stopped him and asked him to wait until the morning.

In the morning, *Anāthapiṇḍhika Setṭhī* rushed to pay respect to the Buddha before he went to *Rājagahaka's* place. The Buddha delivered the Graduated Sermon (*Anupubbikathā*) followed by the Four Noble Truths. After that, *Anāthapiṇḍhika Setṭhī* obtained the Eye of *Dhamma* and became a Stream – Enterer. He declared

himself to be an *Upāsaka* – a male disciple – taking refuge in the Triple Gem throughout his life.

Anāthapiṇḍhika *Seṭṭhī* joined *Rājagahaka* to offer alms food to the Buddha and his disciples. After the meal, *Anāthapiṇḍhika* *Seṭṭhī* invited the Buddha to propagate the *Dhamma* in *Sāvatthī*, and he asked to establish a monastery for the Buddha to reside in *Sāvatthī*. The Buddha accepted his request.

He was overjoyed and rushed back to *Sāvatthī*. He donated a large amount of money to establish many dwelling places (*Vihāra*). Along the forty-five leagues from *Rājagaha* to *Sāvatthī*, a *Vihāras* was located every one league. When *Anāthapiṇḍhika* *Seṭṭhī* arrived in *Sāvatthī*, he offered to buy a park from Prince *Jeta* for the price of one hundred eighteen million. The costs for construction and celebrations were one hundred eighteen million each. So, the total amount was five hundred and forty million. Prince *Jeta* offered to build the gate and had his name carved on the gate. Thus, this monastery was named *Jetavana*.

When the monastery was completed, *Anāthapiṇḍhika* *Seṭṭhī* invited the Buddha and his disciples to stay there. The celebration was held for nine months, with delicate alms offerings to the Buddha and his *Bhikkhus*. After the celebration, he invited the Buddha with his 2,000 monks to receive alms food at his home every day.

At one time, *Anāthapiṇḍhika* *Seṭṭhī* lost his fortune because his friends, the tradesmen, did not return a large sum of money they had borrowed from him. Also, his treasures buried near the bank of a river were flooded away. He was about to become a poor man. Even with his

declining wealth, he continued to give alms to five hundred monks, including the Buddha, every day.

Returning to *Sāvatthī* from another town, the Buddha came to stay at *Jetavana*. When *Anāthapiṇḍhika Setṭhī* came to pay respect, the Buddha inquired about his welfare. He told him about his demise but insisted that he could still give alms-food, but not as fine and delicate as before, only rice gruel cooked in the liquid of pickled vegetables. The Buddha told him the value of *Dāna* was not measured by how much it was worth in monetary value, but by the intention of the one who gives. If his intention was pure and he gave with respect and humility, with full confidence in the action and its result, that kind of *Dāna* was superior to any other gifts with a much higher value.

During this time, there was one divine being who resided at the gate of his residence. This *Deva* had no faith in Buddhism and thought that *Anāthapiṇḍhika Setṭhī* had become poor because of too much alms giving. He suggested that *Anāthapiṇḍhika Setṭhī* should give up giving alms food since it had made him become poor. *Anāthapiṇḍhika Setṭhī* scolded the *Deva* and told him to leave his residence. The *Deva* had no place to stay, so he went to ask other higher divine beings to help him. They suggested that the *Deva* should bring back the lost treasures of *Anāthapiṇḍhika Setṭhī*, so his anger would be suppressed. The *Deva* followed their suggestion and *Anāthapiṇḍhika Setṭhī* regained his wealth. The *Deva* was allowed to reside at the gate of the wealthy man as before.

Normally, the *Bhikkhus* in *Sāvatthī* were invited to receive alms food every day at the place of *Anāthapiṇḍhika Setṭhī* and *Visākhā*, the chief female lay disciple. Whoever wanted to offer alms food to the

Bhikkhus had to ask these two lay disciples and invite them to preside over the ceremony. Thus, *Anāthapiṇḍhika* *Seṭṭhī* and *Visākhā* had no time to take care of the *Bhikkhus* invited over at their own place. *Visākhā* handed over the duty to her niece while *Anāthapiṇḍhika* *Seṭṭhī* assigned the duties to his three daughters. The eldest daughter's name was *Mahā Subhaddā* and the second one was *Cūla Subhaddā*. They did their duties well and after listening to a sermon, they became Stream-Enterers. After these two daughters got married, the youngest daughter, *Sumanā Devī*, took over the role. After listening to a sermon, she became a Once-Returner.

Anāthapiṇḍhika *Seṭṭhī* had full confidence in the Triple Gem, and no one could be compared to him for his generosity in *Dāna* giving. The Buddha praised him as being foremost among the male lay disciples as a great patron.

Cittagahapati

Cittagahapati was born in a wealthy family of *Macchikāśanda*, in the state of *Magadha*. When he was born, flowers with five hues poured down from the sky and covered the whole town. His parents named him *Cittakumāra*, as he was the cause to bring beauty to the city. When his parents passed away, he inherited their treasures and held the status of a wealthy man in his town.

At one time, Venerable *Mahānāma*, one of the Five Ascetics (*Pañcavaggiya*), came to *Macchikāśanda*. *Cittagahapati* was impressed by his manner. He invited the Elder to have a meal at this home. After the meal, he

invited the Elder to his grove called *Ambātakārāma* where he built a shelter and asked the Elder to stay and regularly receive alms food at his home. Venerable *Mahānāma* preached the *Salāyatana-vibhatti* to him and he became a Non-Returner. *Cittagahapati*, later, built a large monastery there to welcome monks from all directions, having *Sudhamma Thera* as an abbot.

One day, the two Chief Disciples came to *Macchikāsanda*. When *Cittagahapati* learnt of this, he went to welcome the Elders, invited them to his monastery, and asked Venerable *Sārīputta* to preach. After listening to the sermon, *Cittagahapati* invited the two Chief Disciples and a thousand *Bhikkhus* to have a meal at his home. Later, he went to invite *Sudhamma Thera*, the abbot of the monastery. *Sudhamma Thera* felt slighted that *Cittagahapati* had invited him after the others, so he refused to go.

Early the next morning, *Sudhamma Thera* went to *Cittagahapati's* place to see what offerings were prepared for the two Chief Disciples. Although *Cittagahapati* offered him a seat, he declined. Then he ridiculed *Cittagahapati* with sarcasm and offended him aggressively by making a remark that there were plenty of offerings except the sesame cakes that were missing. *Cittagahapati* reprimanded him for the improper words. Full of anger, *Sudhamma Thera* left the house, returned to the Buddha, and reported what had happened.

The Buddha said *Sudhamma Thera* was at fault and announced that the *Saṅgha* should pass the *patisārāṇīyakamma* on him. The Buddha advised him to ask *Cittagahapati* for forgiveness. *Sudhamma Thera* returned to *Cittagahapati* and asked for forgiveness, but

Cittagahapati did not forgive him. So, he returned to the Buddha.

The Buddha told *Sudhamma Thera*, ‘A *Samaṇa* should never be conceited or jealous about things such as ‘this is my *Vihāra*, this is my abode, this is my disciple, this female disciple belongs to me, etc. Otherwise, these sources of defilement will continue to grow.’ The Buddha continued to admonish him with more teachings, ‘The rogue or foolish *bhikkhu* wishes for appreciation, wishes to be a great Abbot, wishes to be worshipped by other clans, and eventually he is good for nothing. Such thoughts would arise in the mind of such a *bhikkhu*, and his conceit and jealousy would continue to grow.’

After *Sudhamma Thera* listened to the Buddha, he went back to ask for forgiveness from *Cittagahapati*, who finally forgave him and also asked for his forgiveness in return. After that, *Sudhamma Thera* continued to abide in *Ambātakārāma*, exerted great effort, and soon attained *Arahantship*.

Cittagahapati reflected that he had not yet met the Buddha, and now it was the proper time to pay respect to him. So, he prepared five hundred carriages filled with rice, sesame seed, butter and ghee, cane sugar, and clothes. He invited everyone, including all the five hundred *Bhikkhus*, five hundred *Bhikkhunīs*, five hundred laymen (*Upāsaka*), and five hundred laywomen (*Upāsikā*) to travel with him to *Sāvatthī* to pay respect to the Buddha.

Along the way, the deities had created a dwelling every one league and provided necessities to welcome this group of people. They could travel a league a day, and it took one month to reach *Sāvatthī*. *Cittagahapati* and his people never had to use one single item from their own

carriages. When they reached *Sāvattthī*, his five hundred carriages were still filled with all the food and supplies.

The Buddha told Venerable *Ānanda*, 'This afternoon, *Cittagahapati* and five hundred laymen will come to the *Tathāgata*.'

Venerable *Ānanda* asked, 'When *Cittagahapati* comes to pay respect, what miracle could occur?'

The Buddha replied, 'When he pays homage to the *Tathāgata*, heavenly flowers of five hues will pour down profusely, knee-deep in an area of five hundred meters.'

Cittagahapati arrived at the monastery and came in with five hundred laymen. He paid respect to the Buddha by bending down and touching his ankles. While he was prostrating to the Buddha, heavenly flowers of five hues poured down. After that, the Buddha preached the *Salāyatana-vibhatti* to him and the others.

For one month, *Cittagahapati* stayed there and offered alms food to all the *Bhikkhus* presided over by the Buddha. All the alms food and other offerings were from the deities and other people, and since there was more than enough, he did not use what he had brought in his carriages. *Cittagahapati* then told the Buddha that he had not had the opportunity to offer his own gifts but would like to offer all those things before returning home. He asked the Buddha for a place to store his offerings. The Buddha told Venerable *Ānanda* to arrange an empty place for keeping all the offerings of *Cittagahapati*.

With laymen and laywomen, *Cittagahapati* returned home with empty carriages, but the deities filled his carriages full of valuable items. Venerable *Ānanda* then posed a question to the Buddha, 'Would this incidence happen only when *Cittagahapati* came to see the Buddha, or could it happen anywhere else?' For this

the Buddha replied, 'One who is perfect in *Saddhā* and *Sīla*, fortune and respect will follow him to every land.'

Besides being very generous, *Cittagahapati* demonstrated that he was also able to solve many difficult and profound *Dhamma* problems for great numbers of *Bhikkhus*. For example, he could answer the questions raised by the *Bhikkhus* in *Ambātakārāma* about fetters (*Samyojana*) and the causes of fetters.

At one time, he explained a verse delivered by the Buddha: 'Look at the flawless one who is like a white canopied, one-wheeled chariot moving to its destination without any fetters or suffering.' His explanation to Venerable *Kāmaabhū* of this verse was so thorough that he was praised by the Venerable.

Later, he explained to Venerable *Godatta* about the kinds of release: *appamānācetovimutti*, *ākiñcaññācetovimutti*, *suññācetovimutti* and *animittācetovimutti*. He pointed out that these states are different in letters and meanings. Venerable *Godatta* was satisfied with his answer.

On another occasion, *Cittagahapati* expounded *Dhamma* to his friend, *Acela Kassapa*, inspiring him to have confidence in Buddhism. *Acela Kassapa* later asked for ordination and soon became an *Arahant*.

Cittagahapati had an unseen friend named *Isidatta*, whom he sent a letter describing the excellent qualities of the Buddha. *Isidatta* was so impressed and had so much confidence in the Buddha that he ordained under Venerable *Mahākaccāyana* and later became an *Arahant*.

Later, the Buddha praised *Cittagahapati* as foremost among lay male disciples in expounding the *Dhamma* (*Dhammakathika*).

Dhammika Upāsaka

In *Sāvatthī*, there were approximately five hundred *Upāsaka*. Each one had about five hundred followers. The leader *Upāsaka*, by the name of *Dhammika Upāsaka*, had seven sons and seven daughters. Like their father, these fourteen children of *Dhammika Upāsaka* were fully endowed with *sīla* and generosity.

Later, when *Dhammika Upāsaka* became old and sick, he wished to listen to a sermon. So, he sent out his people to invite eight or sixteen *Bhikkhus* to his home to deliver a sermon. The Buddha sent the *Bhikkhus* as he requested. When the *Bhikkhus* were seated at the bedside of *Dhammika Upāsaka*, he asked the *Bhikkhus* to recite one *Sutta* for him. The *Bhikkhus* asked him which *Sutta* he wished to listen to. He replied that he would like to listen to the *Satipaṭṭhāna Sutta*.

The *Bhikkhus* started to recite the *Satipaṭṭhāna Sutta*, which is the discourse on the establishment of mindfulness of body, feelings, mind, and *Dhamma*. When the *Bhikkhus* began to chant the *Sutta* up to the part describing the path as the one and only path that leads to the purity of all sentient beings, the wealthy man visualized many deities who invited him to stay in their heavenly realms. *Dhammika Upāsaka* waved his hand to urge those deities to move away because he wanted to listen to the *Sutta*. The *Bhikkhus* misunderstood, stopped delivering the *Sutta*, and returned to the monastery.

This caused confusion for his children, and they felt that their father had lost his mind. *Dhammika Upāsaka* said he did not mean to wave the *Bhikkhus* away, but to the deities above who had invited him to go to the heavenly realms on their chariots. His children asked

where the chariots were, as they saw nothing. *Dhammika Upāsaka* asked his children which heaven is the most pleasing. His children replied that *Tusita* was, as it is the residence of all the *Bodhisattvas* and their fathers and mothers. *Dhammika Upāsaka* told his children to focus their minds on the deities of *Tusita* and throw a garland into the air. The garland became suspended in the air, and *Dhammika Upāsaka* explained that it was clinging to the chariot of the deities from *Tusita* where he was going. He told his children not to worry about him and urged them to make merits as much as he had if they wanted to be there with him. After finishing his words, he passed away and was reborn in *Tusita*.

The Buddha asked the *Bhikkhus* whether *Dhammika Upāsaka* had listened to the sermon. The *Bhikkhus* replied that he had, but he had waved them to stop before the recitation was finished. The Buddha said that *Dhammika Upāsaka* did not do that to stop the *Bhikkhus*, but he was talking to some deities, and now he was reborn in the *Tusita* realm. The *Bhikkhus* said that *Dhammika Upāsaka* had lived pleasantly among his kinsfolk. They asked why, after *Dhammika Upāsaka* passed away, he was still reborn in a rejoicing realm of *Tusita*. The Buddha said that those who are heedful, whether a layman or a *Bhikkhu*, would rejoice in this world and in the afterlife. As they realize the purity of their deeds, their minds would always be pleasant.

Visākhā Mahā Upāsikā

Visākhā was born in a wealthy family in *Bhaddiya*, in the State of *Aṅga*. Her father's name was *Dhanañjaya*, and her mother was *Sumanā Devī*. Her grandfather's

name was *Meṇḍhaka Setṭhī*. She was seven years old at this time, and she was her grandfather's precious jewel.

One day, the Buddha, with his large company of *Bhikkhus*, were going to visit the city of *Bhaddiya*. When *Meṇḍhaka Setṭhī* knew this, he assigned *Visākhā* with his followers to welcome the Buddha outside the city. *Visākhā* and her followers attended the Buddha, paid respect to him, and took their seats. The Buddha preached a sermon to them. After the Buddha finished his preaching, all of them attained the Eye of *Dhamma*, becoming Stream-Enterers.

When the Buddha arrived at *Bhaddiya*, *Meṇḍhaka Setṭhī* hurriedly paid respect to the Buddha. After listening to the sermon, he also became a Stream-Enterer. Then he invited the Buddha and his monks to receive alms food at his home for the fifteen days that they stayed in *Bhaddiya*.

During the reign of King *Pasenadi* of *Sāvatthī*, he and King *Bimbisāra* of *Rājagaha* had a very close relationship on account of each was the brother-in-law of the other. At the time, there were five very wealthy families in the city of *Rājagaha*, but none in *Sāvatthī*. King *Pasenadi* of *Sāvatthī* wanted to have one wealthy family to move to his city. So, he asked King *Bimbisāra*, but he was reluctant because to move a very large family to another city was almost impossible. Nonetheless, he agreed to ask the *Dhanañjaya* family to move to *Sāvatthī*, and they agreed.

When the move was underway, *Dhanañjaya* noticed that just before entering the city of *Sāvatthī*, there was an area that was suitable to settle down in. So, the *Dhanañjaya* family decided to stay just outside of the city

limits, and they built another city called *Sāketa*, about seven miles from *Sāvatthī*.

At that time, there was another wealthy family living in the city of *Sāvatthī*. *Migāra Setṭhī* was the head of that family, with one son by the name of *Puṇṇavadhana Kumāra*. As he got older, it was decided he should have a family, so they urged him to find a bride. He was not receptive to the idea of marriage but could not refuse his father's wishes, so he made up a list of demands to have a perfectly beautiful woman of his dreams. These demands had to be met before he would marry the woman. There were five perfect qualities of beauty:

1. Beautiful hair
2. Beautiful lips
3. Beautiful teeth
4. Beautiful complexion
5. Beautifully aging: no matter how many children she had, she must not look old and haggard.

When the court of *Brahmans* agreed that there was such a beauty, his father hired them as his messengers to look for such a woman. They searched in many cities until they came to *Sāketa*. They saw *Visākhā* and her attendants playing at the dock. The messengers inspected her at a distance and found her to be perfect in four attributes. They were not close enough to see her teeth. At that time, it started to rain. All of her attendants ran to take cover, but *Visākhā* did not. This was puzzling to the searching group. They approached her and asked the reason why she did not run to take cover. *Visākhā* said there are four types of people who would not look graceful if they run:

1. The King when he is fully decorated.

2. A *Bhikkhu* who wears the outer robe.
3. All ladies (not only does a lady not look pretty, but she is prone to have an accident, which can lead to a deformity).
4. The fully adorned royal elephant.

The messengers were impressed with her intelligence and also found that she had the perfect attributes of the most beautiful woman. They went to the *Visākhā* family and asked her father for her hand in marriage, which was accepted. Then they offered a garland to *Visākhā* as a sign of engagement and arranged the day of marriage.

Dhanañjaya ordered the goldsmith to make a costly ornament called *Mahālatāpasādhana* for his daughter. It was a special ornament decorated with gold, silver, and precious jewels. The cost of the jewels was nine million and the remuneration was a hundred thousand. *Mahālatāpasādhana* can be worn only by a woman who has great strength, as it is very heavy. Moreover, *Dhanañjaya* gave his daughter a great amount of money, treasures, followers, cattle, and eight householders to be her personal counsellors.

Before *Visākhā* moved to her father-in-law's home, *Dhanañjaya* gave her a set of ten instructions:

1. Do not bring the inner fire outside – meaning she should not discuss family problems with outsiders.
2. Do not bring the outside fire inside – meaning she should not put any blame on her father-in-law, mother-in-law and husband.

3. She should give to the one who gave – meaning she should give to the one who returned what he had borrowed.

4. She should not give to the one who did not give – meaning she should not give to the one who borrowed but did not return what he had borrowed.

5. She should give to the one who gave and the one who did not give – meaning she should give to the relatives in need, whether or not he returned or did not return what he had borrowed.

6. Do sit happily – meaning she should not sit in the way of blocking her father-in-law, mother-in-law, or her husband.

7. Do sleep happily – meaning she should not go to sleep before her family.

8. Do eat happily – meaning she should prepare food for everyone in the family before she herself eats.

9. Do tend the fire – meaning she should be always reminded that her family is just like a fire that needs to be tended to at all times.

10. Do respect the inside deity – meaning she should remind herself that her father-in-law, mother-in-law, and her husband are like the deities of the family, so she must remain respectful to all of them.

Because she was intelligent and had been fully trained since she was young, *Visākhā* was well-loved by everyone in the family. There was one exception, which was her father-in-law, *Migāra Setṭhī*. He was obsessed with the naked homeless ascetics, whom he believed to be *Arahants*, and invited them to have meals at his home. He

also demanded that *Visākhā* pay homage and tend to those *Arahants* the same way he did.

As a Stream-Enterer, *Visākhā* was really glad when she heard the word *Arahants*. She hurriedly came to the place of *Migāra*, but was repulsed when she saw the naked ascetics. Without paying homage, she questioned how those shameless naked ascetics were considered *Arahants*. Then she returned to her place. Another day while *Migāra Setṭhī* was having his meal and *Visākhā* was attending nearby, there was a *Bhikkhu* walking past the house, and he slowed down to see if anyone would want to give him alms food. *Visākhā* knew that *Migāra Setṭhī* pretended not to see the monk. So, she went to the *Bhikkhu* and told him that her father-in-law was busy eating leftover food.

Upon hearing that, *Migāra Setṭhī* was furious and stopped eating. He told his servants to banish her from the home, but nobody dared to do so. *Visākhā* explained to the eight householders her reason for giving such a statement to the monk. They all agreed that she was not at fault. After hearing the explanation, *Migāra Setṭhī* understood *Visākhā* and apologized to her. She forgave him but asked to make merits to the *Bhikkhus*, which *Migāra* granted her wish to do so.

Visākhā ordered her people to invite the Buddha for alms food the following day. Having heard of the Buddha's visit to the place of *Migāra Setṭhī*, the naked ascetics told *Migāra* to stay inside, to not offer food, and to not listen to the Buddha's sermon. When the food was ready, *Visākhā* asked *Migāra* to offer food to the *Bhikkhus*, but he refused. After the Buddha finished his meal,

Visākhā asked *Migāra* again to come to listen to the sermon. *Migāra* thought that it was inappropriate not to go this time, and he himself wanted to listen to the sermon, so he went to *Visākhā's* place. The naked ascetics knew that they could not prevent him this time, so they told him to listen to the sermon behind a curtain. They advanced to the residence and barricaded the place by putting a curtain around it. When *Migāra* arrived, he had to sit outside the curtain.

The Buddha delivered the graduated sermon (*Anupubbikathā*) to *Visākhā* and her people. During the delivery of the sermon, everyone in the whole area felt that the Buddha had individually given each one of them a personal sermon. Even *Migāra Setṭhī*, who was curtained off from the sermon, had clearly heard the sermon till the end. He attained the stage of Stream-Enterer and became a person of right view from that moment on. He came out from behind the curtain and went straight to his daughter-in-law and announced to all that she would be his mother, instead of his daughter-in-law. From that time on, most people called *Visākhā* the mother of *Migāra Setṭhī*, or even *Visākhā-Migāra Mātā* (mother).

Among female lay disciples, *Visākhā* was considered to have accumulated many more merits from her past than any other female lay disciples. These had shown up in many of her attributes. For example:

1. She possessed youthfulness even in her old age. She had twenty sons and daughters. Each of them had twenty children. *Visākhā* had four hundred grandchildren, and each of her grandchildren had twenty

children. She had eight thousand great-grandchildren. So, eighty-four thousand and twenty people were direct descendants of *Visākhā*. When she was 120 years old and sat among her grandchildren and great grandchildren, others could not differentiate her from her grandchildren, as she still possessed youthfulness and looked like the same age as those people. Only when she rose up from her sitting position was she seen as different from the others. As an old lady, she had to use her hands to push herself up from the floor.

2. She had great strength, as much as five elephants. At one time, a king wished to test her strength by releasing a powerful elephant on her. She took the trunk of the elephant with her two fingers and pushed it away.

Normally, *Visākhā* went to the monastery two times a day, in the morning and afternoon. Whenever she went, she always brought food to offer to the *Bhikkhus*. Before she went back home, she visited the monks and novices and asked if they needed anything.

One day, when she arrived at the monastery, she took off her precious ornament, *Mahālatāpasādhana*, and let her follower take care of it. When she was to return home, she asked for her ornament, but her follower had forgotten it at the *Dhamma* pavilion. *Visākhā* told her follower to fetch it. But she said if Venerable *Ānanda* had found and kept it for her, do not bring it back - just offer it to him. The situation turned out as she thought it would. However, she had a second thought that *Mahālatāpasādhana* was of no use for the *Bhikkhus*. She then accepted it back and decided to sell it at its cost, which was nine million and one hundred thousand. Nevertheless, no one could afford it. Finally, she bought

it herself and used the proceeds to buy some land and establish a monastery. The Buddha appointed Venerable *Moggallāna* to be responsible for the construction. The monastery was like a two-story castle, with five hundred rooms on each floor. The construction took nine months and was named *Pubbārāma*.

Visākhā regularly invited the Buddha and his *Bhikkhus* to have a meal at her place. Usually, when the food preparation was ready, a maid was sent to invite the Buddha and his *Bhikkhus* to her home. One day while it was raining, some *Bhikkhus* were nakedly bathing in the rain. The maid came across them and was shocked. She thought they were naked ascetics. She hurriedly came back and reported to *Visākhā* that there were no *Bhikkhus* in the monastery except for naked ascetics bathing in the rain.

Having heard what the maid reported, *Visākhā*, as a Stream-Enterer, knew that the *Bhikkhus* were allowed by the Buddha to have only three robes. So, they had no more robes to wear when taking a bath. For this reason, when the Buddha came to have meals at her home, *Visākhā* asked him if she could offer rain-bathing cloths to the *Bhikkhus*. The Buddha granted her permission, and she was the first person to offer rain-bathing cloths to the *Bhikkhus*.

Visākhā is considered a great female lay benefactor. Her contributions thoroughly covered all ten bases of meritorious actions. She had fulfilled all her five wishes in the following ways:

1. Her wish of building a concrete *Vihāra* for the *Bhikkhus*.

2. Her wish of offering bedding and cushions to the *Bhikkhus*.
3. Her wish of offering random alms offering to the *Bhikkhus*.
4. Her wish of offering outer robes and other necessary robes to the *Bhikkhus*.
5. Her wish of offering butter, ghee, honey, and cane sugar for medicinal purposes.

As she was very pleased that all of her wishes had been fulfilled, *Visākhā*, accompanied by her children, grandchildren, and great grandchildren, walked around the monastery and uttered the words about all her fulfilled wishes on the day of the celebration of *Pubbārāma*. The *Bhikkhus* were astonished by her behavior and wondered what had happened to her. They went to see the Buddha and said that they had never seen *Visākhā* sing and act this way before. They wondered if she had lost her mind.

The Buddha replied that *Visākhā* did not sing nor lose her mind. She acted that way because she was joyous that all her wishes were completely fulfilled. As she was a great benefactor to the *Saṅgha*, the Buddha praised her as being foremost among female lay disciples in ministering to the Order.

Mallikā Devī

Mallikā Devī was the daughter of a garland maker in *Sāvatthī*, the state of *Kosala*. Every morning, she gratefully helped her father pick the flowers and arrange them.

One day, she prepared bean cakes and took them with her to the flower garden. She met the Buddha and his disciples while they were going to the city for alms round. She was very delighted to meet him and offered him the cakes. She was overwhelmed with rapture and just stood very still on the spot. The Buddha rejoiced with her and smiled. This was very unusual for him, and thus caused Venerable *Ānanda* to ask the Buddha the reason why he smiled. He said, 'This young lady will become the queen of this land today, which was the result of her bean cake offering.' He and his disciples then left her. Then she went to the garden, picked some flowers, and sang songs.

At the same time, King *Pasenadi* was retreating from a battle with King *Ajātasattu* and headed to the garden where *Mallikā Devī* was picking her flowers. King *Pasenadi* heard her voice and followed her beautiful singing until he met her. He greatly enjoyed her singing, and when he discovered that she was not married, he asked her to be his queen. Then he took her to the city and sent her back home. In the evening, a chariot was sent for her. She was brought with great honor to the palace. Then the marriage was held, and she became Queen *Mallikā* on that day.

Because of her beauty and intelligence, she became the most admired and favorite of King *Pasenadi*. Although the King was inclined to Buddhism, he still had some confidence in another doctrine, such as the sacredness of the sacrifice ritual. One time, the King commanded that a sacrifice be prepared – 700 animals of each kind would be killed. Queen *Mallikā* prevented him from doing it and advised him to approach the Buddha for suggestions. He followed her advice and cancelled the sacrifice ritual.

There was a time when King *Pasenadi* tried to outdo his citizens in generosity of gift offering. The citizens usually offered neat and splendid gifts. The King had no idea how to make his gifts superior in splendor and novelty. So, he asked Queen *Mallikā* for some guidance. She advised him to do *Asadisadāna* – the gift no one had given before.

The procedure for doing *Asadisadāna* were as follows:

1. A pavilion for 500 monks was to be built. Any monks not part of the five hundred were to be seated outside.
2. Five hundred parasols would be prepared.
3. Five hundred elephants with parasols would stand behind the five hundred monks.
4. Eight or ten golden boats were to be built and installed in the pavilion.
5. Among each pair of monks, a princess was to sit and prepare a fragrance. Another princess was to fan those two monks. Thus, there would be 500 monks and 500 princesses.
6. The other princesses would take the prepared fragrance and put it in golden boats. Some other princesses would carry lotus covered with fragrance to spread the aroma.

This was called *Asadisadāna*. As the citizens had no princesses, parasols, or elephants like the king had, this kind of offering – prepared by the ladies – could only be done once during the Buddha's time.

When Queen *Mallikā* was pregnant, King *Pasenadi* had hoped to have a son, but she bore a daughter. This was very disappointing to the king. He mentioned this to the Buddha, who consoled him that there is no difference

between a son or a daughter. Sex does not indicate the efficacy of a human. Women can be as intelligence, as cultured, or as virtuous as any man. Besides, all the great men in history were born of women who were great mothers. Without them there would be no great men. This pleased King *Pasenadi* a great deal.

One time, King *Pasenadi* asked his queen if she loved him more than herself. She told him that she loved herself more than she loved him. He felt slighted and hurt. However, the Buddha told him that she must not be blamed. She was telling the absolute truth. Everybody born on this Earth loved himself or herself more than others. The Buddha's words made King *Pasenadi's* hurt feelings go away.

Queen *Mallikā* was a female lay disciple who had firm confidence in the Triple Gem. She also helped others to realize the truth. Thus, she is one of the many good examples of Buddhist disciples.

Religious Ceremonies

Dhamma Study – Intermediate Level

Religious ceremonies are patterns, methods, or models that are used in religious practices. In Buddhism, it means a pattern of practice that is practiced in the religion.

Ceremonies exist in all religions. The difference is how each religion performs them. Ceremonies arise in a religion later, after the religion has been established. As a religion grows, there will be more worshippers and ceremonies, and the same ceremony may end up being practiced in different ways. Subsequently, religious scholars would lay down regulations for each ceremony so they would be practiced uniformly. A religious ceremony is regarded as the bark of the religion, not the heartwood. One needs to be reminded that both the bark and heartwood must come together. One cannot exist without the other. The emphasis on ceremonial practices rather than doctrinal practices may cause misunderstandings for some practitioners. They may uphold the ceremonies as the heartwood of the religion. This can be dangerous to the religion, especially Buddhism. Therefore, it is important to understand what the bark or the heartwood really is so that one can follow the practice properly in accordance with the objectives of the religion.

Elements of the religion:

The term '*Sāsana*' is translated as 'the Teachings.' It means the principles of the doctrine taught by the founder of the religion. It may include the principles of

the religion without the founder. In general, there are five components of a religion:

1. Religious master or Founder. In Thailand, the officially approved religions are Buddhism, Christianity, Islam, and Sikhism. These religions have their own master or founder, with the exception of Hinduism, which has no founder but has been practiced since ancient times.

2. Principles of the Doctrine that the Founder announced to the world.

3. People who listen to the Teachings, have confidence in that religion, and practice accordingly.

4. Places of importance and images or articles that belonged to the Founder, to be used in performing the ceremonies.

5. Religious ceremonies. The ceremonies performed in the religion, which are different according to the Principles of the Doctrine taught by the Founder.

Benefits of Religious Ceremonies

Religious ceremonies may be regarded as the bark of the religion, but if they were practiced correctly and properly, they can bring benefits to both the religion and the people who practice in the following ways:

1. Making the whole religion correct, orderly, graceful, and successful in accordance with the objectives.
2. Increasing confidence and belief in one who witnesses the ceremonies.
3. Honoring the host and the participants.
4. Promoting and protecting the culture that glorifies its traditions.

Chapter 1

Merit Making Ceremonies on Important Buddhist Days

There are important religious days in all religions to commemorate significant events that happened to the religious master or the founder. Religious ceremonies or activities are held related to those important days.

In Buddhism, there are several important days that commemorate the days related to the story of the life of our Supreme Teacher, the *Dhamma*, and the Liberated Noble Disciples. The days of remembrance in Buddhism can be divided into four occasions:

1. The day of entering the Rains Retreat.
2. The day of ending the Rains Retreat.
3. The day of *Devorohaṇa* – Divine alms offering.
4. The day of *Dhammasavaṇa* – day of listening to *Dhamma* on full-moon (and dark-moon) days.

The Day of Entering the Rains Retreat

The term 'Rain' came from the Pali term '*vassa*,' or Sanskrit – '*varaṣa*,' which means rain or rainy season. Entering a rains-retreat during the rainy season means the *Bhikkhus* vow or attest that they will stay at one residence during the rainy season. The Buddha established these rules only for *Bhikkhus*. It begins on the first day of the waning moon of the eighth lunar month. It is the continuation from *Āsalha-Pūja* day (full moon day of the eighth lunar month). The Royal day of celebration

has combined these days into one celebration – *Āsalha-Pūja* and entering rains-residence day. It is usually a national holiday in Buddhist countries.

Background of the Rains-Retreat Day

It was the day the Buddha allowed all *Bhikkhus* to stay in residence in one place without traveling around, except when there is a necessary event, during the three month-time from the first day of the waning moon of the eighth lunar month through the fifteenth day of the waxing moon of the eleventh month.

‘Entering retreat’ during the rainy season had been practiced by religious practitioners before the Buddha’s time. However, it might not have been strictly practiced. In the early Buddhist period when the Buddha was staying at *Veluvana* in *Rājagaha*, most of the monks stayed in their residence during the rainy season, in the same way as the ascetics of other Doctrines. However, there was a group of monks called *Chabbaggiyā*, consisting of *Manduka*, *Lohitaka*, *Mettiya*, *Kummajaka*, *Assaji*, and *Punabbasuka*. These six monks, along with their followers, made pilgrimages to many places as the Buddha had not yet allowed the *Bhikkhus* to stay in their residence during the rainy season. Their pilgrimages caused damage to the seedlings. Many farmers complained about this. The Buddha thus set up regulations to urge the *Bhikkhus* to stay in one place for three months during the rainy season.

Buddhists in Thailand have performed merit making on the Rains-Retreat Day since the Sukhothai Era. From the past to the present, the practices may have been different in details. The main practices are alms offering,

observing precepts, listening to the *Dhamma*, and other merit making activities.

Benefits of Entering the Rains-Retreat Day

1. Allowing *Bhikkhus* to follow the monastic code to stay in a specific place and to additionally study the *Dhamma*.
2. Allowing Buddhists to make more merits such as alms offering, precept preserving, and meditating.
3. Providing the chance for ordination for laymen to study the *Dhamma* and help preserve Buddhism.

The Day of Ending the Rains-Retreat

The ending of the Rains-Retreat is the last day that *Bhikkhus* spend in residence. Another name for this day is *Pavāraṇā* day, which falls on the waxing moon day of the eleventh lunar month.

The *Pavāraṇā* ceremony is required to be done as part of the monastic discipline. *Bhikkhus* are allowed to give advice and point out each other's mistakes after they have stayed together for three months. Every *Bhikkhu* has an equal right to advise others, based on loving-kindness, friendliness, and righteousness. This is a good example for the laity to follow in their family lives, community, or society.

Background of 'Pavāraṇā Day'

When the Buddha was staying at *Jetavana*, in the city of *Sāvattthī*, a group of *Bhikkhus* had an idea that in order to prevent arguments and quarrels, they should

practice in silence, meaning they would not talk to each other for the whole three months. So, they took off and did just that for three months during the rains. When they reported back to the Buddha, he criticized them and told them that, in order to advise others, it should be based on three conditions: advice based on hearing what was said, advice based on seeing what was done, and advice based upon witnessing acts of disdain and skepticism. Thus, the ending of the Rains is called by another name, '*Pavāraṇā* Day.'

Benefits of The Day of Ending the Rains-Retreat

1. The *Bhikkhus* have the opportunity to advise and instruct others after they have spent time together for three months.
2. The *Bhikkhus* are able to travel and stay in other places.
3. What the *Bhikkhus* gain from their study and practice during the Rains, they can use to teach the laity.
4. Buddhist laity can apply the example of '*Pavāraṇā*' in their daily life.

***Devorohaṇa* Day**

Devorohaṇa is translated as 'Descending from a heavenly realm.' It means the day the Buddha descended from the *Tāvātimsa* realm after he spent the seventh rains delivering the *Abhidhamma* to his mother during all three months. When the Rains-Retreat ended, the Buddha

descended from the heavenly realm to the earth, to *Sankassa*, a city of *Sāvatthī*, on the day of the waxing moon of the eleventh lunar month, which is called *Devorohaṇa* day. On that day, the Buddha performed a miracle by opening the three worlds, thus allowing humans, deities, and beings of woeful planes to see one another. Thus, there is the offering of alms food to welcome the Buddha back to the human world on the first day of the waning moon of the eleventh lunar month.

Background of *Devorohaṇa* Day

During the seventh rains after the Enlightenment, in the afternoon of the waxing moon day of the eighth lunar month, the Buddha performed the Twin Miracle (*Yamakapātihāriya*) in front of some heretics at a mango tree in *Sāvatthī*. He announced to his disciples on the next day, which was the day of entering the rains-retreat on the first of the waning moon day of the eighth lunar month, that he was going to spend his rains-retreat at *Tāvatiṃsa* according to the custom of all the Buddhas.

The Buddha ascended to *Tāvatiṃsa* and sat on *Sakka's* throne, *Pandukambasilāsana*, at the foot of the *Pāricchattaka* tree. When all the *devas* and *Māyādevaputta* arrived, *Māyādevaputta* presided over all the *devas*. Then the Buddha continuously preached all seven books of the *Abhidhamma* consisting of *Dhammasangani*, *Vibhanga*, *Kathāvatthu*, *Puggalapaññatī*, *Dhātukathā*, *Yamaka* and *Patthāna*, throughout all three months. After the preaching ended, *Māyādevaputta* became a Stream-Enterer, and all the other *devas* became noble individuals.

Seven days before *Pavāraṇā* Day, many came to Venerable *Moggallāna* and asked for the day the Buddha

would descend from the heavenly realm. Venerable *Moggallāna* then went to attend the Buddha and asked for the date, time, and place of his descent. The Buddha replied that he would descend to the earth on *Pavāraṇā* Day, the waxing moon day of the eleventh lunar month, near the gate of *Sankassa*.

The *deva* King, *Sakka*, created three celestial staircases: a golden one on the right for the *devas*, a silver one on the left for the *Brahmas*, and a crystal one in the middle for the Buddha. The staircases appeared near the gate of *Sankassa*, which was later called *Acala Cetiya*. The top of the staircases rose to Mount *Sineru*, where *Tāvatiṃsa* is located.

While the Buddha was descending from *Tāvatiṃsa* to the Earth, he saw *devas* and humans perform splendid worship. The Buddha then performed a miracle by opening the three worlds, allowing humans, deities, and beings of woeful planes to see one another. The punishment in hell was also temporarily stopped on this day. The following morning, lay disciples made merits by offering alms to all *Bhikkhus* led there by the Buddha.

Alms Offering on *Devorohaṇa* Day

Alms offering on *Devorohaṇa* Day in Thailand has been practiced for a long time by imitating the event on *Devorohaṇa* Day in the Buddha's time. If a temple, *Upasatha*, or *Vihāra* is located on a mountain with stairs or a path to walk on, the ceremony is arranged by bringing the Buddha image down the mountain, followed by the *Bhikkhus*. The laypeople waiting to offer alms food will wait at the foot of the mountain and stand on both sides of the path.

Dhamma Savana Day

‘*Dhamma Savana*’ is translated as ‘to listen to the *Dhamma*.’ ‘*Dhamma Savana Day*’ or ‘*Saṅgha Day*’ is the day to listen to the *Dhamma* delivered by a *Bhikkhu*, to make merit, to observe the precepts, and to practice meditation. There are four such days in the month – the eighth and fifteenth day of the waning moon, and the eighth and fifteenth day of the waxing moon of the month.

Background of *Dhamma Savana Day*

During the Buddha’s time, disciples of most religions in the subcontinent of India gathered on the above four days of the months to listen to their teachings. King *Bimbisāra* took notice and asked if the Buddha would permit the *Bhikkhus* to do the same. As it would be very useful to the people, the Buddha allowed his disciples to deliver and listen to the *Dhamma* on those days. There are four such days in the month – the eighth and fifteenth day of the waning moon, and the eighth and fifteenth day of the waxing moon of the month.

Benefits of *Dhamma Savana Day*

1. Buddhists in the past had a chance to take off from their work and animal labors. Butchers would stop their killing, fishermen would stop their work, and slaughterhouses would also stop killing animals.
2. Buddhists accumulate merits through alms and requisites offering to the *Bhikkhus*, observing

the five or eight precepts, and practicing meditation.

Going to the monastery for the purpose of giving alms and to charity, observing precepts, and meditating to develop the mind have become less important for Buddhists in modern times. It seems the whole world has become engaged in material progress, which has a much faster pace than spiritual progress. It is important that we realize this discrepancy and encourage people to become more involved in *Dhamma* study and practicing *Dhamma*, so people understand how real peace can be achieved in the world.

Chapter 2

Chanting Buddhist Mantras for Protection and Prosperity

Background of Chanting Buddhist Mantras

This practice had been done since the Buddha's time. It was primarily for the protection and welfare of all people. The most popular one is the *Paritta* Chant, the Protective Mantra. The story of how the protective chanting came to be was recorded as follows:

At one time, there was a disastrous drought in the town of *Vesālī*. Most of the crops were damaged, causing famine and a plague. Many died from diseases during the epidemic. No one knew how to deal with it. King *Licchavī* had thought of the Buddha who was staying at *Rājagaha* at that time. He sent out two delegates to ask King *Bimbisāra* to inform the Buddha about the disaster and request permission to invite the Buddha to *Vesālī*.

The Buddha considered their request and decided to go to *Vesālī* by the river boat which King *Bimbisāra* had arranged for him and his disciples. After the Buddha came close to the Ganges River bank, King *Licchavī* waded out through the water and greeted the Buddha himself. He was overwhelmed with delight and gratitude. The Buddha demonstrated his great miraculous power by creating a torrential rain, which almost flooded the town. It washed away all the dirt and filth, so the town became clean again. When the Buddha arrived at the gate of

Vesalī, the *deva* King *Sakka* with his retinues gathered there, and this made a lot of demons flee.

When the Buddha entered the gate of *Vesalī*, he delivered the Jewel Discourse (*Rattana Sutta*) to Venerable *Ānanda*, and instructed him to journey around the city with the *Licchavī* Princes and recite the discourse all around the city.

After that, the Buddha told Venerable *Ānanda* to fill his stone bowl with clean water and to stand in front of the town gate, chanting the *Ratana Sutta*. Then he was told to walk around town and sprinkle blessed water throughout the town. People in the town felt refreshed and joyful. They all came out carrying flowers and incense, and followed Venerable *Ānanda* all night.

From this incident, the ancient masters realized the sacred power of chanting the Buddhist mantra. Thus, they combined the *Rattana Sutta* and other *Suttas* together and called them *Paritta*, with seven or twelve verses to recite for protection and prosperity.

The way Venerable *Ānanda* sprinkled blessed water from a stone bowl all around the city of *Vesalī* is considered to be a model for preparing and sprinkling blessed water.

The Sacredness of the Mantra

The sacramental power of chanting the verses depends on the following:

1. The listeners must be fully confident in the chanting.
2. The one who chants must have a steady, steadfast, and concentrated mind.

3. The one who chants must chant with *Mettā*, with wishes for the listeners to gain full benefits.

Chanting Ceremonies

The two terms, chanting for prosperity and chanting for dedication of merit, were formulated to be merit making ceremonies. Chanting the Mantra for protection and prosperity is used for events of happiness and prosperity (called auspicious events or *Maṅgala*) such as a birthday, anniversary, opening a business, etc. Chanting the Mantra for dedication of merit is used in the case of inauspicious events (*Ava-Maṅgala*), such as a death.

There are many events that call for Chanting a Buddhist Mantra, such as an ordination, a house warming ceremony, a wedding ceremony, an anniversary, a birthday, laying a foundation stone, making merit to extend life, etc. It is common to chant the Seven Protective Verses (*Paritta*) during these events. The ancient masters had selected the most powerful and protective *Suttas* and verses and combined them together, calling them *Paritta*, meaning the protection.

The collection of the Seven Protective Verses (*Paritta*) consists of:

1. *Mangala Sutta*
2. *Ratana Sutta*
3. *Karaṇīyamettā Sutta*
4. *Khandha Paritta*
5. *Mora Paritta*
6. *Dhajagga Paritta* or *Dhajagga Sutta*
7. *Āṭānāṭiya Paritta*

8. *Bojjhaṅga Paritta*

When *Mora Paritta* and *Dhajagga Paritta* are combined together, the amount of the collection is seven verses.

There is also a collection of Twelve Protective Verses (*Paritta*) comprised of:

1. *Mangala Sutta*
2. *Ratana Sutta*
3. *Karaṇīyamettā Sutta*
4. *Khandha Paritta*
5. *Mora Paritta*
6. *Vaṭṭaka Paritta*
7. *Dhajagga Paritta* or *Dhajagga Sutta*
8. *Āṭānāṭiya Paritta*
9. *Aṅgulimāla Paritta*
10. *Bojjhaṅga Paritta*
11. *Abhaya Paritta*
12. *Jaya Paritta*

Examples of Chanting Ceremonies for Prosperity

Wedding Ceremony

A Buddhist ceremony is often included as part of a traditional Thai Buddhist wedding. Normally, the ceremony is held at the bride's home. The preparation is similar to merit making ceremonies. The number of monks to be invited is usually nine. The ceremony starts with the bride and groom lighting candles and incense to pay homage to the Triple Gem. Then they request the precepts and promise to abide by them, followed by listening to the protective chanting. When the monks finish chanting, food is offered to them. When the monks

finish their meal, gift offerings are presented, water of dedication is poured, blessings are received, and holy water is sprinkled by the monks.

In the past, the *Mahā-samaya Sutta* was usually recited. At present, the Seven Protective Verses are usually chanted like at other merit making ceremonies. However, *Āṅgulināla Paritta* and *Vaṭṭaka Paritta* are added as *Āṅgulināla Paritta* is believed to ease the woman's childbirth delivery, and *Vaṭṭaka Paritta* is believed to protect the house from fire.

Birthday Ceremony

Birthday ceremonies have been practiced since the reign of King Rama V. The preparation for a birthday ceremony is similar to other merit making ceremonies. The monks chant the Seven Protective Verses. The host may request the monks to chant *Dhammacakkappavattana Sutta* in addition to the *Paritta*. The number of monks to invite is usually nine or the same number as the host's age, with one more.

Life Extension Ceremony

A Life Extension Ceremony is a merit making ceremony requested by the patient's relatives, with the aim of the patient accumulating merits during the last period of his life, or to recover from sickness and be able to live on.

There are fewer ceremonial procedures for holding a Life Extension Ceremony, as it is usually held urgently. The ceremony can be held in the patient's room. Five or seven monks are invited to chant the protective verses.

The ceremony begins with the patient or his representative lighting candles and incense to pay homage to the Triple Gem. Then precepts are requested with a promise to abide by them, followed by listening to the protective chanting. The *Bojjhaṅga Sutta* or *Girimānanda Sutta* is usually chanted on this occasion.

The ceremony can be held for three days and three nights in order to enhance the merit making for the patient. On each of the three days, the monks chant different *Suttas*. On the first day, the *Bojjhaṅga Sutta* is chanted, the second day will be the *Girimānanda Sutta*, and the *Mahāsatipaṭṭhāna Sutta* is chanted on the last day. At the end, the host offers robes (*Paṃsukūla*) to the monks.

Chapter 3

Chanting a Buddhist Mantra for Dedication of Merit in Inauspicious Events

Chanting for the dedication of merits is usually performed in reference to the recollection with gratitude of ancestors, parents, or anyone who is owed a debt of gratitude. There could be occasions that call for the chanting at day 7, 50 or 100 after death, the day of cremation, the day of gathering the ashes, the anniversary of the death, etc.

Chanting a Buddhist Mantra at a Funeral

Chanting a Buddhist mantra at a funeral is usually conducted for three, five, seven nights or more, depending on the host. The mantra used for the funeral is the *Abhidhamma*, which comprises seven books:

1. *Dhammasaṅgani*
2. *Vibhaṅga*
3. *Dhātukathā*
4. *Puggalapaññatti*
5. *Kathāvatthu*
6. *Yamaka*
7. *Paṭṭhāna*

Merit Making for the Deceased

Merit making for the deceased can be conducted seven, fifty, or a hundred days after death. It is usually set up the same as other meritorious events. After the host

requests the monk to chant, the monk can start chanting the mantra immediately without any prior verses. When the monks finish the chanting, food is offered to the monks. When the monks finish the meal, gift offerings are presented, robes (*Paṃsukūla*) are offered to the monks on behalf of the dead, water of dedication is poured, and homage is paid to the Triple Gem.

The chanting of merit making for the deceased on the seventh day of death includes:

1. *Namakāra pāṭha*
2. *Saraṇagamana pāṭha*
3. *Pabbatopamagāthā* and *Ariyadhanagāthā*
4. *Anattalakkhaṇa Sutta*
5. *Tilakkhaṇagāthā*
6. *Paṭiccasamuppāda*
7. *Buddha Udānagāthā*
8. *Bhaddekarattagāthā*
9. *Bhavatu sabba-maṅgalaṃ*

The chanting for the merit making ceremony for the deceased of fifty days is the same, except the *Anattalakkhaṇa Sutta* is changed to the *Ādittapariyāya Sutta*. Then it is changed to the *Dhammaniyāma Sutta* for the ceremony of a hundred days after death.

Mātikā Paṃsukūla Chanting Ceremony

Mātikā Paṃsukūla chanting is the chanting of *Mātikā* verses from the seven books of the *Abhidhamma*. It is one of the merit making traditions at a funeral. There is no strict requirement for the number of the monks to be invited for the *Mātikā* chanting. Usually, monks are invited in the same number of the dead person's age, or

the total number of monks at that temple. In cities, ten monks are usually invited.

There is no need for lighting the candles and incense and requesting for the precepts if *Mātikā* chanting directly follows the Buddhist mantra chanting or *Dhamma* delivering. However, if the *Mātikā* chanting is held separately, the host should start by lighting the candles and incense and requesting the precepts. The monks then begin to recite *Namo* followed by the *Mātikā* chanting, starting with *Kusalā dhamma* and ending with *Hetu-paccayo*. After that, the host offers the monks *Paṃsukūla* robes. The monks receive the robes and recite the *Yathā sabbhī*, followed by *Adāsi-me*, ending with *Bhavatu sabba-maṅgalaṃ*. Then the ceremony ends with paying homage to the Triple Gem.

Merit Making for the Dead Person's Ashes

Some hosts hold a merit making ceremony dedicated to the dead by inviting monks to chant a Buddhist mantra like at other merit making ceremonies, but the host adds the urn with the dead person's ashes, his picture, and a bowl of blessed water. The blessed water will be sprinkled on the dead person's relatives, signifying that the suffering that results from parting from the beloved one is reduced, enhancing encouragement in living one's life. This ceremony can be held at the host's house or the temple.

Chapter 4

Important Buddhist Festivals

Floating a Candle-Lit Flower Basket (Loy Krathong) Festival

In Thailand, floating a candle-lit flower basket has been practiced since the ancient times of the Sukhothai Era. The purpose of this festival is to pay homage to the Buddha's footprint, which was on the river bank of *Nammadā* in *Jambudīpa*. Another purpose is to apologize and give gratitude to the goddess of the river, as people use the water to live their lives.

Buddhist Narratives

According to the Commentary of the *Puṇṇovāda* Sutta, the story began when a King Serpent, who had full confidence in the Buddha, invited the Buddha to his kingdom under the water. Upon returning from the visit, the King asked the Buddha to leave his kingdom some commemorative object. The Buddha left his footprint on the bank of the *Nammadā* River as a commemorative object for them.

Offering a Discarded Cloth (cloth from the woods)

'Discarded cloth' during the Buddha's time was a 'robe made of cloth no one owned – *Paṇsukula cīvara*'. These cloths were thrown away along the road or in the

woods. In the beginning, the Buddha did not allow the laity to offer robes to *bhikkhus*. The *bhikkhus* could only find ragged, discarded cloths in the woods or in the charnel grounds. They could wash and clean them, dye them with tree bark, and cut and sew them into robes. So, the laity began to intentionally throw cloths out in the woods as discarded ones. Thus, they became ‘discarded cloth – cloth from the woods.’

At present, the offering of discarded cloths or robes can be done anytime, unlike at the *Kathina* offering. Apart from the robes, other offerings or necessities can be prepared in a basket or a bucket. A tree bough is put in the middle of the basket and the robes are placed on its branches. The tree bough is supposed to be from a forest where a discarded cloth has been left.

Verses for Discarded Cloth Offering

*Imāni mayaṃ bhante, paṇsukūlacīvarāni,
saparivārāni, bhikkhusaṅghassa, oṇojayāma, sādhu no
bhante, bhikkhusaṅgho, imāni, paṇsukūlacīvarāni,
saparivārāni, paṭiggaṇhātu, amhākaṃ, dīgharattaṃ,
hitāya, sukhāya, nibbānāya*

Translation

Venerable Sirs, we would like to offer these robes, together with these offerings, to the *saṅgha*. May the *saṅgha*, accept our gathered-up robes, together with these offerings, for our lasting benefit and happiness.

Presentation of *Kathina* Robes to the Community of Bhikkhu

Presentation of *Kathina* robes is a very important merit making ceremony. The robes can be offered just once a year, between the first day of the waning moon of the eleventh lunar month and the fifteenth day of the waxing moon of the twelfth lunar month. It is called the *Kathina* Period. No one can offer robes before or after this period. During the year, any monastery can only receive *Kathina* robes one time.

Meaning of *Kathina*

'*Kathina*' is from the Magadha language (language used within the largest state of India - Magadha). It is translated as a wooden frame to stretch the cloth. It is the instrument used to stretch the cloth so it can be easily sewn into a robe. There was no sewing machine at the time, so when one wanted to sew any cloth, first it had to be stretched, kept in place, and then sewed together. Thus, the robe made by stretching the cloth and then sewn together is called a *Kathina* robe. The term '*Kathina*' also has several meanings:

1. It is the name of the wooden frame used for stretching the cloth.
2. It is the name of the robe offered to *bhikkhus*.
3. It is the function of *bhikkhus* to receive the robe made by a *Kathina* instrument.
4. It is the name of the period from the 1st day of the waning moon of the 11th lunar month and the 15th day of the waxing moon of the 12th lunar month, called the *Kathina* Period.

Background of *Kathina*

One time, the *bhikkhus* in the city of *Pāṭhā* wanted to see the Buddha at *Jetavana Vihāra*, built by *Ānāthapiṇḍhika Sesthī* in *Sāvatthī*, before the rainy season began. When they reached *Sāketa*, which was about 60 miles from *Sāvatthī*, it was obvious that they would not make it to the town in time. They decided to stay in *Sāketa* for the Rains Residence. After the *Vassa* (rainy season) was over, they hurried off to see the Buddha. They were hit by a rainstorm and were wet and muddied by the time they saw the Buddha. The Buddha realized the hardship and difficulty that they had gone through and decided to allow the laity to help the *bhikkhus* by offering rain cloths and robes to replace the torn and dirty cloths that they had used for the whole year. *Visākhā Mahā Upāsikā* was the first disciple in the history of Buddhism who then presented the *Kathina* robes to the thirty *bhikkhus* from *Pāṭhā*.

Types of *Kathina* in Thailand

There are two major types of *Kathina*:

1. The Royal *Kathina* Robe is officially presented by the King to the designated Royal monasteries; or the King approves and allows the *Kathina* robe to be presented to selected monasteries.
2. A *Kathina* Robe presented by ordinary people.

The Ceremony of Presenting the *Kathina* Robes

The way to present the *Kathina* robes is to place the *Kathina* robes in front of at least five *bhikkhus* in the

monastery without the intention of offering to specific *bhikkhus*. These *bhikkhus* must stay in the monastery during the three months rains retreat. At first, the host should inform the monastery and make an agreement on the time and date of the *Kathina* ceremony.

On the day of *Kathina* ceremony, the host and participants prepare the *Kathina* robes and other offerings at the *Upasatha* or a pavilion. The host invites the monks to their seats and lights the candles and incense to pay homage to the Triple Gem. Then precepts are requested. After that, the host or the master of the ceremony recites the verses of offering the *Kathina* robes. Then the *Kathina* robes and other offerings are offered.

Verses of Offering *Kathina* Robes

*Imaṃ saparivāraṃ, kaṭṭhinadussaṃ, saṅghassa,
oṇojayāma, sādhu no bhante, saṅgho, imaṃ saparivāraṃ,
kaṭṭhinadussaṃ, paṭiggaṇhātu, paṭiggahetvā ca, iminā
dussena, kaṭṭhinaṃ, attharatu, amhākaṃ, dīgharattaṃ,
hitāya sukhāya*

Translation

All of us would like to offer *Kathina* robes and other offerings. May the *saṅgha* accept our *Kathina* robes together with these offerings for our lasting benefit and happiness.

Chapter 5

Buddhist Ordination

Novice Ordination (*Sāmanera Pabbajjā*)

Pabbajjā can be translated as abstention from that which is unwholesome, or renunciation from the sensual world. Ordinations of novices have been carried out since the Buddha's time. The first novice was Venerable *Rāhula*, the Buddha's son, having Venerable *Sārīputta* as a preceptor. The candidate for ordination must be at least seven years old. To become a novice, one must be accepted by the ordaining preceptor. The novice must abide by the ten precepts.

Background of Novice Ordination in Thailand

The purposes of ordination during different periods vary, according to the culture and traditions of the society at that particular time.

In the early Rattanakosin Period, the King and his royal families preferred to have novice ordination for the Princes and their royal descendants in order for them to study and have confidence in Buddhism.

In the past, the monastery had been the center of education. People living in the area of a monastery saw the advantage of sending their sons to have an education in such a place. Not only was the cost of learning nominal, but also the scope of education was vast and could lead to a higher level of secular knowledge. Thus, it was popular

among people to send their children to ordain and study at a monastery.

At present, novice ordination is meant to preserve this tradition. During the short time of a summer vacation, a program of summer novice ordination for fifteen days or one month is usually set by the temples or schools. It is the way to prepare a young person to have the right understanding of what is right or wrong; having abided in moral-virtue for a period of time would help the person's life to make righteous progress.

There is also novice ordination for a funeral of the elder relatives of the novice. This is to preserve the tradition of ordination and to show gratitude and merit dedication to the deceased. It is usually done by ordaining in the morning and leaving the monkhood in the evening after the cremation, or the next morning.

Preparation for Novice Ordination

Those who would like to ordain as a novice should ask their parents to take them to the abbot or the preceptor to check the requirements and the date set for ordination. Three or seven days before the ordination, those who want to ordain need to be able to recite the verses requesting ordination and ten precepts, and practice and remember the procedures of ordination.

Requisites for Novice Ordination

1. Flowers, candles, and incense for paying homage to the Triple Gem
2. Flowers, candles, and incense to offer to the preceptor.
3. *Tri-cīvara* or Triple Robes for the novice

4. Alms-bowl
5. Other requisites such as bag, towel, soap, toothpaste, mat, and pillow

Novice Ordination Ceremony

Before the time of ordination, the one who wants to ordain should have his hair, eyebrows, and moustache completely shaved. When the time arrives, the applicant lights the candles and incense and prostrates three times to pay homage to the Triple Gem. Then he takes the Triple robes (*Tri-cīvara*) and offerings to his preceptor and recites the verses requesting for ordination. The preceptor takes the Triple robes and gives some lessons, and then gives the Triple robes back to the novice for him to put on. After putting on the robes, the applicant comes back to his preceptor, proclaims to take refuge in the Triple Gem, and requests the ten precepts. At the end, the novice prostrates three times to his preceptor, which signifies the end of the ceremony.

A novice or *Sāmanera* is one of the five types of Buddhist renunciants including *Bhikkhu*, *Bhikkhunī*, *Sikkhamānā*, *Sāmanera*, and *Sāmanerī*. At present in Thailand, there are only *Bhikkhu* and *Sāmanera* left. The novice or *Sāmanera* has to observe 10 precepts:

1. Abstinence from killing.
2. Abstinence from stealing.
3. Abstinence from sexual intercourse.
4. Abstinence from false speech – lying, slandering, foul language, and frivolous talk.
5. Abstinence from taking intoxicants of all kinds.
6. Abstinence from eating after twelve noon.

7. Abstinence from engaging in entertaining shows, music, and dancing.
8. Abstinence from beautifying oneself with cosmetics and jewelry.
9. Abstinence from using high and luxurious bedding and cushions.
10. Abstinence from accepting money, gold, and silver.

Full Ordination as a *Bhikkhu* – *Upasampadā*

The term *Upasampadā* is translated as 'Having reached the state of being perfect.' Before one can ordain to be a *bhikkhu*, he must be at least 20 years of age, receive permission from his parents, complete the necessities for ordination, have no contagious disease, have no obligation in terms of military service, and be free of any kind of debt.

Before the actual ordination, the applicant usually stays at the monastery between 15-30 days in advance to prepare himself for the process. He must memorize the ordination verse. He also has to practice with his preceptor (*Upajjhāya*) and ordination teacher (*Kammavācācariya*) until he can clearly chant the whole verse by himself.

Requisites for Ordination

According to the monastic discipline, there are eight requisites (*aṭṭha parikkhāra*) for a Buddhist monk, consisting of an outer robe, an inner robe, a thick double

robe for winter, an alms bowl for gathering food, a razor for shaving, a needle and thread, a belt, and a water strainer for removing impurities from drinking water. There can be other necessities for a newly ordained monk such as a mat, pillow, blanket, etc.

***Upasatha* Circumambulation**

The one who prepares to ordain as a *Bhikkhu* is called *Nāga*, which means the perfect one or the non-returner to evil.

Before entering the *Upasatha* to ordain as a monk, it is a usual practice that a *Nāga* would perform a triple circumambulation around the *Upasatha* to pay homage to the Triple Gem. While walking, the *Nāga* should repeatedly recite *Buddho* for the first round, *Dhammo* for the second round, and *Saṅgho* for the third round.

Ordination Ceremony

After entering the *Upasatha* hall, the *Nāga* pays homage to the Triple Gem, then proceeds to go to his preceptor and recite the verse requesting for ordination among the *Saṅgha*, including the preceptor (*Upajjhāya*), ordination teacher (*Kammavācācariya*), and second assistant to the preceptor (*Anusāsanācariya*). After the ordination ceremony, the hosts offer the newly-ordained monk the offerings. The newly-ordained monk pours the water of dedication and receives a blessing from the *Saṅgha*.

Benefits of Ordination

Both kinds of ordination, *Sāmanera Pabbajjā* and *Bhikkhu Upasampadā*, have been practiced since ancient times for those who enter the monkhood to be the descendants of the Buddha. They can have the opportunity to study and practice *Dhamma*, to propagate Buddhism, to preserve Buddhist traditions, and to prolong Buddhism.

Vinaya (Uposathasīla)

The term “uposathasīla” can be divided into two parts: uposatha and sīla.

The term “uposatha” had been used before the Buddha’s time, referring to a kind of practice of refraining from eating meals. It was then observed on the full moon day, the dark moon day, and the half-moon day, equivalent to the fifteenth day of the waxing moon, the fifteenth or fourteenth day of the waning moon, and the eighth day of the waxing and waning moon.

During the time of Lord Buddha, permissions were given to Buddhists to observe such a practice or tradition on those days for teaching, discussing, and listening to Dhamma, observing sīla (precepts), giving dāna (donation), and meditating (bhāvana). The Buddha also allowed the Sangha to perform the uposatha day ceremony twice a month on the 15th day of full moon day or 14th day of the waning moon. Moreover, the Buddha allowed lay persons to observe the uposathasīla four days a month, i.e., on the fifteenth day of the waxing moon, fifteenth or fourteenth day of the waning moon, and the eighth day of the waxing and waning moon.

Laypersons who wish to enter into the uposatha observance shall wake up and make a mouthwash early in the morning and upon the sunrise, traditionally called “rattārun”, meaning the sun rising, and shall then make a vow to observe the uposatha and at an appropriate time go to a Buddhist monastery and make a vow to observe

the eight training rules (sikkhāpada). Thereafter, they should not conduct any other activities in such a way as to cause suffering or hardship to other people or animals, but should let the time pass by listening and contemplating Dhamma throughout the day and night as they have already made a vow to do so. The term “uposatha” in this particular sense could refer to the above four days or the eight training rules.

It should be noticed that the uposatha for laypersons has to be observed alongside the precepts (sīla). That is the reason why it is called uposathasīla. It is probably for this reason that there is another Dhamma called sīlabbataprāmāsa, which literally means any practice that deviates from the truth of sīla and bata (rules and rituals). If a practice of observing sīla (precepts) or practicing Buddhist teachings can lead to the cessation of suffering, without troubling or bothering oneself and others, praised by the learned persons, such a practice is not considered part of sīlabbataprāmāsa. The uposatha is one of the rules and rituals (bata), called in the Thai language “พรต (phrot)”, that is, the practice that one should observe or follow whereas the eight (8) training rules (sikkhāpada) are those that can rightly control or regulate physical and verbal actions and become the foundation for the goodness we need to have or practice. That is the reason why it is called uposathasīla.

Therefore, a Buddhist sub-commentator, called in Pali “dīkācāraya”, provided explanations to elaborate the term “uposatha” as follows: “upakilese useti dahati upatāpeti vāti uposatho”, meaning thereby that any

dhamma that eliminates or burns minor defilements or make them burnt would be called “uposatha”. Another meaning is: “upavasitabboti uposatho” meaning that any dhamma that a person who desires for merits (puñña) must observe. That dhamma is called “uposatha.”

In Buddhist scriptures, there are two kinds of uposatha, one that is not prescribed by Lord Buddha and one prescribed by Lord Buddha.

The uposatha (observance) that is not prescribed by Lord Buddha is the one without the eight components just as those that have been observed now. Such uposatha was observed or practiced only for the purpose of eliminating minor defilements without having to make a vow before a Bhikkhu for observing the eight training rules (*sikkhāpada*). Some of the following texts as they appeared in the Jataka commentaries can be shown as illustrations for study purposes:

The Vidhura Jātaka Commentary

Once upon a time, there were four rich merchants and friends living in Kālajampāka City, building trust and respect for four enlightened ascetics. Each one of them was then invited by each of the four friends for a meal in their respective house. One day, the ascetics each had a meal and wanted to take a daytime rest. So, one ascetic went to the Tāvātimsa realm, another one to the Nāga realm, the third one went to the Garuda realm, and the last one to the Royal Migājina Garden belonging to King Gorabya. The next day, they once again went to have a meal at the houses of those four friends and started telling their stories to their respective host and patron. The one that had gone to Tāvātimsa narrated the glories and

assets of Sakka, King of Devas; the one who went to the Nāga realm told about the properties of the Nāga King; the one who went to the Garuda realm described the assets and properties of the Garuda King; the one who visited the Garden of King Korabya described the properties of King Korabya.

Listening to those stories, each of the four rich merchant friends became desirous of having those properties or assets and started making such merits as giving donations, etc. After they passed away, one was born as Sakka, the King of Devas; one as the King of Nāga in the Nāga realm; one as the Garuda King in the Chimplī Tree Palace (Rukkhābimān); one was born in the womb of the Queen of King Sanjaya. After his king father had passed away, he ascended to the throne. The four kings had faith and confidence in merit-making due mainly to their collective habits of giving (dāna), precepts, and meditations in their past lives.

One day King Sanjaya Gorabya, having made a vow of observing the uposatha, thought that he would spend more time being in solitude. He then went to a royal garden and sat at a pleasing location, and began meditating. King Sakka made a vow to observe the uposatha and thought that in the deva realm there were still a lot of worries and anxieties. He then left the deva realm and came down to the world, sitting and performing meditation at the royal garden as well. The Garuda King and the Nāga King also did the same.

In one evening, the four kings left their own place and met each other at the Pokkharani Lake (Lotus Lake). With each one being happy, joyful, and compassionate

towards each other, they talked to one another with fine words. King Sakka sat on top of the sacred stone plate, while the other three kings sat down at an appropriate time. King Sakka then addressed the three kings asking, "Among us kings who observe the uposatha, who would be more worthy of respect in terms of Sīla? We are all four kings, now what is the eminent virtue of each one of us?"

The Nāga King said, "I have had more precepts and am more worthy of respect than you three." When asked by King Sakka why it is so, he said, "This Garuda King has been an enemy of all Nāgas who were yet to be born. Many of us were also tortured to death. Even then I don't have a grudge or feel anger against the Garuda King at all. That is why my virtue is superior." Then Varuṇa, the Nāga king, replied, "My virtue is superior to that of you three." And when they inquired why, he said, "This Supaṇṇa king is our enemy, whether before or after we are born, yet even when I see him as such a destructive enemy of our race, I never feel any anger. Therefore, my virtue is superior."

When The Garuda (Supaṇṇa) King heard that, he said "My precepts are more worthy of respect than you three." And when asked for the reason by the Sakka King, he said, "Even though this Nāga is my excellent food, when I saw him, I had tolerance not to take him as food. So, I do not commit a bad action because of food. That's why my virtue is superior." The Supaṇṇa King, hearing this, said, "This Nāga is my main food; but even though I see such food at hand, I endure my hunger and do not commit an evil for the sake of food, so my virtue is superior."

At that moment, King Sakka said, "I left the heavenly properties that can bring all sources of happiness and came down to the human world in order to observe precepts. So, my virtue is superior."

Then King Dhanañjaya, upon hearing this said, "I abandoned all my pleasant royal properties to follow the ascetic practices here at the royal garden. Therefore, my virtue is superior."

The four kings each praised themselves for their superior sīla (precept) observance and could not agree with one another. The Sakka King then asked King Dhananjaya: "Is there any wise person who could make a fair judgment on this issue?" King Dhananjaya then proposed a wise man named Vidhura, who was also a Bodhisatta. They all then went to the Dhamma Hall, inviting the Bodhisatta to sit down and said, "O wise sir! A doubt has arisen in our minds. Could you please clear it up for us?"

When the Bodhisatta asked about the doubt, the four kings told the Bodhisatta that the Nāga King preached the *adhivāsanakhanti* (forbearance), that is, non-anger towards a person who has an anger. The Garuda King praised the bad-action non-doing for just because of food, that is, not being a person who always likes to eat. The King of Devas, Sakka, praised the relinquishment of liking in sensual pleasures. King Dhananjaya praised non-worry, that is, he is not clinging to or having attachment to the royal properties, persons and pleasing items.

The Bhodhisatta heard all of what the four kings told him and then said, "All what you have just said are

good words and none of them is a bad saying. These four virtues, if they existed in whomsoever will help make them strong like the supporting wooden pieces fixed to the same nave of an ox-cart, that person is called by wise persons as a *suppurisa* (good person).” The four kings were pleased with the answer of the Bodhisatta and praised him, and then made many offerings to him.

The Bhuridatta Jātaka Commentary

According to the commentary of Bhuridatta Jataka, the Nāga King named Bhuridatta was a Bodhisatta who had been observing precepts (*sīla*) in order to attain the *sīla* perfection (*sīlaparamita*). His father was the Nāga King named Dhatarata, whereas his mother was a human being named Samuddaja. The original name of Bhuridatta was Datta. His father quite often took him to have an audience with Sakka, King of Devas, at the Tāvātimsa Heaven Realm. One day a problem arose amidst the Deva’s assembly, and no one among the Devas, Nāgas, and Garudas was able to resolve that problem. But the young lad, Datta, was able to resolve it. the Deva King, Sakka, was then very pleased with him and renamed him as Bhuridatta, meaning thereby that Datta who has wisdom like the earth.

The Bodhisatta saw the abundant properties in the Tāvātimsa Heaven Realm and knew the reasons why Sakka, King of Devas, had such a huge property: it was because of him giving *dana* (donation) and taking a vow of the *uposatha* observance. Therefore, thinking what’s the point of providing this physical body with frogs and green frogs as food, he made a resolution that he would

take a vow of observing the uposatha that would make him born in the heaven realm (Devaloka). After returning to the Nāga Realm, he asked for a leave of absence from his parents to observe the uposatha. His parents gave him permission, but asked him to find a quiet place somewhere in the Nāga Realm itself because there were a lot of dangers outside of the Nāgas.

The Bodhisatta agreed and began his uposatha observance inside one of the deserted palaces, with the servant Nāga girls performing dancing and singing around the area. The Bodhisatta then thought that if he took the uposatha observance right here, it was likely that he would not succeed. Therefore, he should go to the human realm and take the uposatha observance without telling his parents, but would tell the spouses that he would go to take to uposatha observance in the human realm under the banyan tree near the Yamuna River. He then went to that place, circling around an anthill, and made a vow of the uposatha observance that anyone wishing to take my skin, ligament, bones, or blood, could take them. He then magically created and made his physical body the size of a plow beam, lying for observing the uposatha.

At that time there was a poor brahmin in the city of Varanasi borrowing money from several villagers who went after him to pay the debts. The brahmin had no money. So, he fled to the forests and arrived at the ashram of a recluse who possessed the Alambayan-mantra he learned from the Garuda King. The brahmin lived at the recluse's ashram and behaved himself well. The recluse liked him and gave him the mantra and medicine that can cure the Nāga's poison. Upon receiving the mantra and

medicine, he was very glad and said goodbye to the recluse, and wandered along the Yamuna River. He then met a brahmin hunter who used to get help from the Bodhisatta, who gave him some jewelry for sustaining life. The brahmin hunter got paid by the Alambayan-montra-brahmin and led him to the anthill where the Bodhisatta was residing. The Brahmin then grabbed and pulled the Bodhisatta's tail, holding his head firmly, opened his mouth and spitted the ground-medicine into his mouth, mixed with dirty saliva. After that he grabbed the Bodhisatta's tail keeping his head down, shaking it in order to make the food come out from his stomach through vomiting, keeping him on the floor and then stepping on the body with feet and then again holding his tail with the head down, throwing him on the floor like a man throwing cloths on the ground. He then brought the Bodhisatta to villages for a public show for money. Indeed, the Bodhisatta is truly so poisonous that he could blow the poison towards the Brahmin or bite the Brahmin and make him die in a sudden moment, but he maintained his patience because he is afraid of breaking the precepts (*sīla*).

The Mahājanaka Jātaka Commentary

According to the Mahājanaka Jātaka commentary, King Mahājanaka bought goods from the villagers in Kālajampaka City and put them in a boat with other merchants on board and sailed from Kālajampaka City towards Suvannabhumi. His purpose was to acquire properties and assets in order to reclaim the royal assets of his father. There were about 700 merchants on board the boat. After the boat had sailed out into the sea for

seven days, there was sea turbulence that caused wooden plates to be broken, and the sea water came into the boat in several spots. All the merchants were frightened and afraid of death, crying for help from the Devas. Mahājanaka, knowing that the boat was sinking, did not panic. He prepared himself for the ordeal by eating a full meal of ghee mixed with sugar and then fully soaked two pieces of clothes with oil, standing and holding the mast top firmly. When the boat went down, some people on board drowned and some were devoured by dangerous fish (sharks). Mahājanaka jumped out of the mast top holding, keeping himself far away from the boat to make himself safe from the dangerous fish and kept himself above the water for seven days. When he saw the full moon, he realized that it was a waxing full moon day. So, he gargled his mouth with seawater and spitted it out, and then made a vow for the uposatha observance.

The three jataka stories as illustrated above tell us about the uposatha observances and practices that are not prescribed by Lord Buddha. Those prescribed by Lord Buddha will be explained in the uposathasīla section.

The term “sīla”, in Pali, literally means “normalcy”. The first commentator of the Tipitaka, called Atthakathācāriya, gives two meanings to the term sīla: 1. The state of physical and verbal normalcy through abstaining from actions or speeches that can cause oneself or others to have suffering or troubles; and 2. The foundation of wholesome states, or good things.

But in the case of the uposathasīla, prescribed by Lord Buddha, it refers to the eight training rules, namely:

1. Pāṇātipātā veramaṇī sikkhāpadam samādiyāmi (I undertake to abstain from killing, causing death or taking the life of any living being);

2. Adinnādānā veramaṇī sikkhāpadam samādiyāmi (I undertake to abstain from taking what is not given);

3. Abramacariyā veramaṇī sikkhāpadam samādiyāmi (I undertake to abstain from misconduct in sexual pleasures);

4. Musāvādā veramaṇī sikkhāpadam samādiyāmi (I undertake to abstain from lying or false speech);

5. Surāmeraya-majjapamā-daṭṭhānā veramaṇī sikkhāpadam samādiyāmi (I undertake to abstain from drinking fermented drinks, the source of heedlessness and carelessness);

6. Vikālabhojanā veramaṇī sikkhāpadam samādiyāmi (I undertake to not take food after noon onwards);

7. Naccagitavāditavisukadassana mālāgandha-vilepanadhāranamandhana- vibhusanatthānā veramaṇī sikkhāpadam samādiyāmi (I undertake to refrain from dancing, singing, music, going to see entertainments and from wearing garlands, using perfumes, and beautifying the body with cosmetics); and

8. Uccāsayanamahāsayanā veramaṇī sikkhāpadam samādiyāmi (I undertake to refrain from sitting on high chairs or sleeping on luxurious places and soft beds).

Uposathasīla and the Eight Precepts

In terms of the number of the training rules, both the uposathasīla and the eight precepts have the same number and contents. The difference, however, lies in:

1. The uposathasīla is meant for householders or laypersons as illustrated in the Vidhurajātaka, whereas the eight precepts are meant for those who leave household life and follow the life of the holiness (brahmacariya practice), for example, Buddhist nuns, dressed in white, etc.;

2. The uposathasīla is observed only on the prescribed days, such as the eighth, fourteenth, and fifteenth of the lunar month, while the eight precepts can be observed on any day;

3. The uposathasīla is observed for one day and one night according to a vow for observance, while the observance of the eight precepts has no specific requirement for it.

4. The wordings of the request for precepts (sīla) and of the vow in the precept-observance are different;

5. The uposathasīla arises from the prescription by Lord Buddha for observance on the Buddhist days of the eighth, fourteenth, and fifteenth of the lunar month. Buddhists should refrain from private activities and any activity involving other people or animals and take precepts, undertake meditation in order to minimize unwholesome thoughts and minor defilements that could cause mental problems and, most importantly, to demonstrate that true Buddhists should have vacations for themselves.

Advantages or Benefits of the Uposathasīla

The uposathasīla will yield good benefits to whoever is observing it. The only difference is whether the goodness is more or less as demonstrated in part of the Uposathasutta, Tikanipāta, Anguttaranikāya as follows:

On one occasion, Lord Buddha was residing at the Pubbārāma Temple, near Sāvatthi City. Visākhā, a female lay disciple and Migāra's mother, went to pay respect to Lord Buddha and was greeted by the Lord thus, "You are here early today," to which she responded, "I undertake to observe the uposathasīla today, Lord."

Lord Buddha then said, "Visākhā, there are these three uposathas. Which three? The uposatha of a cowherd (Gopāla-uposatha), the uposatha of the Jains (Nigantha-uposatha), and the uposatha of the Noble Ones (Ariya-uposatha)."

According to the Sutta and its commentaries the three can be explained as follows:

1. Some of the uposatha observants undertook the uposatha observance but kept thinking, "I have eaten these things today. What will I be able to eat tomorrow?" and so forth. Or they could also have other unwholesome thoughts without thinking of the virtues of the Buddha, the Dhamma, and the Sangha, and the dāna (giving or generosity), sīla (precepts), and bhāvanā (cultivation or meditation). They are like a person who is employed by the cow-owners to take care of cows, and who handed over the cows to the owners in the evening thinking, "I took the cows to the fields for them to eat today, where

would I take the cows to tomorrow?" This kind of uposatha in which the observants' minds are full of cravings and unwholesome thoughts is called Gopāla-upasatha, meaning thereby the uposatha that is similar to a cowherd. This kind of uposatha is not of great fruit or great benefit, not of great glory or great radiance.

2. Some uposatha observants undertook to observe the uposathasīla but still had the wrong views and tried to prove the wrong things as real, just like the Nigantha, who taught his disciples that they had to be passionate towards some animals, but not be passionate towards some other animals. Animals that are far away from us can be killed, those that are close to us cannot be killed, etc. He then taught his disciples to take off all their clothes on the uposatha day and made them say, "I have nothing to do with anyone, anywhere, whatsoever." After the night had passed, they consumed foods and items brought by others. Such a teaching is a false speech. Their food consumption is regarded as adinnādāna, taking what is not given. This kind of uposatha is called Nigantha-uposatha, where the observants are still having wrong views and cheat other people to believe in them. It is not of great fruit or great benefit, nor of great glory or great radiance.

3. The uposatha whereby the observants desire to purify their defiled minds is called Ariya-uposatha. Lord Buddha once said to Visakha that Ariya-uposatha is such that it helps purify the defiled minds, the state of which can arise only with efforts like those of the noble disciple (Ariya-sāvaka) in this discipline (Dhammavinaya) who takes refuge in or puts his mind towards Buddhānussati (recollection or contemplation of the Buddha),

Dhammānussati (contemplation of the Dhamma), Sangānussati (contemplation of the Sangha), Sīlānussati (contemplation of the precepts), and Devatānussati (contemplation of the gods), the last of which means the virtues or Dhamma, i.e., saddhā (faith, confidence), sīla (virtue), sutta (learning), cāga (generosity, benevolence), paññā (wisdom), that can raise or upgrade humans to the level of gods (Devatā). When he contemplates the five Dhamma above, his mind will be bright and purified and delightful thoughts (pāmojja) will arise. His mind will be free of the five hindrances.

Furthermore, the noble disciple cleanses his defiled mind through great efforts and reflects on himself thus:

The arahants (enlightened beings) abandon the taking of life (pānātipāta) and abstain from the taking of life. Today, I, too, abandon the taking of life and abstain from the taking of life.

The arahants abandon the taking of what is not given (adinnādāna) and abstain from taking what is not given. Today, I, too abandon the taking of what is not given — abstain from taking what is not given.

The arahants abandon non-celibacy and live a celibate life. Today, I, too, abandon non-celibacy and live a celibate life.

The arahants abandon the telling of lies and abstain from telling lies, making only truthful speeches. Today, I, too, abandon telling lies and abstain from telling lies, making only truthful speeches.

The arahants abandon fermented and distilled liquors that cause heedlessness. Today, I, too, abandon fermented and distilled liquors that cause heedlessness.

The arahants live on one meal a day, abstaining from eating food at night, refraining from eating food at the wrong time of day. Today, I, too, live on one meal a day, abstaining from food at night, refraining from food at the wrong time of day.

The arahants abstain from dancing, singing, playing music, watching shows, wearing garlands, and beautifying themselves with perfumes and cosmetics. Today, I, too, abstain from all those activities throughout the day and night.

The arahants abandon high and large beds. Today I too, for this day and night abandon high and large beds.

Such is the Uposatha, Visākha, that a person who, taking himself into consideration, follows the arahants (enlightened ones), would be of great fruit and benefits, of great glory and great radiance.

Explanation on the Eight Sikkhāpadas

Pāṇātipātā veramaṇī (in Pali) literally means an intention to refrain from killing a living being. The term “Pāṇā” refers to animals or living beings, meaning thereby human beings, animals, hungry ghosts, hell beasts, angry demons, devas (gods), brahmas, and all other kinds of living beings, who were born and are eventually subject to death. There are two kinds of death:

1. Timely death (*kālamaraṇa*), death that occurs in a timely manner because of the end of kamma (action) or of the life span; and

2. Untimely death (*akālamaraṇa*), death that occurs in an untimely manner, i.e., before the end of kamma or of the life span, because of unwholesome actions causing it to occur or of being killed.

The hungry ghosts (*Peta*), hell beings, and demons (*asurakāya*) normally die due to the expiration of the unwholesome actions committed in the past, while gods (*devas*) and Brahma would die because of the end or expiration of the wholesome actions committed in the past. All those beings could not be killed by anyone, and when dying, the corpses would not be left in hell or heaven. Therefore, hungry ghosts, hell beings, demons, gods or *devas* and *brahma* would die because of only a timely death, not an untimely death.

Human beings and all types of animals would die because of either a timely death or an untimely death. According to this training rule, therefore, any being that might be killed right from the time of life in the womb or in eggs would include both human beings and animals.

In order for causing a living being to die to be considered “killing,” it has to be based on intention. That is, the intention to cause death would be because of craving properties or of anger towards that being. In summary, with the mind intended to cause any being to die by himself, through another person, encouraging suicidal acts through such support as providing poison or verbal encouragement, etc., all of these are considered killing in Buddhism. But an act committed by those who

unintentionally cause death, e.g., stepping on ants and causing them to die, etc., is not considered killing and the precept is not broken. But under the worldly government system, it would be considered a punishable unintentional killing.

Adinnādānā veramaṇī literally means an intention to refrain from taking any property that is not given by the owner. There are two kinds of such properties:

1. Immovable properties, e.g., land, etc.;
2. Movable properties, e.g., human beings, animals, money, gold, etc.

Taking an immovable object will cause the precept to be broken when the owner loses his right of ownership, while taking any movable object will cause the precept to be broken when the object or property is moved from its original location. The precept would also be broken when taking by oneself any object not given by the owner or when asking someone else to take it on one's own behalf.

Abrahmacariyā veramaṇī refers to an intention to refrain from unnoble behavior, that is, a practice or behavior that is not the holy life of celibacy and strict chastity (brahmacariyā). The term "brahmacariyā" actually refers to the ten wholesome Dhamma, i.e., dāna (giving, donation), veyyāvacca (duty; service; commission), pañcasīla (five precepts), appamaññā (infinite), methunavirati (sexual abstinence), sadārasantutthi (contentment with one's wife), viriya (diligence, enthusiasm, efforts), uposathanga (the eight-limbed observance), ariyamagga (the noble path), and sāsana (religion, teaching). In this particular case,

however, it refers to methunavirati, sexual abstinence, refraining from having sexual intercourse, including lustful defiling touch on each other's body or any action that tends towards having sexual intercourse.

Musāvādā veramaṇī means an intention to refrain from telling lies or making false speech under any circumstance, at any place or any meeting. One would not make false speech when knowing that it is a false speech just because of self-desire for one's own benefits, for other's benefits, or for any gains. This includes refraining from making sarcastic speech, harsh speech, and nonsensical speech.

Surāmeraya-majjapamā-daṭṭhānā veramaṇī literally means the undertaking to refrain from taking alcoholic drinks, drugs and intoxicants that are the cause of heedlessness. Even narcotic drugs forbidden by laws and being harmful to physical health and mindfulness will also be included in this training rule. This is in line with the first of the Four Great References (Mahāpadesa), which says that whatever is not forbidden by Lord Buddha, but if considered inappropriate and contrary to what is appropriate, that thing would be inappropriate.

Vikāla-bhojanā veramaṇī literally means an intention to refrain from taking meals after noon. The term "meals" in this training rule refers to that which is edible, namely, cooked rice made from seven kinds of rice or paddy, i.e., normal rice, sticky rice, millet, sorghum, Job's tears (type of plant which resembles gecko), Kummas sweetie (made of powder or beans and sesame that will go rotten after a night has passed), Sattu (honey cakes, dried candy), fish, meat, fresh milk, soured milk,

and masticating food items such as fruits and root vegetables like potato, etc.

The term “eating” means swallowing something through the throat or keeping it in the mouth and letting it thaw or liquify, which is also not allowed.

The term “vikāla” (wrong time) in the Vinaya refers to the time from noon until the next day’s sunrise, whereas in the Suttas, such as Sigālasutta, in which the Buddha said about roaming the streets at the wrong time (unseemly hours) is a cause of ruin (Apāyamukha) means the time from sunset until the next day’s sunrise. In the Vinaya, however, a Bhikkhu who takes his meals at unseemly hours, i.e., from noon until the next day’s sunrise is punishable with Pācittaya āpatti. So, the wrong time (unseemly hours) in this training rule refers to those according to the Vinaya.

In the Brahmajālasutta commentary, it is mentioned that the times for taking meals are twofold: the morning time, starting from sunrise until noon, and evening time, starting from noon until sunset. The time after that is considered night time, not one for taking meals. Buddhist monks and the eight precept observants are regarded as the one meal eater, i.e., morning meal, starting from sunrise to noon. Whether one or ten times of eating meals, it is still considered eating only one meal.

Nacca-gīta-vādita-visūka-dassana mālā-gandha-vilepana-dhāraṇa-maṇḍaṇa vibhūsanatṭhānā veramaṇī literally means an intention to refrain from dancing, singing, playing music, and watching plays and games that are contrary to Buddhist teachings, putting

ornaments on the body with odors and skin beautifying that are used for dressing.

The term “nacca” means dancing. Under this term, there are three kinds of dancing that are forbidden: dancing by oneself; making others dance; and watching dancing. As for the terms “gīta”, singing, and vādita, playing, the same three kinds above apply. This means that doing any one of the three is an infringement of the precept.

The term “mālā” means flowers, which cover all kinds of flowers, including those made into garlands. The term “gandha” means fragrance that covers all kinds of perfumes. The term “vilepana” means to beautify skins, i.e., making skin attractive or beautiful. The term “dhāraṇa” means holding, i.e., using flowers and fragrance. The term “maṇḍaṇa” means decorating, i.e., beautifying part of the body. The term “vibhūsaṇa” means to ornament, i.e., being delighted in or tending to like ornaments. The term “ṭhānā” or “ṭhāna” means being a cause, i.e., using such ornaments as flowers, etc. for the body would be a cause for a violation of or breaking precepts. The observants of eight precepts, or uposathasīla, must refrain absolutely from doing that.

Uccāsayana-mahāsayana veramaṇī refers to an intention to refrain from high chairs and beds as well as large chairs and beds. The term “uccāsayana” literally means high beds and chairs, i.e., the beds and chairs with high feet beyond the stipulated size, i.e., chair with its foot higher than one cubit and bed with its feet higher than 8 Sugata fingerbreadth.

The term “mahāsayana” means large beds and chairs, i.e., those that are covered with mattresses inappropriate for monks, such as those made with animal skins and furs, etc. The uposatha observants should follow the practices of the arahants, particularly on the aspect that they abandon panātipāta, i.e., killing any living being, refrain from panātipāta, lay down armed weapons and any other weapons, be ashamed of themselves, be compassionate towards all living beings throughout their lives. Any action, therefore, that is considered as killing a living being, making them be in hardship, or even providing support to one who commits such actions, would be inappropriate for the uposathasīla observants.

Those who keep precepts purely, without breaking and defiling any of them, would be gaining the following five benefits:

1. Gaining wealth;
2. Gaining recognition and honors;
3. Bravely and proudly joining a social gathering;
4. They would not die unconscious, i.e., at the time of near death, they would be completely mindful;
5. They would be born in heaven after death.

The following would be the probable causes of breaking sīla, i.e., gains (lābha), fames and reputation (yasa), relatives, children, spouse, one’s own organs and life.

In order to keep undertaking precepts (sīla) in a pure state, the observants must be confidently unyielding or resolute in the Dhamma, known as sappurīsānussatidhamma held and contemplated by persons of integrity (sappurisa), in particular, in regard to the principle that

a person should abandon his properties to protect his physical organs, should abandon his physical organs to keep life, but should abandon his properties, physical organs, and life in order to protect and keep Dhamma.

The five dhammas that can be a shield protecting sīlas from being broken and tarnished are as follows:

1. Appicchatā, being one with less desire;
2. Santuṭṭhitā, being one who needs only the four requisites;
3. Sallekhatā, being one who tries to get rid of defilements (kilesa);
4. Pavivekatā, being one who is free from defilements;
5. Idamatthitā, being one who desires merits and the wholesome (puññakusala).

Uposathasīla as Described in the Suttas and Commentaries

According to Cātumahārajasutta, Tikanipāta, Anguttaranikāya, the uposatha days as stated above can be summarized as follows: “Bhikkhus, on the eighth, fourteenth, and fifteenth day of the fortnight, the ministers and counselors of the Four Great Kings wander in the human world to find out if most humans are paying due respect to their parents, ascetics, and brahmins, honoring the elders in their families, observing the uposatha, and making merits. If only a few humans are found to be doing so, the Four Great Kings would then

address the assembly of the gods of the Thirty-Three (Tāvātimsa). Those gods (devas) would regretfully think that the number of heavenly gods will decrease, while the number of demons will increase. But if more humans are found to be following good practices, heavenly gods (devas) would be delighted that the number of heavenly gods will increase, while the number of demons will decrease.”

“Bhikkhus, there was a story in the past that Sakka, King of Devas, when desiring to encourage all devas of the Thirty-Three Heaven (Tāvātimsa), said that whoever wants to be like him would have to observe the uposatha, complete in all eight factors, on the fourteenth and the fifteenth days, and the eighth day of the fortnight, as well as on the fortnightly special displays.”

According to this Sutta, there are two kinds of uposathasīla:

1. The uposathasīla that is undertaken for one full day and one night, on the 8th and 15th day of the waxing moon, and again on the 8th and either the 14th or the 15th day of the waning moon. This kind of uposatha is called Pakati-uposatha;

2. The uposathasīla that is undertaken for a period of three months in the rainy season like the rains retreat observed by Buddhist monks. This kind of uposatha is called Pātihariya-uposatha.

In the commentary, the Pali terms (words of the Buddha) “uposatham upavasanti patijāgaroti” have been given an explanation as “human beings observe the uposatha and undertake patijāgara-uposatha”. The

commentary further explains the patijāgara-uposatha practice that human beings would undertake the patijagāra-uposatha by including eight more uposatha days in one month, as the accepting and leaving days, for example:

1. When observing the uposathasīla on the fifth lunar day, they would begin the observance on the fourth lunar day to begin the uposatha and would also observe on the sixth lunar day as well to end the uposatha observance.

2. If the uposatha observance is undertaken on the eighth day of the lunar month, the observance must begin on the seventh day of the lunar month as a prelude to begin the uposatha, and also on the ninth day of the lunar month as well as the end of the uposatha observance.

3. If the uposatha observance is undertaken on the fourteenth day of the lunar month, the observance must begin on the thirteenth day of the lunar month as a prelude to the uposatha, and also on the fifteenth day of the lunar month as the end of the uposatha observance.

4. If the uposatha observance is undertaken on the fifteenth day of the lunar month, the observance must begin on the fourteenth day of the lunar month as a prelude to the uposatha, and also on the first day of the waxing lunar month as well as a departure from the uposatha.

Based on the Sutta and its commentary, therefore, there are three categories of uposathasīla, namely:

1. Regular uposatha (Pakati-uposatha) means the uposathasīla that is observed for one full day and one night as required;

2. Pāṭihāriya-uposatha, also called Pāṭihārika-uposatha, means the uposatha that is observed throughout a period of three months, like the rain retreat for Bhikkhus;

3. Patijāgara-uposatha means the uposathasīla that is observed by adding one more day before and one more day after the uposatha day.

Practical Procedure for the Uposathasīla Observance

According to a Pali (Tipiṭaka) Commentator of the Uposatha-sutta, a person who is going to observe the uposathasīla should make a vow that “I shall observe the uposatha tomorrow” and then check about food preparation, etc., as from today onwards, instructing persons involved that “you must do this and that”.

In the early morning of the Uposatha Day, he shall take a verbal vow of observance in front of a Bhikkhu, Bhikkhuni, Upāsaka or Upāsikā, who understands what the uposathasīla means and how to observe it. In case the observant does not understand the Pali language, he should make a resolution (adhitthāna) that “I observe the uposatha taught by Lord Buddha”. In case there is no one present he can also make a resolution by himself, in which case he should verbally make a resolution. Upon entering into the uposatha observance, he must not engage in any activity that may involve causing or making troubles for

others. He should instead spend his time paying respect to the Triple Gem, chanting, and meditating.

On the Uposatha Day of the eighth, fourteenth, or fifteenth day of the lunar month, the uposatha observant brings foods of any kind to a temple near his/her home, or to any temple he/she has faithful confidence in for merit-making. After the Buddhist monks have performed their morning chanting, he/she shall say words of paying respect to the Triple Gem as follows:

Iminā sakkārena Buddhāṃ abhipūjayāmi

Iminā sakkārena Dhammāṃ abhipūjayāmi

Iminā sakkārena Saṅghaṃ abhipūjayāmi

Arahāṃ sammā sambuddho bhagavā, Buddhāṃ bhagavantāṃ abhivādemi. (*Bow*)

Svākkhāto bhagavatā dhammo, Dhammāṃ namassāmi (*Bow*)

Supatipanno bhagavato sāvakasangho, Saṅghaṃ namāmi (*Bow*)

Thereafter, the head person shall sit on his knees, raising his hands with palms together and then make the uposatha announcement as follows:

Ajja Bhonto Pakkhassa Aṭṭhamīdivaso (if it is on the fourteenth day of the lunar month, it should be changed to Cātuddasīdivaso, and the fifteenth to Pañṇarasīdivaso) evarūpo kho bhonto divaso Bhuddhena Bhagavatā Paññattassa Dhammassavanassa ceva Tadatthāya Upāsakaupāsikānam Uposathakammassa ca Kālo Hoti Handa Mayam Bhonto Sabbe Idha Samāgatā Tassa Bhagavato Dhammānudhammapatipattiyā Pujanatthāya

Imanca rattim Imanca Divasam Uposatham
 Upavasissāmāti Kālaparicchedam Katvā Tam Tam
 Veramanim ārammanam Karitvā Avikkhittacittā Hutvā
 Sakkaccam Uposathamgāni Samādiyeyyāma īdisam hi
 Uposathakālam Sampattānam Amhākam Jīvitam mā
 Niratthakam Hotu.

I shall begin the process of the eightfold uposatha observance on this particular occasion so that the good and respectable persons who will observe the uposathasīla with their minds set for the observance can be aware of it before they commence the observance as follows:

As today is the eighth day (Aṭṭhamī), of the Lunar month (fourteenth day (Cātuddasī), or fifteenth day (Pañṇarasī) of the lunar month), it is on such a day the time for listening to dhamma and observing the uposattha for the benefits arising from having heard the Dhamma. Now may we who assemble here be endowed with great wholesome merits (kusala), i.e., keeping our heart firm and resolute for the uposatha observance. We shall be gratified, entering into the eightfold uposatha observance throughout the day and night as from today and now on. May we then set our mind to refrain from taking lives of other beings, either by doing it ourselves or by making others do it; to refrain from taking what is not given by the owner, i.e., from stealing and defrauding and making others steal or defraud; to refrain from worldly sexual behavior (abrahmacariyā); to refrain from making false speech and fraudulent speeches; to refrain from drinking intoxicants that can cause heedlessness; to refrain from taking meals from noon until sunrise; to refrain from dancing, singing, and playing music and

watching performances that are enemies of the wholesome (*kusala*) as well as to refrain from decorating, keeping flowers, using odors for body, and decorating body with ornaments; and to refrain from sitting and sleeping on the higher-than-average chairs and beds as well as on large chairs and beds filled with kapok and cotton pad. We shall refrain from doing these eight actions, which should be abstained from, and must not let our mind wander around. We must also respectfully observe this eightfold uposatha as a means of paying respect to Lord Buddha through our great practices in line with our efforts. We have thus far lived our lives through to this uposatha day; may our time not uselessly pass by.

Thereafter, they should all together make a verbal request (*ārāadhanā*) for the eight precepts (*uposathasīla*) as follows:

Mayaṃ Bhante tisaraṇena saha aṭṭhangasamanāgataṃ
uposathaṃ yācāma

Dutiyampi mayaṃ Bhante tisaraṇena saha
aṭṭhangasamanāgataṃ uposathaṃ yācāma

Tatīyampi mayaṃ Bhante tisaraṇena saha
aṭṭhangasamanāgataṃ uposathaṃ yācāma

They should then intently and respectfully undertake to observe the Triple Gem and the Uposathasīla, repeating what is given by a Buddhist monk as follows:

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi

Tatīyampi Dhammaṃ saraṇaṃ gacchāmi

Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi

When the Buddhist monk said Tisaraṇagamanam nitthitaṃ, they should altogether say Āma Bhante. Thereafter they can undertake the eight precepts (uposathasīla) as follows:

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi

Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi

Surāmeraya-majjapamā-daṭṭhānā veramaṇī sikkhā-
padaṃ samādiyāmi .

Vikāla-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi

Nacca-gīta-vādita-visūka-dassanamālā-gandha-vilepana-
dhāraṇa-maṇḍana vibhūsanatṭhānā veramaṇī sikkhā-
padaṃ samādiyāmi

Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ
samādiyāmi

Upon receiving/accepting the *sīla*, one should repeat the announcement of the monk as follows:

Imaṃ aṭṭhaṃgasamannāgataṃ Buddhapaññattaṃ
uposathaṃ imaṅca rattiṃ imaṅca divasaṃ sammadeva
abhirakkhituṃ samādiyāmi.

Thereafter, the monk would say:

“Imāni aṭṭha sikkhāpadāni uposatha- sīlavasena
sādhukaṃ katvā appamādena rakkhittabbāni.”

The observants then say: Āma Bhante

The monk then summarily recites the benefits of
sīla:

Sīlena sugatiṃ yanti, Sīlena bhogasampadā,

Sīlana nibbutiṃ yanti, Tasmā sīlaṃ visodhaye.

This is the end of the uposatha observance process.

Hereafter, the observants then attentively and respectfully listen to Dhamma teaching and develop and cultivate meditation throughout the day and night or as intended.

The uposathasīla observance has now ended.



The Grammar Rules of Using /mi/ or /ma/ in the Pali Language

In saying words for respecting the Triple Gem, requesting precepts (sīla), and uposatha observance, etc., one must keep in mind the Pali verb-ending that denotes action(s) of whether it is done individually by oneself or collectively with others. The grammar rules of the Pali language are as follows:

1. Use the “mi” ending when it is an individual action only and one cannot let or make anybody do it for oneself, for example, such words as: abhipūjayāmi, abhivādemī, namassāmi, namāmi, samādhīyāmi, etc.

2. Use the “ma” ending when it is an action done collectively together by many, for example, abhipūjayāma, abhivādemā, namassāma, namāma, samādhīyāma, etc.

The Dos and Don'ts for Buddhists

The female uposatha observants are called upāsikā, while the male observants are called upāsaka, meaning ones who stay close to the Triple Gem. All Buddhists or those who believe in Buddhism or follow Buddhist practices should refrain from and follow what the Buddha taught in Caṇḍālasutta, Paṇcakanipāta, Anguttaranikāya, which says that a lay follower, upāsaka, who is endowed with the following five qualities would be considered as a good-for-nothing lay follower, a stain of a lay follower, a dregs of a lay follower: 1. He is lacking saddhā, does not have conviction in the Dhamma; 2. He is lacking precepts

(*sīla*), i.e., is unvirtuous; 3. He is susceptible to the news and believes in auspiciousness; 4. He searches for recipients of his offerings outside of Buddhism; and 5. He gives support to a religion other than Buddhism.

The upāsaka who is endowed with the following five virtues (Dhamma) is considered or construed as a jewel upāsaka, lotus upāsaka, white lotus (*pundarika*) upāsaka: 1. He is endowed with *Saddhā* (confidence or faith); 2. He is endowed with *sīla* (precepts); 3. He is not susceptible to the news and does not believe in auspiciousness, but is confident in the law of cause and effect or the Law of Kamma; 4. He does not seek merits outside of Buddhism; and 5. He provides support to Buddhism.

The phrase “lacking *saddhā*”, means one who lacks trustful confidence that the Buddha has truly got enlightened, that the Buddha is truly pure and clean, that the Dhamma that Lord Buddha propounded as harmful is not really harmful, and that the Dhamma that the Buddha said can help one to be free from suffering does not truly make one free from suffering.

The phrase “lacking precepts” refers to lacking five precepts or ten kinds of honesty (*sucarita*).

The phrase “being susceptible to the news” refers to being susceptible or sensitive to the words of the fool which say that “this thing will happen because of this cause and will not happen because of that cause.” For example, the belief that this number is an auspicious one and that number is not.

The phrase “believes in auspiciousness” means a belief that when one has seen this thing, has heard this voice, has touched this thing, then all sufferings and lamentation, obstacles, and any bad things could be eliminated and life could be made happier and prosperous.

The phrase “believing in kamma (action)” means that one pays attention only to the auspicious issue and does not care about action (kamma), which is one’s own.

The upāsaka, upāsikā, or Buddhists in general, should refrain from the first five unwholesome Dhamma, and follow the latter five wholesome Dhamma. That will help them in having the right understanding, or sammādiṭṭhi, which will truly be beneficial and fruitful for ones’ own livelihood.