

Curriculum  
of Dhamma Studies  
for Elementary Level

Published by  
The Dhamma Study Centre  
129 Main St, Kaituma, Bangkok 10110  
Tel: 02-800-2323-4, 02-800-2320  
Fax: 02-241-1790

Published by : Royal Dhamma Studies Office

Printed :  
Mahachulalongkornrajavidyalaya  
129 Main St, Kaituma, Bangkok 10110  
Tel: 02-800-2323-4, 02-800-2320  
Fax: 02-241-1790

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# Curriculum of Dhamma Studies for Elementary Level



ISBN : 978-974-399-967-3

First Published : January 2009 : 5,000 Copies

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Published : Royal Dhamma Studies Office

Printed : Mahamakutraajvidyalaya  
129 Moo 3, Salaya-Nakornchaisri Road  
Salaya Sub-District, Buddhamonthon District,  
Nakornpathom Province 73170  
Tel: 02-800-2373-4, 02-889-2830  
Printing Officer Tel: 02-281-7790

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## Preface

This text enshrines the teachings of Gotama Buddha to the modern Dhammalearner. Through this text containing valuable advice and instructions - one does not discriminate against others and applies beneficial practices towards anyone across the world.

All of the Buddha's teachings have been grouped into the Tipitaka - or three baskets of material and discourses: the discourses, the regulations, and higher philosophical content. Generalized discourses and sermons were intended for the four assemblies of Buddhists, given on numerous occasions by him or his most venerable chief disciples - these comprise the Suttanta - Pitaka. The regulations or admonishments - suggesting a code of ethical conduct or sensual - restraint comprise the Vinaya - Pitaka. The Abhidhamma deals with ultimate truths and can be considered expositions of material found inside the Suttanta - Pitaka - the Abhidhamma, of course, dealing with mind and matter and the various relations between these aggregates and elements, etc.

Presented within: Dhamma as taught by the Buddha. As we know - his example serves as the model for Buddhists and many others to emulate - sources from around the Tipitaka were borrowed and presented here. This text contains several teachings that are highly valued for any seeker or learner of Dhamma: the Four Noble Truths, the Four Assemblies, Companies. Four Kinds of Persons, and an array of Buddhist Proverbs.

This text intends to assist the Dhamma - student, and hopes that one will enjoy reading the valuable content within. This text is nicely arranged and provides Pali to English

translations, and other assisting devices to make learning Dhamma more profitable to the student.

Finally, appreciation must be given to the editors, translators and others who assisted with the completion of this text. May everyone receive the fruits of this combine endeavor.

  
**(Phraprommunee)**

President of Royal Dhamma Studies

October, 2008

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**Kradudhamma  
Subject**



# Introduction

Writing the essay on Dhamma Questions (kradudhamma) is to present writer's knowledge, understanding, idea and feeling derived from studying the Subjects of Dhamma, Buddha and Five Precepts (Pancasila) and Five Ennobling Virtues if it can be transmitted to other persons well, or not.

Learning the Subjects of Dhamma, Buddha and Five Precepts-Five Ennobling Virtues is as if you put flowers of different colours and sizes together. But writing an essay on Dhamma Questions is as if you select those flowers and put them in a vase. Its beauty is on the base of doer's ability.

According to the Buddhist teaching, writing or speaking considered to be good must give four useful conditions to readers or audiences : 1. To enable them to know and understand 2. To enable them to believe and follow 3. Enable them to do good 4. To enable them to enjoy and not to be tired.

1. Readers and audiences will get knowledge and understanding if the writer and speaker know and understand the matter well and can summarize it for memory, clear understanding and right practice.

2. Readers or audiences will believe and follow it if the writer or speaker indicates how the fault of being out of following it is.

3. Readers or audiences will be encouraged to do good if the writer or speaker indicates how well the value and usefulness of practice are.

4. Readers or audiences will enjoy and not be tired if they get knowledge, understanding, realize the fault of being out of following it and realize the value and usefulness of practice.

Therefore Dhamma Question is an important and interesting Subject. It is to describe on the topic of Dhamma Question given by the Royal Dhamma Department by means of the knowledge derived from learning Subjects. It shows writer's knowledge, understanding, thought and feeling. It also causes knowledge, understanding, thought and feeling to other persons. Students should pay intention and often practice in thinking, writing and speaking so that they would be good potential persons. Please remind a Buddha's Proverb. **“Danto Settho Manussesu”**

“Those who always train themselves are the best of human beings.”

### **Principles of writing the essay on Questions (kradu)**

Before writing, it is necessary for the writer to know the principles of writing the essay on Questions formulated by the Royal Dhamma Division for example,

To explain it with good reason. To bring another one relevant proverb to joint the given proverb harmoniously. To refer the Scripture's name where the proverb from.

At this level (1<sup>st</sup> class of Dhamma Studies), it is fixed to write on at least two pages of paper (leave a line).

### **How to write the essay on Questions (kradu)**

After knowing the shortened principles of writing the essay on Questions, we should know how to write it. Three main factors of writing the essay on Questions are as follows:-

1. Begin with words “Now the meaning of Dhamma Proverb given above will be described in order to be the guide of study and practice according to proper time and others”.



2. Explanation is to explain the contents of the given Dhamma Proverb and at least one another Proverb has to be brought to join it with referring to it's right original source.

3. The ending is to summarize all above explanation in accordance with the given Dhamma Proverb and then end in the words. "According to the Dhamma Proverb" ..... or "Buddha's words"..... depending on appropriateness (the given blank space means the given Proverb of Questions and its translation)



## Kradudhamma for the 1<sup>st</sup> Class of Dhamma Studies

### **Bālā Have Nappasamsanti Dānam** “Only foolish people do not praise giving”

Now, the meaning of Kradudhamma will be explained, according to the given principle, to produce the way of study and practice for all who are interested in Dhamma.

Giving (Dana ) refers to donating one’s own things such as food, drinking water, clothes, blankets, residences, medicine and utensils necessary to living to somebody else with two objectives;

1. To help and support those who are having a shortage of things because of meeting with flood, fire, and orphans and old men.
2. To worship the good of those who are observing the Buddhist commandments and Dhamma such as Buddhist monks.

On the other hand, Giving (dana) means abstaining from five bad actions as the Buddha said “Holy disciples in this religion left killing and completely abstained from killing, left taking what was not given and completely abstained from what was not given, left sexual misconduct and completely abstained from sexual misconduct, left false speech and completely abstained from false speech, and abstained from intoxicants causing carelessness, they hereby were regarded that they were not giving danger, hostile action and molestation to unlimited beings. When they were not giving the danger, hostile action and disturbing to unlimited beings, they themselves would not take

part of receiving the danger, vengeance and molestation from unlimited other beings as well.

Abstaining from these five bad actions is a great Dana. It is holier than other givings, a family of holy people and the old things that have never been opposed and eradicated by wise monks and brahmana.

Two Danas: giving things such as food and forgiving such as abstaining from killing as said above, can help to prevent humans and animals from being killed. The example easily seen is that when a human was born, his parents would give him milk and food and take care of him. Nobody would take his life. So the baby could live and grow. On the opposite way, if his parents or somebody else do not give him milk and food and do not take care of him, the baby could not live because he could not have the things by himself and could not fight anyone even ants and mosquitoes.

Therefore Dana referring to giving objects to somebody else or excusing;- not to pay harm, vengeance and molestation, is the most important to all lives because it helps humans and animals to survive as said.

Bodhisatta hereby said in Sattakanipatajataka, Guddakanikaya **“Dadeyya Puriso Danam”** One should do givings.

However, it is so not easy for everybody to do the two kinds of Dana, especially foolish people, the persons who like doing bad action, bad speech and bad thought.. The bad action , the bodily misconduct, is to kill beings, to take what is not given and sexual misconduct. The bad speeches are false speech, malicious speech, coarse speech and worthless speech. The bad thought is to be greedy and focus only on taking, hateful and destructive

thought and to cultivate wrong view so called “mistaking evil for good”. All these behaviors are opponents of two Danas.

To realize the value of Dana and then do donation to help the poor or worship the good of those who are observing the virtue by oneself or inviting somebody else to do it and to keep people’s lives, property and honor away from harm are called “Praising Dana”. But only the people of morality and virtues can do such a good behavior. It is difficult for the foolish people to do it. It is in accordance with the Buddha’s speech in Dhammapada Khuddakanikaya;

**Sadhu Papena Dukkaram.**

“Doing good is difficult for bad ones”

The foolish people will not give and not see the value of giving and they also harm giving (Dana) such as stealing givers’ things, cheating by taking money and things of those who are kind-hearted and doing donation to help the victims of natural disaster as you have ever heard a lot. It can be conclusively said that the foolish people’s losing Dana (giving), going out of seeing the value of two Danas;- giving objects and paying an excuse, hindering the donating people and harming Dana with dishonest action and cheating said above are to present going out of praising Dana in accordance with Dhamma Bhasit (Dhamma Proverb):

**Bālā Have Nappasamsanti Dānam**

“The foolish persons do not praise Dana”

As described above.



# Kradudhamma for the 1<sup>st</sup> Class of Dhamma Studies

## **Silam Loke Anuttaram**

“Sila is excellent in the world”

Now the content of the Dhamma Proverb “Sila is excellent in the world” will be described on the base of knowledge derived from study in order to produce the way of study and practice.

The varied meanings of “Sila” (a Precept) have been given by scholars as follows:

1. Silana translated into “being usual” means controlling bodily and verbal behavior in the nice condition and leaving out of harming each other. It is the base of all higher goodness. In comparison, it is liked that the earth is loading the heavy things such as ocean and mountain without unusualness.

2. Sira translated into “head” means the top of good. In comparison, it is as if the head is the highest part of body.

3. Sisa interpreted as “great, important” means other virtues or growth cannot happen without Sila.

4. Sitala interpreted as “having cold” means Sila will give the mental cold to those who are observing the Precepts and product social calm.

5. Siwa interpreted as “safe” means Sila will keep the human society out of danger, revenge and molestation.

Therefore the people observing the Precepts will destroy Vitikkamakilesa, the defilements of bodily violation such as killing and verbal violation such as telling a lie. Their body, speech and mind will be cleaned and out of the action, speech

and thought that are causes of their own and some others' suffering. The Buddha hereby advised the people in the world to observe the Precepts according to the Buddha's Speech in Khuddakanikaya Itivuttaka as follows:

### **Silam Rakheyya Medhavi**

“Wise men should observe the Precepts.”

On the other hand, Sila will occur by means of two Dhammas: **Hiri** is the moral shame of bad action and **Ottappa** is the moral dread of bad effect derived from bad action.

Five causes of breaking Precepts are : 1. Gain 2. Glory 3. Relative 4. Organ 5. Life. It means that violating the Precepts is made because of desiring anyone of these five clauses, such as stealing, cheating and killing holders because of desiring money.

Ones can observe the Precepts because of taking constant mindfulness that ones should denote their property for keeping their organs, their organs for keeping their lives and their property, organs and lives for keeping Dhamma.

The Buddha said those who observed the Precepts purely without any defects would get five kinds of profit for themselves that are to give rise to property, the honor spread away, to be valiant everywhere, to have constant mindfulness and to go on the way to heaven .

From this brief description, we can find many kinds of Precept qualification such as

Sila is to control bodily and verbal behavior in nice manner to escape making harm to each other

Sila is the base of happiness and prosperity.

Sila is to make the world peaceful.

Sila is to give being out of harm, hostile action and affliction

Sila is to clean ones' bodily, verbal mental behavior.

Therefore the wise men such as the Buddha said.

### **Silam Loke Anuttaram**

**"Sila is excellent in the world"**

As described above.

**"Precepts are excellent in the world"**

As described above.



## Kradudhamma for the 1<sup>st</sup> Class of Dhamma Studies

### Sati lokasami jakaro

“Mindfulness is producing wakeful condition in the world”

Now Dhamma Proverb “Mindfulness is producing wakeful condition in the world” will be described in order to produce the way of study for those who are interested in Dhamma in accordance with the proper time.

Sati , in translation, is to recall . It means the spiritual state of realizing what is good or bad and keeping away what is bad and getting what is good only.

Sati is the term with good meaning. But the term “Micchasati” is used with bad meaning as “misrecall” It is the spiritual state getting bad things, that is to think just about the bad things.

Sati can be known in two ways : 1. To remind or 2. To get just what is good.

1. To remind means it reminds of that is good, that is not good, that is useful, that is not useful, that should be made, that should not be made etc. It looks as if Khunkhlangkaeo always reminded the Emperor of how much money and gold there are in treasury, how many men of elephant army, cavalry, armoured force and infantry there are in order to be careful and always ready.

2. To get only what is good means Sati will get only what is good into life and mind and protect and drive away the bad things. It looks as if King’s clever military guard



protects King's enemy from entering the gate of palace and allows only those who are good and useful to come in.

Because Sati is to reminds of what is good, bad, useful, unuseful, getting what is good and useful into life and mind and protecting from what is not good and not useful, so it is the virtue of great assistance and required for all activities everywhere and all time.

Somdej Phramaha Samanacaw Kromphrayawajirayana-waroros hereby said 'Sati Sabbattha Patabhiya' means Sati is required everywhere.

Sati sometimes can occur by itself. For example, some students think and go to school and can do homework by themselves without being reminded by somebody else, but sometimes they do such thing after being reminded by parents.

So the wise men have taught how to get Sati in many ways such as;

**Knowledge** : it means knowledge of academic subjects can help to make Sati happened. For example, the men of electrical knowledge can escape the electrical danger.

**Warning** : such as advices, proverbs of which meaning reminding of such subjects.

**Marking** : such as the symbols, telling about wells in the road, winding road with danger or the place where people and animals often across the road, will be made.

**Recording Events** : Such as the important event of education.

**Thinking of the Same Things** : such as if you would like to remember people's name or subject matters, you must think that person's name is similar to the name of the person whom you have ever known or the matter of that subject is identical or

similar to the subject you have ever remembered and understood.

Sati helps ones to become aware of doing good and escape evil and worldly and religious danger. worldly, for example, some students think that ones will get good and happy because of their knowledge of subjects so they go to school, study, do homework and help their parents in work with diligence, do not deal with narcotic and do not pay worthless action. For young people, they will think about the fact of lives that ones, at final time, have to be old and painful so they are diligent, work hard, save earned assets and money for expenses when they become old and painful. Such activities are called **“Having Worldly Sati”**

For religious Sati, see the Prince Siddhattha as an example. He saw an old man, a sick man and dead man and then thought that he himself has to be old, sick and dead as well, So he gave up concentration on sensual pleasure and left his family to become a Samana and become the Buddha respectively. This is called **“Having Religious Sati”**

Sati make persons leave out of being enamoured and carelessness. For children, it reminds of taking care of study. For young people, it helps to remind of work diligence. For general people, it helps to remind to doing good and leaving out of evil. The Buddha hereby taught that

**Sati lokasami Jagaro**

**“Sati is the Dhamma for wakening in the world”**

As described above



# Kradudhamma for the 1<sup>st</sup> Class of Dhamma Studies

## Papanam Akaranam Sukham

“Happiness would be brought if one does not do evil”

Now the meaning of Buddha’s Proverb “Happiness would be brought if one does not do evil” will be described according to the rule of Royal Examination, Dhamma Section, and the knowledge derived from study.

The meaning of this Buddha’s Proverb that students should be known is to divide the content into four aspects; 1. Evil 2. What to be considered as evil, 3. Doing evil, 4. Not to do evil actions will bring happiness.

The term ‘Evil or sin’ (Bap) means all kinds of being bad such as unwholesome, crime, offence, bad conduct, hostile action, dark Dhamma, suffering, hardness, difficulty, being tired, temporary pain. Therefore the original term ‘Bap’ (Sin) is often said. Whenever it is translated, it is always translated into “Being bad and means ‘not being good’ The morphological scholars have given the several meanings of the term ‘bap’ such as what the good people should keep the missives away or the cause leading to state of loss and woe. That is to become an animal, pret, animals in hell, evil spirit.

**Bap** in Buddhism has been divided on the base of light penalty and heavy penalty as follows: bap of heaviest penalty is three Niyatamitchaditthis that are the unchangeable wrong views; Akiriyaditthi is the view that doing evil or good as the religious teaching is only manners of action. Ahetukaditthi is

the view that human being's happiness and suffering occur by themselves not by any causes. Natthikaditthi is the view that there is nothing, evil, good and death are Zero.

Bap second heavy penalty is Five Anantariyakam; 1. Killing mother 2. Killing father 3. Killing Arahanta one who has attained (nirvana) 4. Harming the Buddha up to blood congestion 5. Creating a schism in the Order. (Sanghaphet). Whoever do these five actions, they, after death, must go to hell immediatly

The penalty of Bap may lead one to state of loss and make one trouble such as a short life, having a lot of diseases, and being poor. There are ten kinds of bap; 3 bodily actions: 1. Taking life, 2. Taking what is not given, 3. Sexual misconduct, 4. Verbal actions; -1. Lying 2. Malicious speech 3. Coarse speech 4. Frivolous speech, 3 Mental actions- 1. Being greedy to get what is not given 2. Thinking to harm somebody else 3. Taking wrong view of retribution of merit and evil action.

To do evil means doing, speaking and thinking about these bad things; to hold fast to all three wrong views or anyone of them, immediacy deeds such as killing parents, or doing 3 evil conducts in act, 4 evil conducts in word and 3 evil conducts in thought said above.

All the said evil action is a cause of suffering for doers and other people concerning. But there are a lot of people like to do it because most of people have sinful mind. The man with sinful mind is easy to do evil in according with Buddha's Speech in Khuddakanikaya :

### **Papam Papene Sukaram**

**"It is easy for the evil person to do evil"**

The deadly sinful person will go to Lokantarika hell. The second sinful person will go to Aveci hell. The third sinful person

will become an Animal, Pret, Asurakaya. For slightly sinful person, if he will be born as a human being, he will have a short life, be harmed by diseases, earn a living with trouble and obstruct and meet with disasters.

For being out of doing evil : The person of right view, the idea of promoting morality, completely abstaining from Anantariyakama (immediacy deeds), from killing, from taking what is not given, from sexual misconduct, from false speech, from malicious speech, from coarse speech, from frivolous speech, from greed and from harming somebody else, will cause happiness for oneself family and society.

From Buddhadhamma described above, it may be concluded that the first real cause of happiness is to abstain from doing evil. It looks like that if you want to dress beautifully, you must wash and make your body clean first. If your body is dirty, you can't dress it beautifully. Human being's happiness is in the same way. Even though how much asset and honour you have, it is difficult for you to get happiness if you do not abstain from doing evil such as killing and harming each other. Therefore the Buddha said :

**Papanam Akaranam Sukham.**

**"The cause of happiness is not to do evil."**

As described above.



## Kradudhamma for the 1<sup>st</sup> Class of Dhamma Studies

### Punnam Corehi Duharam

“Merit can’t be stolen by any thieves”

Now the substance of Buddhist Proverb Merit can’t be stolen by any thieves will be described in order to be the way of Dhamma Study for good people on the base of knowledge derived by study.

**Bun** ‘Merit’ means wholesome, good conducts, good action, goodness, Dhamma and white condition. Or as said in Dhamma that Bun is the name of all goodness. In contrary, Bap ‘Sin’ is the name of all evil.

The scholars of vocabulary scripts offered that “Bun” meant purifying mind or conditions of worthiness. **Bun** is to Donate, to observe the Precepts and to practice Meditation etc. whoever does these continuously, their mind will be out of greed, anger and delusion.

If they have been made for a long time, they will become Barami (perfections). One hereby can get rid of defilements completely in the same way of the Buddha or other perfected ones. He will become Arahanta (perfected one) who has got really pure mind and has no defilements; greed, anger and delusion etc. He will become a venerable person, the person worthy of worship for all heavenly beings and human beings.

Therefore Bun, the goodness, is necessary for everybody to make. Merit making like doing general work, must have some equipment as an instrument. It is similar to, in comparison,

the equipment such as books, books, pens used for study by students. There are four main kinds of equipment used for Merit making; 1. **Dana Vatthu**; ten things for giving determined by the Buddha were rice, water, clothes, vehicles, flower and good smelling things, touching things, bed, resident, lamp 2. **Kaya** all parts of body . 3. **Vaca**; mouth ; 4. **Mano** : thought.

For Bun, most of Thai Buddhist people know only Dana. So it is a cause of being afraid of Bun for make Merit, they lose money;

Somebody feels that they themselves have no chance to make Merit because they do not have assets and money that are not the important equipment for Merit making. The equipment for Merit making is body, speech and mind of each person.

Bodily act of student is to abstain from killing, harming each other, stealing and sexual misconduct or to do useful things such as being diligent to go to school, to study, to do homework, to help parents to work, to leave narcotic, to pay social help, cleaning school ground. Speech or verbal act is to speak only true words supporting unity, polite words, and useful words. Mental act is to pay good desire to somebody else, not greed, not to do harm, not to be jealous, to obey parents and teachers. Only these actions of students can give human property, heavenly property to themselves, parents and teachers, it is not necessary to give assets and money. The Buddha also said it was greater than donation .

**Bun** “Merit” means all goodness. Bun is important to all human beings because 1. It is a cause of going to good existence. 2. It protects lives from dangers. 3. It takes lives to being successful and prosperous as desired. 4. It is a cause of mental

peace and happiness. Therefore the Buddha Taught Buddhist people to often make Merit even if it may be a little Merit. This is in coincidence with the Buddha's Speech'' Don't look down on a little Merit that it would not reach us. The drop of water often falling can make vessel full. In the same way, the wise people often made Merit would be full of Merit.''

On the other hand, the Buddha Said about the good result of Merit power in Culakammavibhangasutta. It can be summarized for memory as follows:

To have a long life because of abstaining from killing.

To be out of disease because of abstaining harm.

To have nice complexion because of getting rid of anger.

To get higher rank because of being out of jealousy.

To have riches because of donation.

To be in higher family because of being modest.

To be intelligent because of associating with intellectual people.

Because Bun causes happiness, prosperity and safety of life as said, Bun hereby should be done according to Buddhahasita in Tikanipata Anguttaranikaya :

### **Punnani Kayiratha Sukhavahani**

**“Bun, the cause of happiness should be done”**

Bun, the personal matter, can be done by anyone in accordance with the Buddha's Speech: Purification (goodness) or Purelessness (evil) are individual. The individuals can not purify or unpurify each other.

For easy example, suppose two students are friends. One is good at study but another one is not good at study. The one who is good at study can't give his ability to his friend, the one who is not good at study. One who is not good at study can not scramble for



it from somebody by steal or to rob. Only one way to do it. That is, if you would like to be good at study, you have to be diligent, to practice by yourself. You cannot ask or scramble for it from somebody else because it is not like objects.

Bun described above may be summarized as follows:

The term “Bun” is the name of all goodness that should be done. The important instrument for doing good is body, speech and mind of individual. Bun is the individual good. Anyone can do it as the word; “No selling goodness”. However wants it. “He must do it by himself.” The Merit done is excellent. It can keep in all properties-human property, heavenly property and Nirvana property.

It does not need carrying. It cannot be stolen. More increased. So The Buddha said

**Punnam Corehi Duharam**

“Bun cannot be stolen”

As described above



## Buddhasasana Subhasita (Buddhist Proverbs)

### 1. Danavagga : Dana Group

1. Dananca yuddhanca Samanamahu  
Said, Dana and battle are equal Same  
Sam. S. 15/29 Khu.Ja. Atthaka. 27/249
2. Natthi Citte Pasannamhi Appaka Nama Dakkhina  
“If the mind is faithful, Dana will have much effect”  
Khu. Vimana 26/82
3. Viceyya Danam Sugatappasattham  
“The Buddha praise wise giving to person”  
Sam. S. 15/30 Khu Ja. Atthaka. 27/249 Peta. 26/197
4. Bala Have Nappasamsanti Danam  
“Only foolish people do not praise Dana”  
Khu. Ja. 25/38
5. Dadam Mittani Ganthati  
“Giver can keep friendship”  
Sam. S. 15/316
6. Dadam Piyo Hoti Bhajanti Nam. Bahu  
“Giver is lovely. Most people will pay him friendship”  
Am. Pancaka 22/43
7. Dadamano Piyo Hoti  
“Giver is lovely”  
Am. Pancaka. 22/44

8. Sukhassa Data Medhavi Sukham So Adhigacchati  
A wise man giving happiness will be happy”  
Am. Pancaka 22/45
9. Manapadayi Labhate Manapam  
“A person who gives pleasant things will get pleasant things”  
Am. Pancaka 22/55
10. Setthandado Setthampeti Thanam  
“A person who gives holy things will get holy things”  
Am. Pancaka 22/56
11. Aggassa Data Labhate Punaggam  
“A person who gives excellent things will get excellent things”  
Am. Pancaka 22/56
12. Dadato Punnam Pavaddhati  
“Giving is to increase merit”  
Di. Maha 10/159 Khu. U. 25/215
13. Dadeyya Puriso Danam.  
“One should give what is worthy of giving”  
Khu. Ja. Sattaka 27/217

## 2. Silavagga : Sila Group

1. Silam Yava Jara Sadhu  
“Sila will give a useful effect to one upto the time of his old age”  
Sam. S. 15/50
2. Sukham Yava Jara Silam  
“Sila brings happiness to ones upto their time of old age”  
Khu Dh. 25/59

3. Silam Kireva Kalyanam  
“Said; sila is goodness”

Khu. Dh. 25/59

4. Silam Loke Anuttaram  
“Sila is excellent in the world”

Khu. Ja Eka. 27/28

5. Samvasena Silam Veditabbam  
“Sila can be known by living together”

Naya Khu. U. 25/178

6. Sadhu Sabbattha Samvaro  
“To restrain everywhere is good”

Sam. S. 15/106 Khu Dh. 25/64

7. Sannamato Veram Na Ciyati  
“If one is careful, Vera will not happen”

Di. Maha. 10/159 Khu. U. 25/215

8. Silam rakkheyya Medhavi  
“A wise man should observe the Precepts”

Khu. Iti. 25/282

### 3. Sativagga : Sati Group

1. Sati Lokasmi Jagaro  
“Sati is the Dhamma for wakening in the world”

Sam. S. 15/61

2. Sati Sabbattha Patthiya  
“Sati is required everywhere”:

## 3. Satimato Sada Bhaddam

“A person of mindfulness will get prosperity all time”

Sam. S. 15/306

## 4. Satima Sukhamedhati

“A person of mindfulness will get happiness”

Sam. S. 15/306

## 5. Satimato Suve Seyyo

“A person of mindfulness is always a holy man”

Sam. S. 15/306

## 6. Rakkhamano Sato Rakkhe

“A keeper should keep with mindfulness”

S.S.

#### 4. Papavagga : Evil Group

## 1. Mala Ve Papaka Dhamma Asmim Loke Paramhi Ca.

“Evil state is real blemish in this world and other world”

Am. Addhaka 23/198 Khu. Dh. 25/47

## 2. Dukkho Papassa Uccayo

“To accumulate evil causes suffering”

Khu. Dh. 25/30

## 3. Papanam Akaranam Sukham

“Abstaining from evil action causes happiness”

Khu. Dh. 25/59

## 4. Papam Papena Sukharam

“It is easy for a bad man to do bad action”

Vi. Cul. 7/195 Khu. U. 25/168

5. Pape Na Ramati Suci

“Clean men will not be pleased with evil”

Vi. Maha. 5/34 Khu. U. 25/166

6. Sakammuna Hannati Papadhammo

“A man of bad inborn trait will be troubled because of his action”

M.M. 13/413 Khu. Thag. 26/379

7. Tapasa Pajahanti Papakammam.

“Good people will leave bad action by ascetic practice”

Khu. Ja. Atthaka. 27/245

8. Papani Kammani Karonti Moha

“A man often do evil because of delusion”

M.M. 13/413 Khu. Ja Pakinnaka 27/380

9. Natthi Papam Akubbato

“There is no evil for those who do not it”

Khu. Dh. 25/31

10. Dhammam Me Banamanassa Na Papamuplimpati

“When Dhamma is being described, I will not be strained with evil”

Khu. Ja. Sattaka 27/224

11. Natthi Akariyam Papam Musavadissa Jantuno

“There is no a person who often tells a lie out of doing evil”

Naya Khu. Dh. 25/38 Naya. Khu Iti 25/243

12. Papani Parivajjaye

“The evil should be left”

Khu. Dh. 25/31

13. Na Ghasahetupi kareyya Papam  
“Donít do evil because of eating”

Naya. Khu. Ja. Navaka. 27/262

### 5. Punnavagga : Merit Group

1. Punnam Corehi Duharam  
“Bun cannot be taken by thieves”

Sam. S. 15/50

2. Punnam Sukham Jivitasamkhayamhi  
“Merit causes the happiness at the time of death”

Khu. Dh. 25/59

3. Sukho Punnassa Uccayo  
“To accumulate Merit causes the happiness”

Khu. Dh. 25/30

4. Punnani Paralukasmim Patittha Honti Paninam  
“Merit is the refuge of beings in the other world”

Sam. S. 15/26 Am. Pancaka 22/44

Khu. Ja. Dasaka 27/294

5. Punnani Kayiratha Sukhavahani  
“One should make Merit causing the happiness”

Sam. S. 15/3 Am. Tika 20/198



# Dhamma Subject



## Introduction

All human beings desire happiness. It has been agreed by wise man that there are three causes or ways for deriving the happiness of human beings;

1. Knowledge 2. Occupation 3. Dhamma or morality.

But two of them; knowledge and occupation, are considered as main causes

because it is clearly seen that a man of good knowledge can get a good occupation. The good occupation causes property and the property can bring all the things required. So they left morality and could not get real happiness.

‘Leaving morality produces a lot of problems in human society as the examples often seen. Some people or families have got higher education and many assets and much money but they are not happy at all. They harm and kill each other. Some society in some countries leave Dhammakindness. They are always vengeful and destroy each other although they have got good economic condition but they cannot earn happiness.

Therefore, Dhamma, the morality, is necessary for human beings not less than knowledge and occupation. The interest of pupils and students to study Dhamma in order to apply it in daily life and occupation, is to look for the trick of producing happiness for themselves. The Dhamma will make the persons, who are going on good behavior, happy as the Buddha’s Speech; **Dhamma Cari Sukham Seti Asmim Loke Paramhi Ca.** “The person who always go on Dhamma practice will be happy in this world and other world.”

## Duka : Group 2



### Two Virtues of great Assistance (Bahukara Dhamma)

1. Mindfulness (Sati)
2. Clear comprehension (Sampajanna)

**Sati** is to think of, think over before doing or speaking.

**Sampajanna** is awareness, to know throughout what you are doing or speaking.

These two kinds of Dhamma will help to keep mind out of all unwholesome action but in all wholesome as if the great government official of good knowledge and capacity can complete all royal activities nicely. So these two kinds of Dhamma are called 'Virtues of great assistance'.

### Two Virtues that Protect the world (Lokapala Dhamma)

1. Moral shame (Hiri)
2. Moral dread (Ottappa)

Hiri, moral shame, means the feeling of mind with out of evil conduct such as evil conduct in act. It is as if the person who minds dirty things that face, will not like to touch it.

Ottappa, moral dread, means the fright of evil conduct such as evil conduct in act. It is as if a man being afraid of heat of fire does not dare to touch it.

The good people will pay respect to themselves by thinking about their status such as birth and family with Hiri and pay respect to other people such as think about devata (a heavenly being), protecting themselves with Ottappa, abstain from doing evil and keep themselves in purity. Therefore these

two virtues are called “The virtues that protect the world”. They are also called “Devadhamma (virtues for heavenly beings) because they make the mind of human beings higher as if the mind of heavenly beings.

### **Two Gracing Virtues (Sobhanakarana Dhamma)**

#### **1. Khanti (tolerance)**

#### **2. Soracca (modesty)**

**Khanti**, tolerance, means it can be patient, not defeated by being cold, hot, hungry, thirsty, suffering from illness, injuries, the words of abusing, sarcasm, looking clown and be harmed.

**Soracca**, modesty, means being usual as being, out of seeing, hearing, cold, heat etc.

On the other hand, being not so arrogant that it hurts other people’s feeling when you get better, should be Soracca as well.

A person of Khanti and Soracca will control his mind constantly, in usual state not vigorous or sad when he is suffering, not be inflamed with pride or forget himself when he gets happiness. Therefore Khanti and Soracca are called “Gracing Virtues”

### **Two Rare Persons**

1. Pubbakari : One who is first to do a favour

2. Katannukatavedi : One who is grateful and repays the done favour

Pubbakari, the previous factor, means the person who helps somebody else without thinking about 2 causes;

1. Those persons have ever helped him before 2. Those

persons will help him after. For example, parents take care of their children and teachers teach their students.

Katannukatavedi, the grateful person, means the person who has received a favour from somebody else and then remember it, does not destroy it in any ways, always think out it and replays what is worthy of the favour received.

Pubbakari is said “Rare” because the general people are controlled by Craving; more desiring to receive than desiring to lose.

Katannukatavedi is said “Rare” because most people are controlled by Ignorance (Avijja), the defilement, destroying knowledge, such as greed, anger, delusion and stinginess. It covers good knowledge.



## **Tika : Group 3**



### **Three Ratanas (Triple Gem)**

#### **Buddha, Dhamma, Sangha**

1. One who taught society to do good conduct in act, in word and in thought according to Dhammavinaya said Buddhism, is called “The Buddha”
2. Dhammavinaya that is the Buddha’s Teaching is called “Dhamma”
3. The people who believe Buddha’s Teaching and follow it is called “Sangha”

Ratana, what causes the pleasure, means the costly things such as diamond, jewel, gold or any other popular things, or special things such as seven ratanas of the King; Jankaew, makaew, khunbolkaew, khunglankaew, nankaew, cakkakaew and kaewmani.

Buddha, Dhamma, Sangha are considered as Ratana because they have been very worthy and pleasurable. With one own, he who is free from sin, teaches the other to abstain from bad conduct, to do good conduct. If the world being do not abstain from bad conduct and to do good conduct. All valuable things will become to be the enemies and bring danger to oneself.

### **The Virtues of three Ratanas**

The Buddha realized by himself and then taught other people to follow him.

The Dhamma keeps the people following it away from evil.

The Sangha is the men following the Buddha's Teaching and then Teach other persons to follow it too.

### **Three Admonitions of The Buddha**

1. To abstain from bad conduct; bodily verbal and spiritual evil conduct
2. To do good conduct; the bodily, verbal and spiritual good conduct.
3. To purify one's mind of defilement such as greed, anger and delusion.

### **Three Evil Conducts**

1. Bodily evil conduct is called Kayaducarita.
2. Verbal evil conduct is called Vaciducarita.
3. Mental evil conduct is called Manoducarita.

### **Three Bodily Evil Conducts**

1. Killing
2. Taking what is not given
3. Sexual misconduct

### **Four Verbal Evil Conducts**

1. False speech
2. Malicious speech
3. Coarse speech
4. Frivolous speech

### **Three Mental Evil Conducts**

1. Abhijjha
2. Byapada
3. Micchaditthi

### **Three Good Conducts**

1. Good conduct in act is called "Kayasuccarit"
2. Good conduct in words is called "Vacisuccarita"

3. Good conduct in thought is called “Manosuccarita”

### **Three Good Conducts in Act**

1. Abstaining from killing.
2. Abstaining from taking what is not given.
3. Abstaining from sexual misconduct.

### **Four Good Conducts in Words**

1. Abstaining from false speech.
2. Abstaining from malicious speech.
3. Abstaining from coarse speech.
4. Abstaining from frivolous speech.

### **Three Good Conducts in Thought**

1. Non-greed 2. Non-hatred 3. Non-delusion

3 Succarita (good conduct) is the activity worth doing and conducting.

### **Three Akusalamula**

#### **(Three Roots of Bad Actions)**

The roots of bad actions being called “Akusala-mula” are of 3 kinds; greed (Lobha), anger (Dosa) and delusion (Moha)

When all these three unwholesomes or anyone of them occurs in mind, other unwholesomes will occur. The one occurred will be grown so they are called “Akusala-mula, the roots of bad actions you are taught to leave them.

### **Three Kusalamula**

#### **(Three Roots of Good Actions)**

The roots of good action (Kusala-mula) are of three

kinds; Alobha (Non-greed), Adosa (Non-anger) and Amoha (Non-delusion).

When all these three wholesomes (good actions) or anyone of them occurs in mind, The other ones will occur. The one occurred will be grown. Therefore they are called “Kusalamula, the roots of good actions. You are taught to make them occur in mind continuously.

### **Suppurisapannatti**

#### **(Recommendation of the good)**

The recommendations of the good are of three kinds;

1. **Dana** : giving one’s own things for the benefit of other people.
2. **Pabbajja** : renunciation consisting in non-violence.
3. **Matapitu-uppatthana** : supporting parents.

**Sappurisa** means the good people who remain calm in bodily, verbal and mental behavior. The bodily calm is to abstain from three bad conducts in action. The verbal calm is to abstain from four bad conducts in words. The mental calm is to abstain from three bad conducts in thought. They are also qualified.

**Dana**, translated into giving, means giving what is his own things such as rice and water to other persons with two objectives; 1. To worship the virtue of good people such as doing good to Sangha. 2. To help the poor people such as those who meet with a disaster.

**Pabbajja**, leaving the world, means leaving body and mind away from sensual pleasure (Kamaguna) which is a cause of harming. Although such activity will be done by layman sometimes, it is useful.

**Mata Pitu-upatthana**, taking care of parents, means



looking after them, assisting them in the work, keeping family honour and heritage and devoting any accrued merits to them after they were dead.

### **Three Punnakiriyavatthu (Three bases of meritorious action)**

What is the base of meritorious action is called “Punnakiriyavatthu”. It is of three kinds in brief;

1. **Danamaya**; the meritorious action consisting in giving.
2. **Silamaya**; the meritorious action consisting in observing the precepts
3. **Bhavanamaya**; the meritorious action consisting in mental development.

**Punna** has two meanings;

1. The washer for washing what is not good in mind.
2. The state which is worthy of worship.

**Punna** is what should be done so it is called ‘Punnakiriya’ Punna is the location of excellent happiness. So it is called “Punna Kiriyavatthu”.

**Dana**, to intend to sacrifice things, means sacrificing in order to destroy the greed in one’s mind.

**Sila** is to have good intention with abstaining from the harmful bodily and verbal acts and then observing the good acts which are harmless and the base of higher kusladhamma such as Samadhi and Panna

**Bhavana**, to intend to grow kusladhamma, means producing wholesome and make it increase.



## Catukka : Group 4



Vuddhi, the virtues conducive to growth, is of four kinds;

1. Sappurisasamseva is association with the people who have got good conducts in act, in word and in thought and are so called 'Sappurisa'

2. **Saddhammassavana** is to listen to his teaching respectfully.

3. **Yonisomanasikara** : To have fully consider what is good what is bad with.

4. **Dhammanudhammapatipatti** : To practice in accordance with all levels and aspects of the Dhamma already considered.

**Vuddhi**, the Dhamma for growing, means worldly, it is a cause of the growth of knowledge, property and goodness and religiously, it is a cause of the growth of Sila, Samadhi and Panna.

**Sappurisa** is the person of knowledge as explained in Sappurissapannatti.

**Association** is to go to see a good person with hoping to get the good from him to oneself,

**To listen to his teaching especially** - consider teaching and teacher important.

**Yonisomanasikara** is to wisely - consider what is taught that is bad or that is good it is true or not. The evil causes the suffering and harm The goodness causes the usefulness and happiness to oneself and others.

**Dhammanudhammapatipatti is :**

1. Dhamma refers to the aim given.
2. Anudhamma refers to how to reach the aim given.

3. Patipatti refers to practice, doing together and then becomes Dhammanudhammapatipatti. It means practice Dhamma in according to all levels or aspects of the Dhamma already considered. For example, if the students want to get a good job, they have to be deligent, interested and intend to study without wandering around.

### **Four Cakka**

#### **(Four virtues wheeling one to prosperity)**

1. **Patirupadesavasa** : Live in a suitable region.
2. **Sappurisupassaya** : Association with good people.
3. **Attasammapanidhi** : Setting oneself in the right course.
4. **Pubbekatapunnata** : Having formerly done meritorious deeds.

**Cakka or in another place called “cakkadhamma”** means the Dhamma is compared with the wheel taking the lives of people who practice Dhamma to worldly and religious prosperity.

Living in a suitable region means living in the society of morality and knowledge.

Association with good people will be explained as in Vuddhidhamma.

Setting oneself in the right course means conducting oneself in morality, observing the law, culture and good custom.

Pubbekatapunnata ; having formerly done meritorious deeds, means having done the cause of usefullness and happiness in former life, years, months or days. It is compared that the student who are studying intentionally today. Will get a good job next day.

## Four Agati (Four prejudices)

1. The prejudice caused by love or desire is called “Chandagati”.
2. The prejudice caused by hatred is called “Dosagati”.
3. The prejudice caused by delusion or stupidity is called “Mohagati”.
4. The prejudice caused by fear is called “Bhayagati”.

These four prejudices should not be conducted.

**Agati** is translated into “reaching what should not be reached”. It was translated by paraphrase that the prejudice, in Sigalassutta was said it was a cause of evil act. These four bad natures would often occur with powerful people.

To one’s lovely, though he is an offender, he is not punished but still appointed to higher position etc. Such action is called “**Chandagati**”.

For the person who is disliked, he will be stared to find his fault, prevented from progressiveness and damaged etc. Such action is called “**Dosagati**.”

Punishing or praising a person according to flatterer’s telling without the fact information etc. is called “**Mohagati**.”

Hoping for help from powerful people, or committing moral and legal offence because of being afraid that the help may not be given etc : is called “**Bhayagati**.”

The people having in the four prejudices will be dishonorable as the Buddha said that the honor of those who violated the Dhamma because of love, hatred, delusion and fear would be lost from people’s mind. It was compared with the waning moon.

### **Padhana: Four kinds of effort**

1. **Samvara Padhana** : The effort to prevent evil from inherent quality.
2. **Pahana-Padhana** : The effort to abandon the happened evil.
3. **Bhavana-padhana** : The effort to develop wholesome in the inherent quality.
4. **Anurakkhana-Padhana** : The effort to maintain wholesome.

The four kinds of right effort It should be made.

**Padhana** is the name of the effort which is strong and without discouragement in accordance with the Buddha's Speech "Although meat and blood would be dried and only skill, tendon and bone remaining, Whenever I did not achieve the effect that can be achieved with men's strenuousness, stopping the effort would not be done".

There is only one effort having four duties ; 1. Attempt to prevent the evil what ever has never been done, spoken and thought from doing it. 2. Attempt to abstain from the evil that has ever been done, spoken and thought because of carelessness. 3. Attempt to do goodness that has never been done. 4. Attempt to maintain the good that has ever been done, spoken and thought by often doing, speaking and thinking it.

### **Adhitthanadhamma**

**(Four virtues which should be established in the mind)**

1. **Panna**, Wisdom., is to know what should be known.
2. **Sacca**, Truthfulness, is to get the effect of what has been done, indeed.
3. **Caga**, Liberality, is to renounce what is the enemy of mind.

4. **Upasama**, Tranquillity, is to keep the quiet of mind from the enemy of mental peace.

Adhitthanadhamma, the Dhamma established in mind, means that let's keep all the four kinds of the Dhamma in mind by trying to train and practice. It will produce the valuable people of society and also give happiness to oneself.

**Panna**; to know over what should be know In religion, it means knowing the principle of nature such as khandha as it is that all happening must be decayed. It should not be adhered because it leads to opinion and castes etc : worldly, it means knowing the cause of degenerating and growth and also know academic subjects that are the cause of deriving property, honor and happiness etc.

**Sacca**, the truth, means knowing what is not good and then leave it really. Knowing what is good and useful, do it intentionally. **Sacca** will bring the good to oneself in accordance with Bodhisattva's Proverb "Samanabrahmana can leave out of oldness and death because they hold on Sacca."

**Caga** is to renounce what is the enemy of mind. It means knowing to leave from bad conduct in act, in word, in thought and holding on them that have been done before.

**Upasama**, keeping cool out of what is the enemy of mind, means knowing how to go out of bad terms and worry originated from defilements such as five hinderances.

## **Iddhipada**

### **Four parts of accomplishment**

1. **Chanda** : Aspiration of what you are doing.
2. **Viriya** : Having effort to do what you are doing.
3. **Citta** : Having active thought of that.

#### 4. **Vimamsa** : Investigation on that.

These four virtues will lead the people following them to what they desire.

**Iddhi** means successfulness. Pad or Pada means a cause of reaching. So Iddhipada means the cause of reaching successfulness; the powerful cause of achievement.

**Chanda** is to wish, want, desire and intend when it comes together with Iddhipada, it means the powerful wishing, wanting, desiring and intending to achieve success.

**Iddhipada** ; Chanda will put all thought together with what is wished and satisfied in the same way as the strong stream is blowing trees, grove of bamboos, clump of grass etc : along with it. Viriya-Iddhipada, Citta-Iddhipada and Vimamsa Iddhipada will be explained in the same way.

**Viriya** work encouragement, will consider a big work as a small work, a hard work as light work, difficult work as an easy work and long way as a short way etc.

**Citta** is to think of the work carefully. It is in the same way as the thirsty person is always thinking of water.

**Vimamsa** is to think over and consider with wisdom to find out the reason and the way how to finish the work.

#### **Heedfulness should be done in four stages**

1. Leaving evil conduct in act and doing good conduct in act.
2. Leaving evil conduct in words and doing good conduct in words.
3. Leaving evil conduct in thought and do good conduct in thought.
4. Leaving wrong view taking right view.

### On the other hand

1. Take care of mind not to have desire as emotion of sexual desire.
2. Take care of mind not to have anger as emotion of anger.
3. Take care of mind not to have delusion as emotion of delusion.
4. Take care of mind not to be crazy about emotion of craze.

Carelessness is to lost mindfulness. It causes three kinds of bad effect;

1. To cause doing evil.
2. To cause forgetting to do good.
3. To cause leaving continuous good act.

Carefulness, keeping mindfulness all time, will cause the following good deeds;

1. Evil is not done.
2. Good is not forget.
3. More good is done continuously.

In conclusion of the two methods, there are three kinds of Carefulness that are;

1. Not to do the Evil.
2. Not forget to do the Good.
3. Take care of mind, not to think of sin or Akusala.

### Four Brahmavihara

#### (The Four Noble Sentiments)

1. **Metta** : Loving- kindness, wishing one were happy.
2. **Karuna** : compassion, wishing to one to be out of suffering.



3. **Mudita** : sympathetic joy, being please with one's good luck.
4. **Upekkha**; Equanimity, not being glad or sorry while one meets with disaster.

The term "**Brahma**" means holy, great. In personal comparison, it means the person who live in meditation and is not concerned with sensual passion. By exposition in terms of ideas, it means the mind which is full of kindness, compassion, sympathetic joy, equanimity or extinguishing hindrance.

**Brahmavihara** means the abiding estate of Brahma, holy or great one, loving with best wish and want one to be happy without desiring his own things to belong to oneself, so it is called "**Metta**".

To give support, take care of and worry about those who meet with suffering, disaster, being starving etc. and help them with the power of body and property, are called "**Karuna**".

To congratulate on one's getting gain, rank, honour and work accomplishment etc : is called "**Mudita**".

Equanimity is to have middle mind, not being glad while the enemy people meet with suffering, danger and disaster, not being sorry while those whom we love meet with suffering etc : when we have helped them completely. This is called "**Upekkha**".

### Four Ariyasacca (Four Noble Truths)

1. **Dukkha** ; bodily and mental unsatisfactoriness
2. **Samudaya** : the cause of suffering
3. **Nirodha** : the cessation of suffering

4. **Magga** : the path leading to the cessation of suffering.

Bodily and mental unhappiness is called “**Suffering**” because it is to bear.

**Tanha** ; craving is called “**Samudaya**” because it is a cause of suffering.

There are three kinds of Tanha (craving)

1. Craving for sensual pleasures is called “**Kamatanha**”.

2. Craving for existence is called “**Bhavatanha**”.

3. Craving for non-existence is called “**Vibhavatanha**”.

Ceasing the craving and all suffering completely is called “**Nirodha**” because it is the cessation of suffering.

**Panna** ; the right view of what is suffering what is the cause of suffering what is the cessation of suffering and what is the paths leading to the cessation of suffering, is called “**Magga**” because it is the principle of the practice leading to the cessation of suffering.

There are eight kinds of Magga ; 1. Right Understanding  
2. Right Thought 3. Right Speech 4. Right Action 5. Right Livelihood 6. Right Effort 7. Right Mindfulness 8. Right Concentration.

**Ariyasacca** ; The Noble Truth, means the truth that cannot be avoided such as old age, death. All born human beings must be old and die finally. The certain rule is that when the craving is ceased, all suffering is also ceased and the way of ceasing the craving is to follow the Eightfold Path (Magga 8).

**Dukkha** means bodily and mental unhappiness. It was explained that Dukkha in The Four Noble Truths was different from Dukkha in the common characteristics. Dukkha, in The Four Noble Truths, referred to animate objects especially human such as being old, sick and dead. But Dukkha, in the

common characteristics, referred to state that was unbearable because of being harmed and damaged by enemies. For example, the skin is dark because of the sun-light, the building or house is old because of sunlight and rain, the river bank is decayed because of eroding water. Other items of Ariyasacca has been explained clearly.



## Pancaka : Group 5



### Five kinds of Anantariyakamma (Five immediacy deeds)

1. **Matughata** : matricide
2. **Pitughata** : Patricide
3. **Arahantaghata** : Killing an Arahant
4. **Lohituppada** : causing a Buddha to bleed.
5. **Sanghabheda** : causing schism in the order

These five deeds are the action of the strongest effect, protecting from going to heaven and Nibbana and being considered as Parajika (Major offence). The Buddhist people are strictly prohibited to do it.

**Anantariyakamma** means the heinous crimes which bring immediate results next to the state of existence. That is, the person who does anyone of these five actions, after his death, he must go to hell of Aveci class immediately with out the help of any good actions such as Devadatta.

All these five actions have been regarded as Parajika. It means those who do these actions will be defeated on doing good, disappointed a good chance to get human prosperity, heavenly prosperity and successful attainment of Nibbana because they must go to Aveci hell only.

### Five Abhinhapaccavekkhana (Five ideas to be constantly reviewed)

1. He should again and again contemplate, “I am subject to decay and I cannot escape it”.
2. He should again and again contemplate, “I am

- subject to disease and I cannot escape it.”
3. He should again and again contemplate “I am subject to death and I cannot escape it”.
  4. He should again and again contemplate, “There will be division and separation from all that are dear to me and beloved”.
  5. He should again and again contemplate “I am the owner of my deed, whatever deed I do, whether good or bad, I shall become heir to it.

**Abhinha** means again and again, often or always. **Pacchavekkhana** means the contemplating or considering in order to understand the reality (Truth). Therefore Abhinhapaccavekkhana means contemplating or considering again and again in order to understand the truth.

The Buddha taught everybody that whether ladies, men, lay men or monks should again and again contemplate the decay, disease, death, separation from the dear persons and things and one does whatever deed whether good or bad, he will meet with the result of it.

Whenever you see the men of old age and decay, contemplate “I must be subject to such decay” It will help to relieve being crazy about age.

Seeing the person who is being painful and miserable, contemplate “I am subject to such painfulness”. It will help to relieve being inflated that I shall not have disease.

Seeing dead bodies, contemplate “I must be dead at most not over 100 years” It will help to relieve being inflated with life, “it will live forever”.

Seeing the people who lose the dear persons and property, contemplate “Leaving must happened certainly, whether they

leave or I leave’’ It will help to relieve paying adherence and obligation to the dear person and thing.

Seeing the person who did good or bad and received the result of doing good or bad, contemplate “Everybody is the owner of the deed that has been done by himself”. It will help to relieve bad conducts.

## **Dhammassavananisamsa**

### **Five benefits of Listening to the Dhamma**

1. The listener hears what has never been heard.
2. He clears what he has heard.
3. He dispels his doubts.
4. He makes straight his views.
5. His heart becomes bright.

Listening to the Dhamma is an important trick that make some people leave bad conduct and do good conduct and someone who has been good and clever attain the highest benefit of life. Upatissaparibachaka, the example of this. The Buddha taught there are three kinds of people in the world.

1. Some people whether listened to the Dhamma from the Buddha and his Disciple or not. They could not leave bad conduct and do good conduct. It was compared with some patients whether they would get good food, residence and doctor or not. They could not leave out of the disease, they will go only on one way ; death.

2. Some people whether listened to the Dhamma from the Buddha and his Disciple or not. They could leave bad conduct and do good conduct. It was compared with some patients whether they would get good food, residence and doctor or not, they could leave out of the disease.

3. Some people had to listen to the Dhamma from the Buddha or his Disciple only before they could leave bad conduct and do good conduct. It was compared with some patients could leave out of the disease if they got good food, medicine and doctor. Otherwise they could not leave out of the disease.

Therefore. Listening to the Dhamma directly gives benefits to the 3<sup>rd</sup> kind of people. But the 1<sup>st</sup> kind of people should also listen to that in order to be their natural benefit for next time. The 2<sup>nd</sup>-kind of people should listen to it in order to increase the educational and understanding level of Dhamma.

In order to be easy to remember, five benefits of listening to the Dhamma may be summarized as follows; To hear new story, understand former story, dispel the doubt, destroy wrong views and purify mind.

### **Bala : Five kinds of Dhamma for power**

1. **Saddha : confidence**
2. **Viriya : effort**
3. **Sati : mindfulness**
4. **Samadhi : concentration**
5. **Panna : wisdom**

These are also called “Five Indriyas” because it is powerful in all activities.

Bala, the powerful Dhamma, is of two meanings ;

1. It can cover and trample on its opposite state having occurred. It is compared with the elephant that can easily step on or hit humans by using its trunk because it is more powerful.

2. It cannot be shaken by the opposite state. It is compared with the mountain which cannot be shaken by humans or animals such as an elephant because it is stronger. The state that is

not swayed by the opponent state ; being out of confidence (Asaddhiya), is called “Saddhabala”

The state that is not swayed by laziness (Kosajja) is called “Viriyabala”.

The state that is not swayed by unmindfulness (Sativipallasa) is called “Satibala”

The state that is not swayed by the opposite state ; unconcentration is called “Samadhibala”

The state that is not swayed by the opposite state ; ignorance (Avijja) is called “Pannabala”

On the other hand, the wholesome, covering Asaddhiya, Kosajja Sativipallasa, Uddhacca, and Avijja is called Saddhabala, Viriyabala, Satibala, Samadhibala and Pannabala respectively.

### **Five Khandha**

(Five aggregates)

Body and mind are divided into aggregates being called “five khandhas”.

- |                            |                                |
|----------------------------|--------------------------------|
| 1. Rupa (corporeality)     | 2. Vedana (feeling)            |
| 3. Sanna (perception)      | 4. Sankhara (mental formation) |
| 5. Vinnana (consciousness) |                                |

Four elements; solid element, fluid element, heating element and air element, being put together are called “Rupa”

Feeling happy; comfortable and carefree or suffering ; uncomfortable and uncarefree or still; unhappy and non suffering, is called “Vedana”

Perception; perceiving form, sound, smell, taste, tangible objects and mind-objects is called “Sanna”

Cetasikadhamma ; mind-object, in good part, is called “wholesome” in bad part, is called “unwholesome” and in



intermediate part, is called “Abyakata”. All of these are called “**Sankhara**”

Perceiving the eye- object etc is called **vinnana**.

These five aggregates can be summarized into Nama and Rupa. Vedana, Sanna, Sankhara and Vinnana are included in Nama and Rupa still remains Rupa (corporeality).

The term “Khandha”; aggregate is group, means five groups of existence are put together and then become life. The Buddha said in order to be understood that the life of human being was the combination of these five aggregates with proper condition and factors. When the causes and factors were lost, they would be decayed, so called “death”. Nobody made it born or dead.



## Chakka : Group 6

### Six Kinds of Garava (reverence)



Appreciation of :

- |                    |                       |                       |
|--------------------|-----------------------|-----------------------|
| 1. <b>Buddha</b>   | 2. <b>Dhamma</b>      | 3. <b>Sangha</b>      |
| 4. <b>Training</b> | 5. <b>Heedfulness</b> | 6. <b>Hospitality</b> |

**Garava**; reverence, means giving the honor to the persons or things that are worthy of honor, support and preservation.

The action showing reverence is to salute, to bow to the ground, to bow one's head, to stand up to receive, to give a seat, to make way for, to give things, to regard, to worship etc.

To pay respect to the Buddha now is to believe his Enlightenment, not to pay impolite action to Buddha's Image or Religious Places such as Pagoda.

To pay respect to the Dhamma is to intend to follow Precepts (Sila), Concentration (Samadhi) and Wisdom (Panna)

To pay respect to Sangha is to salute, believe in, give offerings such as food.

To pay respect to Training is to find the value of training that it causes knowledge, good conduct and good occupation and then intend to train without wandering around.

To pay respect to Heedfulness is to be careful and keep oneself away from evil action, not to forget to do good and not to think about unwholesome.

To pay respect to Hospitality is to welcome visitors with giving accommodation, water, food and pleasant speech conversation etc.

## **Six Kinds of Saraniyadhamma (six virtues of fraternal living)**

The states of conciliation is called ìSaraniyadhammaî. There are six Kinds;

1. To be amiable in deed to monks and novices both before and behind, try to help friends on their activities in action such as nursing sick monks kindly.

2. To be amiable in word to monks and novices both before and behind, trying to help friends on their activities in words such as teaching.

3. To be amiable in thought to monks and novices both before and behind, thinking only about what is useful to friends.

4. To divided and give what has been got rightly to monks and novices, not keep it for oneself only.

5. To observe the Precepts as completely as the other monks and novices, do not make oneself ugly to others.

6. To agree with other monks and novices, not quarrel with anyone because of different idea.

These six kinds of Dhamma were said to monks. It seems to be the particular matter for monks. In fact, they can be applied by everybody with all people of all sex and age. For example, when we live with parents, we are amiable in deed, in words and in thought both before and behind, helping them to work, speaking them with pleasant speech and thinking about them faithfully etc.



## Sattaka : Group 7 (Seven Noble Treasures)



Darbbha that is the excellent inherent quality is called “Ariyadarbba”. There are seven kinds of it :

1. **Saddha**; confidence in what should be confided.
2. **Sila**; good conduct in act and words.
3. **Hiri**; moral shame.
4. **Ottappa**; moral dread.
5. **Bahusacca**; great learning, having remembered the Dhamma and known a lot of arts.
6. **Caga**; liberality, giving things to whom should be given.
7. **Panna**; wisdom, knowing over what should be know.

These seven Noble Treasures are better than external treasures such as money and gold, they should be searched and kept as an inherent quality.

External treasures whether movable immovable property, animate inanimate property, are produced for happiness. Without then, we will have suffering according to Dhamma Proverb “**Daliddaliyam Dukkham Loke**”; being poor is suffering in the world. However, although how much we have external property, if we lack internal treasures such as Sila, Hiri, Ottappa, the world will become hot and happiness will not be available at all.

On the other hand, when one has got the internal treasure; Ariyadhana, it is easy to earn the external property, make it

secure and it is also a cause of real happiness. So it is in confidence with wise man teaching; “All attempt of humans is made for happiness but the happiness will not occur without Dhamma”.

### Seven Sappurisadhamma

#### Virtues of good man are called “Sappurisadhamma”

There are seven kinds

1. **Dhammannuta**; knowing the cause such as knowing this is a cause of suffering.
2. **Atthannuta**; knowing the consequence such as knowing that the happiness is the effect of this cause and the suffering is the effect of that cause.
3. **Attannuta**; knowing oneself that one must go on the conduct being suitable for his nationality, family, rank, property, retinue, knowledge and virtue.
4. **Mattannuta**; knowing how to be temperate in earning on the right way and knowing how to consume with temperate quantity.
5. **Kalannuta**; knowing how to spend proper time for various activities.
6. **Parisannuta**; knowing community and how to show manners to the community such as what manner and speech should be done.
7. **Puggalaparoparannuta**; knowing how to choose persons such as this person is good and should make a friendship and that person is bad and should not make a friendship.

Sappurisa is a good man who does calm conduct in act, word, thought and is qualified. It may be said the man who is of these 7 virtues; knowing the cause, knowing consequence,

knowing oneself, knowing temperateness, knowing time, knowing community and knowing how to chooses person or making a friendship, is called “Sappurisa”

Knowing if fire is left in the house, the house will be burnt is called “knowing the cause”

Knowing if the house is burnt various properties will be finished because leaving fire in the house is called “knowing consequence”

Knowing the cause will make persons perform good cause, avoid bad event.

Knowing consequence will make persons get experience and then they will not do such things again.

The other kinds of sappurisadhamma had been clearly explained.



## **Atthaka : Group 8**

### **Eight kinds of Lokadhamma**

#### **(Eight worldly conditions)**



The conditions overriding world beings and the world beings are subject to the conditions. They are hereby called “Lokadhamma”

There are 8 kinds of Lokadhamma, 1. Labha (gain) 2. Alabha (loss) 3. Yasa (fame) 4. Ayasa (obscurity) 5. Ninda (blame) 6. Pasamsa (praise) 7. Sukha (happiness) 8. Dukkha (pain).

Whenever anyone of these eight conditions occur, it should be considered that what happened to us will be impermanent, suffering and commonly changed. We should know according to the fact. Don’t let it control our mind; don’t be pleased with what is desirable and don’t feel bad to what is not desirable.

The eight conditions had been divided into two parts; the good part is Labha, Yasa, Pasamsa and Sukha so called “Ittharamana”; desirable sense objects and the bad part is Alabha, Ayasa, Ninda and Dukkha so called “Anittharamana”; undesirable sense objects.

That they are overriding the world beings means whenever we get the good part of worldly conditions, we will be joyful whenever we get the bad part of worldly conditions we will be sad.. In Buddhist’s Teaching, both of senses are dangerous to moral system. It makes mind be estranged from Sila (Precepts), Samadhi (Concentration) and Panna (Wisdom).



**Dasaka : Group 10**  
**Ten Punnakiriyavatthu**  
**(Ten bases of meritorious action)**



1. **Danamaya** : merit acquired by giving.
2. **Silamaya** : merit acquired by observing the precepts.
3. **Bhavanamaya** : merit acquired by mental development.
4. **Apacayanamaya** : merit acquired by humility (reverence)
5. **Veyyavaccamaya** : merit acquired by rendering services.
6. **Pattidanamaya** : merit acquired by giving out merit.
7. **Pattanumodhanamaya** : merit acquired by rejoicing in others' merit.
8. **Dhammassavanamaya** : merit acquired by listening to the doctrine.
9. **Dhammadesanamaya** : merit acquired by teaching the doctrine.
10. **Ditthujukamma** ; merit acquired by forming correct views.

The meaning of the term; Punnakiriyavatthu was explained in three kinds of Punnakiriyavatthu.

In this group, only conservation is given that saying about merit making, most of people think that they have not property therefore they don't have a chance to make merit. In fact, the property is not important equipment for merit making you can see



only one of ten bases of meritorious action, Dhanamaya, will be made by using property. The others of them are bodily, verbal and mental matters.

Therefore it is understood that the most important equipment is one's body, speech and mind.

The bodily and verbal action are to abstain from the action and speech causing the suffering and troubling to somebody else.

One's head is used to bow to the seniors. One's hands are used to pay respect to the people who are grown with seniority, qualification and by birth.

One's body is used, in cooperation, for doing what is useful for society.

The mouth is used for speaking what is useful and valuable for hearer's life.

The ear is used for listening to the teaching of parents, teachers and the Buddha etc.

The mind is used for thinking and being informed of what is the knowledge wholesome, non-anger and moral promotion.

By such acting, speaking and thinking, our body, speech and mind prosper and successful attainment of Nibbana for us.



**Ghipatipati**  
**(Practices for the layman)**  
**Catukka**  
**(Group 4)**

**Ditthadhammikathapayojana : four virtues conducive to benefits in the present.**

1. **Utthanasampada** : achievement of diligence in earning one's living, in study and in doing one's duty.

2. **Arakkhasampada** : achievement of protection, protecting, the property earned with diligence from the danger and protecting one's work from damage.

3. **Kalayanamittata** : association with good people, leaving out of bad people

4. **Samajivita** : living economically and balanced with what is earned, without much trouble and extravagance.

**Samparayikatthapayojana : four virtues conducive to benefits in the future.**

1. **Saddhasampada** : accomplishment of confidence, believing what is believable such as one doing good will get good effect, one doing bad will get bad effect.

2. **Silasampada** : accomplishment of virtue fulfillment of moral conduct in act, word and mind without harm.

3. **Cagasampada** : accomplishment of charity sharing happiness with other persons.

4. **Pannasampada** : accomplishment of wisdom such as knowing sin, merit, virtue, harm, benefit, non-benefit.

**Mittapatirupaka : four kinds of false friends**

1. **The out and-out robber.**

2. **The man who pays lip-service.**

3. **The flatterer.**

4. **The leader to destruction.**

These are false friends which should not make a friendship.

**1. The out-and-out robber is of four characteristics :**

- a. He appropriates his friend's possession.
- b. Giving little, he expects a lot in return.
- c. He gives a helping hand only when he himself is in danger.
- d. He makes friends with others only for his own interests.

**2. The man who pays lip-service is of four characteristics :**

- a. He speaks you fair about the past.
- b. He speaks you fair about the future.
- c. He tries to gain your favour by empty sayings.
- d. When help is needed, he points to his own ill luck.

**3. The flatterer is of four characteristics :**

- a. He consents to your doing wrong.
- b. He consents to your doing right.
- c. He sings your praises to your face.
- d. He runs you down behind your back.

**4. The leader to destruction is of four characteristics :**

- a. He is your companion when you indulge in drinking.
- b. He is your companion when you roam the streets at unseemly hours.
- c. He is your companion when you frequent shows and fairs.
- d. He is your companion when you indulge in gambling.

### **Suhadamitta : Four kinds of true friends**

1. **The helping friend.**
2. **The friend who is the same in weal and woe.**
3. **The good counselor.**
4. **The loving friend.**

These are true friends. They should be associated.

#### **1. The helping friend has four features.**

- a. When his friend is out of guard, he guards him.
- b. When his friend is out of guard, he guards his property.
- c. In times of danger, he can be a refuge.
- d. When some business needs to be done he puts up more money than requested.

#### **2. The friend who is the same in weal and woe has four features.**

- a. He confides in his friend.
- b. He keeps his friend's secrets.
- c. He does not desert his friend in times of danger.
- d. He will give even his life for his friend's sake.

#### **3. The good counselor has four features.**

- a. He restrains his friend from doing evil or harm.
- b. He encourages him in goodness.
- c. He makes his friend hear what he has not heard before.
- d. He point out the way to happiness, to heaven.

#### **4. The loving friend has four features.**

- a. When his friend is unhappy, he commiserates.
- b. When his friend is happy, he is happy for him.
- c. When others criticize, he comes to his defense.
- d. When others praise his friend, he joys in their praise.

#### **Sangahavatthu 4 : Four bases of sympathy**

1. **Dana** : Giving one's own things to other suitable persons.
2. **Piyavaca** : Talking with kindly speech.
3. **Atthacariya** : Doing useful conduct for other persons.
4. **Samanattata** : Even and equal treatment.

These four virtues can be used for holding the mind of other person.

#### **Gharavasa-dhamma 4 : Virtues for a good household life**

1. **Sacca** : Truth and Honesty.
2. **Dama** : Taming and training oneself.
3. **Khanti** : Tolerance; forbearance.
4. **Caga** : Liberality; generosity.



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## **Pancaka (Group 5)**

### **1. Micchavaniija : Amoral commerce**

- a. Selling the tools : for killing.
- b. Selling humans.
- c. Selling living animals for killing for eating.
- d. Selling intoxicants.
- e. Selling poison.

These five kinds of commerce are prohibited for lay disciples.

### **2. Five qualities of a lay disciple**

- a. To be endowed with faith.
- b. To have good conduct
- c. Not be superstitious, believing in deeds, not luck.
- d. Not to seek for the gift-worthy outside of the Buddha's Teaching.
- e. To do his service in a Buddhist course.

The lay disciples should be on these five qualities and abstain from five. damage being opponent to those qualities.



## Chakka

(Group 6)

### Six Disas (Six Directions)

1. **Puratthimadisa** : The parents as the east or the direction in front.
2. **Dakkhinadisa** : The teachers as the south or the direction in the right.
3. **Pacchimadisa** : Wife and children as the west or the direction behind.
4. **Uttaradisa** : Friends and companions as the north or the direction in the left.
5. **Hetthimadisa** : Servants and workmen as the nadir.
6. **Uparimadisa** : Monks as the zenith.

1. **Puratthimadisa** : A child should minister to his parents as the eastern quarter in five ways :

- a. Having been supported by them, I will support them in my turn.
- b. I will do their work for them.
- c. I will keep up the honour and tradition of my family.
- d. I will make myself worthy of my heritage.
- e. I will make offerings, dedicating merit to them after their death.

After having been supported, parents will show their love for their child in five ways :

- a. They keep him back from evil.
- b. They train him in virtue.
- c. They have him taught arts and sciences.
- d. They arrange for his marriage to a suitable wife.

e. They hand over his inheritance to him in due time.

**2. Dakkhinadisa** : A pupil should minister to his teachers as the southern quarter in five ways :

- a. by rising to receive them.
- b. by waiting upon them.
- c. by eagerness to learn.
- d. by personal service.
- e. by attentively learning the arts and sciences.

After having been supported, the teachers show their love for him in five ways :

- a. They train him so that he is well-trained.
- b. They teach him in such a way that he understands and remembers well what he has been taught.
- c. They thoroughly instruct him in the lore of every art.
- d. They introduce him to his friends and companions.
- e. They provide for his safety and security in every quarter.

**3. Pacchimadisa** : A husband should serve his wife as the western quarter in five ways :

- a. by honouring her.
- b. by being courteous to her.
- c. by being faithful to her.
- d. by handing over authority to her.
- e. by providing her with ornaments.

After being served, a wife should show her love for him in five ways :

- a. The household affairs are to be well managed.
- b. She should be hospitable and helpful to friends and relatives of both hers and his.



- c. She should be faithful to him.
- d. She should take care of the goods he brings home.
- e. She should be skilful and industrious in all her duties.

**4. Uttaradisa :** A clansman should serve his friends and associates as the northern quarter in five ways :

- a. by generosity.
- b. by kind words.
- c. by helping them and acting for their welfare.
- d. by putting them on equal terms.
- e. by being sincere to them.

The friends having been served should show their love to the clansman in five ways.

- a. They protect him when he is careless.
- b. They guard his property when he is careless.
- c. They are a refuge for him when he is in danger.
- d. They do not leave him in his troubles.
- e. They show due respect to other members of his family.

**5. Hetthimadisa :** A master should serve his servants and workmen as the lower quarter in five ways :

- a. by assigning them work according to their strength.
- b. by giving them due food and wages.
- c. By caring for them in sickness.
- d. By sharing with them unusual luxuries.
- e. By giving them holidays and leave at suitable times.

The servants and workmen having been served, should show their love for him in five ways :

- a. They get up to work before him.
- b. They go to rest after him.
- c. They take only what is given to them.

- d. They do their work well.
- e. They spread about his praise and good name.

**6. Uparimadisa :** A clansman should serve monks and Brahmins as the upper quarter in five ways :

- a. by kindly acts.
- b. by kindly words.
- c. by kindly thoughts.
- d. by keeping open house to them.
- e. by supplying them with their material needs.

The monks and Brahmins, having been served should show their love for a clansman in six ways :

- a. They keep him back from evil.
- b. They encourage him to do good.
- c. They feel for him with kindly thoughts.
- d. They teach him what he has not heard before.
- e. They correct and clarify what he has learnt.
- f. They show him the way to heaven.

#### **Six causes of ruin (Apayamukha)**

- 1. Addiction to intoxicants.
- 2. Roaming the streets at unseemly hours.
- 3. Frequenting shows.
- 4. Indulgence in gambling.
- 5. Associations with bad companions.
- 6. Habit of idleness.

**1. Drinking intoxicating liquors is bad in six ways :**

- a. It wastes wealth.
- b. It induces quarrels and arguments.
- c. It leads to sickness.
- d. It leads to blame and criticism.

- e. He no longer feels shame.
- f. It weakens wisdom.

**2. Wandering abroad at night is bad in six ways :**

- a. It means that he does not look after him.
- b. It means that he does not look after his wife and children.
- c. It means that he does not look after his possessions and valuables.
- d. It invites the suspicious and doubts of everyone.
- e. He is liable to be the victim of false accusations.
- f. He gets into many difficulties.

**3. Going round watching shows is bad, as the things which he goes to see, in six ways :**

- a. Wherever there is dancing, he goes there.
- b. wherever there is choral singing, he goes there.
- c. Wherever there is music being played, he goes there.
- d. Wherever there is solo singing, he goes there.
- e. Wherever there is clapping with singing, he goes there.
- f. Wherever there is drum beating he goes there.

**4. Indulgence in Gambling is bad in six ways :**

- a. When he wins, it is liable to cause resentment and animosity.
- b. When he loses, he is likely to feel regrets at his lose.
- c. His wealth and assets are likely to be dissipated.
- d. Nobody will believe his words.

- e. It invites criticism and blame from friends.
- f. Nobody wants to get married to him.

**5. Having bad people as friends and intimates is bad, as the people whom he associates with, in six ways :**

- a. They lead him to become a gambler.
- b. They lead him to become a rake.
- c. They lead him to become a heavy drinker.
- d. They lead him to deceive others with false things.
- e. They lead him to deceive others to their face.
- f. They lead him to become a lawless rogue.

**6. Being lazy in doing work or habit of idleness is bad in six ways :**

- a. He is liable to say that it is too cold, so he does not work.
- b. He is liable to say that it is too hot; so he does not work.
- c. He is liable to say that it is too late; so he does not work.
- d. He is liable to say that it is too early, so he does not work.
- e. He is liable to say that he is very hungry, so he does not work.
- f. He is liable to say that he is very thirsty, so he does not work.

The people hoping the growth of properties should avoid these six causes of ruin.



## Introduction

History of the Buddha is the subject we are going to study in this course. The purpose of this course is to provide a historical and social context for the Buddha's life and teachings. We will look at the historical background of the Buddha's life and the social conditions of the time.

1. We will look at the historical background of the Buddha's life. We will look at the historical background of the Buddha's life and the social conditions of the time.

2. We will look at the social conditions of the time. We will look at the social conditions of the time and the historical background of the Buddha's life.

# History of The Buddha

3. We will look at the historical background of the Buddha's life. We will look at the historical background of the Buddha's life and the social conditions of the time.

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The people will be very grateful and happy for their lives.

## Introduction

History of the Buddha is the subject concerning with the history of our Buddha. So we, as Buddhist people, should have to study it. Besides knowing the Buddha's Family, Education and Social Status before becoming a Samana, we can verify the four truths of the Buddha;

1. Sammasambuddhapatinna; declaration of "Being the Buddha". We will have to study of what He Enlightened if any other teachers had taught it before.

2. Khinasavapatinna; declaration of "He was Kninasava, His Defilements were extinguished". We will have to study of Buddha's Customs and Manners observed for 45 years after Enlightenment what had been shown that He was remaining Defilement.

3. Antarayikadhammavada; the Buddha taught that some conditions were dangerous to those who followed them. We will have to study those conditions in order to know if it is true.

4. Niyamikadhammadesana; The Buddha taught what Dhamma was a cause of escape suffering for the people who following it. We will have to study that it can whether help the people who are following to escape suffering or not.

To study the subject of "Buddha's History" respectfully and intentionally will lead to the most important aim of Buddhist people. That is, **Tathagatabodhisattha**, to have confidence in Buddha's Enlightenment. Such a confidence of the people will be very useful and happy for their lives.



# Chapter I

## Jambudipa and People

Jambudipa, India, is the land covering India, Pakistan, Nepal and Bangladesh. There were two groups of people in Jambudipa; original local people called “Milakkha” and those who moved, by migration, from the northern land called “Ariyaka”

Jambudipa was divided into two provinces. 1. Internal area of land called “Majjhimajanapada” 2. External area of a land called “Paccantajanapada”

Somdechphramahasamanachao Kromphrayawachirayanawarorosa assumed the cause of such division that Ariyaka group might call the rural area in which they settled down and the central area of rule “Majjhimajanapada” and then call the rural area in which Milakkha group settled down out of their area “Paccantajanapada”

According to Pali Uposathasutta in Tikkanipata Anguttaranikaya, Jambudipa was specified that it had sixteen Regions; Anga, Magadha, Kasi, Kosala, Vajji, Malla, Jeta, Vamsa, Kuru, Pancala, Maccha, Surasena, Assaka, Avanti, Gandhara and Kamboja. In other Pali, other Regions added; Sakka, Koliya, Bhagga, Vidheha and Anguttarapa.

The people in Jambudipa were divided into four classes being called “Vanna” (caste)

1. Khattiya : The warrior caste, going on the duty of rulers.
2. Brahmana : The priestly caste, going on the duty of education teaching and religions rites.
3. Vessa : The trading and agricultural caste, going

on the duty of merchants and farmers.

4. Sudda : The low caste, going on the duty of labors and servants.

There were other people out of these four castes, being called “Candhan” They were born from the parents of different castes and they would be looked down by the people of higher castes.

### **Education of four castes**

Khattiya group would study the battle tactics.

Brahmana group would study religions and academic subjects.

Vessa group would study the subjects of arts, agriculture and commerce.

Sudda group would study the subjects of manual labors.

### **The faith of people in Jambudipa**

1. About birth and death, Some groups of people believed that there was rebirth after death others believed that there was nothing after death.

2. About happiness and suffering, some groups of people regarded that beings would get happiness and suffering without any causes and factors. Others regarded that there were causes and factors of happiness and suffering.

### **How to practice about birth, death and happiness, suffering.**

The group regarding that there was rebirth after death, would think that with what behavior they could go to heaven and happy state, they would do that behavior.

The group, regarding that there was nothing after death, would



intend to come out all right now. They would not be afraid of birth in Hell and Duggati.

The group, regarding that happiness and suffering occurred by itself without causes and factors, did not wait for taking a chance of happiness and suffering from day to day.

The group, regarding that happiness and suffering happened because of external causes and factors, worshiped gods to help them and tried to do in the other ways.

The group, regarding that happiness and suffering occurred because of internal causes and factors; Kamma, knew what deed was the cause of suffering, they would abstain from that deed and do the deed which was the cause of happiness.



## Chapter 2

### Sakkajanapada and Sakkaya Family

Sakkajanapada located in the north of Jambudipa. It was called “Sakkajanapada” because it was established in Sakka Forest. The King, ruling Sakkajanapada was called “Sakkaya”. This name was given because the City and Family of the Prince of the King Okakaraja can be established alone. The short history is as follow;-

The King Okakaraja ruled one City, had four Princes and five Princesses. One day, he unintentionally told to give the City to the Prince who was just born from other Queen. So he ordered those Princes and Princesses to move and establish a new City. All of them went to establish a City at Sakka Forest, Himabana Land.

The capital of Sakkajanapada was named “Kapilavatthu” because this Land had ever been Kapilatapasa’s residence before and it was established according to Kapilatapasa’s advice.

### Sakkayavamsa

The Princes and Princesses of the King Okakaraja descended to Sakkaya. In some places, the family of elder sister was called “Koliya”

The Master’s Family ruled Kapilavatthu continuously upto the King Jayasena. The King Jayasena had a Prince named “Sihahanu” and a Princess named “Yasodhara”

After the death of the King Jayasena, the Prince Sihahanu reigned next to the time. He had a Queen called Kancana, the younger sister of the King Anjana who was the ruler of Devadaha City.

The King Sihahanu and the Queen Kancana had five Princes 1. Suddhodana 2. Sukkodana 3. Amitodana 4. Dhotodana 5. Ghanitodana and two princesses 1. Pamita 2. Amita.

The Princess Yasodhara, the younger sister of the King Sihahanu, was the Queen of the King Anjana and has two Princes, 1. Suppabuddha 2. Dandapani and two Princesses; 1. Maya 2. Pajapati.

The Blessed One; our teacher, was born in the Noble Family, Machima Janapada Province, Jambudipa, Sakka Region, in Royal Family of Sakkaya Gotamagota. He was the Prince of Suddhodana, the King of Kapilavatthu, and the Queen Maya before B.E. 80 years.



## Chapter 3

### The Buddha's Birth

After marriage of the King Suddhodana and the Queen Maya our Master was born in the Queen Maya's womb. On the date of giving birth to the Prince. She went to visit Lumbinivana gave birth to the Prince under the Sala Tree on Friday, full moon of Visakha Month, year of the dog before B.E. 80 years at nearly noon.

The Queen Sirimahamaya stood and held a branch of Sala Tree while she was giving Birth. After the Birth, the Prince could walk for seven stops and gave the Brave Speech that was the pre-sign of Enlightenment.

#### Asitatapasa's visiting

Asitatapasa (on the other name, Kaladevin Tapasa) who was respected by Royal Family, after being informed, came to visit.

The King Suddhodana held the Prince in his arms to pay respect to Tapasa. The Tapasa, after seeing that the Prince's personality was in accordance with the great man's, was very respectful to the Prince, came to pay obedience by putting the open hands together to the forehead and bending forward until the hands touched the feet of the Prince and gave the prediction of the Prince's personality, blessed and then went back to his own residence. This made Royal Families believe in the Prince and give him their own Princes as his followers.

**Five days after Birth, Predicting the Look and Giving the Name were made.**

Five days after the Prince's Birth, the King Suddhodana

gathered Royal Relatives and his officers and invited one hundred and eight brahmanas to have food and predict the Look. They predicted that “The Prince would be on two ways. If he was a lay man, he would be an Emperor ruling the land of four Oceans as borderland. If he became a monk, he will be Enlightened, be The Buddha, the first class of the great masters in the world” and be named “Siddhatthakumara”, but most people called him “Gotama” according to Royal Family.

### **Seven days after the Prince’s Birth, his mother was dead**

The Queen Maya was dead after giving Birth to the Prince. So the King Suddhodana assigned the duty of “Pajapatigotami”, the aunt, to bring up later.

Later, she had the Prince named “Nandakumara” and the Princess named “Rupananda”.

### **At seven years of age, three Bokkharani ponds were dug**

When Siddhatthakumara was seven years old, his father gave the order to dig three Bokkharani ponds in the area of Royal Residence, planted Buakhab lotus in one pond, Bualuang lotus in another pond and Bundarika lotus in one other pond for the Prince’s playing and relaxing.

When the Prince grew and could study arts and sciences, he was taken to study in the school of the teacher “Visavamita”. The Prince can study all teacher’s knowledge fastly. This was appeared in the group of relatives without any other Princes to be equal to him.

### **Married at sixteen years of age**

When the Prince grew up to sixteen years of age and suitable

to be married, his father gave the order to build three palaces for the Prince to live in three seasons; cold season, hot season and rainy season, and then proposed the Princess “Yasodhara” (called ‘Bimba’ in somewhere else), the daughter of the King Suppabuddha of Devadaha City, whose birth given by the Queen Amita, his sister, to marry the Prince Siddhattha.

For the younger brother of the King Suddhodana Suddhodana had one son named “Anonda”

Amitodana had two sons named Mahanama and Anuruddha and one daughter named Rohini.

Amita, the younger sister, the Queen of King Suppabuddha, gave the birth to the Prince named “Devadatta” and the Princess named “Yasodhara or Bimba, the wife of Siddhatthakumara.

The Princes and Princesses in both Sakkaya families had grown respectively as said above.



## Chapter 4

### Became a Samana

Siddhatthakumara had lived as a householder upto twenty-nine years of age. He had a son, whose birth was given by Yasodhara, named “Rahulakumara”

Oneday, he saw four gods’ messengers; an old man, a sick man, a dead man and Samana (monk) created by celestial being on the way during four times of visiting the Royal Park respectively. He had got the sense of urgency when he saw three primary gods’ messengers and had got pleased with leaving the world because having seen Samana. At night he rode Kanthaka Horse, together with Channa, and got to the bank of the Anoma River, gave the order to Channa to take his horse back to the City, cut his hair with a double-edged dagger and then determined him as an Ascetic (monk) there. Gatikarabrahma gave him three robes and a bowl.



## Chapter 5

### Enlightenment

After leaving the world, the Great Master went to stay in Anupiya Umbavana (the mango grove of Anupiya), Mallajanapada District, about seven days. When he passed Rajagaha City, the King Bimbisara of Magadha saw and asked him about the family in which he was born and also asked him to stay here by telling he would be praised with high rank. He did not agree and then he informed his aim of searching for Enlightenment. The King Bimbisara paid congratulation and gave a declaration “After Enlightenment please come to instruct me”

After that the Great Master went to live in the place of the ascetics Alaratapasa Kalamagota and Uddhaka-Ramaputta who were considered as great masters. He asked to study their doctrines and made an experiment of all in them. He found that it was not the way leading to Enlightenment. So he went to a rural City named Magadha and reach the district of Uruvelaseniganama. He thought this place was suitable for setting the effort of people who would like to do it. Therefore he sat here and did the practice of austerities, bodily mortification, the activity difficult to be done.

#### **Practice Austere Asceticism on Three steps**

First Step : Pressed teeth with teeth, pressed his palate with tongue so fastly that the sweat flew out of armpits. He got extremely suffering. When he considered that it was not going on the way to Enlightenment, he changed the way.



Second Step : Reduced inhaling and exhaling passing nasal hold and mouth. He got extremely suffering but did not get Enlightenment. So he changed the way again.

Third Step : went without food, reduced the food to be had and sometimes had fine food until his body was wrinkled complexion was dark and bones were appeared throughout the body.

Later he considered that practice austere asceticism was not the path to Enlightenment. So he gave it up entirely and returned to have food as usual.

### **Three Metaphors Appeared**

At the time, Three Metaphors that were never heard was realized to him that.

1. The fresh wood, wet with resin, remaining in water for a long time could not be used as a cause of fire by rubbing against. In comparison, some Buddhist monks and Brahmana, indulged in sensuality with body and loved sensual pleasures with mind, could not reach Enlightenment with an effort.

2. The fresh wood wet with resin, although it was not remaining in water for a long time, could not cause the fire by rubbing against. It was compared with some Buddhist monks and Brahmana although they escaped the sensuality with body, they still loved sensual pleasures with mind, could not reach Enlightenment with whatever effort they did.

3. The dried wood, placed on land far away from water, could cause the fire by rubbing against. It was compared with some Buddhist monks and Brahmana who escaped sensual pleasures with body, with mind, kept quiet, could reach Enlightenment if they did the right effort.

These Three Metaphors reminded him of mental effort that it might be the path to Enlightenment. He would like to begin doing mental effort and thought that such a thin man could not do it. So it was necessary for him to have Strong Food such as Rice, Kumasa Sweets. He hereby had usual food again.

### **Pancavaggiya's leaving (Five Ascetics left)**

For Pancavaggiya; five ascetics, 1. Kondanna 2. Vappa 3. Bhaddiya 4. Mahanama and 5. Assaji, who left the world and followed the Great Master and gave him a service every day with hoping that when the Great Master attain Enlightenment, he would teach them as his disciples, when they saw the Great Master leave the practice of austerities and had food, they thought he could not attain Enlightenment and left to live at Isipatana Migadaya Forest, Baranasi District.

### **Mental Effort Causes Attaining Enlightenment**

The Great Master had strong food, strengthen his body as usual and began to go on Mental Effort. Six years after the date of leaving the world or to Pabbajja, in the morning of full moon day, Visakha month, he received a tray of Madhupayasa rice from a girl named Sujada and then went to the Neranjara river, ate it and then floated the tray in the stream, accepted a straw bunch of a straw-beddler named "Sotthiya" on the way, made a seat with the straw under the Bodhi tree, at the east side, sat cross legged facing east and then made a vow to himself :

Whenever he did not attain Enlightenment, he would not stand up although his muscles and blood would be dried leaving skin tendon and bones only.

### Confronting the Evil one

At the time, the Evil ones were afraid that the Great Master would go out of their power. So they brought the troops to fight by showing various types of supernatural power in order to frighten the Great Master and let him goes away.

The Great Master was reminded of Thirty Perfections that had been made, taking the Great Earth as a witness, fought by means of Thirty Perfections helping and defeated the Evil ones before the sunset. He attained Pubbenivasanusatinana (Reminiscence of past or previous births) in the first watch, attained Cutupapatanana (The knowledge of the decease and rebirth of being) in the middle watch, used his wisdom, for considering Patijjasamuppada (The dependent origination) in both parts; birth and decease, by repeating again and again. In the final watch, he attained Enlightenment, Asavakkhayanana, at the sunrise.

Because the Blessed One attained Enlightenment and was pured of passions, he is so called Arahanta and because he was rightly self awakened, he is so called “Sammāsambuddho”. These two terms are his great names given on the seen qualities.



**Pathamabodhikala**  
**(The first period after Enlightenment)**

**Chapter 6**

**First Sermon and First Disciple**  
**Seven days in Vimuttisukha under the Bodhi Tree**

Having remained in the happiness of Nibbana under the Bodhi Tree for seven days, after Enlightenment, he considered Paticcasamuppada ; the Dependent origination in both arising part (Dependent on ignorance arises kammaformation, Dependent on kammaformation arises consciousness etc.) and the part of cessation (Kammaformation was ceased because of the cessation of ignorance etc.)

**Seven days under the Ajapalanigrodha Tree**

From Bodhi Tree, the Buddha went to be under the Banyan Tree named Ajapalanigrodha. He had remained in the happiness of Nibbana here for seven Days, gave a Sermon to a brahmana who always shouted at somebody else hu hu, saying that the person who abandoned evil and defilement causing shouting at somebody else “hu ! hu ! should say “oneself was right brahmana”

**Seven days under the Muccarinda Tree**

From Ajapalanigrodha (Banyan tree), the Buddha went to the Muccarinda Tree, had remained in the happiness of Nibbana here for seven days and uttered that Tranquil is the happiness of those people who had listened to Dhamma, being pleased with being in quiet place and realized as it was.

Non hatred; taking care of beings and leaving passion;

going out of sense desire completely, are causes of happiness in the world.

To get rid of Asamimana; regarding as “being oneself, is a cause of extreme happiness.

### **Seven days under the Rajayatana Tree**

From the Muccarinda Tree, the Buddha went to the Pipala Tree named “Rajayatana” and had remained in the happiness of Nibbana here for seven days. At the time, two merchants; Tapussa and Bhallika who came from Ukkala janapada, brought the exquisite food (called Sattukon Sattuphong) and offered it to the Buddha and then referred him as a refuge. They hereby became the first Buddhist Laymen in the Buddhakala and then went out (Devavacika upasaka)

### **Deciding to Propagate Dhamma**

From Rajayatana Tree, the Buddha went back to be under the Ajapalanigrodha again, considered the Dhamma Enlightened that it was deep and difficult for the people having sensual passion to be Enlightened. So he would not like to teach any people. But finally, he thought human beings were similar to three kinds of lotus, the first one was at the bottom of the pond, the second one was at the surface of the water and the third one was above the water.

The lotus above the water and waiting for sunshine would be open on that day.

The lotus at the surface of the water would be open on the day after that day.

The lotus remaining in the water would be open later day.

The lotus in mud would become food for fish and tortoise.

The lotuses going to open were in different conditions. In the same way, the beings were also in different conditions. The people who had light passion and strong sense-faculties (Saddha, Viriya, Sati, Samadhi and Panna) would be able to accept that Dhamma immediately.

The people of a Medium Quality were trained in practice as a primary part until they had strong innate characters. They can attain Enlightenment as well.

The people with a Weaker Quality or without any innate characters should receive basic Dhamma in order to support their innate characters

Therefore Teaching Dhamma could give benefit and be useful for all groups of people except those who were not ready to receive the teaching and were compared with the lotus becoming the food for fish and tortoise.

### **Thinking of people to be taught**

After making a decision to give a Sermon, first the Buddha thought of his masters Alara and Udaka who were wise and had light passion. But both were dead. Later he thought of the group of five Samanas and decided to give them a Sermon and then left Ajapalanigrodha Tree and went to Baranasi City (Benares), as said in Atthakatha, in the morning of the fourteenth day of waxing moon, the eighth month.

On the way from Gaya River to Mahabodhi, Upakajivaka saw the Buddha giving radiant complexion and was surprised. So he asked about the Buddha's Master. The Buddha answered that he was the Self Existent One who attained Enlightenment by himself without any masters. Upakajivaka said how possible it is, shook his head and went away.

### First Sermon given

When the Buddha got to Isipatanamigadaya Forest, the District of Baranasi City, he went to visit the group of Five Samanas. But they show unrespectfulness by saying his name and using a word “Avuso” (Senior). The Buddha told that he had attained Enlightenment.

The group of Five Samanas did not believe and they protested “Avuso Gotama” Although you did serious self-mortification, you could not attain the Enlightenment. Now you become a voracious person. How can you attain the Enlightenment. They said such a word for two-three times.

The Buddha reminded them of the past time that they had never heard such a word from him before or not.

The group of Five Samanas remembered that they had never heard such a speech. So they considered to listen to the Buddha’s Dhamma.

After reminding the group of Five Samanas to intentionally listen to Dhamma, in the morning of the full moon day of Asalhapuranami, the Buddha gave the First Sermon with the gist summarized as follows. The monks should not practice (conduct) the Two Extremes; 1. The Extreme of sensual indulgence and 2. The Extreme of self-mortification. The monks should go on the Middle Way; the Noble Eight Fold Paths consisting of 1. Right Understanding 2. Right Thought 3. Right Speech 4. Right Action 5. Right Livelihood 6. Right Effort 7. Right Mindfulness and 8. Right Concentration.

The Buddha preached the Four Noble Truths : 1. Dukkha : (suffering) birth, old age, disease and death etc. 2. Samudaya (cause of suffering) 3. Nirodha (cessation of suffering) 4. Magga (paths leading to the cessation of suffering)

While the Buddha was preaching, Kondanna had got The Eye of Truth, that any arised things must be decayed in common.

The Buddha knew Kondanna had got The Eye of Truth (Dhammacakkhu). So he exclaimed that Kondanna had to Know ! Kondanna had to Know ! Because of this exclamation in Pali was “Annasi Annasi”, so he was called “Annakondanna” since that time. After had got The Eye of Truth, Kondanna asked for becoming a monk in Buddhism. He was admitted to be a monk by the Buddha’s Speech” “Please be a monk Dhammavinaya has been said well. Please go on the holy life to finalized suffering on the right way”. Kondanna’s Ordination was completed by such a Buddha’s Speech.

After that, the Buddha had lived in Isipatanamiggadaya Forest, taught another four Samanas with various Dhamma suitable for their disposition. Vappa and Bhaddiya had got The Eye of Truth and then ordained together. Later Mahanama and Assaji had got The Eye of Truth and then ordained together. All four Samanas ordained in the same way as Kondanna.

### **Group of Five Samanas attained the Final State of Holiness (Arahanta)**

When the Five Monks, as disciples, had got the faculties such as a confidence that were strong and suitable to practice Insight Meditation for Deliverance. On the fifth day of waning moon, the ninth month, the Buddha gave them a Sermon of Anattalakkhanasutta which could be summarily said that Rupa (corporeality), Vedana (sensation), Sanna (perception) Sankhara (mental formation) and Vinnana (consciousness) were non-self



(Anatta); it can not be ordered “Let it be like this or don’t be like that” The Buddha asked the Five Samanas whether Rupa, Vedana, Sanna, Sankhara and Vinnana were permanent, happy and ego or they were impermanent, suffering and non-ego. They answered it is impermanent, suffering and non-ego. So the Buddha hereby told them to leave the holding fast to Rupa, Vedana, Sanna, Sankhara and Vinnana and then to regarded Intellectually according to the Fact that is not ours, that is not oneself, that is not our own self.

While the Buddha were preaching Anattalakkhanasutta, the mind of Five Samanas had gone on Dhamma State of the Dhamma being preached and then was free from mental obsession and grasping.

At the time, there were 6 Arahanta in the world, the Buddha and other Five Disciples as said above.



## Chapter 7

### Sent the Disciples to Promote Buddhism

In the period of the time, the Buddha walked up and down at the open place before dawn and heard the sound of Yasakulaputta, exclaiming, "How is it confused here, how is it objected here" and walking closer. So he called with words here it is not confused here it is not objected," please come and sit here. I will preach you"

When Yasakulaputta heard such a word, he thought that he was told that there it was not confused not objected. So he took his shoes off, came to see him, paid respect and then sat at suitable place. The Buddha gave a Sermon of Anupubbikatha; the words said respectively. Those were Dana (giving), Sila (morality), Sagga (heavenly pleasures), Kamadinava (disadvantages of sensual pleasures) and Nekkhammanisamsa (benefit of renouncing sensual pleasures, ordaining), kept his mind far away from sensual pleasures and then gave him the Four Noble Truths, Dukkha (suffering), Samudaya (cause of suffering) Nirodha (cessation of suffering) and Magga (paths leading to cessation of suffering) as said in the first Sermon. Yasakulaputta attained The Eye of Truth there. After considering the Dhamma state taught to his father again, his mind escaped mental defilement and was without attachment (Attained Arahatta)

For Yasakulaputta's mother, when she went up the house and did not see her son, she told her husband millionaire. The millionaire gave the order to find out in four directions. He himself also went to find out. By chance, he went to Isipatanamigadaya Forest and saw his son shoes. So he came to see. The Buddha gave him Anupubbikatha and Noble Truth.

At the end of Sermon, he announced himself as Buddhist lay man and held Ratanattaya (Triple Gem) as his refuge. He is the first Buddhist lay man. He said to his son “Yasa ! your mother was very sad, please give her a life.”

The Buddha informed the millionire that Yasakulaputta Attained Arahatta, would not return to be a householder. The millionaire understood well so he invited the Buddha and Yasakulaputta to receive food in the morning of that day. The Buddha accepted it by the way of remaining still. The millionaire knew that. So he worshiped the Buddha and then went back.

When the millionaire went back Yasakulaputta asked for ordination. The Buddha admitted him to be Bhikkhu (monk) in the same way as he admitted Kondanna except the word “to finalized suffering rightly” because Yasakulaputta attained Arahanta. So Yasa was the seventh Buddhist monk in the world.

In the morning of that day, the Buddha and Yasa went to millionaire’s house. Yasa’s mother and old wife came to see. The Buddha preached them with Anupubbikatha and the Four Noble Truths until they had got The Eye of wisdom and presented themselves as the first Buddhist women who regarded the Triple Gems as their refuge in the world.

### **Ordination of fifty four Yasa’s friends**

When four Yasa’s friends named Vimala, Subahu, Punnaji and Gavampati, the sons of millionaires in Baranasi were known that Yasa left home and became a Buddhist monk, they thought that Dhamma Vinaya could be holy. So they all went to see Yasa. Yasa took them to see the Buddha. The Buddha gave preaching to those four persons until they had got The Eye of Wisdom and then gave them the ordination and taught

them until they became Arahanta.

Fifty other Yasa's friends in rural area knew and thought in the same way as said above. They became Buddhist monks and also Attained Arahanta. Total Arahanta were sixty one at the time.

The Buddha sent his sixty disciples to propagate his teaching with saying "Please go to the rural areas for giving benefit and happiness to the people and don't go together in group of two monks. There are the people knowing over Dhamma but they could not attain Enlightenment because they do not listen to the Dhamma I am also going to Uruvela District, Senanigama for preaching".

### **Giving the process of ordination to disciples**

At that time, the Buddha told the process of ordination to those disciples who were sent to Preach that ones who would become monks should have their hair and moustache cut, be worn with the cloth colored by astringent water, sit on the heels press the palms of the hand together at the chest, pay respect to monks at their feet and then train them to follow in saying iBuddham Saranam Gacchami, Dhammam Saranam Gacchami, Sangham Saranam Gacchami, Dutiyampi etc. Tatiyampi etc. Such a process of ordination was called "Tisaranagama-nupasampada"

### **Preaching to thirty Bhatthavaggiya's friends**

When the Buddha stayed in Baranasi as he like, he went to Uruvela District, on the way he stayed in the farm of cotton plants, set under a tree and gave Anupubbikatha and the Four Noble Truths to those thirty Bhatthavaggiya's friends until they Attained Arahatta, let them became Buddhist monks and then sent them to preach as said above.

### **Preaching to three Jatila brothers**

The Buddha went to Uruvela District where three Jatila brothers; Uruvelkassapa, Nadikassapa and Gayakassapa lived, indicated to make Uruvelkassapa know that his doctrine was not substance until he was sad, left that doctrine, floated jatila articles in the river and then asked for ordination. The Buddha admitted him to become Bhikkhu (monk). When Nadikassapa saw elder brother's articles floating along the stream, he thought that it might be dangerous. So he and his followers immediately came, saw his elder brother be a Bhikkhu (monk) and was informed. He and his followers asked for ordination.

Gayakassapa, the youngest brother, and his followers went to see the Buddha and asked for ordination in the same way as Nadikassapa, his elder brother, did.

### **Giving Adittapariyayasutta**

The Buddha had lived in Uruvela District for the time suitable for the Buddha then went together with those Jatila to Gayasisa District near Gaya River. He preached that Bhikkhu! eyes, ears, nose, tongue, body and mind were hot. Why it was hot. What made it hot. We said it was hot because of the fire of greed, hatred and delusion and because of birth, old age, death, sadness, bewailing, disease, being sorry and being oppressed.

At the end of the Buddha's Sermon, the thought of those Bhikkhus was free from all mental intoxication and adhering (Attained Arahanta) This Sermon was called Adittapariyayasutta.



## Chapter 8

Going to Rajagaha City, Magadha Region and getting Chief Disciples.

After having lived for suitable period of time, the Buddha and that group of monks went to Rajagaha City, lived in Latthivana. His fame was spread over all that Samanagotama, the Prince of Sakkaya had Attained Arahanta and rightly self awakened. Now he stayed at Latthivana Forest.

The King Bimbisara, the King of Magadha Land was known the fame. So he and his followers went to see the Buddha. After paying respect, he sat at the suitable place.

His followers were grouped into five different groups with showing various bodily and verbal action. Some groups payed homage, some made speech and talk, some pressed the palms of hands together at the chest, some told their own names and families and some others were silent. They did such actions because they did not know who was greater between his Uruvelkassapa and the Buddha

Uruvelkassapa stood up, clothed with one side of shoulder opening, put his head at the Buddha's Feet, said "you are my master. I am your disciple following your teaching" and then announced that his former doctrine was not substance. His followers hereby modestly believed in the Buddha and intentionally listened to the Buddha's Teaching.

The Buddha gave Anupubbikatha and the Four Noble Truths. The King Bimbisara's Royal Followers were divided into twelve parts. Eleven parts of them had got The Eye of Wisdom. One other part took Triple Gems as their refuge.

### **Five wishes of the King Bimbisara**

When he was the Prince and did not take coronation the King Bimbisara made five wishes, -

1. May I get coronation and be the King of Magadha Land.
2. May the one who is Arahanta, rightly self awakened comes to my Magadha region when I have got coronation.
3. May I come to sit near the Arahanta.
4. May the Arahanta preach me.
5. May I realize the Dhamma of the Arahanta.

Now his five wishes came to be completed. So he informed the Buddha.

The King Bimbisara's wishes of Arahanta were understood that. The word "Arahanta" was old. The Arahantas were ones who all class and castes of people even the King paid respect to.

### **Bhikkhus were allowed to receive residence**

After information of attaining his five wishes, the King Bimbisara presented his being a Buddhist layman and then invited the Buddha and disciples to have food in the morning of next day.

In the morning of later day, the Buddha and his disciples went to the King's Residence. The King Bimbisara gave food to Sanghas presided by the Buddha and then thought about the place suitable for the Buddha to reside. He decided that Veluvana (Bamboo park) was the most suitable. So he held the gold jar being full of water, pored it and gave Veluvana to Sangha presided by the Buddha. The Buddha received it and then went to stay there.

The Buddha referred to that case. So he allowed Bikkhus to receive the residence given as they desired. This was the first time of giving residence and Veluvana was also the First Sangha's residence (Temple) in Buddhism.

### **Having the Chief Disciples**

One day, Assaji, one of Five Samanas entered Rajagaha City for receiving food offerings. Sariputta Paribajaga saw him have respectable manner. So he followed Assaji, went to see him after his coming back from receiving food offerings, and asked him "Who is your teacher", "whose Dhamma do you like". It was answered that the Great Samana, the Prince of the King Sakkaya, who left Sakkaya's Family and became Samana, is my teacher and I like his Dhamma.

"What was your teacher teaching?"

"Whatever condition arised from causes." The Buddha reveals the causes of that condition. The Buddha said such a thing.

After Sariputta listened such a Dhamma, he immidiatly knew that the Buddha taught to practice for cessation of cause of suffering, got The Eye of Wisdom and realized arising things had to be decayed in common, and then asked where the Buddha lived.

"Venerable ! He lives in Veluvana"

"If so, let you go first, I will go back to tell my friend and take them to see the Buddha"

Sariputta went back to his residence and told about seeing Assaji and preached Moggallana until he got The Eye of Wisdom. They went to say goodbye to the master Sanchai. Although they were prohibited but they didn't care of it. They took their followers to see the Buddha in Veluvana and asked



for ordination. The Buddha allowed all of them to become Bhikkhus. It was said their followers Attained Arahants first.

After seven days of ordination, Moggallana went to do an effort at Kallavanamuttagam, Magadha area. He was covered with sloth and torpor and being sleepy. The Buddha went there and preach how to stop sleepiness and gave the speech that

“Moggallana ! Let you remember that we will not be proud into family, we will not speak quarrelsome words, we will be pleased with quiet place for sleeping and sitting”.

The Buddha taught of practical principles leading to the cessation of craving that adherence to all natural condition should not be done. It should be considered impermanent, boring and decay. So it should be left. Moggallana followed the Buddha’s Speech and then Attained Arahanta on that day (seventh day).

When Sariputta had got ordination for fifteenth days, the Buddha lived at Sukarakhata Cave and preached a wanderer, named “Dighanakha Aggivesanagota”, who was full of strong view, liked to conflict with somebody else, came to see the Buddha in order to ask that, Aggivesana ! The wise men considered that if we had faith in any view that only that was true, another one was not true, our view would be different from the view of those who were different from us. When there was different view, the quarrel would be happened. Because of the quarrel, destroying would be happened, because of the destroying, harming would be happened. The wise men understood such a thing. So they gave up such view and did not get other view. Giving up the view could be made by this way.

The Buddha continued giving the trick of going out of attachment by saying that, Aggivesana ! Body was the group of four primary element (soil, water, wind, fire), born from natural parent and grown on rice and sweets, was impermanent, suffering is emptiness nothingness, but it is not self, three kinds of feeling, such as, happiness, unhappiness and neutral feeling, was established must be finished, decayed and extinguished in common. The noble disciple who listened to such thing would be boring, release passion, not be attached with upadana, so he is so called Enlightened One. Such an Enlightened One would not be in quarrel or disputed because of one's own view. Whatever words were said in the world, they say such words without grasping one's own view.

At the time, Sariputta, sitting and fanning at the back side of the Buddha, listened to the Sermon and then thought that the Buddha taught us to leave grasping these conditions by using wisdom. While he was considering, his mind was free from mental intoxication, without grasping with upadana (Attained Arahanta) on fifteenth day after his ordination.

Dighanakha wanderer just got The Eye of Wisdom and presented himself as a Buddhist lay man and took the Triple Gems as refuge all life.

For Sariputtathera and Moggalanathera, after Attaining Arahanta, Sariputta became the Chief Disciple of the Right Side because he had got the excellent Wisdom, Moggallana became the Chief Disciple of the Left Side. He got the Excellent Supernormal Power. They were the great power for helping the Buddha to propagate the religion.

After establishing Buddhism in Magadha Land, the Buddha went and came in various rural areas, preached

community to believe, have faith, follow, leave worldly life to Dhamma Vinaya, be Bhikkhu, Bhikkhuni, be Buddhist lay men and women. They were grouped into four groups and propagated Buddhism popularly as the Buddha's aspiration.



One upon a time the Buddha went to preach the people in Magadha Country, under the tree named Mahatrapakshyapala being between Karkasa and Karkasa. At the time Piyadasiya's Karkasaputra was being tried at Karkasa. At that time the Buddha, standing for Ashram in the world, asked them, are the Bhikkhus and Bhikkhunis in this world, come to see that preached the teaching as the master. The Buddha accepted him to be a monk in Dhamma Vinaya with these observations:

1. Karkasa! you should study that I should be strongly advanced and skilled of Bhikkhus who are old, new or modern.

2. I will learn in any kind of wholesome Dhamma. I will intentionally listen to that Dhamma and think over the content of it.

3. I will not leave unfulfilled body for having conditions with regard to the body (Karkasa).

When Mahatrapakshyapala listened to the Buddha's sermon, he followed it and attained Arahant on the right way of the noble eightfold path.

### Great Assembly of Great Disciples

While the Buddha lived in Rajagaha, the capital of Magadha, there was an assembly of disciples called 'Cetavagga-samgha', which by the name of the following

**Majjhimabodhikala**  
(Middle period of Buddha's time)

**Chapter 9**

**Doing Buddha's activities in Magadha Land**  
**Giving ordination to Mahakassapa**

Once upon a time, the Buddha went to preach the people in Magadha Country stayed under the tree named Bahuputtakanigrodha, being between Rajagaha and Nalanda. At the time Pippalimanava Kassapagota was being tired of householding, left worldly life, became an ascetic, ordained for Arahant in the world, arrived there, saw the Buddha and then had faith in him, came to see him accepted the Buddha as his master. The Buddha accepted him to be a monk in Dhamma Vinaya with three admonitions;

1. Kassapa ! you should study that I should be strongly ashamed and afraid of Bhikkhus who are old, new or medium.
2. I will listen to any kinds of wholesome Dhamma. I will intentionally listen to that Dhamma and think over the content of it.
3. I will not leave mindfulness out of body i.e. having mindfulness with regard to the body (Kayagatasati).

When Mahakassapa listened to the Buddha's admonition, he followed it and Attained Arahatta on the eighth day after his ordination.

**Great Assembly of Great Disciples**

While the Buddha lived in Rajagaha, the capital of Magadha, there was an assembly of disciples called "Caturangasannipata" marked by the union of the following

four factors :

1. All the attending disciples were Arahanta.
2. All these Arahanta disciples were Bhikkhus, ordained by the Buddha personally.
3. The one thousand two hundred and fifty Arahanta disciples did not make previous appointments to arrive on the same day.
4. The Buddha's instruction given on that day became known as the Patimokkha Instructions. It was to summarize the teaching.

This great gathering happened in the afternoon at Veluvanaram on Maghapuranami full moon day of the third luna month. This gathering was reported in religion. So it was mentioned in honour of the Buddha in Mahapadanassutta and it was the auspicious day. Therefore it was so called "Maghapuja"

### **Ovadapatimokkha, the main teaching of Buddhism**

The Ovadapatimokkha is the poetical writing with three and half Gatha :

The first Gatha was indicated that

- Khanti, Tolerance was the supreme penance.
- Wise men said "Nibbana was excellent."
- Ascetics who were killing and harming somebody else would not be called "Samana"

The second Gatha was indicated that

Not to do any evil, to do good to purify the mind "These were the Buddha's Teaching.

The third Gatha was indicated that

Not to speak satirize words, not to kill each other

To be composed in Patimokkha, moderation in eating.

To be satisfied with quiet bed and seat, to make higher mental effort. Those were the Buddha's teaching.

The Buddha gave Ovadapatimokkha in order that the Buddhist disciples who were going to teach can choose any topics of Dhamma which were suitable for the people. It was said the Buddha said Ovadapatimokkha to Buddhist monks in Uposatha hall every half month. This was stopped when he allowed monks to pray the disciplinary rules provided at Sangha assembly. It was so called "Praying Patimokkha".

### **Dwelling was permitted**

In the first time of going to Rajagaha, the King Bimbisara gave Veluvanaram for residing of the Buddha and monks. That place could be the bamboo forest, without any buildings as to the message said in Senasanakhandaka that before permitting to get dwelling, Bhikkhus had resided in forest, under the trees, on the mountain, crevices in mountain, in caves, graveyard, bushes, open place or pile of rice straw.

Millionaire of Rajagaha went to the park in early morning of one day and saw Bhikkhus going out of those places with respectable manners. So he asked if he built Vihara (residence) and gave it to Bhikkhus, they would be able to live in it or not. Bhikkhus answered that the Buddha did not permit yet. He told them to ask the Buddha and then told him. The Bhikkhus did as required. The Buddha allowed them to have five kinds of places for sitting and sleeping, 1. Vihara 2. Addhayoga 3. Pasada 4. Hammiya 5. Guha.

Vihara is a common abode of monk or novice. Addhayoga is a building with a roof sloping to one side. Prasada is a

storeyed house such as raw buildings. Hammiya is a residence made of bricks or clay and roofed by something else. Guha is a general cave.

### **Telling how to do Pabbapetabli**

The King Bimbisara did Pabbapetabli that was to do merit and dedicate the result of it to the ancestors.

When he had believed in Buddhism, on the day of doing Pabbapetabli, he invited the Buddha and Bhikkhusangha to be served with food in Royal Household. After Sangha finished having food he gave offerings including cloths to Bhikkhusangha and then dedicated it to the ancestors who had died.

The Buddha made blessings with a verse; Adasi Me Akasi Me etc translated that relatives and friends being reminded of the support made by you in the past. The relatives and friends should give dakkhina to those who died. They should not cry, not be sad and not be wailful only because doing such behaviors would not be useful for the relatives who died. However the relatives would often be like that. The offerings being donated to Sangha would have an effect on those relatives who died immediately. You would be called ones who shew yatidhamma, worshiped the dead relative and supported Bhikkhus. It is very good.

Doing Pabbapetabli is to support living and faith in their own ancestors, Gratefulness causes the prosperity of family. So it was permitted by the Buddha.

### **Let Sangha be powerful in all activities**

One day, while the Buddha was living at Jetavana Vihara,

the temple of Anathapindika millionaire, Savathi City, Kosala Region, a faithful brahmana came to ask for ordination. Sariputta was assigned to give the ordination in Sangha ceremony. In the middle country, the assembly of ten monks had to be held but in the outskirts of a country, the assembly of five monks had to be held for ordination. One of them was the Preceptor certifying a person who was becoming a monk. One other monk had to inform Sangha. In the present, only two monks are used in common. They are called Kammavacacariya and Anusavanacariya. General people call them Gusuat (ordination teachers).

After three times of announcement, if there are no any Bhikkhus protesting, that person becomes Bhikkhu. If it is protested by anyone, that person will not be accepted. This type of ordination is called Natticatutthakammauppasampada, ordination in Sangha with the fourth announcement. When the Buddha allowed this type of ordination, he canceled Tisaranagamana ordination that was allowed before.

### **To compromise Buddhist teaching with worldly things**

One day, the Buddha went for alms in Rajagaha and saw a young man named Singalamanava who was paying respect to directions. So he asked and was answered "I am paying respect to directions. My father, before his death, ordered. I do it because I obey his order"

The Buddha said to him that in the group of civilized people, they would not pay respect to the east, the west etc. They paid respect to six directions. Before doing that, preliminary activities had to be made etc. To abstain from four actions causing impurity, not to do evil because of four prejudices and



not to concern six causes of ruin. After that they paid respect to the following six directions :

1. Purimadisa : Parents as the east.
2. Dakkhinadisa : Teachers as the south
3. Pacchimadisa : wife and children as the west.
4. Uttaradisa : Friends and companions as the north.
5. Hetthimadisa : Servants and workmen as the lower quarter (the nadir)
6. Uparimadisa : Monks and brahmanas as the upper quarter (the zenith)

### **Telling how to do Devatabli (offering to the deity)**

Once upon a time, the Buddha got to Pataligama Village, Magadha Region. At that time, Sunidha brahmana and Vassakara brahmana, the great courtiers of Magadha were living there and were establishing a city for protecting Vajji people. The two courtiers invited the Buddha to take food in the new city along with Bhikkhusangha. After monks' having food, the Buddha gave thanks with a verse , "Yasmim Padese Kampeti Vasam Panditajatiyo etc". It meant the men who were wise by birth lived wherever, they would invite one who leaded a holy life and observed the Precepts to have food there and then indicated a gift to the deity living there, The deities who were worshipped would pay worshipping back, were regarded, would give regarding back. After that they would support those men kindly as mothers and sons. Those men who were supported by the deities would get the prosperity all time.

**Pacchimabodhikala**  
**(The last period of Buddha's time)**  
**Buddha's announcement of his coming death**

After his Enlightenment the Buddha traveled to teach teachable people in houses, settlements, rural area, capital cities such as Rajagaha City, Magadha Region, until he established Buddhism of which Bhikkhu, Bhikkhuni, Upasaka and Upasika called "Four Assemblies" for fortyfour years. In the forty-fifth year, he had the Buddhist lent at Veluvagama Village the district of did the Buddha's activities upto the third month of cold season. That was called "Maghamasa" (the third month), full-moon day, he announced at Pavala Cetiya that three months from now on, I would pass away.

**Teaching Abhinnadesitadhamma**

While the Buddha was residing at Kutagarasala Mahavana, he gave the exhortation to Bhikkhusangha with Abhinnadesitadhamma saying that several Dhammas given with my great wisdom were four Satipatthanas, four Sammappadananas, four Iddhipadas, five Indriyas, five Palas, seven Bojjamga and Eight Fold Path. They were called "Abhinnadesitadhamma". Let you learn them well and enjoy, practice and increase them in inherent quality.

**Teaching four Noble Dhamma**

While the Buddha was residing at Bhandugama Village, he gave Bhikkhusangha the Dhamma saying that because the four kinds of Dhamma, Sila, Samadhi, Panna and Vimutti (Precept, Concentration, Wisdom, Deliverance) as the Noble Dhamma, were not realized, you and I had gone to the birth and death for a long time. Now you and I were Enlightened

these four kinds of Dhamma cut out craving. So there were no any other existences.

### **Teaching four Mahapadesa on Sutta (four great authorities, Suttas part)**

While the Buddha was residing at Anandacetiya in Bhoganagara area, he gave a Sermon of four great authorities on the part of Sutta, saying that if somebody referred to the Master, Sangha, group or person and then said that this was Dhamma Vinaya and satthusasana, don't accept or refuse immediately. Let you examine it with Sutta and Vinaya. If it was not identical, it should be known that it was not the Buddha's teaching. If they were in the same, it should be known that they were the Buddha's teachings. Mahapadesa meant "great reference"

### **Cunda offered the last meal**

When it was almost to the date of his death as he announced his coming death, the Buddha and Bhikkhusangha, as his followers, got to Pava City and resided at Umbavana, the mango garden of Cunda who was a son of goldsmith, Cunda was known, came to see, listened to the Dhamma and then invited the Buddha to have food in the morning of later day. The Buddha accepted and went as invited. It was only one day before his death. (fourteen day of waxing moon). Cunda offered Sukara Maddava to the Buddha. The Buddha gave order to offer it to him only and to offer other kinds of food to Bhikkhusangha. He also gave order to bury the remaining Sukaramaddava after he had in a pond. After having Sukara Maddava, he became to have dysentery and had serious feeling, and nearly to the death suffering. So he called Anonda

and told that he would go to Kusinara. Anonda followed what he told.

### **The Buddha's complexion was extremely bright on two times**

On the way to Kusinara City, the son of Mallakasatta named "Pukkusa" who was Alaratapasa Kalamagota's follower offered a pair of Singgivan Cloth. The Buddha told him to offer one to Anonda. When Pukkusa went out, Anonda offered that cloth to the Buddha. The Buddha wore a piece of cloth and covered himself with another piece. His complexion was extremely bright as said that Anonda ! Tathagata's body is pure and complexion is extremely bright on two times; at the night of Enlightenment and at the night of Passing away.

### **The effects of two times of giving alms food were equal**

Later, the Buddha said to Anonda "two food offerings had equal effects. Those were the last food offerings eaten by the Buddha before his Enlightenment and the last food-offerings before his Passing away.

### **Pradomanutthanseyya**

At the time, the Buddha and Bhikkhusangha went across the Hirannavati River to Kusinara City, got to Salavan and gave instruction to Anonda "Let you make the bed, with the head side at the north, between Sala trees. I am very tired, I will lie to suppress trouble" Anonda followed the Buddha's order respectfully. The Buddha lay on the right side, overlapped his feet, had got mindfulness and clear comprehension, but had no Utthanasanna attention because it was the last laying called "Anutthanaseyya"

Observation : Anutthanaseyya was to lie without Sannamanasikara to rise. Utthanaseyya was to lie with Sannamanasikara to rise. The Buddha lay on the right side put his feet in the way of overlapping without difference.

### **To mention about worship**

At that time, Devatas (heavenly beings) worshiped the Buddha with the offerings such as flowers, aromatic things, heavenly music and dancing. The Buddha saw with his divine eyes and ears and then said to Anonda “Tathagata didn’t believe that the assemblies paying informal honour, faith, worship with these special offerings to, Bhikkhu, Bhikkhuni Upasaka, Upasika, who have practiced methodically, practiced well, and behaved properly, were called “paying honour, respect, faith to Tathagata with extreme worship.

### **Telling the Four Holy Places of Buddhism (Samvejaniyatthana)**

At that time, the Buddha told Anonda the following four places that were worthy of seeing :

1. The place of the Buddha’s Birth.
2. The place of the Buddha’s Enlightenment.
3. The place of the Buddha’s giving Dhammacakka.
4. The place of the Buddha’s Passing away.

### **To indicate the four persons who were worthy of Thupa**

The Buddha indicated the following four persons who were worthy of Thupa :

1. The Buddha.
2. Private Buddha.
3. Arahanta, the disciples of the Buddha.

#### 4. The Great Righteous Kings (Emperors).

##### **Preaching Subhadda Paribajaka**

At that time, A wanderer named Subhadda living in Kusinara City, was in doubt that six teachers; Puranakassapa, Makkhaligosala, Ajitakesakambala, Pakuddhakaccayana, Sanjayavelatthaputta and Niganthanataputta were supposed by a lot of people as holy persons. Those six teachers attained Enlightenment or not. So he went to see the Buddha and ask that question.

The Buddha said to him that whatever Dhammavinaya in which there were no the Noble Eight Fold Path, the first Samana (Sotapana) the second Samana, (Sakadagami) the third Samana (Anagami) and the fourth Samana (Arahant) would not have in that Dhammavinaya.

Subhadda asked for ordination. The Buddha assigned it to Anonda by saying that if so let you accept Subhadda to became a monk. Anonda followed what the Buddha desired. Subhadda ordained in the Buddha's Monastery and Attained the final state of holiness.

##### **Posed Dhammavinaya as the Buddha**

Later, the Buddha called Anonda to receive Sermon and gave admonition to Bhikkus assembly in order to let them pay respect to Dhammavinaya and pose it as the Buddha by saying that Anonda ! you might have some thought that after the Teacher of Religion Passed Away, we would not have such teacher, Anonda ! you should not think so. Dhamma and Vinaya I had given you would be your Teacher after my Passing Away.

### **Final admonition**

Later, the Buddha called Bhikkhus and gave the Final Admonition by saying that Bhikkhus ! now might I remind you of “Compounded things were inconstant, let you complete all activities that were useful for yourselves and others without carelessness. This is the Buddha’s Final Speech. It was to put all exhortation given by the Buddha throughout forty five years in Carelessness.

### **Parinibbana (Passing Away)**

After giving the final exhortation, The Buddha did not say anything more at all.

He did Parinibbana Preparation (preparation of passing away) with all nine Anupubbaviharasamapattis Four Rupajhanas, Four arupajhanas, and One Sannavedayitanirodha Samapatti stopping mental formation that was Sanna and Vedana. The Buddha Passed Away the last watch of the night of Visakha Puranami, the full moon day of sixth month.

### **The time after the Buddha’s Passing Away Cremating the Buddha’s Body**

Seven days after the Buddha’s Death, the Kings of Malla carried the Buddha’s Body to put on Makutabandhana Cetiya in order to cremate when Mahakassapa, as the elder monk, arrived when the elder monk arrived, the cremation, was made.

In the cremation, skill, flesht, tendon, lubricating grease were burned but the bone, hair on the head, hair on the body, nails and teeth were remaining the common state and a pair of cloth was also remaining its usual state for rapping up the Relics of the Buddha.

### **Distributing the Relics of the Buddha**

There were three sizes of the Relics of the Buddha. The big size was equal to the half size of broken seed of mung bean. The medium size was equal to a broken seed of rice. The small size was equal to the seed of chinese cabbage. The big size was four danans, the medium was five danans and the small size was six danans. Donabrahma gave two danans to each of the Kings and Brahmanas who came to ask for it to put in Thupas in eight their own cities; 1. Rajagaha 2. Vesali 3. Kapilavatthu 4. Allakappanagara 5. Ramagama 6. Vetthadipaka 7. Pava and 8. Kusinara. Donabrahmana took Tumba, the measuring tool., to deposite into the built stupa named "Tumbathupa"

The King of Pippalivana City took ashes to put into the built Stupa named "Bra-angarathupa"

Total Cetiyaupas at the first time were ten as said above.

### **Types of Cetiya**

In primary time after the Buddha's Passing Away, there were only two types of Cetiya:

1. The Thupas, being contained with eight parts of the Relics of the Buddha, were called "Dhatucetiya"
2. Tumbathupa, Angarastupa and four holy places of Buddhism that were called "Paribhogacetiya"

Later, Buddhism was widely spread and the Buddhist people could not find Dhatu. So they built Thupas and put Dhamma Scriptures into them. They were hereby called "Dhammacetiya"

Later, when the world had grew up, the Buddha's Images have been made for paying respect or worship. They were called "Uddesikacetiya" There were four types of Cetiya in total for paying respect, believing in and worship, instead of the Buddha,



of Buddhist people.

### **History of Dhammavinaya The First Sangayana (First Rehearsal)**

Because the Buddha said Anonda ! Dhamma and Vinaya given and provided for you would be your Teacher after my Passing Away, it was necessary to do Sangayana (rehearsal), collecting Dhamma and Vinaya, given by the Buddha in various places throughout forty-five years, in group in order to be an evidence for behaving and practising.

After cremating the Buddha's Body, Mahakassapa referred to Subhadda, the old monk who took liberties with saying "now Samanagotama (the Buddha) was dead, we can do what we desired to do. He said as if he did not pay respect to Dhamma Vinaya and wanted to do as he desired without following to Dhammavinaya. It was the signed of the danger to Buddhism.

Mahakassapa hereby induced Bhikkhus to hold the Rehearsal of Dhammavinaya, selected five hundred Arahantta Bhikkhus to do the Rehearsal at Sattapanna Cave, Vebhara Mountain, Rajagaha District. It was the first Sangayana made after the Buddha Passed Away for three months and supported by the King Ajatasatu. It had been made for seven months.

### **The Second Sangayana (Second Rehearsal)**

One hundred years after the Buddha's Passing Away, Vajjiputta Bhikkhu Vesali people showed the ten objects that were different from Dhamma Vinaya. There were a lot of monks

and laymen agreed with them. It was difficult to resolve. Seven hundred Arahanta presided by Yasakakantaputta, had meeting at Valikaram, Vesali City, considered the ten objects, and purified Dhammavamsa later on. This had been made for eight months.

### **The Third Sangayana (Third Rehearsal)**

Two hundred and eighteen years after the Buddha's Passing Away, in the reigned of the King Asoka Maharaja of Pataliputta, there were a lot of adherents of another religion took the form of Buddhist monks. Their behavior had gone away out of Dhammavinaya. Moggallana tissathera, supported by the King Asokamaharaja, eliminated them out of the Order. Then he and one thousand Arahanta purified Dhammavinaya later on. This had been made for nine months.



## Introduction

There are four main types of Vinaya: the Vinaya of the Theravada, the Vinaya of the Mahayana, the Vinaya of the Pure Land, and the Vinaya of the Chan. The Vinaya of the Theravada is the most ancient and is based on the original teachings of the Buddha. The Vinaya of the Mahayana is based on the teachings of the Bodhisattvas. The Vinaya of the Pure Land is based on the teachings of Amitayus. The Vinaya of the Chan is based on the teachings of the Zen masters. The Vinaya is a collection of rules and regulations that govern the conduct of Buddhist monks and nuns. It is a part of the Buddhist tradition and is essential for the practice of Buddhism. The Vinaya is a collection of rules and regulations that govern the conduct of Buddhist monks and nuns. It is a part of the Buddhist tradition and is essential for the practice of Buddhism. The Vinaya is a collection of rules and regulations that govern the conduct of Buddhist monks and nuns. It is a part of the Buddhist tradition and is essential for the practice of Buddhism.

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## Introduction

Humans born in the world can't choose to get what complexion and status they would like to get. It depends on the effect of action as its cause. They may have got good shape or bad shape. Those who have got nice shape will be admirable and praised by seeing and it is as if the beautiful flowers. Those who have got bad shape will not be attractive or pleasing for seeing and it is as if the imbeautiful flowers. The beautiful shape is useful for praising "beautiful" only but not for any other values. For the flower, if it has good colour, beautiful shape and good smell, it will be satisfactory and lovely to general people. If it has only beautiful colour and shape but no good smell, its value will not be equal to the flower with good smell but without beautiful shape. It will be very bad if it has bad smell although its shape is beautiful but there is nobody requiring it. In comparison, the persons with good shape and mind will be popular and respectful in community. The person with virtue but without a good shape is better than the person with beautiful shape but without the virtue in mind. Nobody would like to communicate with the person with bad mind although his shape is very beautiful. This is to describe in comparison.

Human's appearance must be as derived. It is not changeable. For mind, it usually depends on original base. However, it can be improved with good intention. For example, The things without smell before can be made to have good smell. In common, mind may be often changed and certain Philosophers, such as the Buddha who taught the people to have the virtue, formulated the form of behavior as an evidence.

The intention to follow the provisions is called Sila (Precepts). The Sila is a line for the people to go on the good

conduct constantly. It is compared with the lines used as the base for writing of the beginners. Without lines, the letters written will be meandering as if snake's crawls. If the writer is skillful, he can write without the lines. The person's behavior is in the same way. If there is no the principle for good conduct, the mind will be instable and biased to bad conduct because it is controlled by delusion. When the Precepts are completely observed, the practice of other virtues will be durable. This is the usefulness of providing the Precepts.

To harming each other in the world, the bodily action, can be included into three kinds; 1. Harming life and body. 2. Harming property and 3. Sexual harm. Sexual misconduct to the other, Verbal bad conduct such as doing false speech will be made because of carelessness. The most important cause of carelessness is intoxicants making the thought different. So the philosophers such as the Buddha realized this event and then provided the five Precepts;

1. **To abstain from taking life (killing).**
2. **To abstain from taking what is not given.**
3. **To abstain from sexual misconduct.**
4. **To abstain from false speech.**
5. **To abstain from intoxicants causing carelessness.**

Each item of the Precepts is called "**Sikkhapada**". The Precept has five items. So it called "**five Sikkhapadas**" or Panca Sila". It was provided rightly and in order to be useful to each other. Therefore it was called "right provision". It has been the good teaching in Buddhism.

**Pancasila** and **Kalayanadhamma** (gracing virtues) would be in pair of each other. They were appeared in Pali praising the good conduct of people as they Possessed **Sila** and

**Kalayanadhamma.** Here **Kalayanadhamma**, referred to good conduct and supported Sila to be more bright in all five **Sikkhapadas**, are as follows :

1. **Kindfulness related to the first Sikkhapada.**
2. **Right livelihood related to the second Sikkhapada.**
3. **Sexual Restraint related to the third Sikkhapada.**
4. **Honesty related to the fourth Sikkhapada.**
5. **Mindfulness related to the fifth Sikkhapada.**

On saying separately, **Sila** is to **abstain** from breaking the prohibitions but **Kalayanadhamma** is to **follow** the right **Dhamma**.

Here these two items will be risen as the questions and they will be described respectively as follow,

### **Panca Sila** **(The Five Precepts)**

**In the first rule of Precepts**, the three prohibitions; killing, bodily harm and troubling beings, can be solved by paying kindness. This is good reason of providing this rule.

**In the second rule of Precepts**, the three prohibitions; taking what is not given, living on what is not given by the way of supporting robbery and acting in the manner of robbers, can be solved by concentrating on the right conduct to other people's property. This is good reason of providing this rule.

**In the third rule of Precepts**, it can be eliminated by prohibiting male party and female party from sexual misconduct and common misconduct, can be solved by concentrating from sexual misconduct. This is good reason of providing this rule.

**In the fourth rule of Precepts**, it can be eliminated by three prohibition; abstaining from false speech, any speech in

the manner of false speech and refusing to follow what was accepted, can be solved by concentrating on the honesty. This is good reason of providing this rule.

**In the fifth rule of Precepts**, it can be eliminated by two prohibitions; abstaining narcotics and other intoxicants, can be solved by concentrating from losing happiness and virtue. This is good reason of providing this rule.

### **Virati (Abstaining)**

In this chapter, it can be eliminated by virati, abstaining from three prohibitions;

1. **Sampattavirati** : abstaining from the object as occasion arises
2. **Samadanavirati** : abstaining by undertaking regularly.
3. **Samucchadavirati** : abstaining by destruction of the root of evil. These depend on the basic state of practicing people.

### **Kalyanadhamma**

**In the first rule**, it can be eliminated by kindness that the people observing the Precepts should specially pay in order to offer happiness to somebody else.

**In the second rule**, it can be eliminated by **right livelihood**, earning on the right way in order to support the people observing the Precepts constantly.

**In the third rule**, it can be eliminated by two sexual restraints; 1. **Sadarasantosa-contentment** with one's own wife for men 2. **Pativata-being** faithful to one's own husband for women. These are the principles more extreme than the Precepts.

**In the fourth rule**, it can be eliminated by **honesty** of

four manners; 1. **Being honest** to one's own duty. 2. **Being honest** to friends. 3. **Being royal** to one's own boss. 4. **Being grateful** to the done favour. These will support the people observing the Precepts to be more perfect.

In the fifth rule, it can be eliminated by **mindfulness** of four manners; 1. **Moderation** in eating. 2. **Being careful** of work. 3. **Having awareness** of one's own conduct. 4. **Being careful** of Dhamma. These are for the people observing the Precepts to be better in their conduct.

These will be described in detail respectively next chapter.

## **Panca Sila** **(Five Precepts)**

### **Panatipata Veramani**

#### **The First Rule**

This rule **Panatipata Veramani** means abstaining from taking life, to abstain from killing beings.

"**beings**" referred human beings and animals living from pregnancy until old age.

This rule was provided to cultivate **kindfulness** in the mind of all beings.

For being mainly aimed at **kindfulness**, it is not only the killing prohibited but bodily harming and troubling are also prohibited on this rule.

#### **Taking life**

**Killing is to taking life.**

**By object**, there are two kinds of the object to be killed;  
1. **Human beings** 2. **Animals.**

**By intention**, there are two kinds of killing; 1. **Killing intentionally** 2. **Killing unintentionally**



**Killing** may be finished with two manners; 1. Killing is made by the killer 2. Killing is made on the order.

To give order of killing, the order giver and killer will be punished as murders in both religions part and worldly part.

### **Kamma of strong or light effect**

**Killing** : It may be considered as kamma of strong effect or light effect. This depends on the object, intention and killing manner

**Object** : one being killed. killing the persons who are not offenders who are favour givers such as **parents** or who produce social virtue such as the **Buddha**, will have strong effect.

**Intention** : the killer's intention. Killing under the power of **defilements** such as wrong understanding that there is no real sin, under the power of **greed** such as killing for money, under the power of **hatred** such as killing innocent children because of being angry with their parents, and killing **without** any **reasons** such as being angry with one student and then he kills another student, of the same school, who is not concerned at all such killing has strong effect.

**Manner** : Trying to kill. It is to torture victims to be very painful before killing. It is called "**made the victim dead gradually**" such killing has also strong effect.

### **Bodily Harm**

**Bodily harm** refers to making s body else physically defective, disfigured or painful but not to be death.

**Defection** is to make some parts of body lose their usual applicability such as losing eyes, arms and legs.

**Disfiguration** is to make a body lose nice shape and beauty not to be defective such as slitting or hitting at the face with knife or stick of wood to make it wound

**Troubling** is to harm without disfiguration but with losing happiness.

All this bodily harm is to comply with **Panatipata** (killing). So it is prohibited by this rule.

### **Torment**

On the item, only animal will be mentioned because humans are not the objects to be tortured in general.

**Torment** means paying the cruel action to animals without kindness. Its sample divisions can be pointed out as follows.

**Using** : means using animals without kindness. Let them be thin, without Eating, sleeping and taking rest in proper time. Hitting while they are being used for work harming their bodies without kindness or over using their power such as let them carry too heavy thing. This is called “**Torment of using**”.

**Detaining** means detain them to be starving, exhausting or tying them so fast that they can’t change their postures. This is called “**Torment of detaining**”.

**Taking** means the animals such as ducks, hens and pigs are teed and carried with their heads down and feet up. This is called “**Torment of taking**”.

**Enjoying** means putting out the wings and legs of animals such as grasshoppers and crickets for one’s enjoying.

**Animal’s fighting** can be found in cow-fighting, buffalo-fighting, goat-fighting, sheep-fighting, cock-fighting, fish-fighting, cricket-fighting etc.

All torturing animals will be complied with killing. So it is also prohibited according to this rule.

**Adinnadana Veramani**  
**(To abstain form taking what is not given)**  
**The Second Rule**

This rule **Adinnadana Veramani** means abstaining from taking what is not given.

**The manner of taking** is to take it in robber's manner

**What is not given** means the things belonging to somebody else. It may be the living property or the property without life that is not rightly given by the owners. It may not belong to anyone but it is cherished by keepers such as the things devoted to the holy places of religion, public property, Sangha's property and the property belonging to any clubs.

This rule was provided for **right livelihood**, abstaining from harming each other and taking what was not given.

Mainly considering the right conduct of the property of somebody else, it is only **robbery** but living on robbery-like manner and action in the **manner of robbery** are also prohibited according to this rule.

### **Robbery**

**Robbery** is to take what is not given in the manner of robbery. For example, robbing theft, snatching away, extorting and corruption.

### **Living on Robberylike Manner**

**Robberylike manner** is the manner of seeking out for objects in the wrong way but is not direct robbery. For example

**Collusion with robber** is the manner of supporting robbery such as buying what has been stolen.

**Out-and out robber** is the dishonest manner of association

with aiming at taking other person's property only without property without association.

**Taking bribes** is accepting what is given for supporting their business in the wrong way. For example, the officer takes some bribes from robbers and then let them go out of offences.

Such property and things derived by the wrong way are the same as those derived by robbery. They will not give happiness to the person who get them. They will be a cause of degeneration such as losing property, honour.

The person who loves himself should abstain from making a living on robberylike action and search for property and things for making a living of oneself and of the person who should be taken care in the right way with his own effort.

### **Action as Robbery manner**

In this item, it means the action making other person's property or things lose or belong to oneself. There are two kinds of it.

**Destroying** : It is to destroy other persons' property things such as burning houses, cars, farm, field and pretending to cut out the salary and wages.

**Snatching** : It is to take other persons' property or things easily. For example, children and grandchildren of bad conduct use the property of their parents and grandparents and relatives and friends use the property of relatives and friends. Without telling the owners.

The people hoping property for themselves should abstain from such manner of robbery, give respect to the right of owners in the same way you want somebody else to do with you.

### **Weighty action or light action**

Saying on action, Adinnadana is of strong effect. It depends on objects, intention and manner.

**Object** : If the object robbed is very costly and makes the owner lose a lot, it will give the strong effect.

**Intention** : Taking because of greed and strong intention will give strong effect.

**Manner** : Taking with killing or harming the owners or destroying houses and things will give strong effect.

### **Kamesumicchacara Veramani (Abstain from sexual misconduct)**

#### **The Third Rule**

This rule **Kamesumicchacara Veramani** means abstaining from sexual misconducts.

Here the word “**Kama**” is the manner of loving each other with sex.

This rule was provided in order to give **protection** against disuniting in the group of human beings and make them to have confidence in each other.

Considering right conduct as a **main point**, there are three kinds of **ladies prohibited for men**; 1. Other one’s wife. 2. The ladies under watching over such as the ladies under the guardianship of parents or relatives. 3. The ladies prohibited by tradition such as nuns or those who are prohibited by the law. Making love with these three groups of ladies whether they agree or not is regarded as sexual misconduct. The men raping other ladies besides these are also under the sexual misconduct.

**Two groups of men are also prohibited for ladies**; 1. Other men besides her husband are prohibited for a married lady.

2. The men prohibited by tradition such as monks, ascetics are prohibited of all ladies.

## **Musavada Veramani** **(Abstaining from the false speech)**

### **The Fourth Rule**

This rule **Musavada Veramani** means abstaining from the false speech, speaking a lie called *imusai*

The manner of speaking or the action of speaking false speech is called “**musavada**” here.

This rule was provided in order to **prohibit cutting benefit with speech**. Because all people like and respect the truth, speaking a lie to other persons is to cut their benefit. It is regarded “sinful”

Considering the truth as the main point, not only speaking a lie the words complied with false speech or related to it is also prohibited according to this rule.

## **Musa** **(False speech)**

**This item can be determined by the following manners;**

Object (story) that is spoken is not true, the speaker intends to speak and say what is incorrect in order to make somebody else misunderstand.

Giving false information to make other people misunderstand can be made not only by speech but also by writing, using hands and head as a signal etc.

**The types of Musa** can be described, for example, as follows.-

**Pot** (lie) is to speak a lie directly such as see but say

not see. It may be called differently according to speaker's purposes. For example, to stir up dissension is called "**malicious speech**", to cheat is called "**deceiving**", to praise is called "flattering", to refuse what has been spoken is called "going back on one's word"

**Being durable to oath** is the manner of swearing to follow what has been spoken without real intention such as the witness gives another words different from the words given in oath.

**Doing scheme** is the manner of boasting of unreal holy things such as boasting of being invulnerable in order to make people believe and favour oneself. It is a trick for finding gain.

**Tricks** is an action being shown in order to make somebody else misunderstand such as the person violating Precepts makes somebody else understand that he is observing the Precept.

**Hidden Motive** is to use rhetorical embellishments such as seeing a person coming in the opposite direction. After he pass the point of seeing 20 wa far away. When somebody asks him if he see somebody. He answer "I didn't saw anybody except the asking person".

**Enriching the message** is to speak a lie with former data but make it over the fact such as advertising nutritive food as a tonic or it can be used for curing of cancer disease

**Suppressing the truth** is to speak a lie with former data but the message that is not desired to be known is out in order to produce misunderstanding for somebody else. For example, a student comes back from school and visit the house of a friend of the same habit and they go to the place of cause of ruin, when they arrive home late and their parents ask why they come back home so late, they answer they go to friends' house.

### **Weighty Action or Light Action (Actions having strong or light effect)**

Considering it as action, **Musavada** is regarded as having a strong effect according to **object**, intention and **manner**.

**Object** : It is to speak a lie to one's beneficial persons such as father, mother, teacher, boss and general beneficial persons, the persons of morality, such action has serious effect.

**Intention** : If the speaker pays bad thought of others such as being enduring to oath, giving a false evidence, accusing somebody else and deceive the persons for getting property, such action has serious effect.

**Manner** : If the speaker tries to make up false matter : For example, saying that he will establish a monastery and then prints circulars inviting people to join in merit making and collect donations, with referring to institutions and religious organizations in order to cheat and collect villagers' property and money, it has serious effect.

### **An Exception of Musa**

This rule should be determined by the following manners; the object (matter) being said is not true but the speaker does not intend to say in order to make hearers misunderstand. The following manners should be described for example.

**Siatthaeng** (To speak sarcastically) is the manner of making somebody else feel heart sick with speech referring what is not true and make them higher than they are. It is called "**to taunt**". Speaking to make them worse than their former status is called "**to abuse**".

**Supplab** (capricious) is to speak a lie with high-spirited speech but the speaker does not intend to make hearers



misunderstand. For example, accepting or refusing easily but he does not follow what he accepted or refused.

### **Patissava**

Accepting with thinking to follow but it is not followed later should see the following examples;-

**To break a promise** : Both parties made a promise to do something. Later one of the parties does not follow the promise.

**To lose honesty** : Only one party gave a promise of doing something. Later it is not done. For example, one made a promise not to do the business of amphetamine tablet but he does it again when he has a good chance.

**To go back on one's word** : One accepted to do the things and then does not do as it was accepted to do. For example one agreed to give something to somebody else does not give them.

### **Surameragamajjapamadatthana Veramani (Abstaining from intoxicants causing carelessness)**

#### **The Fifth Rule**

This rule **Surameragamajjapamadatthana Veramani** means abstaining from intoxicants causing carelessness.

#### **Bad effect of liquor and intoxicants**

**Liquor causing drunk.**

**Drunk causing losing awareness.**

**Losing awareness causing to be mistaken.**

**To be mistaken causing faulty speech and act.**

The states of unhappiness is the way to go for the doers of faulty speech and act. Therefore all liquor and intoxicants should not be drunk and enjoyed.

Therefore, the people drinking and enjoying addicted things often consider **“wrong things as right things, harmful things** as good things and think that the liquor can make **them forget suffering**. So they named it **“Boromsangdukkha”** (To release suffering nicely). They think that they will have good temper when they use opium. So they named it **“Sukhaseyasa”** (happiful sleeping). They think that they will have no worry in mind and sleep nicely when they smoke marihuana, so it was named **Devarajapandom** (sleeping as heavenly spirit the king of). However, that is not true.

Their forgetting the suffering, sleeping nicely and having no worry in mind are the effect of being drunk and doped until they lose mindfulness and clear comprehension of bad or good state. After the effect of liquor and drugs has gone, they become unhappy as usual. Besides losing money for buying those things, they become lazy, do not engage in an occupation and just damage their property only.

Therefore it should be right to name the liquor **“boromsangdukkha”** (a great producer of unhappiness), to name the opium **“Sukhavinasa”** (the thing damaging happiness), to name the marihuana” **pisacanabandom** (sleeping of ghost) and to name the liquor and drugs **“boromlangphlan”** (a great damage) because they damage all of property, money, honour, reputation and virtue. Hereby the liquor and intoxicants should not be drunk, used or even tried to have.

### **Virati : Abstinence**

The people abstaining from the Prohibition Five Precepts are called **“the people of Precepts.”** There are three kinds of abstinence called **“Virati; 1. Sampattavirati 2. Samadanavirati and 3. Samucchedavirati**

1. **Sampattavirati** means abstaining from the object reached without making an in advance but the persons consider such an action as it is not suitable for them by birth, family, rank and title, property, followers, knowledge or kindful mind, thinking of oneself and other person, feeling ashamed, having moral fearfulness or seeing the benefit of abstaining from others and they do not do such an action.

The persons without an occasion of doing such an action, such as the thief abstains from stealing because he does not have a chance, are not considered as doing abstention.

2. **Samadanavirati** is to abstain by undertaking. It is the abstention of the persons keeping the Buddhist Precepts such as Monks, Novices, Buddhist lay men and women.

To abstain from the objects reached with the idea that it should not do and it is to abstain by undertaking, not break prohibitions for religious people and ascetics. Besides duty, it is also regarded as religious observance, what to be practiced.

3. **Samucchedavirati** is the abstinence by destruction, the abstention of **holy monks** who do not usually break the prohibitions since they become holy monks.

These five Precepts are **Buddhist Disciplines** for both monks and lay men. The real Buddhist people will observe them strictly or unstrictly. It depends on their base. The people who have never observed can be only persons who praise Buddhism at the base.

### **Pancakalayanadhamma**

#### **(Virtue enjoyed by the five Precepts)**

The people abstaining from the five prohibitions are called "**Observing the Precepts**" The people observing the

Precepts will not do or speak what is giving suffering to themselves and somebody else. But not all such people are called **“having Kalayanadhamma”**. For example, a person observing the Precepts see the person who is swimming because his boat sinks. Although he can help but he does not help kindly. The swimming person sinks and dies. In this case, the observing person does not break any Precepts but he loses kindness. So he is reproachable and regarded as **“losing Kalayanadhamma”**.

If he sees the sinking person and then help that person to survive, he will be regarded as **“having both Precepts and Ennobling virtues”**

Kalayanadhamma means the Ennobling virtues. Saying by paraphrase, it is the principle that is more special than the Precepts according to the rules as follows.-

**The Ennobling virtue of the first rule is kindness.**

**The Ennobling virtue of the second rule is right livelihood.**

**The Ennobling virtue of the third rule is sexual restraint.**

**The Ennobling virtue of the fourth rule is the truthfulness.**

**The Ennobling virtue of the fifth rule is mindfulness.**

### **The Ennobling virtue of the primary rule**

**Metta** is to desire somebody else to be happy, when one has got happiness, he would like other persons to have it. This is a cause of help and supporting each other. Temples, schools, hospitals, nursery welfare places, foundations for charity etc. have been established from the idea of **helping other persons to be happy**. So the property has been donated for restoring or support such places for giving the some benefit to other persons.

The person who has a good chance to pay his kindness to other persons but does not do such as he had got children

but does not take care of them or sees the persons who don't have anything to eat but does not give them anything. Such a person will be called **“the person of unfeeling**, taking only benefit of himself, owing a debt of the world because he has been supported by the world before and then does not give back.

**Karuna** (compassion) is to **desire other persons to be out of suffering**. Having worry while seeing the suffering people. This virtue will be a cause of helping each other.

**Paying the compassion is the duty of human beings** to be done because oneself has ever received the compassion from somebody else. For example, when our supporters had taken care of us while we were younger. They tried take us to see the doctor for treatment, we still expect the compassion from them when the good chance for giving the compassion to other persons has come, we should do.

Whoever sees but does not pay the compassion. For example, seeing a person, in the sinking boat, is going to die, he does not help as siad above or seeing the sick man on the way without supporters, he passes that person without any help. Such a person is called **“the person with black mind**, taking advantage of the world and expecting the support of world only and when having a chance, he does not give back the compassion.

Helping victims, buying back the life of animals from slaughterhouses releasing birds and fish etc. are all made with kindfulmind.

However, although giving that compassion to each other is the **Ennobling virtue**, the giver should be good at trick. The benefit hereby will be completed. If the givers are not clever but aim to give the compassion only, it may cause the ill effect.

For example, when we see the thieves being arrested, we want them to be clear of the charge and then make them leave out. Such an action is to give the compassion wrongly and it is also illegal. So it should not be done. In such a situation, we should take impartiality and consider it is the effect of their made action.

For giving the compassion, if the givers giving it rightly, it will give the good effect to the givers and receivers. It also makes nicer the practice of the persons observing the Precepts. Comparatively, the ring is more beautiful with setting of a ring. This is hereby called “**Ennobling virtue**” (**Kalayanadhamma**) of the first item.

### **Kalayanadhamma of the second item**

**Right livelihood (Sammaajiva)** is to have the effort of living on the right way. This virtue will support the persons taking Precepts to be able to observe the Precepts constantly. In fact although the persons taking the Precepts abstain from making a living on the wrong trick, they have to have moral behaviour in earning their living.

The manner of moral behaviour in earning one’s living can be seen from the action of persons and objects as described respectively.

**Dhamma conduct in action** such as whoever is an employee or gets the benefit from doing some activities, he will work on his duty with diligence and intention to complete those activities nicely, work on the time fixed for the activities, come early and go back late, not avoid duty. Such an action is called “**moral conduct in activities**”. For example of moral conduct in person, the manager pays the wages to his workers in accordance with their promise and work. In other

hand, the seller, while he is purchasing good, determines how many percentages he will get and the price of goods and then sells them on the same price to any buyers whether they are honorable or common men. He does not think only of gain such as does not tell higher price to the stupid persons. If he sees they are clever buyers, he will sell goods on the determined price. This is called **“moral conduct in person”**.

For example of moral conduct of objects, the seller selling things such as milk, butter, honey and wax etc. Whether they are real or artificial things (pure or mixed). **They must be told as they are.** Selling the fake objects does not only make the buyers lose money but cuts out the benefit of them. For example, if we want real honey for medicine but get mixed honey. We have to pay for it in the same price whether it is real or mixed. The mixing honey is not good for mixing medicine.

In other hand, the food that is expired, spoiled and harming the eating people is not changed. It is still sold. Such selling things is worse than that said above. It may make the eating people die or be sick and suffering. For example, warming and selling the food staying overnight and going bad.

On other hand, a person has made agreement of building a house. He uses materials as on the agreement and does not use second hand materials such an action is called **“moral conduct in objects”**

### **Work with bad effect should be abstained**

One who is seeking for a job should abstain from any jobs with bad effect although it is the trick for earning a lot of money. The property derived from the job with bad effect does not give complete benefit.

On other hand, the job for losing such as gambling should not be choosed because if we make a wrong move, we will be ruined, if we get the property, it is not lasting because of two causes; 1. Easy getting, little worry, easy paying, not easy to keep. 2. The desire is not finished. If the gambling is not stopped, once a wrong move may happen.

Therefor one should **select the job** using physical power, ideal power or paying property in order to make him feel unwilling to pay money derived from investing.

### **The property should be kept from danger and paid reasonably**

The property derived from working diligently will be wealthy because its owner takes care and keeps it from the danger from himself or from unnecessary spending of his children and wife and from external cause such as being stolen or damaged. The owner should reasonably expense it and not make himself trouble.

### **Diligence of work supporting observing the Precepts**

Workers should have diligence. See bees for example. They fly to find out the inside of a flower and bring it little by little for them and their children throughout the winter. The persons have diligence of working and get money for earning their living and their families should always keep it for the future. Although it is only a little number, it can make them happy they do not go on bad conduct because of their trouble. The Precepts hereby can be observed completely.

So **Right Livelihood** is the virtue supporting the Precepts to be pure and constant. Therefore it is called "**Ennobling virtue of the second item.**"



### **Ennobling virtue of the third item**

**Restraint in Sex** is the manner of carefulness and not going on sexual pleasure. This makes men and women bright. The men and women abstaining from sexual misconduct but still having sexual pleasure will not have majestic looking and not be able to go out of gossiping maliciously.

This virtue can be divided on person's sex as follows.

**Sadarasantosa** is the contentment with one's own wife. It is the virtue for men.

**Pativata** is the contentment with one's own husband. This is the virtue for women.

The married man is satisfied with his own wife. They help each other to earn their living, do not leave each other. He does not love other woman. This is called "he is having strong contentment with his own wife.

For female party after her marriage, she takes care of her husband as well as possible, loves her own husband only. Finally, after the death of her own husband, she still keeps her being a widow without marriage again because of loving the dead husband. She does not love any other men. Such a woman is called "having Pativata", giving good conduct to her own husband.

The sexual restraint shows more good conduct of men and women. So it is called "**Ennobling virtue of the third item**"

### **The Ennobling virtue of the fourth item**

**Being Honest, the Truthfulness** is the manner of making oneself honest, should be considered the following items.-

**Just** : Doing activities fairly on one's own duty. Do not make them wrong under the power of four wrong ways at **behaviour (prejudice)**; 1. Prejudice caused by **love** or **desire**.

2. Prejudice caused by **hatred**. 3. Prejudice caused by **delusion**.  
 4. Prejudice caused by **fear**. See the judge giving a decision of cases fairly as an example.

**Uprightness** is to be honest to friends by supporting, sharing joys and sorrows, reminding, introducing what is useful, loving each other really, paying kindness to friends such as do not swindle for the property, money or gold of one's own friends. Such a friend is called "**paying honest to friends**"

**To be faithful** : It is to love one's own boss when he has been praised as the boss. Be faithful in him. Don't be treacherous to him, love him by heart, give him will power in all activities, and protect him from danger and even the life can be given to him.

**To be grateful** : It is to know what has been done to one self. It is a pair of Katavedi (one who reciprocates) reciprocating in order to be known that oneself knows what you have done to him.

One, praising or regarding the people who have supported oneself as helpful persons such as mother, father, teacher and boss, does not insult and behave presumptuously as an equal, is called "**grateful person**"

The people observing the Precepts will be completed with more quality by being honest. So it is called "**Ennobling virtue in the fourth item**"

### **Ennobling virtue of the fifth item**

**Mindfulness** is to have carefulness. The following manners can be seen :

1. **Awareness of quantity of food to be eaten**. It means abstaining the some food because of some disease, having proper food, knowing quantity of expenses for food in accordance

with the money earned.

2. **Carefulness of work.** It means not to quit the duty, intending to work, knowing time to work. Don't waste the time and obey the rules and regulations, etc.

3. **Having mindfulness and awareness in one's conduct.** It means carefulness of running activities if it is useful or not.

It should be done or not. Don't do it if it should not be done. Do it if it should be done.

Be careful of speech while speaking. Having spoken out don't cancel speech. Don't bring the damage to oneself and other persons.

Thought must be on the base of evidence. Don't leave it free.

The person of awareness, considering good and bad effects before doing activities, will not usually do wrong things as his nature.

4. **Carefulness in Dhamma** means the carefulness in Dhamma; the state of common being of the world. The manner of bodily change. The young people become old, hair becomes silver grey, teeth become losing, body wrinkled, develop freckles, hunchbacked, hard of hearing, eye with little light, mind in a trance, weaker. Such manners are called '**jara**' (old). Bodily unhappiness and sickness are called '**Bayadhi**' (disease). The manner that combine by the four primary elements and departing from each other is called dead, old age, disease and death are one of bodily states that can not be protected by the trick of human beings upto now.

The person who realized the compounded things, does not indulge in age, pleasure and life, is ready to accept three coming sufferings. So while **being young**, he should be in a hurry to **study** and seek for **knowledge** for working. When

he **becomes adult**, be **deligent** and **collect money** for using in case of **old age**, disease coming on and he cannot earn, he can live on the property, reputation and the virtue collected for **living happily forever**.

When the **death comes**, he **will not worry** about anything. Such a person is called “a person who is careful in Dhamma, the state of worldly nature”.

On other hand, **Dujarita**, the evil conduct in act, in word and in thought, will give unsatisfied effect to doers. It may be thought that oneself does it a little bit. It is not enough to make oneself bad. So a little bit evil will become more evil if it is often done.

On other hand, **Sujarita**, the good conduct in act, in word and in thought, will give satisfied effect to doers. One should not think that a little goodness done will not give the effect. Try to do it often and then it will become more and more. In comparison, the drop of water often dropped can make a receptacle full of water. This should be taken as a sample. The person who does not quit his duty, does not associate with bad conduct, try to do good conduct again and again, is called a person of carefulness in wholesome and unwholesome.

On other hand, the **born people** are going on the **round of rebirth**. It is common for them to see satisfied and unsatisfied things being called **Lokadhamma** (world conditions). The satisfied parts are gain, fame, praise and happiness. The unsatisfied parts are loss, obscurity, blame and pain. It can be compared with the people who go to several places. They may see sightly and unsightly things on the way.

**The worldly conditions** must be met for a while. They should not be kept in mind because they are causes of

suffering, ambition and depressed with the power of over pleasure and over unpleasure such as showing bodily and verbal action. Such action should not be done because it show mental weakness of oneself.

**The careful people** who take care of being controlled by the worldly conditions are called **careful of worldly conditions**. Having mindfulness makes the people observing the Precepts do better conduct. So it is named “**Ennobling virtue of the fifth item**”.

The people of **Ennobling virtue** are called **Ennobled people**, the people who do good conduct. They are worthy of respect and being sample people for all.

END



