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PAYING HOMAGE

Buddhaṃ Pūjemi

I pay my respect to the Buddha

Dhammaṃ Pūjemi

I pay my respect to the Dhamma

Samghaṃ Pūjemi

I pay my respect to the Sangha

Mātpitaro Pūjemi

I pay my respect to the parents

Ācariye Pūjemi

I pay my respect to the teachers

BUDDHA GUṄO

REFLECTION ON THE ATTRIBUTES OF THE BUDDHA

Itipi so bhagavā

He, the Omniscient Buddha is a person who is

1. Arahaṃ

Endowed with extraordinary morality, concentration and wisdom, pure, free from all mental impurities, and thus worthy of veneration from all beings,

2. Sammāsambuddho

Completely and fully awakened (knowing the Four Noble Truths) by himself, without any teacher,

3. Vijjācaraṇa-sampanno

Endowed with supreme knowledge and virtuous conduct,

4. Sugato

Well gone. He speaks only truthful, pleasing and beneficial words,

5. Lokavidū

Knowing everything there is to know about the worlds,

6. Anuttaro Purisa Dammasārathi

The incomparable leader, capable of admonishing, guiding and reforming those in need,

7. Satthā Devamanussānaṃ

Teacher of gods and humans,

8. Buddho

The Awakened One, able to help beings to realize all Dhamma,

9. Bhagavā

Fully endowed with glory, influence, powers. The Blessed One.

DHAMMA GUṄO

REFLECTION ON THE ATTRIBUTES OF THE DHAMMA

1. Svākkhāto Bhagavatā Dhammo

The Dhamma is well-proclaimed; it's good in the beginning, in the middle and in the end.

2. Sandiṭṭhiko

Visible here and now,

3. Akāliko

Not delayed; it gives its fruits immediately,

4. Ehipassiko

Inviting inspection: “Come, this is the way that I comprehended and realized; you too may practise thus; you may comprehend and realize.”

5. Opaneyyiko

Worthy of being practiced so that it becomes established within oneself,

6. Paccattaṃ Veditabbo Viññūhi

To be realized by the wise each for himself.

SAMGHA GUṄO

REFLECTION ON THE ATTRIBUTES OF THE SAMGHA

1. Suppaṭipanno Bhagavato Sāvakaṣaṃgho

The Buddha's community of disciples who undertake correctly the sīla-samādhi-pannā training;

2. Ujuppaṭipanno Bhagavato Sāvakaṣaṃgho

The Buddha's community of disciples who practise honestly to be free from unwholesome deeds by body, speech and mind;

3. Ñayappaṭipanno Bhagavato Sāvakaṣaṃgho

The Buddha's community of disciples who practise to attain Nibbāna, the cessation of suffering;

4. Sāmicippaṭipanno Bhagavato Sāvakaṣaṃgho

The Buddha's community of disciples who practise in a such a way that they are worthy of other's veneration;

Yadidaṃ cattāri purisa yugāni aṭṭha purisa puggalā esa Bhagavato Sāvakaṣaṃgho

The Buddha's community of disciples, that is: the 4 pairs of persons and the 8 individual persons;

5. **Āhuneyyo**
Worthy of gifts brought from afar;
6. **Pāhuneyyo**
Worthy of hospitality;
7. **Dakkhiṇeyyo**
Worthy of offerings given with the belief that this deed will bring wholesome benefits for the lives after death;
8. **Añjalikaraṇīyo**
Worthy of being paid homage by those who believe that this deed will bear wholesome fruits;
9. **Anuttaraṃ puññakkhettaṃ lokassa**
Being the most fertile ground for living beings' cultivation of goodness.

AṬṬHĀNAMETAṂ GĀTHĀ

* * * * *

**Aṭṭhāna-metaṃ bhikkhave anavakāso,
yaṃ parūpakkamena,
tathāgataṃ jivitā voropeyya,
anupakkamena bhikkhave, tathāgatā parinibbāyanti.**

Meaning

O Bhikkhu! There is no means or opportunity to deprive the life of the Buddha by anyone. The Buddhas attain their parinibbāna according to their own wishes.

DIVĀ TAPATI ĀDICCO GĀTHĀ

* * * * *

Background History of the Verse

The Buddha uttered the verse “Divā-tapati” when Venerable Ānandā praised the Buddha’s glory by comparing it with the radiance of the sun, the radiance of moon, the radiance of an Arahat dwelling in jhāna-absorption, and the glory of King Pasenadī of Kosala.

**Divā tapati ādicco, rattimā bhāti candimā,
Sannaddho khattiyo tapati, jhāyī tapati brahmano,
Atha sabba-mahorattim, Buddho tapati tejasā.**

Meaning

Only by day shines the sun; only by night shines the moon; only when adorned with emblems shines the king; only when in jhāna absorption shines the Arahat; but by His glory the Buddha shines at all times by day and by night.

BUDDHA PŪJĀ

1. BHOJANA DĀNA

OFFERING OF FOOD

Subhojanaṃ ahaṃ dammi,
Uddiassa lokanāyakaṃ,
Iminā puññakammena,
Vineyyaṃ khuddachātakaṃ.

*I offer fine food to the Buddha,
Supreme Lord of the world,
By this meritorious act,
May I be free from the hunger of craving.*

2. PĀNĪYA DĀNA

OFFERING OF WATER

Supāniyaṃ ahaṃ dammi,
Uddiassa lokanāyakaṃ,
Iminā puññakammena,
Vineyyaṃ pariḷāhakaṃ.

*I offer water to the Buddha,
Supreme Lord of the world,
By this meritorious act,
May I be free from the thirst of craving.*

3. PUPPHA DĀNA

OFFERING OF FLOWERS

Supupphakaṃ ahaṃ dammi,
Udissa lokanāyakaṃ,
Iminā puññakammena,
Vineyyaṃ āmagandakaṃ.

*I offer flowers to the Buddha,
Supreme Lord of the world,
By this meritorious act,
May I be free from the odour of
immorality.*

4. DĪPA DĀNA

OFFERING OF LIGHT

Supadīpaṃ ahaṃ dammi,
Udissa lokanāyakaṃ,
Iminā puññakammena,
Vineyyaṃ andhakāraṃ.

*I offer light to the Buddha,
Supreme Lord of the world,
By this meritorious act,
May I be free from the darkness of
illusion.*

5. GANDHA DĀNA

OFFERING OF INCENSE

Sudhūpakaṃ ahaṃ dammi,
Udissa lokanāyakaṃ,
Iminā puññakammena,
Vineyyaṃ vissagandhakaṃ.

*I offer incense to the Buddha,
Supreme Lord of the world,
By this meritorious act,
May I be free from the odour of
immorality.*

PAÑCA GUṄO ANANTO FIVE KINDS OF ENDLESS GRATITUDE

* * * * *

1. Buddha guṇo ananto....

Buddha, with our endless gratitude

2. Dhamma guṇo ananto....

Dhamma, with our endless gratitude

3. Saṃgha guṇo ananto....

Saṃgha, with our endless gratitude

4. Mātāpitu guṇo ananto....

Both my parents, with our endless gratitude

5. Ācariya guṇo ananto....

Noble teachers, with our endless gratitude

PAÑCA GUṄA PŪJĀ PAYING HOMAGE

* * * * *

Imāya Dhammānu-Dhammapataṭipattiyā Buddhaṃ Pūjemi.

With all my practice, I pay my respect to the Buddha.

Imāya Dhammānu-Dhammapataṭipattiyā Dhammaṃ Pūjemi.

With all my practice, I pay my respect to the Dhamma.

Imāya Dhammānu-Dhammapataṭipattiyā Saṃghaṃ Pūjemi.

With all my practice, I pay my respect to the Saṃgha.

Imāya Dhammānu-Dhammapataṭipattiyā Mātāpitaro Pūjemi.

With all my practice, I pay my respect to my parents.

Imāya Dhammānu-Dhammapataṭipattiyā Ācariye Pūjemi.

With all my practice, I pay my respect to my teachers.

OKĀSA

AwKarTha (Salutation)

* * * * *

AwKarTha – AwkarTha - AwKarTha, KarYaKan, WaZiKan MaNawKan DeeHuThaw, ApyitKhatThein, PaPyaukNyeinWwe, AthatChaySwar, AnarMiaYay, YanBayKinGyaung, KaungHmuMinGaLar, PhytPar-SayGyin Akyo Hngar, PhaYar YaDaNar, TaYar YaDaNar, ThanGar YaDaNar DeeHuThaw, YaDaNar Myat ThonePar, SaYarThaMar DohKo, AyoAThey , LetAoke MoYwe, ShiKho PuZaw, PhuHmyaw ManSyaw, GaDaw ParAee AshinBaYar.

GaDawYaThaw, AiKaungHmuKan SayDaNarDoKyaug, ApaiLayBar, KatThoneBar, YatPyat ShitBar, YanThuMyo NgarBar, WiPattiTayar LayBar, ByaThaNaTaYar NgarBar ANarMyo KoeSai ChaukBar, MakeSar DakeHti ChaukSai HnaBar DoHma, AkharKhatThein KinLwat NyeinTheeThar PhytYwe, MetTaYar, PhoTaYar, NateBan TaYarDawMyatKo, LyinMyanSwar, YaParLoAee AShinPhaYar.

Okāsa (Salutation)

* * * * *

Venerable Sir, please give me permission (3x). For the sake of absolving from all consequences of misconduct, by body, speech and mind, of being from disease and disaster, for the sake of longevity, and blessings, I humbly pay homage by bowing down with my hands above my head to the Triple Gems, namely the Buddha, the Dhamma and Sangha (together with my teachers).

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

By virtue of this wholesome volitional homage, may I forever be free from the four Apāya (states of loss), the three Kappa, the eight wrongful locations, the five adversaries, the four deficiencies (Vipatti), the five misfortunes (Vyasana), the ninety-six kinds of maladies, sixty-two kinds of wrong views (Micchādiṭṭi), and attain Magga-Phala-Nibbāna without delay.

- **Buddhampujemi** = I worship the Enlightened One
- **Dhammampujemi** = I worship the Doctrine, the Law
- **Samghampujemi** = I worship the Order

Okasa means the location for the performance of obeisance, adoration, worship and paying respect.

Three Ratana (Three precious jewels)

1. **Buddha ratana** - The Precious Buddha
2. **Dhammaratana** - The Precious Doctrine
3. **Samgharatana** - The Precious Order

Four Apāya (Four states of Woe)

- 1. Niraya - rebirth in hell
- 2. Tiracchana - rebirth as an animal
- 3. Peta - rebirth as a ghost
- 4. Asurakaya - rebirth as a demon

Three Kappa (Three Scourges)

- 1. Sathantara Kappa - wars
- 2. Rogantara Kappa - epidemic
- 3. Dubbhikkhantara Kappa - famine

Eight Atthakkhana (Eight Wrong Circumstances)

- 1. Niraya - born in hell
- 2. Tiracchana - born as an animal
- 3. Peta - born as a ghost
- 4. Asannaja - born as a life-less brahma
- Arupino - born as a formless deity
- 5. Vikalindriya - born with deformed faculty
- 6. Paccantaja - born in a slum
- 7. Micchaditthiko - born as heretic
- 8. Being born with adequate intelligence but not during the time of the Buddha's arising

Five Verani (Five Enemies)

- 1. Patirāja - tyrants
- 2. Aggi - conflagration
- 3. Ogha - flood
- 4. Cora - robber
- 5. Amitta - foe (enemy)

Four Vippatti (Four Deficiencies)

- 1. Kālavippatti - Dark age, war-time, depression time
- 2. Gativippatti - born in four (apayabhumis) states of woe
- 3. Payogavippatti - unlawful earning of life
- 4. Upadhivippatti - physically deformed

Five Vyasanās (Five Misfortunes)

- 1. Ñativyāsana - loss of relatives
- 2. Bhogavyāsana - loss of wealth
- 3. Rogavyāsana - loss of health
- 4. Silavyāsana - loss of virtue, moral destruction
- 5. Ditthivyāsana - loss of ideology, view

PAÑCA SĪLA ASKING FOR THE FIVE PRECEPTS

* * * * *

Ahaṃ bhante, tisaraṇena saha, pañca-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Dutiyampi, ahaṃ bhante, tisaraṇena saha, pañca-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Tatiyampi, ahaṃ bhante, tisaraṇena saha, pañca-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Venerable Sir, I humbly request for the Five Precepts, together with the Three Refuges, i.e. Buddha, Dhamma and Sangha. Please have compassion for me and grant me the way to undertake the precepts.

For the second time

For the third time

VANDANĀ HOMAGE TO THE BUDDHA

* * * * *

Namo Tassa Bhagavato Arahato Sammā-sambuddhassa (3X)

*Homage to the Exalted One, Free from all defilements and Perfectly Enlightened
by Himself. (3X)*

TISARAṆA

REFUGE TAKING

* * * * *

Buddhaṃ saraṇaṃ gacchāmi Dhammaṃ saraṇaṃ gacchāmi Saṃghaṃ saraṇaṃ gacchāmi	<i>I take refuge in the Buddha</i> <i>I take refuge in the Dhamma</i> <i>I take refuge in the Sangha</i>
Dutiyampi Buddhaṃ saraṇaṃ gacchāmi Dutiyampi Dhammaṃ saraṇaṃ gacchāmi Dutiyampi Saṃghaṃ saraṇaṃ gacchāmi	<i>For the second time, I take refuge in the Buddha</i> <i>For the second time, I take refuge in the Dhamma</i> <i>For the second time, I take refuge in the Sangha</i>
Tatiyampi Buddhaṃ saraṇaṃ gacchāmi Tatiyampi Dhammaṃ saraṇaṃ gacchāmi Tatiyampi Saṃghaṃ saraṇaṃ gacchāmi	<i>For the third time, I take refuge in the Buddha</i> <i>For the third time, I take refuge in the Dhamma</i> <i>For the third time, I take refuge in the Sangha</i>

THE PRECEPTS (SILA)

- Is there any **Precept** for a layman to have a good life?
 - ✓ Yes, there are **Five Precepts** to observe for a layman to have a good live. They are also called the Precepts of a House-hold (Gahatthasila).

FIVE PRECEPTS

- Why do you observe the **Five Precepts**?
 - ✓ We observe the **Five Precepts** to lead a way of good, righteous and happy life.
- How do you observe the **Five Precepts**?
 - ✓ By reciting them in Pali one after another.

PAÑCA SĪLA

THE FIVE PRECEPTS

* * * * *

1. **Pāṇātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the training precept to abstain from killing.

2. **Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the training precept to abstain from taking what is not given.

3. **Kāmesu-micchācārā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the training precept to abstain from sexual misconduct.

4. **Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the training precept to abstain from telling lies.

5. **Surāmeraya-majja-pamādaṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the training precept to abstain from taking drinks and drugs that intoxicate and cause forgetfulness.

AṬṬHANGA UPOSATHA SĪLA

ASKING FOR THE EIGHT PRECEPTS

* * * * *

Ahaṃ bhante, tisaraṇena saha, aṭṭhangasamannāgataṃ, uposatha-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Dutiyampi, ahaṃ bhante, tisaraṇena saha, aṭṭhangasamannāgataṃ, uposatha-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Tatīyampi, ahaṃ bhante, tisaraṇena saha, aṭṭhangasamannāgataṃ, uposatha-sīlaṃ, dhammaṃ yācāmi, anuggahaṃ katvā, sīlaṃ detha, me bhante.

Venerable Sir, I humbly request for the eight precepts, together with the three refuges, i.e. Buddha, Dhamma and Sangha. Please grant me the precepts with great compassion on me.

For the second time

For the third time

ATṬHANGA SĪLA

EIGHT PRECEPTS

* * * * *

1. Pāṇātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the training precept to abstain from killing.

2. Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the training precept to abstain from taking what is not given.

3. Abrahmacariyā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the training precept to abstain from all kinds of sexual activity.

4. Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the training precept to abstain from telling lies.

5. Surāmeraya-majjapamādaṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the training precept to abstain from taking drinks and drugs that intoxicate and cause forgetfulness.

6. Vikālabojanā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the training precept to abstain from taking substantial food after midday (from noon to dawn).

**7. Nacca-gīta-vādita-visūkadassana-mālā-gandha-vilepana-dhāraṇa-
maṇḍana-vibhūsaṇaṭṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.**

I undertake the training precept to abstain from dancing, singing, playing music, going to see entertainment, and beautifying myself with garlands, perfumes, fragrant lotions and cosmetics.

8. Uccāsayana-mahāsayanā veramaṇi-sikkhāpadaṃ samādiyāmi.

I undertake the training precept to abstain from using high or luxurious beds and seats.

DUCARITA

TEN UNWHOLESOME BEHAVIOURS

* * * * *

Du-unwholesome + **carita**- behaviour = **ducarita** = unwholesome behaviours

Three Unwholesome Bodily Behaviours (Ducarita Kāya Kamma)

1. **Pāṇātipāta** – killing another living being.
2. **Adinnādāna** – stealing, taking someone else's belonging without permission.
3. **Kāmesu micchācāra** – sexual misconduct.

Four Unwholesome Verbal behaviours (Ducarita Vacī Kamma)

4. **Musāvāda** – telling lies, what is not true.
5. **Pisunavācā** – slandering (saying words that brings disharmony)
6. **Pharusavācā** – speaking harshly or swearing.
7. **Samphappalāpa** – talking frivolously or vainly (speaking words that have neither essence nor underlying deep meanings that are true or correct).

Three Unwholesome Mental Behaviours (Ducarita Mano Kamma)

8. **Abhijjhā** – covetousness, jealousy, thinking that it would be great to have something that belongs to someone else, and scheming to get it in an unwholesome manner (it is not abhijjhā if you ask for it, borrow it, or buy it from the owner).
9. **Byāpāda** – ill-will, thinking that it would be great if someone died, became injured or destroyed.
10. **Micchāditti** – wrong view (not believing in kamma and its results, i.e. that wholesome deeds cause wholesome results and unwholesome deeds cause unwholesome results.)

In expanded format there are 40 unwholesome behaviours:

1. Committed by oneself – **sāhatthika** (10)
2. Persuading others to commit it – **ānattika** (10)
3. Saying or giving praise when it is committed – **vaṇṇabhāsana**(10)
4. Being pleased with others who commit – **samanuññā** (10)

SUCARITA

TEN WHOLESOME BEHAVIOURS

* * * * *

Su-wholesome + **carita**- behaviours= **sucarita** = wholesome behaviours

Three Wholesome Bodily Behaviors (Sucarita Kāya Kamma)

1. **Pāṇātipata viratī** – abstaining from killing another living being.
2. **Adinnādāna viratī** – abstaining from stealing, taking someone else’s belonging without his/her permission.
3. **Kamesu micchācāra viratī** – sexual misconduct.

Four Wholesome Verbal behaviours (Sucarita Vacī Kamma)

4. **Musāvāda viratī**– abstaining from telling lies, what is not true.
5. **Pisunavācā viratī**– abstaining from slandering (saying words that bring disharmony).
6. **Pharusavācā** – abstaining from speaking harshly or swearing.
7. **Samphappalāpa viratī** – abstaining from talking frivolously or vainly (speaking words that have neither essence nor underlying deep meanings that are true or correct).

Three Wholesome Mental Behaviours (Sucarita Mano Kamma)

8. **Anabhijjhā** – not becoming covetousness, jealousy, thinking that it would be great to have something that belongs to someone else, and scheming to get it in an unwholesome manner (it is not abhijjha if you ask for it, borrow it, or buy it from the owner).
9. **Abyapada** – not harbouring ill-will, thinking that it would be great if someone died, became injured or destroyed.
10. **Sammaditthi** – right view (believing in kamma and its results, i.e. that wholesome deeds cause wholesome results and unwholesome deeds cause unwholesome results.)

In expanded format there are 40 wholesome behaviors:

1. Performing by oneself – **sāhatthika** (10)
2. Persuading others to perform it – **ānattika** (10)
3. Saying or giving praise when it is performed – **vaṇṇabhāsana** (10)
4. Being pleased with others who perform – **samanuññā** (10)

Verse on Wholesome and unwholesome behaviours

All unwholesome deeds, avoid, don't keep
 Let many meritorious deeds, accumulate and heap
 Let your mind be pure and clean
 The Venerable Buddha taught us these three.

(A Mahasi Dhamma Desana verse)

The Buddha's admonishment regarding wholesome and unwholesome behaviours

Ducarita are unwholesome behaviours. They are **akusala Dhamma**; they cause unwholesome results. **Sucarita Dhamma** are wholesome behaviours. They are **kusala Dhamma**; they cause wholesome results.

- a. **Akusala Dhamma**, unwholesome deeds are blameworthy. They have the characteristic of causing unwholesome results.
- b. **Kusala Dhamma**, wholesome deeds are blameless. They have the characteristic of causing wholesome results.

That is why the Buddha explained that one must never commit any akusala Dhamma, unwholesome deed/behaviours. One must always avoid them. One must exert effort to realise all kusala Dhamma, wholesome deeds/behaviours. Through concentration and insight meditations (**samatha** and **vipassana**), one must develop and maintain a purity of mind.

PUÑÑA-KIRIYA-VATTHU

Ten Wholesome Deeds that one should do which bring Happiness and Peace

* * * * *

Puñña = wholesome deeds + **kiriya** = that one should do + **vatthu** = base which bring happiness and peace;

Puññakiriyavatthu = wholesome deeds that one should do which are the base to bring happiness and peace.

Wholesome deeds that one should genuinely do in order to build a foundation for wholesome mental states in this very life and for happiness and peace in the next are called **puññakiriyavatthu**.

1. **Dāna** – giving generously.
2. **Sīla** – keeping a pure moral conduct.
3. **Bhāvanā** – cultivating one’s mind through concentration meditations, such as contemplating the Buddha’s virtues, and through insight meditation.
4. **Apacāyana** – paying respect to those deserving of respect.
5. **Veyyāvacca** – helping others with whatever they need as they do wholesome deeds.
6. **Pattidāna** – sharing the merits of one’s good deeds with others.
7. **Pattānumodana** – to gladly call out “sādhu, well done!” when someone else is sharing merits.
8. **Dhammassavana** – listening to Dhamma talks that expound the Buddha’s teachings.
9. **Dhammadesanā** – giving talks about the Dhamma without expecting material thing or gift in return.
10. **Diṭṭhijukamma** – holding the right view (believing in kamma and its results, i.e. that wholesome deeds bring wholesome results and unwholesome deeds bring unwholesome results).

In expanded format, there are 30 wholesome deeds that should be performed:

1. The **pubba cetanā** or intentions that arise before the deed is performed. (10)
2. The **muñca cetanā** or intentions that arise while the deed is being performed. (10)
3. The **apara cetanā** or the gladness and joy that arises after the deed has been performed. (10)

In another expanded format, there are 40 wholesome deeds that one should performed:

1. performing by oneself – **sāhatthika** (10)
2. persuading others to perform it – **ānattika** (10)
3. saying or giving praise when it is performed – **vaṇṇabhāsana** (10)
4. being pleased with others who perform – **samanuñña** (10)

ASPIRATION AND SHARING OF MERIT

Ithou pyuya/ mya'punyakaun/ hcjan mya aye:kyi/ bei:mae mithi/ shweipyi tou'hcjau'/
lan:ma kau'pe/ yau'yapalou/ htou htou bawa/ kjinleyale:/ dukkha bei:dan/ yanman apaun/
makaun huthamya/ matwei yape/ thabba iccha/ mingalakou/ yweka tatain: yaseitho/

Yanei yakhu/ pyupyuthahmya/ mya'bagakou/ mibahsaya/ myou:thahahnin/ kouma saun
kya'/ kousaunaka/ ayin:saywe/ hyitha mya loun:soun/ bounthoun: hseti/ hpyi' hpyi' thahmya/
weneystou/ yakyapazei/ pei:hnga weithi:/ mya: htwei thadu hkosaithou//

Ahmya... Ahmya... Ahmya... yudomukyapa koun lo/

(Recite three times)

Sādhu... Sādhu... Sādhu!...//

Translation

By virtue of my meritorious deeds may I realize Nibbāna the eternal peace, by following the right path and not the wrong. If I have to undergo the cycle of life (saṃsara), may I not encounter dangers, sufferings, disasters, enemies or any evil. May I be blessed with whatever I wish.

Whatever good deeds we have done today, may their merits be shared with our parents, teachers, relatives, guardian nats, devas and all living beings on the thirty-one planes.

May all beings rejoice in this by saying;

Sādhu... Sādhu... Sādhu!

Well done! Well done! Well done!

ကြာသပတေးနေ့ ပဋိသန္ဓေယူ

သုံးလူ့ရှင်ပင် ၊ ကျွန်ုပ်ထိပ်တင်၊ သောင်းခွင်စကြာဝဠာ၊ နတ်ဗြဟ္မာတို့၊ ညီညာရုံးစု၊ တောင်းပန်မှုကြောင့်၊ ရတုနဂိုရ်၊
ရွန်းရွန်းစိုသည့်၊ ဝါဆိုလပြည့်၊ ကြွက်မင်းနေ့ဝယ်၊ ချမ်းမြေ့ကြည်ဖြူ၊ သန္ဓေယူသည်၊ နတ်လူငြိမ်းဖို့၊ ကိန်းပါကို။

Thursday: the Day He was conceived

Thone-lu-shin-pin/ kyun-htait-tin/ thaung-khwin-satkyar-wa-lar/ nat-byamar-doet/ nyinyar-yone-su/ taung-pan-hmu-kyaung/ yadu-nago/ shwun-shwun-so-thi/ war-hso-la-pyi/ kywat-minn-nayt-wel/ chann-myayt.kyi-phyu/ than-dhay-yu-thi/ nat-lu-nyeinn-bo/ keinn-par-ko.

Translation

Being implored in union by the devas and brahmas
Of the ten thousand universes,
Lord of the three worlds, object of my adoration,
Descended (from Tusita Deva realm)
Into his royal mother's womb
On Thursday, the full moon day of Asalha
An occasion promising the peace for Devas and Men.

သောကြာနေ့ ဖွားမြင်

သန္ဓေယူခါ ၊ ဆယ်လကြာသော်၊ မဟာသက္ကရာဇ်၊ ခြောက်ဆယ့်ရှစ်ကြံ့၊ ကဆုန်လပြည့်၊ သောကြာနေ့ဝယ်၊
ချမ်းမြေ့စုံစီ၊ လုပွဲနိဗ္ဗိတံ ၊ မဟီလှိုက်ဆူ၊ ဖွားတော်မူသည်၊ နတ်လူအောင်မြို့၊ လမ်းပါကို။

Friday: the Day of His Birth

Than-dhay-yu-gar/ hse-la-kyar-thaw/ ma-har-thak-ka-rit/ chaut-hse-shit-kyone/ ka-hsun-la-pyi/ thaout-kyar-nayt-wel/ chann-myayt-son-si/ lum-bi-ni-hnite/ ma-hi-hlight-hsu/ phwar-daw-mu-thi/nat-lu-aung-myo/lann-par-ko.

Translation

Ten months after conception,
On Friday, the full moon day of Vesakha,
In the sixty-eight year of the great era,
The Lord was born in the cool shade of Lumbini Park
When the great earth quaked
To honour the auspicious event
That laid out the road
To the City of Nibbana for Devas and Men.

တနင်္လာနေ့ တောထွက်

ဖွားမြင်မြောက်သော်၊ ဆယ့်ခြောက်နှစ်ရွယ်၊ ပျိုနုနယ်၌၊ သုံးသွယ်ရွှေနန်း၊ သိမ်းမြန်းပြီးလစ်၊ ဆယ့်သုံးနှစ်လျှင်၊
ဘုန်းသစ်လှူလှူ၊ စံတော်မူ၍၊ ရွယ်မူနုဖြိုး၊ နှစ်ဆယ့်ကိုးဝယ်၊ လေးမျိုးနိမိတ်၊ နတ်ပြဟိတ်ကြောင့်၊
ရွှေစိတ်ငြင်ငြိ၊ သံဝေဓိက၊ ဝါဆိုလပြည့်၊ ကျားမင်းနေ့ဝယ်၊ ချမ်းမြေ့ရုံ၊ တောရိပ်လှူသည်၊ စုံမြိုင်ပင်ရိပ်၊
ခမ်းမှာကို။

Monday: the Day He renounced the World

Phwar-myin-myauk-thaw/ sat-chaut-hnit-ywel/ pyo-nu-nel-hnite/thone-thwe-shwe-nann/
theinn-myann-pyi-lit/ sat-thone-hnit-hlin/ bone-thit-lyan-lu/ san-daw-mu-ywayt/ ywe-mu-nu-
phyo/ na-sat-ko-wel/ lay-myo-na-meit/ nat-pya-heit-kyauk/ shwe-seit-nyin-nyo/ than-way-po-
ka/ war-so-la-pyi/ kyar-minn-nayt-wel/ chann-myayt-ya-gon/ tau-yat-hlone-thi/son-myaing-
pin-yeit/ khan-hmar-ko.

Translation

At the young age of sixteen being provided with three princely palaces (as seasonable / residences)

He lived in regal splendour for thirteen years.

Then at the youthful age of twenty-nine,

Being overcome by the religious emotional awakening

On seeing the four prophecies conjured up by the devas,

He went forth into a humble life

In the quiet seclusion of the forest.

That was on a Monday, the full moon of Asalha.

ဗုဒ္ဓဟူးနေ့ ဘုရားဖြစ်

တောရိပ်မြိုင်ပေါ်၊ ခြောက်နှစ်ပျော်၍၊ ခါတော်တပုံ၊ ပွင့်ချိန်ကြုံကာ၊ ကဆုန်လပြည့်၊ ဆင်မင်းနေ့ဝယ်၊ မြေပရမေ၊
ပလ္လင်ဗေဒထက်၊ ရွှေညောင်တော်ကြီး၊ ဝိတာန်ထီးနှင့် ၊ မငြီးကြည်ဖြူ၊ နေတော်မူလျက်၊ ရန်မြူစပင်း၊
အမှိုက်သင်းကို၊ အရှင်းပယ်ဖျောက်၊ အလင်းပေါက်ကာ၊ ထွန်းတောက်ဘုန်းတော်၊ သောင်းလုံးကျော်သည်၊
သုံးဖော်လူတို့ ငြိမ်းပါကို။

Wednesday: the Day He attained Perfect Enlightenment

Tau-yat-myaing-paw/ chout-hnit-pyaw-ywayt/ khar-daw-ta-phone/ pwint-chain-kyone-ka/ ka-
sone-la-pyi/ hsin-minn-nayt-we/ myayt-pa-ra-may/ pa-lin-bwe-htet/ shwe-nyaung-daw-gyi/
vi-tan-htee-hnit/ ma-nyee-kyi-phyu/ nay-taw-mu-hlyet/ yan-mu-kha-pinn/ amite-thinn-ko/
ashinn-pe-phyauk/ alinn-pauk-ka/ htun-taut-bone-taw/ thaung-lone-kyaw-thi/ thone-phaw-
lu-toe- nyeinn-par-ko.

Translation

After six years of seclusion in the forest,
Came the time for Perfect Enlightenment.
On a Wednesday, the full moon of Vesakha,
Sitting on the Throne of Victory,
With the Tree of Enlightenment as a majestic canopy,
He vanquished the vexatious hordes (of Mara).
Ten thousand universes cheered the arising of the Exalted One,
The Great event went heralded spiritually security
For denizens of the three worlds.

စနေနေ့ ဓမ္မစကြာဟော

ဘုရားဖြစ်ခါ၊ မိဂါဒါသို့၊ စကြာရွှေဖွား၊ ဖြန့်ချိသွား၍၊ ငါးပါးဝင်္ဂီ၊ စုံအညီနှင့်၊ မဟီတစ်သောင်း၊ တိုက်အပေါင်းမှ၊
ခညောင်းကပ်လာ၊ နတ်ဗြဟ္မာအား၊ ဝါဆိုလပြည့်၊ စနေနေ့ဝယ်၊ ကြွေကြွေလျှံတက်၊ ဓမ္မစက်ကို၊
မိန့်မြှောက်ထွေပြား၊ ဟောဖော်ကြားသည်၊ တရားနတ်စည် ရွမ်းတယ်ကို။

Saturday: the Day He delivered the first Sermon “The Dhammacakkapavattana Sutta”

Pha-yar:-phyit-khar/ mi-ga-dar-thoe/ sat-kyar-shwe-phwar:- phyant-chi-thwar:-ywayt/ ngar:-
par:-waggi/ son-anyi-hnint/ mahi-ta-thaung/ tike-apaung-hma/ kha-nyaung-kat-lar/ nat-
byamar-arr:/ warso-la-pyae/ sanay-nayt-wel/ kwayt-kwayt-hlyan-tet/ damasat-ko/ meint-
myet-htwe-pyar:/haw-phaw-kyar:-thi/ ta-yar- nat-si/ ywann-te-ko.

Translation

Making his way to Migadavana Park,
The Buddha expounded the Doctrine,
The Dhammacakkapavattana Sutta.,
To the group of Five Ascetics
And an assemblage of devas and brahmas
Coming from ten thousand universes.
That was a Saturday, the full moon day of Asalha
When the great drum of Dhamma was first sounded.

အင်္ဂါနေ့ ပရိနိဗ္ဗာန်စံ

တရားနတ်စည်၊ ဆော်ရွမ်းလည်က၊ သုံးမည်သုံသိုက်၊ တစ်သောင်းတိုက်ဝယ်၊ ကျွတ်ထိုက်သည့်သူ၊
နတ်လူပြဟွာ၊ သတ္တဝါကို၊ ခေမာသောင်သို့၊ ဖောင်ကုတို့ဖြင့်၊ ဆောင်ပို့ပြီးခါ၊ ဝါလေးဆယ့်ငါး၊
သက်ကားရှစ်ဆယ်၊ စုံပြည့်ကြွယ်က၊ ရာလေးဆယ့်ရှစ်၊ သတ္တရာဇ်ဝယ်၊ နယ်မလ္လာတိုင်း၊ စံနှိုင်းမယုတ်၊
ကုသိန္နာရုံ၊ အင်ကြင်းစုံ၌၊ ကဆုန်လပြည့်၊ အင်္ဂါနေ့ဝယ်၊ ချမ်းမြေ့နိဗ္ဗာန်၊ စံတော်မူသည်၊ ဝုန်းဆူသောင်းလုံး
ကျော်တယ်ကို။

Tuesday: the Day He realized the Ultimate Cessation

Tayar:-nat-si/ hsaw-ywann-li-ka/ thone-mi-bone-thaik/ ta-thaung-tike-wel/ kyut-htike-
thathu/nat-lu-byamar/that-ta-war-ko/ khay-mar-thaung-thoe/ phaung-khado-phyint/ saung-
po-pyi-khar/ war-lay-ze-ngar:/ that-kar:-shit-se/ son-pyi-kywel-ka/ yar-lay-ze-shit/ tha-karit-
wel/ nel-man-lar-tine/ san-hnine-mayote/ ku-thi-nar-yone/ in-gyinn-son-hnite/ ka-son-la-pyi/
ingar-nayt-wel/ chann-myayt-neik-bu/ san-daw-mu-thi/ whann-su-thaung-lone-kyaw-de-ko.

Translation

Then for forty-five years the Buddha, by the Dhamma, ferried across to the yonder shore of safety the multitudes of three worlds belonging to ten thousand universes.

And at the ripe age of eighty, in the year one hundred and forty-eight, on a Tuesday, the full moon day of Vesakha,

Under the Province of Mallas,

The Buddha realized the ultimate Cessation,

That cast gloom on the ten thousand universes.

တနင်္ဂနွေနေ့ တေဇောဓာတ်လောင်

နိဗ္ဗာန်ပျံ့၊ ရှုမဒီသား၊ သီဝီရွှေလှော်၊ အလောင်းတော်ကို၊ ထိုရော်ကဆုန်၊ လဆုတ်ကြုံ၍၊ ဂဠုန်နေ့ဝယ်၊
ခိုးငွေ မနှော၊ ဓာတ်တေဇောလျှင်၊ ရှင်စောဉာဏ်စက်၊ မိဋ္ဌာန်ချက်ဖြင့်၊ လှုံတက်ကော်ရော်၊ မီးပူဇော်သည်၊
မွေတော်ရုပ်စိတ် ကြွင်းတယ်ကို။

Sunday: the Day His body was consumed by the Element of Heat

Neik-bu-san-pyi/ shu-ma-eii-thar:/ theingi-shwe-hlaw/ alaung-taw-ko/ hto-yaw-kason/ la-
zote-kyon-ywayt/ ga-lon-nayt-wel/ khoe-ngwayt-ma-hnaw/ dhat-tay-zaw-hlin/ shin-saw-
nyan-sat/ deit-htan-gyet-phyint/ hlyan-tet-kaw-yaw/ mee-pu-zaw-thi/ mway-daw-shit-seit-
kwyinn-del-ko.

Translation

The remains of the Buddha, a wondrous golden corpse,
Burned by itself,
Thanks to the prior resolution of the Bhagavā
Leaving for posterity eight portions of relics
That was a Sunday
In the Waxing moon of Vesakha.

ထိုခုနစ်နေ့၊ သာချမ်းမြေ့ကို၊ ဆွေ့ဆွေ့ကြည်ဖြူ၊ အာရုံယူလျက်၊ သုံးလူတို့နတ်၊ မြတ်ထက်မြတ်သား၊
ကိုယ်တော်ဖျားကို၊ သုံးပါးမွန်စွာ၊ ဝန္တနာဖြင့်၊ သဒ္ဓါဖြိုးဖြိုး၊ ကျွန်ရှိခိုးသည်၊ ကောင်းကျိုးခပ်သိမ်း ကြွယ်စေသော်

Hto-khun-na-nayt/ thar-chann-myayt-ko/ swayt-swayt-kyi-phyu/ anyone-yu-hlyat/ thone-lu-
do-nat/ myat-htet-myat-thar:/ ko-taw-phyar:-ko/ thone-par:-mon-swar/ wun-da-nar-phyint/
thadar-phyo-phyo/ kyun-shi-khoe-thi/ kaung-kyoe:-khat-theinn:/ kywe-say-thaw.

Translation

Reflecting on the seven memorable days connected with the Buddha,
The most Exalted One amongst the Exalted,
Lord of the Three Worlds,
I pray my deepest devotion by deed, word and thought to the Great Master.
And for the good deed, may every blessing come showering on me.

၁။ ပေါင်းသင်းဆက်ဆံရေးမင်္ဂလာ (၃) ပါး

အသေဝနာ စ ဗာလာနံ၊	Asevanā ca bālānaṃ
ပဏ္ဍိတာနန္တ သေဝနာ။	Paṇḍitānañca sevānā,
ပူဇာ စ ပူဇနေယျာနံ၊	Pūjā ca pūjaneyyānaṃ,
ဇတံ မင်္ဂလမုတ္တမံ။	Etam maṅgala-muttamaṃ.

1. Not to associate with fools,

၁။ လူဆိုးလူမိုက်ကို မမှီဝဲ မပေါင်းသင်းခြင်း၊

2. To associate with the wise,

၂။ ပညာရှိ လူလိမ္မာကို မှီဝဲ ပေါင်းသင်းခြင်း၊

3. To honour those who are worthy of honour,

၃။ ပူဇော်ထိုက်သောသူတို့ကို ပူဇော်ခြင်း၊

This is the highest blessing.

ဤသုံးပါးသည် ကောင်းမြတ်သော မင်္ဂလာမည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

Lu Mite So Hlyin/ Shaung Thway Lwal Lo'/ Ma Mhi Wel Ne' Kinn Aung Nay/
 Pyinnar Shi' Ko/ A Shay Twal Lo'/ Mhi Wal Sii Kat/ Nii Yu Say/
 Thone Par Yadanar/ Mi Ba Myar Hnit/ Sayar Tha Mar Ko Pu Zaw Lay/
 Chann Thar Ko Pay/ Sat San Yay/ Mhyaw Tway Thone Chat Pay/
 Ae Dar Mha/ ... / Buddha War Da/ Ka Bar' Mingalar Tway.

လူမိုက်ဆိုလျှင် ရှောင်သွေလွှဲလို့၊ မမှီဝဲနဲ့ ကင်းအောင်နေ၊
 ပညာရှိကို အရှည်တွဲလို့၊ မှီဝဲဆည်းကပ် နည်းယူစေ၊
 သုံးပါးရတနာ မိဘများနှင့်၊ ဆရာသမားကို ပူဇော်လေ၊
 ချမ်းသာကိုပေး ဆက်ဆံရေး၊ မျှော်တွေး သုံးချက်ပေ၊
 အဲဒါမှ - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

၂။ နေရေးထိုင်ရေး မင်္ဂလာ (၃) ပါး

ပတိရူပဒေသဝါသော စ၊	Patirūpadesavāso ca,
ပုဗ္ဗေ စ ကတပုညတာ။	Pubbe ca katapuññatā,
အတ္တသမ္မာပဏိမိ စ၊	Attasammāpaṇidhi ca,
ဧတ မင်္ဂလမုတ္တမံ။	Etam maṅgala-muttamam.

4. To live in a suitable place,

၄။ သင့်လျော်သော အရပ်၌ နေခြင်း၊

5. To have done meritorious deeds in the past,

၅။ ရှေး၌ ပြုဖူးသော ကောင်းမှုအထူး ရှိခြင်း၊

6. To keep one’s mind and body in a proper way,

၆။ မိမိ၏ ကိုယ်နှင့်စိတ်ကို ကောင်းမွန်အောင် စောင့်ထိန်းခြင်း၊

This is the highest blessing.

ဤသုံးပါးသည် ကောင်းမြတ်သော မင်္ဂလာမည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

Ku Tho/ Pyinnyar/ Oat Sar/ Ya Pho’/ Thint Yar Day Tha/ A Myal Nay/
Shay Ka Tin Kyo/ Pyu Khe’ Phuu Thi’/ Kaung Mhu A Htoo Shi’ Par Say/
Mi Mi Ko Ko/ Kaung Aung Htein Lo’/ Ma Tein Say Ne’/ Saut Ti Lay/
Oat Sar Ko Pay/ Nay Htine Yay/ Mhyaw Tway/ Thone Chat Pay/
Ae Dar Mha/ ... / Buddha War Da/ Ka Ba Mingalar Tway.

ကုသိုလ်, ပညာ, ဥစ္စာ ရဖို့, သင့်ရာဒေသ အမြဲနေ၊
ရှေးကတင်ကြို ပြုခဲ့ဖူးသည့်, ကောင်းမှု အထူး ရှိပါစေ၊
မိမိကိုယ်ကို ကောင်းအောင်ထိန်းလို့, မတိမ်းစေနဲ့ ဆောက်တည်လေ၊
ဥစ္စာကိုပေး နေထိုင်ရေး, မျှော်တွေး သုံးချက်ပေ၊
အဲဒါမှ - - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

၃။ သင်ကြားရေး မင်္ဂလာ (၄) ပါး

ဗာဟုသစ္စဉ္စ သိပ္ပဉ္စ၊	Bāhusaccañca sippañca,
ဝိနယော စ သုသိက္ခိတော။	Vinayo ca susikkhito,
သုဘာသိတာ စ ယာ ဝါစာ၊	Subhāsītā ca yā vācā,
ဧတံ မင်္ဂလမုတ္တမံ။	Etaṃ maṅgala-muttamaṃ.

7. To have much learning,

၇။ လောကီ၊ လောကုတ် အကြားအမြင် များခြင်း၊

8. To be skilled in crafts,

၈။ စက်မှုလက်မှု အတတ်တို့ကို တတ်ရခြင်း၊

9. To be well-trained in moral conduct,

၉။ လူနှင့်ဆိုင်ရာ ကျင့်ဝတ်များကို ကောင်းစွာသင်ကြား နားလည်ခြင်း၊

10. To have speech that is well-spoken,

၁၀။ အပြောအဆို ချိုသာယဉ်ကျေးခြင်း၊

This is the highest blessing.

ဤလေးပါးသည် ကောင်းမြတ်သော မင်္ဂလာ မည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

Tat Kaung Tat Yar/ Hu Tha Mhya Ko/ Kyarr Myin Thu Ta/ Shi Par Say/
 Ooe Ain Tie Htaung/ Wan Sar Yay Ne’/ A Thet Mway Pho’/ A Tat Thin Lay/
 Lu Hnit Sine Yar/ Kyint Wut Myar Ko/ Kaung Swar/ Thin Kyar/ Narr Lal Say/
 Mhan Kan/ Yin Kyay/ Cho Thar Aye/ So Yay Tat Par Say/
 Ae Dar Mha/ ... / Buddha War Da/ Ka Ba Mingalar Tway.

တတ်ကောင်းတတ်ရာ ဟူသမျှကို၊ ကြားမြင်သုတ ရှိပါစေ၊
 အိုးအိမ်တည်ထောင် ဝမ်းစာရေးနဲ့၊ အသက်မွေးဖို့ အတတ်သင်လေ၊
 လူနှင့်ဆိုင်ရာ ကျင့်ဝတ်များကို၊ ကောင်းစွာ သင်ကြား နားလည်စေ၊
 မှန်ကန် ယဉ်ကျေး ချိုသာအေး၊ ဆိုရေးတတ်ပါစေ၊
 အဲဒါမှ - - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

၄။ ပြုစုရေး မင်္ဂလာ (၃) ပါး

မာတာပိတုဥပဋ္ဌာနံ၊	Mātāpitu-upatṭhānam,
ပုတ္တဒါရဿ သင်္ဂီဟော။	Puttadārassa saṅgho,
အနာကုလာ စ ကမ္မန္တာ၊	Anākulā ca kammantā,
ဇေတံ မင်္ဂလမုတ္တမံ။	Etam maṅgala-muttamam.

11. Caring for one’s mother and father,

၁၁။ မိဘနှစ်ပါးကို လုပ်ကျွေးပြုစုခြင်း၊

12. Supporting one’s spouse and children,

၁၂။ သားမယားတို့ကို တရားနှင့်အညီ လုပ်ကျွေးခြင်း

13. Having peaceful occupations,

၁၃။ အနှောင့်အယှက်ကင်းသော အလုပ်ကို လုပ်ကိုင်ခြင်း၊

This is the highest blessing.

ဤသုံးပါးသည် ကောင်းမြတ်သော မင်္ဂလာ မည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

Myint Mo Shwe Taung/ Mi Ba Kyway Ko/ Kaung Swar Sat Pay/ Wut Kyay Kyay/
 Kyway Thit Cha Kar/ Thar Hnit Ma Yarr/ Mhyauk Sarr Chii Mhyint/ Wut Kone Say/
 A Lote Tar Wun/ Ma Lit Hin Hnint/ A Pyit Kinn Aung/ Lote Par Lay/
 Sii Sein Ko Pay/ Phyu Su Yay/ Mhyaw Tway Thone Chat Pay/
 Ae Dar Mha/ ... / Buddha War Da/ Ka Ba Mingalar Tway.

မြင်းမိုရ်ရွှေတောင် မိဘကြွေးကို၊ ကောင်းစွာဆပ်ပေး ဝတ်ကျကျ။
 ကြွေးသစ်ချကာ သားနှင့် မယား၊ မြှောက်စားချီးမြှင့် ဝတ်ကုန်စေ။
 အလုပ်တာဝန် မလစ်ဟင်းနှင့်၊ အပြစ်ကင်းအောင် လုပ်ပါလေ။
 စည်းစိမ်ကိုပေး ပြုစုရေး၊ မျှော်တွေး သုံးချက်ပေ။
 အဲဒါမှ - - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

၅။ လိုက်နာကျင့်သုံးရေး မင်္ဂလာ (၄) ပါး

ဒါနဉ္စ ဓမ္မစရိယာ စ၊	Dānañca dhammacariyā ca,
ဉာတကာနဉ္စ သင်္ဂဟော၊	Ñātakānañca saṅgaho,
အနဝဇ္ဇာနိ ကမ္မာနိ၊	Anavajjāni kammāni,
ဧတံ မင်္ဂလမုတ္တမံ။	Etam maṅgala-muttamaṃ.

14. Giving,

၁၄။ စွန့်ကြဲပေးကမ်း လှူဒါန်းခြင်း၊

15. Practising of what is good,

၁၅။ သုစရိုက်တရားကို ကျင့်ခြင်း၊

16. Supporting of one's relatives,

၁၆။ ဆွေမျိုးတို့အား ထောက်ပံ့ကူညီခြင်း၊

17. Performing guiltless actions,

၁၇။ အပြစ်ကင်းသော အမှုတို့ကို ပြုရခြင်း၊

This is the highest blessing.

ဤလေးပါးသည် ကောင်းမြတ်သော မင်္ဂလာ မည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

Thone Tan Say Ta Nar/ Phyu Sin Lann Lo'/ Pay Kann Wai Mhya/ Hlu Naing Say/
 Ko Hnote Sate Kyan/ Ma Mite Mharr Ne'/ Thu Sa Yite Ta Yarr Ko Kyint Par Lay/
 Sway Myo Tway Ko/ Pyin Pa/ Ma Htarr Ne'/ Thin Ga Ha Ta Yarr Ne'/ Chee Myaunk
 Lay/
 Thant Sin Pyit Myo/ Lu Du Akyo/ Thal Poe Saung wyet say/
 Ae Dar Mha/ ... / Buddha War Da/ Ka Ba Mingalar Tway.

သုံးတန်စေတနာ ဖြူစင်လန်းလို့၊ ပေးကမ်းဝေမျှ လှူနိုင်စေ၊
 ကိုယ်နှုတ်စိတ်ကြံ မမိုက်မှားနဲ့၊ သုစရိုက်တရားကို ကျင့်ပါလေ၊
 ဆွေမျိုးတွေကို ပြင်ပ မထားနဲ့၊ သင်္ဂဟတရားနှင့် ချီးမြှောက်လေ၊
 သန့်စင်ပြစ်မှုိုး လုထုကျိုး၊ သည်ပိုးဆောင်ရွက်စေ၊
 အဲဒါမှ - - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

၆။ ရှောင်ကြဉ်ရေး မင်္ဂလာ (၄) ပါး

အာရတီ ဝိရတီ ပါပါ။
မဇ္ဇပါနာ စ သံယမော။
အပ္ပမာဒေါ စ ဓမ္မေသု၊
ဇေတံ မင်္ဂလမုတ္တမံ။

Āratī viratī pāpā,
Majjapānā ca saṃyamo,
Appamādo ca dhammesu,
Etaṃ maṅgala-muttamaṃ.

18. Abstention from evil in mind,

၁၈။ မကောင်းမှု မဖြစ်အောင် စိတ်ဖြင့်ရှောင်ခြင်း၊

19. Abstention from evil in body and speech,

၁၉။ မကောင်းမှု မဖြစ်အောင် ကိုယ်၊ နှုတ်တို့ဖြင့် ရှောင်ခြင်း၊

20. Abstention from intoxicants,

၂၀။ မူးယစ်သေစာ မသောက်စားခြင်း၊

21. Non-negligence in meritorious acts,

၂၁။ ကုသိုလ်တရားတို့၌ မမေ့မလျော့ခြင်း၊

This is the highest blessing.

ဤလေးပါးသည် ကောင်းမြတ်သော မင်္ဂလာ မည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

Ma Kaung Mhu Tway/ Hu Tha Mhya Ko/ Ma Twayt Khin Ka/ Shaung Kyin Lay/
Twayt Kyon Lar Hlyin/ Ma Kyuu Lon Ne’/ A Htoo Tha Phyint/ Saunt Sii Nay/
A Yat They Sar/ Ma Thout Sarr Ne’/ Mhauk Mharr Tat Te’/ A Yar Pay/
Lote Kine Pyaw Kyarr/ Tha Ti Htarr/ Tayarr Ma Mayt Say/
Ae Dar Mha/ ... / Buddha War Da/ Ka Ba’ Mingalar Tway.

မကောင်းမှုတွေ ဟူသမျှကို၊ မတွေ့ခင်က ရှောင်ကြဉ်လေ၊
တွေ့ကြိုလာလျှင် မလွန်ကျူးနဲ့၊ အထူးသဖြင့် စောင့်စည်းနေ၊
အရက်သေစာ မသောက်စားနဲ့၊ မှောက်မှားတတ်တဲ့ အရာပေ၊
လုပ်ကိုင်ပြောကြား သတိထား၊ တရား မမေ့စေ၊
အဲဒါမှ - - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

၇။ စိတ်ထားရေး မင်္ဂလာ (၅) ပါး

ဂါရဝေါ စ နိဝါတော စ၊	Gāravo ca nivāto ca,
သန္တုဋ္ဌိ စ ကတညုတာ၊	Santutṭhi ca kataññutā,
ကာလေန ဓမ္မဿဝနံ၊	Kālena Dhammassavanam,
ဧတံ မင်္ဂလမုတ္တမံ။	Etaṃ maṅgala-muttamaṃ.

22. Respectfulness,

၂၂။ ရိုသေထိုက်သောသူတို့ကို ရိုသေခြင်း၊

23. Humbleness,

၂၃။ မိမိကိုယ်ကို နှိမ်ချခြင်း၊

24. Contentment,

၂၄။ ရောင့်ရဲလွယ်ခြင်း (လောဘအပို အလိုမလိုက်ခြင်း)

25. Gratitude,

၂၅။ သူတစ်ပါးကျေးဇူးကို သိခြင်း၊

26. Listening to the Dhamma on suitable occasions,

၂၆။ သင့်လျော်သောအခါ တရားနာခြင်း၊

This is the highest blessing.

ဤငါးပါးသည် ကောင်းမြတ်သော မင်္ဂလာ မည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

A Thet Gone Wah/ Ko' Htet Kyii Ka/ Sii Kat Kha Sarr/ Yo They Lay/
 Mar Na Ta Goun/ Gon Ma Kywa Ne' / Ko' Ko Hnein Cha A Myal Nay/
 Law Ba A Po/ A Lo Ma Lite Ne' / Ko Htike Tar Ne' / Kyay Nat Lay/
 Ko' Paw Pyu Phoo/ Thu' Kyay Zuu/ A Htoo Thi' Tat Say/
 Kaung Kyo Sint Pwarr/ Myat Ta Yarr/ Nar Kyarr Ma Pyat Pay/
 Ae Dar Mha/ ... / Buddha War Da/ Ka Ba' Mingalar Tway.

အသက်ဂုဏ်ဝါ ကိုယ့်ထက်ကြီးက၊ ဆည်းကပ်ခစား ရိုသေလေ၊
 မာနတံခွန် ဂုဏ်မကြွနဲ့၊ ကိုယ့်ကိုယ်နှိမ်ချ အမြဲနေ၊
 လောဘအပို လိုမလိုက်နဲ့၊ ကိုယ်ထိုက်တာနဲ့ ကျေနပ်လေ၊
 ကိုယ့်ပေါ်ပြုဖူး သူ့ကျေးဇူး၊ အထူးသိတတ်စေ၊
 ကောင်းကျိုးဆင့်ပွား မြတ်တရား၊ နာကြားမပြတ်ပေ၊
 အဲဒါမှ - - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

၈။ သည်းခံရေး မင်္ဂလာ (၄) ပါး

ခန္တီ စ သောဝစဿတာ၊	Khantī ca sovacassatā,
သမဏာနဉ္စ ဒဿနံ၊	Samaṇānañca dassanaṃ,
ကာလေန ဓမ္မသာကစ္ဆာ၊	Kālena Dhammasākacchā,
ဧတံ မင်္ဂလမုတ္တမံ။	Etaṃ maṅgala-muttamaṃ.

27. Being patient,

၂၇။ သည်းခံခြင်း၊

28. Being easily disciplined,

၂၈။ ဆုံးမလွယ်ခြင်း၊

29. Meeting those who have calmed the mental defilements,

၂၉။ ရဟန်းသံဃာတို့အား ဖူးမြော်ခြင်း၊

30. Discussing the Dhamma on suitable occasions,

၃၀။ သင့်လျော်သောအခါ တရားစကား ဆွေးနွေးခြင်း၊

This is the highest blessing.

ဤလေးပါးသည် ကောင်းမြတ်သော မင်္ဂလာ မည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

Wut/ Sarr/ Nay Htaing/ Yan Khat Thein/ Sate Ko Chote Htein/ Thee Khan Lay/
 Kyo Kyaung Pya Nhyun/ Sone Ma Sa Karr Ko/ Pyaw Kyarr Lar Ka/ Narr Lwal Say/
 Thu Myat Pote Go/ Hu Tha Mhya/ Ma Kyar Kha Na/ Twayt Son Lay/
 Tha Bar Wa Tway/ Mhan Kan Yay/ Sway Nway Ma Pyat Pay/
 Ae Dar Mha/ ... / Buddha War Da/ Ka Ba' Mingalar Tway.

ဝတ်, စား, နေထိုင် ရန်ခပ်သိမ်း, စိတ်ကိုချုပ်ထိန်း သည်းခံလေ၊
 ကျိုးကြောင်းပြည့်န် ဆုံးမစကားကို, ပြောကြားလာက နာလွယ်စေ၊
 သူမြတ်ပုဂ္ဂိုလ် ဟူသမျှ, မကြာခဏ တွေ့ဆုံလေ၊
 သဘာဝတွေး မှန်ကန်ရေး, ဆွေးနွေးမပြတ်ပေ၊
 အဲဒါမှ - - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

၉။ ခြိုးခြံရေး မင်္ဂလာ (၄) ပါး

တပေါ ၈ ဗြဟ္မစရိယဉ္စ၊	Tapo ca brahmacariyañca,
အရိယသစ္စာန ဒဿနံ၊	Ariyasaccāna dassanam,
နိဗ္ဗာနသစ္စိကိရိယာ စ၊	Nibbāna-sacchikiriyā ca,
ဧတံ မင်္ဂလမုတ္တမံ။	Etaṃ maṅgala-muttamaṃ.

31. The practice of self-denial,

၃၁။ ခြိုးခြံရွှေတာခြင်း၊

32. Leading a noble life,

၃၂။ မြတ်သောအကျင့်ကို ကျင့်ခြင်း၊ (မေထုန်မှ ရှောင်ခြင်း)

33. Seeing the Noble Truth,

၃၃။ သစ္စာလေးပါးကို သိခြင်း၊

34. Realization of Nibbana,

၃၄။ နိဗ္ဗာန်ကို မျက်မှောက်ပြုခြင်း၊

This is the highest blessing.

ဤလေးပါးသည် ကောင်းမြတ်သော မင်္ဂလာ မည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

Law Kie Ar Yon/ Zit Yit Muu Lo’/ A Pyaw/ Ma Kyuu Ne’/ Choe Chan Lay/
 Myit Tar Bya Ma So/ Lat Kine Thone Lo’/ Thu Myat Kyint Htone/ Ywin Ma Tway/
 Lay Parr Thit Sar/ Nyan Myin Kyi’ Lo’/ A Mhan Thi’ Aung/ Kyo Sarr Lay/
 Dukkha Lut Kinn/ Nait Ban Chinn/ A Linn Pauk Naing Say/
 Ae Dar Mha/ ... / Buddha War Da/ Ka Ba’ Mingalar Tway.

လောကီအာရုံ ဖိမ်ယစ်မှုးလို့၊ အပျော် မကြူးနဲ့ ခြိုးခြံလေ၊
 မေတ္တာဗြဟ္မစိုရ် လက်ကိုင်သုံးလို့၊ သူမြတ်ကျင့်ထုံး ယွင်းမသွေ၊
 လေးပါးသစ္စာ ဉာဏ်မြင်ကြည့်လို့၊ အမှန်သိအောင် ကျိုးစားလေ၊
 ဒုက္ခလွတ်ကင်း နိဗ္ဗာန်ချဉ်း၊ အလင်းပေါက်နိုင်စေ၊
 အဲဒါမှ - - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

၁၀။ စိတ်ဓာတ်ခိုင်ခံ့ရေး မင်္ဂလာ (၄) ပါး

ဖုဠ္ဗဿ လောကဓမ္မေဟိ၊	Phuṭṭhassa lokadhammehi,
စိတ္တံ ယဿ န ကမ္ပတိ၊	Cittaṃ yassa na kampati,
အသောကံ ဝိရဇံ ခေမံ၊	Asokaṃ virajaṃ khemaṃ,
ဧတံ မင်္ဂလမုတ္တမံ။	Etaṃ maṅgala-muttamaṃ.

35. The mind of a person (an Arahant) when confronted with worldly conditions, does not flutter,

၃၅။ လောကဓံတရားနှင့် တွေ့ကြုံသောအခါ စိတ်ဓာတ် မတုန်လှုပ်ခြင်း၊

36. Sorrowless,

၃၆။ မစိုးရိမ်ခြင်း၊

37. Stainless,

၃၇။ ကိလေသာမြူကင်းခြင်း၊

38. Secure

၃၈။ ဘေးကင်းခြင်း၊

This is the highest blessing.

ဤလေးပါးသည် ကောင်းမြတ်သော မင်္ဂလာ မည်၏။

မင်္ဂလာ ကဗျာ (Mingalar Poem)

Sinn Yal Chann Thar/ Tha Bar Wa/ Twayt Kyone Nay Kya/ Lu Tine Pay/
Kaung Soe Hna Tan/ A Son Twal Lo'/ Ta Hle' Si Hle'/ A Myal Nay/
Law Ka Dan Kyon/ Ma Phyon Tann Pot/ Ma Ton San Ne'/ Sate Khine Say/
Thaw Ka Ko Htein/ Ya Met Thein/ Aye Nyein Chann Thar Nay/
Ae Dar Mha/ ... / Buddha War Da/ Ka Ba' Mingalar Tway.

ဆင်းရဲချမ်းသာ သဘာဝ၊ တွေ့ကြုံနေကျ လူတိုင်းပေ၊
ကောင်းဆိုးနှစ်တန် အစုံတွဲလို့၊ တစ်လုံးစီလှည့် အမြဲနေ၊
လောကဓံကြို မပြိုတမ်းပေါ့၊ မတုန်စမ်းနဲ့ စိတ်ခိုင်စေ၊
သောကကိုထိန်း၊ ရမ္မက်သိမ်း၊ အေးငြိမ်းချမ်းသာနေ၊
အဲဒါမှ - - - ဗုဒ္ဓဝါဒ ကမ္ဘာ့မင်္ဂလာတွေ။

မင်္ဂလာအကျိုးပြု နိဂုံး Maṅgala Sutta's Conclusion

တောဒိသာနိ ကတွာန၊	Etādisāni katvāna,
သဗ္ဗတ္ထ မပရာဇိတာ၊	Sabbattha maparājitā,
သဗ္ဗတ္ထ သောတ္ထိံ ဂစ္ဆန္တိ၊	Sabbattha sotthiṃ gacchanti,
တံ တေသံ မင်္ဂလမုတ္တမံ။	Taṃ tesam maṅgala-muttamaṃ.

When one puts these blessings into practice, there will be no enemy over whom one will not be victorious. In all matters, one will be well and peaceful. These 38 blessings that one may possess are noble blessing.

ဤသုံးဆယ်ရှစ်ပါးသော မင်္ဂလာတရားတို့ကို လိုက်နာပြုကျင့်သောကြောင့် ရန်သူမှန်သမျှ အနိုင်မခံရ၊ အရပ်ဒေသအားလုံးတို့၌ ကြီးပွားချမ်းသာခြင်းသို့ ရောက်နိုင်၏။ ၃၈ ဖြာ မင်္ဂလာတရားသည် နတ်လူတို့အတွက် အမြတ်ဆုံး သော မင်္ဂလာမည်၏။

မင်္ဂလာအကျိုးပြု ကဗျာ (Concluding Blessing Poem)

Thone Se' Shi' Phyar/ Mingalar Kone Ko/ Lite Nar Kyint Thone/ Pan Thu Tway/
 Sii Pwarr Chann Thar/ Kyat Tha Yay/ Toe Lo'/ Kaung Kyo Si Pwint/ Ta Wai Wai/
 Bay Kinn Yan Kwar/ Chit Thu Paw Lo'/ Sate Yaw/ Ko Yaw/ Chan Thar Ma Lay/
 Pyaw So Kyan Sa/ Saung Tha Mhya/ Aung Ya Myi/ Kaine They/
 Ae Dar Kyaunt/ Pan Kya/ Sin Kya/ Mingalar'/ Pann Khine Tway.

သုံးဆယ်ရှစ်ဖြာ မင်္ဂလာကုံးကို, လိုက်နာကျင့်သုံး ပန်သူတွေ၊
 စီးပွားချမ်းသာ ကျက်သရေ တိုးလို့, ကောင်းကျိုးစည်ပွင့် တဝေဝေ၊
 ဘေးကင်းရန်ကွာ ချစ်သူပေါလို့, စိတ်ရော ကိုယ်ရော ချမ်းသာမလေ၊
 ပြောဆိုကြံဆ ဆောင်သမျှ, အောင်ရမည် ကိန်းသေ၊
 အဲဒါကြောင့် ပန်ကြ ဆင်ကြ မင်္ဂလာ့ ပန်းခိုင်တွေ။

Maṅgala Sutta's Conclusion

After the Venerable Buddha spoke the Maṅgala Sutta, the celestial being who had requested the Buddha to teach it, taught the Sutta to the Venerable Ānanda the next day. The Celestial beings told the Venerable Ānanda to later teach the Sutta to the Saṅgha. In accordance with this command, the Venerable Ānanda taught it to the Saṅgha. And in this way, one teacher after another transmitted the Maṅgala Sutta so that today it remains distinguished throughout the entire world.

May the 38 Maṅgala Dhamma develop and spread with each passing day.

Maṅgala-suttaṃ Niṭṭhitam.

End of Maṅgala Sutta.

လောကလူသားများ၏ ကျင့်ဝတ်များ

NOBLE DUTIES OF HUMAN BEINGS

Thar Thamee Kyint Wut Poem

Kyway Mway Ma Pyat
Saung Ywat Si Man
Mway Khan Htike Say
Hlu Mhya Wai Yway'
Saunt Lay Myo Nwal
Wut Ngar Twal/ Kyint Phwal Thar Thamee Tar.

သားသမီးကျင့်ဝတ်

ကျွေးမွေးမပျက်၊
ဆောင်ရွက်စီမံ၊
မွေခံထိုက်စေ၊
လှူမျှဝေ၍၊
စောင့်လေမျိုးနွယ်၊
ဝတ်ငါးသွယ်၊ ကျင့်ဖွယ်သားသမီးတာ။ ။

DUTIES OF CHILDREN TO MINISTER TO THEIR PARENTS

1. By supporting them
2. By performing his or her duties owing to them
3. By preserving the family lineage
4. By being worthily of his or her inheritance
5. By offering alms in honour of his or her departed parents

Mi Ba Kyint Wut Poem

Ma Kaung Myit Tar
Kaung Yar Nhyun Latt
A Tat Thin Say
Pay Way Nhii Yinn
Hteinn Myarr Chinn Hlyin
Wut Ngarr In/ Pha Khin Mel To' Tar.

မိဘ ကျင့်ဝတ်

မကောင်းမြစ်တာ၊
ကောင်းရာညွှန်လတ်၊
အတတ်သင်စေ၊
ပေးဝေနှီးရင်း၊
ထိမ်းမြားခြင်းလျှင်၊
ဝတ်ငါးအင်၊ ဖခင်မယ်တို့တာ။ ။

DUTIES OF PARENTS TO THEIR CHILDREN

1. To dissuade them from evil
2. To persuade them to do good
3. To let them learn in arts and science
4. To give them in marriage to a suitable wife or husband
5. To hand over to them their inheritance at the proper time

Ta Pyae Kyint Wut Poem

Nyi Nyar Hta Kywa
Sone Ma Nar Yu
Lar Mu Kyo Sii
Htan Nii Lote Kyway
Thin Tway An Yut
Ta Pyae Wut, Ma Chut Nhar Khu Thar.

တပည့် ကျင့်ဝတ်

ညီညာထကြ၊
ဆုံးမနာယူ၊
လာမှုကြိုဆီး၊
ထံနီးလုပ်ကျွေး၊
သင်တွေ့အံ့ရွတ်၊
တပည့်ဝတ်၊ မချွတ်ငါးခုတာ။

DUTIES OF PUPILS TO THEIR TEACHERS

1. By rising up when the teacher approaches
2. By attending upon him
3. By obeying him attentively
4. By giving him personal service
5. By respectfully receiving instructions

Sayar Kyint Wut Poem

A Tat Lal Thin
Pe' Pin Sone Ma
Thate Pa Ma Chan
Bay Yan Sii Kar
Thint Yar At Po'
Sayar To', Kyint Pho' Wut Ngar Phyar.

ဆရာ ကျင့်ဝတ်

အတတ်လည်းသင်၊
ပဲ့ပြင်ဆုံးမ၊
သိပ္ပံမချန်၊
ဘေးရန်ဆီးကာ၊
သင့်ရာအပ်ပို့၊
ဆရာတို့၊ ကျင့်ဖို့ဝတ်ငါးဖြာ။

DUTIES OF TEACHERS TO THEIR PUPILS

1. To train them in the best discipline
2. To impart instruction which is esteemed by them
3. To teach them every suitable arts and science
4. To introduce them to their friends and associates
5. To provide for their safety in every way

Lint Kyint Wut Poem

Ma Htay Me' Kin
At Hnin Oat Sar
Mate Sar Ma Mhar
Wut Sarr Sin Yin
Myat Noe Kyin
Ngar In Lint Kyint Yar.

လင်ကျင့်ဝတ်

မထီမဲ့ကင်း၊
အပ်နှင်းဥစ္စာ၊
မိစ္ဆာမမှား၊
ဝတ်စားဆင်ယင်၊
မြတ်နိုးကြင်၊
ငါးအင်လင်ကျင့်ရာ။

DUTIES OF HUSBANDS TO THEIR WIVES

1. To deal with courtesy
2. Not to despise her
3. To treat her with faithfulness
4. To hand over due authority to her
5. To provide her with suitable ornaments

Ma Yarr Kyint Wut Poem

Ain Twin Mhu Lote
Thein Htote They Char
Mate Sar Kyin Shaung
Lhyaw Aung Phyant Chi
Pyin Yi Ma Mu
Wut Ngar Su, Ain Thu Kyint At Swar

မယားကျင့်ဝတ်

အိမ်တွင်းမှုလုပ်၊
သိမ်းထုပ်သေချာ၊
မိစ္ဆာကြည်ရှောင်၊
လျော်အောင်ဖြန့်ချိ၊
ပျင်းရိမမှု၊
ဝတ်ငါးဆူ၊ အိမ်သူကျင့်အပ်စွာ။

DUTIES OF WIVES TO THEIR HUSBANDS

1. To perform her duties in perfect order
2. To be hospitable to the people of the neighbourhood
3. She must not be unfaithful
4. To protect his possessions
5. She should be industrious and not lazy in discharging her duties.

Part One

The Early Life of the Buddha

The Birth of the Buddhahood

1. How was he called before he became the Buddha?
 - a. He was called the Bodhisatta.
2. What was the Bodhisatta's name?
 - a. His name was Siddhattha Gotama.
3. What was he in his last birth?
 - a. He was a noble prince.
4. Who was his Father?
 - a. His father was King Suddhodana.
5. Who was his mother?
 - a. His mother was Queen MahaMaya.
6. When was he born?
 - a. He was born on the Visakha Fullmoon day of May in 623 B.C.
7. Where was he born?
 - a. He was born in the Lumbini Park at Kapilavatthu on the border of Nepal.
8. What happened to the mother after his birth?
 - a. His mother died seven days after his birth and was born in the Tusita Heaven.
9. Who then brought him up?
 - a. His mother's younger sister Maha Pajapati Gotami brought him up.
10. Was she also married to king Suddhodana?
 - a. Yes, she was also married to King Suddhodana.
11. Had she any children?
 - a. Yes, she had a son named Nanda and a daughter named Nadar.
12. Were the people happy over the birth of this noble Prince?
 - a. Yes, many people were happy.
13. Did wonderful things happen on his birthday?
 - a. Buddhist books state that many wonderful things happened on his birthday.

14. Can you mention any wonderful event?
 - a. Yes, the lotuses blossomed on the first seven steps the Prince walked.
15. Did he proclaim anything on this birthday?
 - a. Yes, he said:
Aggo hamasami lokassa.
Jettho hamasami lokassa.
Settho hamasami lokassa.
16. What is the meaning of those Pali Words?
 - a. Great am I in the world.
Noble am I in the world.
Supreme am I in the world.
17. Why did he say so?
 - a. Because he would one day become a Buddha.
18. Was the Prince a simple child?
 - a. No, he was a wonderful child

Name Giving Ceremony

19. What happened on the fifth day after the birth of the Prince?
 - a. The King invited many wise Brahmins to name the Prince.
20. How was the Prince named?
 - a. He was named Siddhattha which means wish-fulfilled.
21. Did those Brahmins foretell anything?
 - a. Seven of them raised two fingers and said that the Prince would either become Universal Monarch or a Buddha. But the youngest, Kondanna raised one finger and said that he would surely just become the Buddha.
22. Why was he called Gotama?
 - a. Gotama was his family name.

Plough Festival

23. Did anything wonderful take place in his childhood plough festival?
 - a. A strange thing took place at a plough festival.
24. Why was this Plough Festival celebrated?
 - a. On some auspicious days, the King with the baby Prince together with his nurses and many others went to the fields to plough.
25. Where was the Prince placed on that day?
 - a. He was placed on a couch under a rose-apple tree.

26. Who were looking after him?
a. The nurses were looking after him but later, they also went aside to see the ceremony.
27. What did the Prince do when he was thus left alone?
a. The thoughtful Prince meditated as in sitting posture on the couch
28. Was the Plough Festival it a strange thing?
a. It was certainly a strange thing for a little child.
29. What did the King do on seeing this strange sight?
a. The King was so pleased that he saluted him saying “this dear child is my second salutation.”

His Childhood

30. Was the Prince happy?
a. The Prince was very happy as a royal child.
31. Did he receive a good education?
a. Books state that he was even better than his teachers.
32. Was he skilled in the arts too?
a. Being a son of the warrior race, he was specially trained in the art of warfare.
33. Was he an obedient boy?
a. He was a very obedient and good boy.
34. Was he kind?
a. He was kind to all beings.
35. Was he sorrowful?
a. Never, but he was very thoughtful.

His Married Life

36. What happened to the Prince at the age of sixteen?
a. He married his beautiful cousin, Princess Yasodhara.
37. Why did he marry at such an early age?
a. Because it was the custom in ancient India.
38. Who was Yasodhara?
a. She was the daughter of his father's sister, Amita.
39. Who was her father?
a. Her father was King Suppabuddha.

40. Had she any brothers?
 - a. She had one brother name Devadatta.
41. What was her age when she married?
 - a. She was also sixteen when she married.
42. Mention some others of the same age?
 - a. Ananda, Kaludayi, Channa, Kanthaka, and four large golden pots.
43. What was the tree that sprang up on the Prince's birthday?
 - a. The Bodhi Tree at Buddha Gaya.
44. How did the Prince marry Yasodhara?
 - a. By showing his skill in the art of warfare.
45. Did the Prince and Princes lead a happy married life?
 - a. They lead a very happy married life because they agreed with each other in every way. They had also three palaces for the three seasons.
46. What did the Prince do after the marriage?
 - a. He was merely enjoying worldly pleasures living within the palace.
47. What happened as time passed by?
 - a. The Prince always used to think alone.
48. Had he had any worries?
 - a. No, he felt pity for all beings.
49. What did he think?
 - a. He though that he would get old, fall ill and die.
50. What happened one day when he visited the park?
 - a. He saw four strange sights.
51. What were they?
 - a. An old man, a sick person, a corpse and a noble hermit.
52. Was the Prince changed on seeing them?
 - a. The Prince was greatly changed. He understood the nature of life and thought of leaving the world in search of truth and Peace.
53. Did he receive any happy news when he was in the Park?
 - a. He was informed that a son was born up to him.
54. Was he glad to hear the news?
 - a. He was not. He regarded his first and only son as a fetter and named him "Rahu jota" – a fetter had arisen.

55. Hearing it, how did the King Suddhodana name his grandson?

- a. He named him Rahula.

Renunciation

56. Returning to the palace what did he think?

- a. He thought of leaving the world to seek Truth and Peace.

57. At midnight, what did he do?

- a. He went to the room of Yasodhara and opening the door at the threshold, gazing at his wife and child who were fast asleep.

58. Did he love them?

- a. He loved them deeply as he loved all.

59. Why did he want to leave those dear ones?

- a. Because he had a great compassion for them and for all others.

60. Out of great compassion for the world, what did the Prince Siddhattha do?

- a. Without even informing his beloved father, he left the palace at midnight.

61. How did he leave?

- a. With Channa, his charioteer, he rode to the forest in the dark on his favourite horse, Kanthaka.

62. In what year did he renounce the world?

- a. He renounced the world in his 29th year.

63. Where did he go?

- a. He journeyed far and crossing the river Anoma rested on its bank.

64. What did he do to his garments?

- a. The Prince removed his garments and handed them over to Channa saying, "Friend Channa, take these garments and the horse and go back home, I shall ordain myself."

65. Did Channa also want to leave the world?

- a. Yes, but Prince Siddhattha did not allow him to do so.

66. What happened to the horse?

- a. The horse died out of grief and was born in the Tavatimsa Heaven.

67. How did the Prince ordain himself?

- a. With his sword he shaved his head and beard, and wearing yellow robes he became an ascetic.

68. Who gave the robes?
a. A former friend of his named Ghatikara Maha Brahma.
69. Did he get only the robes?
a. No, he received all the eight requisites of a monk.
70. Mention the eight requisites
a. They are: the double robe, the upper robe, the lower robe, the bowl, the razor, the needle, the belt, and the water strainer.
71. Was Siddhattha a Prince anymore?
a. No, he became a penniless wandering ascetic.
72. Was he known by another name?
a. He was called Bodhisatta.
73. What is the meaning of Bodhisatta?
a. Bodhisatta means a wisdom-being. It is the name given to one who is trying to become a Buddha.
74. Had the Bodhisatta a place to live?
a. He had no fixed abode. He was living in caves or at the foot of trees.
75. How was he supported?
a. He lived on alms given by the charitable.
76. What kind of life was he leading?
a. Alone he was leading a pure simple life seeking Truth and Peace.

Struggle for Enlightenment

77. What did the Bodhisatta do after his ordination?
a. He spent a week fasting in the Anupiya Mango Grove, enjoying the bliss of solitude.
78. What did he do on the eight day?
a. With bowl in hand, eyes cast down, he went from door to door in the streets of Rajagaha seeking alms.
79. Was it a strange sight to the people?
a. The people and the King Bimbisara were amazed at the sight of such a noble figure seeking alms in the city.
80. What was the King's Order?
a. The King ordered the people to go and see who he was.

81. What did the Bodhisatta do after seeking alms?
 - a. After getting enough food to eat he went to the Pandava Rock.
82. Was the ascetic Prince able to eat this mixed poor food?
 - a. It seems as if his bowels gushed out of the mouth on seeing this mixed food which he had never seen before. But he advised himself and ate the food.
83. What happened when the messengers reported this matter to the King?
 - a. The King hurried to the scene and offered him half of his Kingdom.
84. Did he accept it?
 - a. No, he refused and said that he was intent only on Buddhahood.
85. Was the King displeased?
 - a. The King was pleased to hear his lofty objective and invited him to visit his kingdom first after his Buddhahood.

Seeking the Truth

86. How did he seek the Truth?
 - a. He went at first to a well-known ascetic named Alara Kalama and studies his teaching.
87. Was he pleased with his system?
 - a. He was not pleased with his system because he could teach him up to a certain mental stage only.
88. Did he leave him?
 - a. As he did not get what he sought he went again to another famous ascetic named Udaka Ramaputta.
89. Was he pleased with the system of his second teacher?
 - a. He was not pleased with his system either as he could also teach only up to a certain higher mental stage.
90. Why was he not satisfied with their systems?
 - a. Because he was seeking Nibbana, the end of all sufferings.
91. Was he therefore discouraged?
 - a. He was not discouraged though he met with disappointment.
92. Which place did he choose for his meditation?
 - a. He chose Uruvela, a beautiful quiet spot.
93. Who attended on him during his search for Truth?
 - a. Five monks named Kondanna, Vappa, Bhaddiya, Mahanama and Assaji attended on him.

94. Who was Kondanna?
 - a. He was the youngest Brahmin who foretold his future on the name-giving day.
95. Who were the others?
 - a. They were the sons of four other Brahmins who were present on that occasion.
96. How long did the Buddhisatta struggled to gain, Buddhahood?
 - a. He struggled for six long years.
97. How did he strive to gain Buddhahood?
 - a. He did many penances. He underwent much suffering. He practiced many forms of severe austerity. He tormented his body so much so that his body was reduced to almost a skeleton.
98. What happened to his delicate body?
 - a. His golden-coloured skin turned pale. His blood dried up. His eyes were sunk. He was almost on the verge of death.
99. Who approached him at this stage?
 - a. Mara, the Evil One, approached him.
100. What did Mara say?
 - a. Mara said, “You are lean, near to you is death, Live, O good Sir, Life is better. Living, you could perform merit.”
101. What was the Bodhisatta’s reply?
 - a. He replied, “O Evil One, you have come for your ownsake, I need no merit, I care not for merit, I intend only on Buddhahood.”
102. Did the Bodhisatta tell Mara whom his enemy was?
 - a. He said that Mara army consisted of ten kinds of passions. (Kelesa)
103. Did Mara succeeded in tempting the Budhisatta?
 - a. No, he went away disappointed.

Attainment of Buddhahood

104. Did the Bodhisatta change his method?
 - a. He changed his method as his penances proved useless.
105. What new path did he adopt?
 - a. He gave up extremes and adopted the Middle Path (Majjhima Patipada)
106. What are the extremes?
 - a. The Extremes are enjoyment in pleasures and self torture in pain.

107. Did he think that he could not gain Buddhahood with a weak body?
- He thought that he needed strength to gain Buddhahood. So he gave up fasting and ate some of the normal food.
108. Were the five monks pleased at this change of method?
- The five monks were disappointed and went to Isipatana leaving him alone.
109. Was he discouraged?
- No, he had an iron-will. He was happy that he was done.
110. What happened one day as he was seated under a banyan tree?
- A generous lady name Sujata offered him some milk rice porridge.
111. Did this food give him any strength?
- Yes, he felt strong and made a firm resolve not to rise from his seat until he gained Buddhahood.
112. Under which tree was he seated?
- He sat under the famous Bodhi Tree at Buddha Gaya.
113. Why is it called the Bodhi Tree?
- It is called the Bodhi Tree because the Bodhisatta gained Buddhahood under that tree.
114. What happened in the first watch of the night?
- He gained the knowledge by which he was able to remember past lives.
115. What knowledge did he gain in the middle watch?
- He obtained the Divine Eye by which he was able to see the death and rebirth of beings.
116. What happened in the last watch?
- He destroyed all passions, realized the Four Noble Truths, and became a Samma Sambuddha.
117. What do you mean by Samma Sambuddha?
- Samma Sambuddha means a Fully Enlightened or Awakened One.
118. What is the First Noble Truth?
- The First Noble Truth is Suffering (Dukkha Sacca).
119. What is the Second Noble Truth?
- The Second Noble Truth is the Cause of Suffering (Samudaya Sacca).
120. What is the Third Noble Truth?
- The Third Noble Truth is the End of Suffering (Nirodha Sacca).

121. What is the Fourth Noble Truth?
 - a. The Fourth Noble Truth is the Path leading to the End of Suffering (Magga Sacca).
122. On what day did the Bodhisatta gain this Enlightenment?
 - a. On the Vesak Full moon day May.
123. In which year did he become the Buddha?
 - a. He became the Buddha in his 35th year.
124. How was He named after His Enlightenment?
 - a. He was named the Buddha Gotama.
125. Can we as normal human being also become a Buddha?
 - a. Yes, we all can become a Buddha if we practice like Him.
126. Were there Buddhas in the past?
 - a. There were many Buddhas in the past.
127. Will there be Buddhas in the Future?
 - a. There will be many Buddhas in the Future.
128. What will be the name of the Future Buddha?
 - a. Mettaya will be the name of the future Buddha.

Part Two

The Life of Buddha after his Enlightenment

Soon after the Enlightenment

1. What did the Buddha reflect soon after his Enlightenment?
 - a. He reflected a Paean of Joy (Udana). Buddha's first Paean of Joy was "Thou many a birth in Samsara wandered I seeking but not finding the builder of this house. Sorrowful is repeated birth. O house-builder! Thou art seen. Thou shalt build no house again. All thy rafters are broken, thy ridgepole is shattered. The mind attains the unconditional, achieved is the end of craving."
2. Why did He reflect the first Paean of Joy?
 - a. Because He had seen that he was utterly liberated from the sorrowful repeated rebirths and his mind attained the unconditioned and achieved the end of craving.
3. How did the Buddha live soon after the Enlightenment?
 - a. The Buddha fasted for seven weeks.
4. Did he feel hungry?
 - a. No, He was in the depth of his Nibbanic Bliss.

5. How did he spend the first week?
 - a. Throughout the first week, He sat under the Bodhi Tree enjoying Bliss of (Freedom) Emancipation.
6. What did He do on the seventh day?
 - a. He meditated on the 'Wheel of Life' and then uttered three stanzas about how he triumphed over all passions.
7. How did He spend the second week?
 - a. He stood at a certain distance gazing at the Bodhi Tree with motionless eyes.
8. Why did he do so?
 - a. He did so as a mark of gratitude of the tree.
9. In what way was the Bodhi Tree helpful to the Buddha?
 - a. The Tree only gave Him shelter during His struggle for Buddhahood.
10. What was the first lesson the Buddha taught to the world?
 - a. The great lesson of Gratitude.
11. How did he spend his third week?
 - a. He walked up and down a jewelled promenade (Ratana Cankamana).
12. How did he spend the fourth week?
 - a. Sitting in a chamber, He mediated on the Higer Dhamma (Abhidhamma).
13. How did he spend the fifth week?
 - a. He sat under the Ajapala Banyan Tree.
14. Who came to tempt Him at this tree?
 - a. Three daughters of Mara came to tempt Him.
15. Mention their names.
 - a. Tanha, Arati and Raga.
16. Could they bring any passions?
 - a. They cannot bring passions since this only after Buddha had Enlightened.
17. Where did he spend the sixth week?
 - a. Under the Mucalina tree.
18. What happened during this week?
 - a. It rained heavily and the Dragon King from the nearby lake sheltered the Buddha.
19. Where did He spend the seventh week?
 - a. He sat under the Rajayatana Tree.
20. What happened on the 50th Day?
 - a. Two merchants named Tapussa and Bhalliku offered Him dried flour and honey.

21. What did they do after the alms (dana)?
 - a. They sought refuge in the Buddha and Dhamma.
22. How did they seek refuge?
 - a. By reciting “Buddham Saranam Gacchami, Dhammam Saranam Gacchami.”
23. Why didn't they seek in the Sangha?
 - a. Because there was no Sangha then.
24. Did they ask anything from the Buddha?
 - a. Yes, they wanted something to worship.
25. What did the Buddha give them?
 - a. The Buddha touched His head and gave them some hair relics.
26. Where were they enshrined?
 - a. There were enshrined in the Shwe Dagon Pagoda in Yangon.
27. Who were the first Upasakas of the Buddha?
 - a. Tapussa and Bhallika were the first Upasakas.
28. Who is called an Upasaka?
 - a. An Upasaka is a lay-follower of the Buddha.

The Buddha Teaches the Dhamma

29. What did the Buddha think of the Dhamma?
 - a. He thought that the Dhamma would be too deep and too hard for the people to understand.
30. Who approached before Him then?
 - a. Brahma Sahampati appeared before Him and invited Him to preach the Dhamma.
31. Did He manage to find people who could understand him?
 - a. With His Divine Eyes, He looked and saw that there were people who could understand the Dhamma.
32. To whom did the Buddha think of teaching the Dhamma first?
 - a. To Alara Kalama who was His first Teacher.
33. Did He preach to him?
 - a. No, He understood that he died a week ago.
34. Of whom did he think of next?
 - a. He thought of Udaka Ramaputta who was His second teacher.
35. What had happened to him?
 - a. The Buddha understood that he also had died the evening before.

36. Finally of whom did the Buddha think?
 - a. He thought of the five monks who attended Him.
37. Where were they staying then?
 - a. They were staying at Isipatana in Banares.
38. What were their names?
 - a. Kondanna, Vappa, Bhaddiya, Mahanama, and Assaji.
39. Did the Buddha go to see them?
 - a. Out of compassion, the Buddha went to see them, to deliver the Dhamma Teachings.
40. Did he meet any person on the way?
 - a. He met one named Upaka, a wandering ascetic.
41. What did Upaka ask the Buddha?
 - a. He asked who the Buddha's teacher was.
42. What was the Buddha's reply?
 - a. The Buddha replied that He had no teacher.
43. Why were no Alara Kalama and Udaka Ramaputta His Teachers?
 - a. They were His teachers before His Enlightenment, but for Buddhahood, He had no teacher.
44. What did the five monks think on seeing the Buddha from afar?
 - a. They thought not to give Him due regard as He had given up striving.
45. What happened as the Buddha drew near?
 - a. They could not refrain from giving Him due respect.
46. How did they address the Buddha?
 - a. They addressed Him 'Avuso Gotama'.
47. What did the Buddha say?
 - a. The Buddha advised them not to call Him this as He was a Buddha.
48. Did they believe His Words?
 - a. They did not believe Him though the Buddha so for the second and third time.
49. What did the Buddha say then?
 - a. The Buddha asked them, "Do you know, O Bhikkhus, that I ever spoke to you this before?"
50. Was the Buddha able to convince them?
 - a. Yes, He was able to convince them.
51. Did they get ready to hear the Dhamma?
 - a. Yes, they sat patiently to hear the Dhamma.

The First Sermon

52. What was the name of the Buddha's First Sermon?
 - a. Dhammacakka Sutta.
53. What does Dhammacakka means?
 - a. It means the establishment of wisdom, or the Wheel of Truth.
54. On what day was this sermon preceached?
 - a. On the Asalha (July) Full moon day.
55. Where did the Buddha preach this sermon?
 - a. At the Deer Park in Isipatana near Benares.
56. Who were present to hear the sermon and who else were present?
 - a. Amongst Deva-beings, the five monks were only present. We were also told that there were many Devas and Brahmas too.
57. How did the Buddha start the sermon?
 - a. By advising the monks to give up the two extremes.
58. What were those two extremes?
 - a. The enjoyment of sensual pleasures and the tormenting of the body. Or in other words, Self-Indulgence and Self-Notification.
59. Should all give up pleasures?
 - a. No, this advice was given to those who had given up the world.
60. Why did the Buddha talk about the tormenting of the body?
 - a. Because people believe in useless penances to gain purity.
61. Did these five monks believe in these penances?
 - a. Yes, they had a great faith in them.
62. Did the Buddha also go to these extremes?
 - a. Yes, as a Prince he enjoyed sensual pleasures. As an ascetic, He practices many penances.
63. What was the path discovered by the Buddha?
 - a. He discovered the Middle Path.
64. What was the Pali word for the Middle Path?
 - a. Majjhima Patipada.
65. Why did the Buddha give up these extremes?
 - a. Because they were not profitable.
66. What is this Middle Path?
 - a. It is the Noble Eightfold Path.

67. To what does this Middle Path lead?
a. It leads to Nibbana.
68. Mention for first two members of the Eightfold Path.
a. Right Understanding (Samma Ditthi) and Right Thought (Samma Sankappa).
69. Mention the second Three.
a. Right Speech (Sammavaca), Right Action (Sammakammanta) and Right Livelihood (Samma Ajiva)
70. Mention the last Three.
a. Right Effort (Samma Vayama), Right Mindfulness (Samma Sati) and Right Concentration (Sammamasadhi).
71. What else did the Buddha teach in His first discourse?
a. He taught the Four Noble Truths.
72. What are they?
a. Sorrow or Suffering, its Cause, its End, and the way to its End.
73. What did they Buddha say with regard to them?
a. He said that light arose in things which He had not heard before.
74. What is the Cause of Sorrow?
a. Craving is the cause of Sorrow.
75. What is the End of Sorrow?
a. Nibbana is the End of Sorrow.
76. When did the Buddha say that?
a. Only after He understood these Four Noble Truths.
77. What happened at the end of the Discourse?
a. Kondanna understood the Dhamma and became a Sotapanna.
78. What do you mean by a Sotapanna?
a. A Sotapanna is one who has attained the first stage of Sainthood. It means a Stream-winner, one who has seen the Nibbana for the first time.
79. What did the Devas and Brahmas do?
a. They all exalted Sadhu Sadhu Sadhu.
80. Did anything strange happen?
a. Yes, a very bright light appeared in the world.
81. Did they become Arahats?
a. They become Arahats after hearing the Anattalakhanna Sutta.
82. What happened to the other four monks?
a. They also became Sotapanna later.

83. With what does this Sutta deal?
 - a. It deals with No-Soul.
84. What do you mean by an Arahāt?
 - a. An Arahāt means a Worthy one.

Part Three

Buddha's Teachings and Disciples

1. Who was the sixth disciple of the Buddha?
 - a. Yasa, a rich man's son was His sixth disciple.
2. How was he converted?
 - a. Disgusted of the world, he ran away from his house at night without informing anyone. Meeting the Buddha, he heard the Dhamma and became an Arahāt.
3. What happened to his father?
 - a. His father became the first lay-follower (Upasaka) who sought refuge in the triple Gem.
4. What happened to his mother and wife?
 - a. They became the Buddha's first Upasakas who sought refuge in the Triple Gem.
5. Had Yasa any friends?
 - a. He had fifty four noble friends.
6. Were they also converted?
 - a. Yes, they too heard the Dhamma and became Arahats.
7. How many Arahats were there in the world then besides the Buddha?
 - a. There were altogether sixty Arahats in the world.
8. Did the Buddha found any new Order?
 - a. With these sixty Arahats the Buddha founded the Noble Order of the Sangha.
9. What was the advice of the Buddha of them?
 - a. Go forth, O Bhikkus, for the good of the many; Preach the Dhamma for the happiness of the many; Proclaim the Holy Life.
10. What did these first missionaries do?
 - a. They went alone in various directions to preach the Dhamma.
11. What did the Buddha do?
 - a. The Buddha also went alone on foot to preach His new Dhamma.
12. How long did the Buddha's ministry last?
 - a. Forty five years.

13. Was his ministry a success?
 - a. His ministry was the most successful and longest of all the religious teachers.
14. What were the causes of His success?
 - a. His noble personality, the greatness of the Dhamma and the methods used to teach the Dhamma.
15. Had He many supporters?
 - a. Yes, He had many supporters like Kosala, King Bimbisara, Anathapindika and Visakha.
16. Had he any opponents?
 - a. Yes, Devadatta, His own cousin and pupil, was his chief opponent.
17. Had He any oppositions?
 - a. Yes, He had oppositions from rival sects, but he faced them bravely.
18. Whose kingdom did the Buddha visit first?
 - a. The kingdom of King Bimbisara.
19. What did Buddha preach there?
 - a. The Buddha preached the Maha Narada Kassapa Jataka.
20. Was the King converted?
 - a. Yes, the King became a Sotapanna.
21. Did the King make any offering?
 - a. The King offered the Bamboo Grove (Veluvanarama) to the Buddha and the Sangha.

THE FIRST TWO DISCIPLES

22. Who were the Buddha's first two chief disciples?
 - a. Venerable Sariputta and Moggalana.
23. Who was Sariputta?
 - a. He was a son of a Brahmin lady named Sari.
24. Had he another name?
 - a. His other name was Upatissa.
25. Who was Moggalana?
 - a. He was the son of a Brahmin lady named Moggali.
26. Had he another name?
 - a. His other name was Kolita.
27. What did these two friends, Sariputta and Moggalana do?
 - a. They realized the vanity of worldly pleasure and wanted to Peace.

28. To whom did they go first?
 - a. They went to a teacher named Sancaya.
29. Were they pleased with his teaching, they left him?
 - a. No, dissatisfied with his teaching, they left him.
30. Whom did Sariputta meet later?
 - a. He met Arahat Assaji.
31. Did he preach the Dhamma to him?
 - a. Yes, he preached on the law of Cause and Effect.
32. Recite the verse he preached.
 - a. Of things that proceed from a cause. Their cause, the Tathagata has told. And also their cessation: Thus teaches the Great Ascetic.
33. Was Sariputta able to understand the Dhamma?
 - a. On hearing the first two lines, he became a Sotapanna.
34. What happened to Moggalana?
 - a. When Sariputta went and repeated the verse to Moggalana, he also became a Sotapanna.
35. Did they go to see the Buddha later?
 - a. Yes, they saw the Buddha after hearing the Dhamma from Him, they attained Arahatship.
36. Did they make any request?
 - a. They requested the Buddha to admit them into the Order.
37. How were they admitted?
 - a. By the mere words... “Etha Bhikkhavo” ... Come, O Bhikkhus.
38. What positions were they given in the order?
 - a. The Buddha made Arahat Sariputta His first disciple and Arahat Moggalana, His second disciple.

THE BUDDHA’S PARINIBBANA

61. What was the Buddhas last advice?
 - a. Strive on with diligence.
62. Mention it in Pali.
 - a. Appamadena Sampadetha.
63. What did the Buddha say with regard to the best form of worship?
 - a. The Buddha said, “He who honours me best, practises my teaching best”.

64. Who gave the Buddha's last meal?
 - a. Cunda, the smith.
65. What were the most meritorious meals given to the Buddha?
 - a. The first meal before He became a Buddha and the last meal before He passed away.
66. Who was the Buddha's last convert?
 - a. The ascetic Subhadda was the last convert.
67. Did the Buddha appoint a successor before He passed away?
 - a. No, He advised His disciples to regard His teachings as their teacher.
68. How did the Buddha pass away?
 - a. He attained to Jhana and passed away without any sorrow.
69. Where did the Buddha pass away?
 - a. The Buddha passed away at Kusinara.
70. In which year did He pass away?
 - a. In His 80th year.
71. On what fullmoon day?
 - a. On the Vesakha fullmoon day.
72. How many years before Christ did the Buddha pass away?
 - a. 543 years before Christ.
73. Can we see the Buddha today?
 - a. Yes, the Buddha said, "He who sees the Dhamma sees me".
74. What was done to His sacred body?
 - a. His sacred body was cremated seven days after His death.
75. What happened to His relics?
 - a. They were distributed among His distinguished followers.
76. Are these relics still to be seen?
 - a. Yes, the Tooth Relic is still to be seen at the Temple of the Tooth in Sri Lanka and another one in China.
77. Did any important event take place after the cremation?
 - a. Three months after the cremation, the First Buddhist Council was held to recite the Dhamma and the Vinaya of the Buddha.
78. Where was this council held?
 - a. At Rajagaha.
79. Who presided at the First Buddhist Council?
 - a. Arahat Kassapa.

80. Who were chosen to recite the Vinaya and the Dhamma?
 - a. Arahāt Upālī for Vinaya and Arahāt Ananda for Dhamma.
81. Why was this Council held?
 - a. In order that the Teaching of the Buddha may last long in all its purity.
82. What is the Pali word for the whole Teaching of the Buddha?
 - a. Tipitaka, which means Three Basket
83. Does this Tipitaka still exist?
 - a. Yes, the Tipitaka still exists in its purity.
84. When was the Tipitaka first written?
 - a. The Tipitaka was first written in Sri Lanka about 80 B.C.
85. What is the first Pitaka?
 - a. The first is the Vinaya Pitaka- the Basket of Discipline.
86. What is the second Pitaka?
 - a. The second is the Suttanta Pitaka- the Basket of Discourses.
87. What is the third Pitaka?
 - a. The third is the Abhidhamma Pitaka- the Basket of Higher Doctrine or Ultimate Things.

ပါရမီ ၁၀ ပါး Ten Perfections

During the Kāya-paṇidhāna kāla of 100,000 world cycles interspersed with 4 incalculable periods the Bodhisatta worked at completing the ten perfections (pāramitā), namely

- | | |
|--------------------|------------------|
| 1. Generosity | Dāna-pāramī |
| 2. Morality | Sīla-pāramī |
| 3. Renunciation | Nekkhamma-pāramī |
| 4. Wisdom | Paññā-pāramī |
| 5. Effort | Vīriya-pāramī |
| 6. Patience | Khantī-pāramī |
| 7. Truth | Saccā |
| 8. Determination | Adhitthāna |
| 9. Loving Kindness | Mettā-pāramī |
| 10. Equanimity | Upekkhā-pāramī |

Documented below are the past life stories explaining how the Bodhisatta attained perfection in each of the ten virtues. It should be noted that the Bodhisatta practised each of these ten in countless births to a degree that is incomprehensible to most mortals. Generosity was just not the giving away of His wealth and kingdom for the good of the world. It was the giving of His limbs, His life, and ultimately, His beloved children and wife to reach perfection in generosity. Over aeons and aeons of time the Bodhisatta worked tirelessly, with determination and perseverance, to attain perfection in each of these ten areas.

1. Generosity – Vessantarā Jātaka

Many, many years ago in the country we now call India, was a city named Jetuttara. Jetuttara was ruled by a compassionate and righteous king named Sanjaya, who had a son named Vessantarā. Prince Vessantarā, who was none other than our Bodhisatta, was a marvel of virtue and learning. Not only did He have all the qualities required for an heir-apparent, He was also compassionate and renowned for His practise of generosity.

The fame of Vessantarā’s generosity spread throughout the country. A jealous neighbouring king, hearing that the price refused no one, sent his men in the garb of Brahmins to ask for His magnificent royal elephant. Now in those days the royal elephant was not only a valued status symbol that was selected with care, it was also a useful defence in times of war. Prince Vessantarā, surprised to hear that a Brahmin needed the royal elephant, suspected that this was the trick of a jealous king. Having never refused anyone in need, He suppressed the thought that giving away the royal elephant was not politically astute by reflecting on the virtues of generosity. Lifting His golden pitcher high, He poured the water of donation on the Brahmin’s hand as was the custom at that time, and handed over the richly decorated royal elephant.

When the people heard of Price Vessantarā’s gift they became very angry. Claiming that He had gone too far in His practise of charity they asked that he be punished for this act which was not in keeping with political wisdom. Prince Vessantarā was banished to the wild forest of mount Vanka.

On hearing of His punishment, the Prince exclaimed, “The ministers do not understand the virtue of generosity. They do not understand that I would give away my eyes, my head, my life, for the good of another.” Then slowly, in sadness, He walked towards His father and His wife, Princess Maddī, to bid them goodbye. Princess Maddī, however, felt that life without her Lord would be worse than death. Gathering their two children, Jālī and Kaṇhājīnā, she prepared to go into the wild forest with the Prince.

Giving everything they owned to the poor, the Prince and Princess and their children took to the forest in simple garments such as those worn by an ascetic. They lived off the fruits and herbs of the jungle and lived in harmony with the birds and animals. The children frolicked among the beautiful flowers and splashed in the streams. The Princess gathered fruit and nuts for their meals, whilst the Prince spent His time in meditation. They lived in happiness despite their lack of conventional wealth and comforts.

One day Princess Maddī had gone into the jungle to gather fruit and the Prince and the little ones were playing amidst the flowers in laughter when a travel-stained old Brahmin approached the Prince. Stating that his wife was now old and required the services of a younger person, he asked for the royal children. These words penetrated the Prince like a stab to the heart. But, reflecting on His aspiration to Buddhahood and the need for perfection in generosity, with a heavy heart, He agreed to the Brahmin’s request.

Seeing the desolation in the eyes of His children, the Prince requested that the Brahmin wait for the Princess’s return so that the children could bid farewell to their mother. The Brahmin refused, fearing that the Prince would change His mind in the presence of the

Princess. Though the Prince assured the Brahmin that the Princess was His true helpmate and would support His decision despite her grief, the Brahmin was adamant in his demand.

With tears that mingled with the water, the Prince handed over His children by pouring the water of donation over the Brahmin's hand. The ever-obedient children slowly took leave of their father by bowing low and saluting Him. The Prince was overwhelmed with grief when he saw the calm acceptance of His decision by His children. The separation from His children burned like a fire within. His head throbbed with pain as though a thousand knives pierced His skull. With the goal of Buddhahood in mind, the Prince subdued His pain and refrained from repenting of His gift.

When princess Maddī came back from the forest, her arms laden with fruit, she knew that something was wrong. She did not hear the joyous cries and laughter of her children. They did not come running to her and embrace her as they usually did. Then she saw the Prince, His head bowed down with the weight of His sorrow, His face ashen with the strain of maintaining His resolve of non-repentance. Running towards Him she asked for the children. But the Prince could not speak. He looked at her with sorrowful eyes but no words could pass His lips.

The distraught Princess ran about calling for her children, then fainted with grief. The Bodhisatta supported her body gently and sprinkled her face with cold water. He then spoke with agony of the supreme sacrifice of generosity made for the sake of humanity. The Princess calmed herself and holding the hand of the Prince, knelt down in prayer to seek the help of the Devas for the welfare of their children. Having vowed to be His helpmate for aeons of time, the Princess understood this act of supreme generosity and reflected that she would not have complained even if He had given her away in His quest for Omniscience.

The earth trembled and scented flowers rained over Him. The sound of heavenly music floated in the air as Sakka, the King of the Devas, looked on in awe and hailed the future Buddha. Then wishing to test Him further, Sakka disguised himself as an old man and said, "I have heard of your extraordinary generosity. Yesterday you gave your children away. Today I ask you for your wife who stands beside you like a heavenly goddess."

The Prince looked at the composed Princess as she walked slowly towards him. Then taking her hand and joining it with the hand of the old man, He poured the waters of donation. No anger or complaint was heard from the Princess, as she knew His mind. Through tear-filled eyes she looked on with love at her Lord, in gratitude that she had been able to help Him in His quest for perfection.

A brilliant light surpassing the radiance of the Devas illuminated the earth as Sakka regained His form as the King of the heavens and the Devas descended to earth to hail the future Buddha. Taking the Princess's hand, the King of the heavens gently gave her back to the Prince saying: "Only those whose hearts are purified would understand this wonder. For the welfare of mankind, to seek perfection in generosity, He has practised unattachment to its fullest. Hail to the future Buddha." After informing the Prince and Princess that they would be reunited with their children and King Sanjaya, Sakka the King of the heavens, ascended to His heavenly abode.

The generosity is the first of the ten virtues. But it was the last one that the Bodhisatta completed. On completing the final virtue – generosity – Prince Vesantarā exclaimed in joy:

“This earth unconscious though she be,
and ignorant of joy or grief,
Even she then felt alms’ might power,
and shook and quaked full seven times.”

After reunited with His children and King Sanjaya, Prince Vesantarā reigned over the kingdom of Jetuttara with compassion and righteousness. He had now completed the ten virtues required for Buddhahood. At death, Prince Vessantarā was born in the Tusitā Heaven as the God Setaketu to await the opportune time for His final birth as Supreme Buddha.

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2. Morality – Sankhapāla Jātaka

Many years ago the kingdom of Rājagaha was ruled by a righteous king named Magadha. When his son, Prince Duriyodha (the Bodhisatta) came of age, King Magadha handed over the kingdom to Him. He then took the life of an ascetic and dwelled in a hermitage in the palace compound.

Prince Duriyodha, who was extremely fond of His father, visited him three to four times a day and showered with gifts and luxuries. Feeling that the life of a true ascetic was not possible while living in the palace compound, the old king moved away. He moved to a far-away city named Mahinsaka and dwelled in a rock cave beside a beautiful lake named Sankhapāla.

Before long the old king was respected by all as a great teacher. A Nāga King who lived nearby in a beautiful and luxurious kingdom often visited the former king to hear his teachings. One day when Prince Duriyodha visited His father, he met the Nāga King and his entourage. Accepting the Nāga King’s invitation, the Prince visited his beautiful kingdom. A strong desire arose in Him to live in this beautiful kingdom. At death Prince Duriyodha was reborn in the Nāga kingdom as a king by the name of Sankhapāla.

King Sankhapāla (the Bodhisatta) often dressed in simple robes and meditated in the nearby forest. One beautiful day, King Sankhapāla changed his royal attire and dressed as a simple ascetic. He then ventured deep into the forest to meditate near the beautiful Sankhapāla lake amidst the flowering blooms.

Some hunters, who had been hunting for days without finding any game, came across the King in deep meditation. Not recognizing the King, they decided that they would kill Him and eat His flesh as they had been without food for many days. Piercing Him with their pointed stakes, they took Him prisoner. They then tied His feet and hands together, and hung Him on a long stick by His feet. Placing the stick on their shoulders, they carried Him back to their camp.

The King's head, which dragged amidst the passing rocks and shrubs, was bruised and torn. His body, hacked by their hunting knives and stakes, burned with pain. Knowing that they had not recognised Him and that this was an act performed due to extreme hunger, the Bodhisatta remained calm. Radiating compassion and loving kindness towards His captors He bore His pain with calm, uttering not one word of anger or ill-will.

It was thus that a merchant by the name of Ālāra, who was travelling through the forest with his carts and oxen, saw the Bodhisatta. Filled with compassion on seeing the calm yet wounded 'ascetic', Ālāra gave the hunters gold and merchandise for His release. Ālāra then revived Him by gently washing and caring for His wounds. The King then explained to Ālāra that He was none other than King Sankhapāla and took him back to the Nāga kingdom to reward him for his kindness and compassion. In observing the precepts throughout His ordeal, showing neither anger nor ill-will, the Bodhisatta completed the perfection of morality, whereupon He joyfully exclaimed:

“They pierced me through with pointed stakes.
They hacked me with their hunting knives.
Notwithstanding such clumsiness, raged I not,
But kept the precepts to perfection.”

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3. Renunciation – Cūla Sutasoma Jātaka

Many years ago in the city of Sudassana there ruled a King by the name of Brahmadatta. Our Bodhisatta was born as his son and was named Somanassa. Prince Somanassa was well known for His love of learning, wisdom and righteousness. When the Prince came of age, He married a beautiful princess named Chanda Devi. Before long the King handed over the kingdom to his Son, who won the heart of His subjects through kindness and righteousness. The Prince, who was very fond of learning, was soon referred to as King Sutasoma, a name that was often used in referring to the very learned.

King Sutasoma decided that he would focus the first part of His life on the welfare of His subjects and kingdom, and the latter years on His spiritual development. With this in mind, He requested the royal barber to inform Him of the first gray hair that appeared on His head. One day the King was having His hair cut, when the barber detected a single gray hair. Cutting it out carefully he showed it to the King, who then decided that it was time for Him to renounce His kingdom and begin the practise of spiritual development. Handing over His kingdom to His younger brother, Prince Somadatta, King Sutasoma renounced His kingdom and wealth and took to the life of an ascetic. Prince Somadatta, Queen Chanda Devi, and the people of the kingdom implored the popular King to remain. But the King, who was now determined to live a spiritual life, refused to change His mind.

Prince Somadatta reluctantly took over the kingdom and duties of the royal palace. But things were just not the same. The young prince missed his older brother, whom he had adored and upon whom he had relied. The royal subjects, though fond of the young Prince Somadatta,

often talked about the popular King who had renounced the world. They decided to try one more time to entice the King to the pleasures of the world. The Prince, Queen Chanda Devi, the ministers, and many subjects visited the forest hermitage where the King lived. Despite His simple clothing, the King looked radiant and peaceful as He sat in meditation amidst the flowering blooms of the hermitage. Bowing before the King, who was now in the garbs of simple ascetic, they offered Him the kingdom.

The King listened to them patiently, then taught them the virtues of holy life. After listening to Him, the Queen and the subjects decided that they too would give up the pleasures of the world for the development of their spiritual life. On the advice and encouragement of the King, the young prince and his ministers returned to the kingdom to govern the remaining subjects. In perfecting the virtue of renunciation the Bodhisatta exclaimed thus:

“A kingdom dropped into my hand,
Like spittle vile I let it drop.
Nor for it felt the smallest wish,
And thus renunciation gained.”

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4. **Wisdom – Sattubhastha Jātaka**

Many years ago the Bodhisatta was born as a very wise sage by the name of Pandit Senaka. The king appointed Him a minister and before long He was well known for His wisdom and fairness when dealing with problems and conflicts among His majesty’s subjects. His fame spread across the city so that persons with problems came to Him from all over the country in search of a fair and equitable solution.

In this City there lived an old Brahman who had a very beautiful young wife. Unknown to the Brahman she had many lovers and often entertained her men friends in his absence. One day the young woman requested that her husband seek employment so that he could earn gold to provide them with servants and savings for their future. Then, packing some delicacies that kept well on a journey, she sent her husband away.

The old Brahman worked hard and earned sufficient gold to provide them with two servants and savings for their future. Then, remembering the food that his wife had packed, he stopped by the wayside to eat the delicacies she had made. Unknown to him, a poisonous snake crept into the open bag of food, attracted by the sweet smell. The man having eaten his fill, closed the bag and continued on his journey home without realising that there was a snake in the bag with the leftover food.

A tree Deva, on seeing the danger to the man, made himself visible to the Brahmin and exclaimed, “If you go home your wife will die; if you stop by the wayside again, you will die.” The old Brahmin was perplexed and worried. Unable to understand the meaning of the words of the Deva he fretted in anguish. Walking thus he was attracted by a large gathering who had come to visit the Pandit Senaka to ask Him questions. The Brahmin too approached the Pandit, and after telling his story, asked Him to explain the words of the Deva.

After pondering over the words for some time the Pandit Senaka asked the Brahmin to untie carefully the string tied around the bag of food. He told the Brahmin that He suspected there was a poisonous snake in the bag. He then explained the words of the Deva by saying the if the Brahmin had gone home, his wife would died, as, unaware of the snake, she would have put her hand into the bag to take out the leftover food, and that he had stopped on the way to rest again, he would have died, as he would have put his hand into the bag to have some food. As instructed, the old man carefully opened the bag. A small but poisonous snake slithered out into the bushes.

The old man was overwhelmed with gratitude for the Pandit who he felt had saved his life. He offered the 700 gold coins that he had earned as a gift to the Pandit. The Pandit Senaka, surprised at seeing so much money on a travel-weary old man, asked him how he happened to have so much money with him and to relay the full story of the past few days.

Feeling compassion for the hard-working old man, the Pandit refused the gift and gave him 300 gold coins so that he would have a thousand gold coins for his and his wife's future. But, suspecting the young woman of treachery, He requested that the Brahmin not inform his wife of his savings.

The old Brahmin, who trusted and loved his wife, did not heed the advice of the Pandit. He provided his wife with the servants she had requested and buried all his treasures in the premises of their garden in her presence.

A few days later, he was horrified to find that all his gold was missing. Distraught, he visited the wise Pandit Senaka in the hope of finding a solution to his problem. The Bodhisatta listened to the case, and suspecting the young woman of treachery, instructed the old Brahmin to entertain fourteen guests for seven days. Seven of the guests were to be chosen by his wife and seven were to be chosen by himself. Each succeeding day, one of the guests selected by each of them was to be dropped so that on the seventh day there would only be two guests present, won of whom was selected by his wife and other by himself. He then requested that the Brahmin come back and inform Him of the identity of his wife's last guest.

The Brahmin followed the instructions of the Sage and identified his wife's last guest – the one whom she had chosen to entertain for the full seven days. The Bodhisatta then sent His men to search the house of the wife's last guest and found the gold that had been stolen.

Upon being caught with the gold the man acknowledged the crime and his relationship to the young woman. The Bodhisatta then questioned the Brahmin if he wished to forgive his wife and remain with her. After being informed that he still loved her and wanted to remain with her, the Bodhisatta advised the young woman of the danger and folly of her behaviour and consequences of sexual misconduct. On hearing the wisdom of the Bodhisatta, the young woman agreed to mend her ways. The Brahmin and his wife went home reconciled.

The Bodhisatta had practised the virtue of wisdom in many, many births. The Ummagga Jātaka illustrates many of the problems that He solved in His quest for wisdom. In solving this problem the Bodhisatta completed the virtue of wisdom. In happiness He exclaimed:

“With wisdom sifted I the case
And freed the Brahmin from his woes
In wisdom none can equal me
In wisdom I’ve perfection reached.”

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5. Effort (courage) – Greater Janaka Jātaka

Many, many years ago, the Kingdom of Mathilā in the country now known as India, was ruled by a king named Mahā Janaka. He had two sons whom he named Arittha Janaka and Pola Janaka. When the old son, Arittha, came of age, King Mahā Janaka appointed him the new king, and retired. He also appointed his younger son, Pola, chief minister.

Before long the old king passed away. The two brothers ruled the kingdom with friendship and wisdom. A minister, jealous of the friendship and attention that the king paid to the chief minister, planned to destroy Prince Pola. He started to poison King Arittha’s mind with false accusation regarding his brother. The King, who trusted his minister, soon began to think that Prince Pola was plotting to kill him and capture his kingdom. He commanded that his brother be chained and thrown into the palace dungeons.

Prince Pola, who had been a righteous prince, was dismayed. He knew that he had never performed an unwholesome deed by thought, speech or action. Using the power of Truth he aspired thus, “I have never performed an unwholesome deed either by thought, speech, or action. By the power of this Truth may the chains that hold me prisoner be destroyed.” By the power of Truth the bonds were destroyed. The young prince fled to a nearby kingdom and lived incognito among the villagers.

Prince Pola, who had the character and qualities of a leader, won the hearts of the villagers. He sent a message asking his older brother to hand over the kingdom to him for his wrongful action of punishing an innocent man. King Arittha refused. Gathering an army, Prince Pola prepared to attack his brother who punished him for naught.

King Arritha realized that he could die in battle. Handing over the crown jewels to his queen who was pregnant with their first child, he asked her to flee the kingdom to safety should he die in battle. King Arittha was killed in battle and Prince Pola took over the Kingdom of Mathilā as king.

The queen, with the help of a passing charioteer, travelled to the city of Kala Champa and lived among the destitute, in a home for the homeless. One day a Brahmin, who was with his retinue of students on their way to the nearby lake for a bath, passed the home. Seeing the beautiful queen who was heavy with child, he felt compassion. Taking her home, he asked his wife to tend to her needs as she would a younger sister. Before long the queen gave birth to a baby son who was none other than our Bodhisatta. She named her baby Mahā Janaka after his grandfather.

The baby Prince grew up to be a good student. He was also a strong sportsman. However, He was often teased by his classmates as a fatherless destitute. Determined to find out His origins, the Prince questioned His mother. On hearing that He was the son of a king and that His mother still had with her the crown jewels, He decided to seek His fortune.

The Prince was now sixteen years of age. Taking leave of His mother, Prince Pahā Janaka asked permission to set sail as a merchant shipman. His mother gave Him a portion of the crown jewels and bid Him farewell and success. Seven days later the ship encountered difficulties. Rough seas lashed the ship causing it to lurch from side to side. The desperate crew were trying to control the ship when they saw that it was surrounded by giant turtles. The frightened crew were troubled by the unusual sight of such giant creatures. In fear they started praying to the Gods to save them.

The Prince realized that the ship would soon capsize. Urging His crewmates to follow Him, He applied ghee (oil) to His body and ate a meal to sustain Himself. Then, climbing the mast, He dived into the water and swam.

Every muscle in His body ached and His lips were parched. The wind, heat and water had braised His tender skin. The salt water stung while the searing heat of the sun burnt His skin. Seven days had passed – seven days of extreme hardship and effort and He had not yet sighted land. Seeing distant seagull He made a desperate effort. The last He remembered was dragging His sore body up a sheltered cove.

At about the same time, King Pola of the City of Mathilā was breathing his last. The Old King passed away, after leaving instructions that the next king would be the man that his daughter, Princess Sivali, chose as her husband. Suitor after suitor was brought to the princess, as princes from neighbouring countries came to ask for her hand. But in scorn she refused them all. The desperate ministers started combing the entire country for a suitable match.

Prince Mahā Janaka, who had been nursed by a caring peasant, was resting in a nearby park. Rested and healed, He was walking slowly among the beautiful blooms when the ministers, attracted by His royal carriage and countenance, approached Him. On learning that He was the son of King Ariththa, they dressed Him in royal attire and led Him to the palace. Princess Sivali was transformed at the sight of Prince Mahā Janaka. Running towards Him she held His hand and drew Him into the palace.

In surviving with courage the ordeal of shipwreck for seven days, the Bodhisatta completed the virtue of effort. In completing the virtue of effort, with joy He exclaimed:

“For out sight of land were we
The crew were all bit dead of fright
Yet still unruffled was my mind
In courage I’ve perfection reached.”

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6. Patience – Khantivādia Jātaka

Many, many years ago, during the Kāya-panidhāna Kāla, our Bodhisatta was born into a priest's family and, giving up the pleasures of day-to-day life, took to the life of ascetic. He was well known for His practise of patience, kindness and compassion and also for His skill in teaching others. His real name was soon forgotten and He became known as Khantivādia, the teacher of forbearance. The Bodhisatta lived in a beautiful grotto in a forest, near a clear pond which was fragrant with blue and white lotus flowers.

One hot summer day the king, his wives, and attendants decided to visit the forest in which the Bodhisatta lived. There beautiful flowers the king enjoyed the singing, dancing and frolicking of his beautiful wives. Intoxicated by the beauty of the place and the fragrance of flowers, the king lay down to relax and enjoy the singing and dancing of his wives. Within a short time he fell asleep, lulled by the soft music and warm sun.

The king's wives, seeing their lord asleep, wandered into the forest in search of fresh merriment. Enchanted by the beauty of forest, they roamed deeper and deeper in search of exotic flowers. Before long they came to the sweet-scented grotto where the Bodhisatta sat in meditation. On seeing the calm and serene ascetic they sat down around Him and asked Him to share His wisdom with them.

Before long the king awoke to find that his wives and female attendants were missing. Following the trail strewn with flowers and flower petals the princesses and had been picking, the king came up the calm and gentle ascetic surrounded by his wives. He became enraged with jealousy. Unleashing his wrath, he accused the Bodhisatta of misconduct saying, "This man has cast his eyes upon my wives. He only preaches forbearance and compassion. He is a hypocrite." Unsheathing his sword, he advanced to kill the Bodhisatta.

The king's wives then pleaded with him, saying the ascetic had done naught but preach to them the virtues of forbearance and patience. This, however, enraged the king further. Maddened by the thought that his wives were now defending the ascetic, he screamed, "Let us see your practise of forbearance." Swinging his sword, he cut off the outstretched hand of the ascetic. Then, seeing the calm and gentle expression in the eyes of the ascetic, he slashed again and again, cutting off his arms, nose, ears and feet. Blood gushed from the Bodhisatta's body and formed a pool around Him. And yet not a word of anger passed His lips. Compassion and pity filled the heart of Bodhisatta at the folly of the king. Knowing that He was dying, the Bodhisatta forgave the king with calm and patience by saying:

"Long live the king whose cruel hand,
my body thus has marred.
Pure souls like mine such deeds as these,
with anger ne'er regard."

The cruel king, however, had to reap the effects of his monstrous deed. A violent earthquake and fearful rumbling thundered through the air as the ground broke open and swallowed him. He died in torment engulfed by the fires of his rage.

Even though the bodily pain under the sword of the cruel king was unbearable, the Bodhisatta retained His calm and patience and felt no anger or malice towards the king. And in so doing, after many, many years of practising patience, He completed the virtue of patience.

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7. Truth – Greater Sutasoma Jātaka

Many years ago, in the country that we now call India, the Bodhisatta was born into the royal family of the Kauravav. Because of His unusually handsome face the prince was named Sutasoma, which meant “as beautiful as the moon god Soma”. Prince Sutasoma was extremely fond of learning and was renowned for His practise of religion. Before long He outshone His father in wisdom and virtue, whereupon the king transferred half of the kingdom to his son and made Him heir-apparent. The kingdom was well-governed by the father and son and the people lived in happiness and contentment.

It was a beautiful day in the month of May. The flowers were in bloom, adorning the trees in brilliant hues. Their fragrance and merrymaking of the princesses attracted the Prince who stepped out of the palace into the royal garden. There, resting beneath a shade-giving tree, He enjoyed the tranquillity and serenity of the garden. A Brahmin, having heard of the Prince’s love of religious learning, approached Him and asked His permission to recite some stanzas which he felt the Prince would enjoy. With pleasure, the Prince invited the Brahmin to take a seat beside Him.

Before the Brahmin could speak the peace of the afternoon was shattered. Frightened guards rushed in to announce that Kamashapada the man-eater was storming through the city in search of one hundred princes. Kamashapada, who was king of a small kingdom, had once had the misfortune of testing human flesh. He so enjoyed the taste that he continued to indulge his craving by killing and eating his subjects. The enraged subjects banded together and vowed to destroy the king. The king ran into the forest and asked for the protection of the Rakshas, a man-eating tribe, in exchange for one hundred princes. Kamashapada was now on a rampage, seeking the princes in order to keep his part of pact.

The Bodhisatta realized that weapons could not subdue a man who had degraded himself so low as to kill his own subjects to satisfy his craving for human flesh. Instead, He decided to give Himself up and try to subdue Kamashapada through virtue. Prince Sutasoma walked calmly towards the man-eater and said, “Here I am. Take me and leave my poor subjects unharmed.” Seeing the Prince unarmed and on His own, Kamashapada grabbed Him, and throwing Him over his shoulder, carried Him away into the forest.

Kamashapada set down the Bodhisatta in his strong-hold amidst the carnage of dead bodies and broken skulls. The place reeked of death. Kamashapada sat back wondering at the beauty and gentleness of Prince Sutasoma.

The Prince at this time was reflecting in sorrow at the missed opportunity of learning as the disaster had struck just as the Brahmin was about to share his wisdom with Him. On hearing the Prince sigh, Kamashapada laughed and asked if He was grieving the loss of His kingdom, wealth or family. The Bodhisatta then informed him that He grieved not for wealth or family but for the lost opportunity of learning. He then asked permission to go back and hear the words of the Brahmin, promising that would come back unarmed to Kamashapada's stronghold.

Kamashapada laughed and said, "And what motive would you have for coming back? If I release you, I will lose you." The Bodhisatta, however, insisted that He would come back by saying, "The motive is my word, my promise that I hold sacred. I will not break my promise to you." The man-eater's curiosity was now aroused. He had already captured one hundred princes and could keep the pact even if he lost this Prince. He agreed and set the Bodhisatta free.

The people of the kingdom broke into joyous celebration when they saw the Prince walking back safe and unharmed. He sent for the Brahmin, and after listening to his wisdom prepared to go back to the stronghold of Kamashapada. The king was horrified and refused to let Him leave, but the Prince was adamant. The king then gathered the army and requested that they accompany the Prince into the forest. But the Prince refused the escort, saying, "I gave him my word. I must go alone and unarmed." Amidst the tears and pleading of His family and subjects, the Prince returned to the stronghold man-eater.

When Kamashapada saw the Prince walking towards him unarmed and alone he was surprised and amazed. His curiosity aroused, he said, "I am in no rush to kill you. The funeral pyre still burns. Human flesh tastes best when roasted on glowing embers. So tell me, what was it that was so important that you learned from the Brahmin?"

The Prince then asked him what use the wisdom of virtue would be to one who believed only in evil. The enraged man-eater then ridiculed the Prince for His lack of political wisdom in coming back by saying that only a fool would come back after having been given His freedom. The Prince, however, countered his comments by saying that even more important than political wisdom is righteousness. "I gave you my word. It is more important that I keep my word than that I keep my kingdom."

The subdued and humbled Kamashapada then sat down beside the Bodhisatta and begged Him to teach him the wisdom He had gained. The Bodhisatta agreed to teach him, saying, "It was though your release that I had the happiness of hearing this wisdom. Now share in my happiness." He then repeated the words of the Brahmin:

"Meet but once a virtuous man
it will suffice to form a lasting friendship,
depending not on further meetings.
From the virtuous keep not thyself remote,
but to follow and honour them, thyself devote.

He who approaches them cannot fail to become like them.

Such persons are like flower dust

giving forth unknowingly the sweet perfume of noble words and deeds.

The ears of kings with jewels and gold

lose with the jewels their beauty, growing old!

So strong a love of virtue pious men possess

that never does it fade but lives on to bless....”

Upon hearing these words the heart of the man-eater was suffused with happiness and he offered the Prince four boons. The Bodhisatta then asked for the following boons:

Take the vow of truth.

Cease from injuring living beings.

Free all your prisoners.

Never again partake in human flesh.

Whereupon Kamashapada said, “You can have the first three, but the fourth I cannot give. I cannot give up the taste of human flesh. How can I give up the taste for which I gave up my kingdom?” The Bodhisatta then explained that in not keeping the fourth he had not kept the others either. For after promising a boon he now refused to keep his promise, which in itself was not truth.

With the help of the Bodhisatta, Kamashapada became a changed man. He freed the hundred princes and lived under the good influence of Prince Sutasoma for a while, after which he went back and reigned in his own kingdom. In keeping His promise to come back, the Bodhisatta completed the virtue of Truth. This is what He said with joy, on completing the virtue of Truth:

“I kept the promise I had made,

and gave my life in sacrifice.

A hundred warriors set I free.

In Truth have I, perfection reached.”

It must be said that the virtue of Truth is the highest of the ten virtues for it is the one virtue that a Bodhisatta keeps throughout the Kāya-panidhān Kāla. During this period it is possible for a Bodhisatta to err, as He is still a worldling and subject to wrongdoing; He does not, however, break the precept of Truth. The Seeker of Truth, a Buddha Aspirant, keeps the precept of Truth throughout the entire period, making Truth the most important of the ten virtues.

8. Determination – Mughapakkha Jātaka

Many, many years ago, the City of Benares was ruled by a king of the Mughapakkha caste, named Kasi. As was the custom at that time, the King had a Chief Queen and many other consorts in his court. None of his queens, however, had any children. This was a grave concern to the king and the ministers, as there was no one to carry on the royal lineage.

The Chief Queen, Chandra, who was a very virtuous and generous queen, decided that she would perform many meritorious deeds and pray that she would have a son as a result of her wholesome actions. She started in earnest to perform acts of generosity and compassion to the poor and needy. Then she aspired that she would have a son resulting from the effects of her good actions.

Before long Queen Chadra gave birth to a beautiful baby boy, who was our Bodhisatta. The joyful king named the baby prince Temiya and offered the queen a boon for having given him a son. The overjoyed queen, deciding that in having a son she had everything she needed, asked the king if she could have her boon at a later date.

From a young age it was apparent that this baby was different from others. He seemed to observe and comprehend all that was happening around Him. The proud father took the baby everywhere, and so it happened that the young Prince witnessed the torture and execution of four persons who were accused and convicted of robbery.

Young as He was, Prince Temiya realized that one day, as king, He too would be expected to punish wrongdoers in this manner. A vision of a previous birth, when as king He had been instrumental in torturing wrongdoers and the resulting birth and torment of 80,000 years in an unhappy realm passed through the young Prince's mind. He knew that He did not want to be a king. But being the only heir to the throne there did not seem to be a way out.

Reflecting thus, the Prince decided that He would need to act in such a manner that the throne would not be given to Him. Pretending to be mute, deaf and mentally incompetent the Prince changed His behaviour. The promise of an heir-apparent slowly faded before the eyes of King Kasi. This child was different. But he was not extraordinarily intelligent and wise as the king had thought. He was, in the eyes of the king, a dumb mute.

The queen tenderly cared for her child, lavishing all her love on the little lost boy who could neither speak nor hear. She bathed Him and fed Him, as it was soon apparent that the Prince, who was now sixteen years of age, to the cemetery. "Kill Him", said the cruel king, "Kill Him and burry His body. Then bring back the royal jewels that He wears."

Queen Chandra was heart-broken at his words. In tears she reminded the king of the boon he had promised her at the birth of their child. "Let Him live," lamented the queen, "I will take care of Him. Please let Him live." Amidst the please of the queen, the young Prince was taken to the cemetery to His death.

Stopping the chariot with the Prince at a suitable place, Sunanda started to dig a grave in preparation of Prince Temiya's death. Prince Temiya then arose from His seat and walked calmly towards Sunanda. At the sound of footsteps Sunanda set aside his spade and turned to behold a radiant and glowing Prince. "I am not a deaf mute," said Prince Temiya, "I had to act

that way as my father would never have agreed to let me take the holy life. This is the only way that I could avoid my royal heritage. Take these royal treasures back to the king and queen. Let them know that their son has taken the holy life of an ascetic. Then bring them back to the forest glade where I will dwell.”

As request, Sunanda took the jewels back and consoled the grieving queen by telling her the truth. The king and queen visited their young son who had acted with such conviction and determination to avoid the unwholesome deeds He would have had to perform as king. On hearing their son speak of the effects of wrongdoing and the extremes to which He had gone to in order to avoid wrongdoing, the king changed his ways. He decided to rule his kingdom with righteousness and gave permission for the young Prince to remain in the holy life. On completing the virtue of determination the Bodhisatta declared:

“It is not that I my parents hate
It is not that I glory detest
But since Omniscience I hold dear
Therefore I kept my firm resolve.”

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9. Loving Kindness – Ekarāja Jātaka

Many years ago, in the kingdom of Kosala, there reigned a King by the name of Dabbamalla. In his court was a trusted minister who, due to a past misunderstanding, was extremely jealous of a neighbouring King named Ekarāja. The minister plotted to destroy King Ekarāja through cunning and deceit. He slowly started to poison King Dabbamalla’s mind by spreading false rumours about King Ekarāja. Before long King Dabbamalla was convinced that King Ekarāja was a greedy, ruthless king who planned to take over his kingdom. King Dabbamalla gathered together his army to destroy King Ekarāja and capture His kingdom.

The Bodhisatta, who was born as King Ekarāja, was a gentle and righteous king who ruled with loving kindness, fairness and compassion, often spending His free time in an adjoining forest deep in meditation. As a result, He had reached the higher spiritual levels known as the Jhānas. The people of His kingdom were happy, gentle people, quite unprepared for warfare. It was therefore very easy for King Dabbamalla to over power the king and capture King Ekarāja.

With anger and hatred in his heart resulting from the false accusations of his minister, King Dabbamalla bound King Ekarāja’s feet and hands and hung Him by His feet on a tree, where he left him to suffer a slow and painful death. Next day, he went back to see and enjoy the last moments of King Ekarāja’s death.

The King expected to find a tortured, subdued King Ekarāja who would be begging for mercy. Instead, he found a calm and peaceful King deep in meditation. King Ekarāja was meditating a few feet above the ground and radiating peace and serenity. The surprised King Dabbamalla then questioned King Ekarāja as to how He had escaped. King Ekarāja then explained to him the virtues of kindness and compassion, and how He often lived in the forest meditating among wild animals who; because of the compassion He radiated, would never harm Him. On hearing the truth, King Dabbamalla gave King Ekarāja back His kingdom and begged His forgiveness. He then punished his minister severely for his treachery.

Practising compassion to all living beings in earnest, King Ekarāja, the Bodhisatta, completed the virtue of compassion. On completing this virtue of compassion He joyously proclaimed:

“No fear has anyone of me
Nor have I fear of anyone
In my goodwill to all, I trust
And love to dwell in lonely woods.”

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10. Equanimity – Lamahamsa Jātaka

During the Kāya-panidhāna kāla the Bodhisatta, who was still a worldling, committed many unwholesome deeds of which twelve were serious enough for the results to be felt even as the Buddha. Four of these pertained to the insulting of a Pacceka Buddha. The Bodhisatta, who was struggling for perfection and Buddhahood, had talked down to, or insulted, Pacceka Buddha through jealousy. The text did not specify to which of the four incidents this related. But as a result of one of these unwholesome deeds, our Bodhisatta was born as an ascetic who practised an extreme form of asceticism. The ascetics in this sect slept in cemeteries among the bones and skulls of dead bodies that had been left to rot, and wore hardly any clothing.

The Bodhisatta, who during this period believed in this extreme form of asceticism, practised these beliefs to the fullest so that the followers of this sect praised Him and honoured Him for His perseverance and dedication. Many others, who did not believe in such extreme forms of asceticism, ridiculed Him for His practise of austerity.

Throughout this period, the Bodhisatta, who was trying to perfect the virtue of equanimity, retained a balanced mind by not reacting to either the praise or insults that He received every day. With equanimity He observed the sensations that arose within Him when He was praised, and forestalled the reaction of craving or attachment to the pleasurable sensation by reflecting on impermanence.

Similarly, with equanimity, he observed the sensations that arose when He was ridiculed and insulted, and forestalled the aversion or repulsion to the unpleasant sensation by reflecting on impermanence. In so doing the Bodhisatta, who had practised equanimity in many, many former births, achieved perfection in equanimity and state thus:

“I laid me down among the dead
A pillow of their bones I made
While from the village all around
Some come to mock, and some to praise.”

Later the Bodhisatta realized that this form of asceticism was not conducive to His quest for enlightenment. He left this sect and took to the asceticism practised by more moderate sects, where meditation and spiritual development were the goal.

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