

ဟတိကာ

၁၉။ အကျင့်ကောင်းကိုသိသကဲ့သို့ ကျင့်လည်းကျင့်အပ်၏	၈၉
၂၀။ အမျက်ဒေါသ၏အပြစ်ကိုကောင်းစွာသိအပ်၏	၉၃
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၂၈။ ရန်ပြုလိုစိတ်မပွားအပ်	၁၃၁
၂၉။ မှန်ကန်သောအယူရှိအပ်၏	၁၃၆
၃၀။ စိတ်ပျက်စီးခြင်းကိုကာကွယ်တားဆီးအပ်၏	၁၄၁

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Preface

"Buddha's talks" means "Dhamma" instructed and preached by Buddha. Paying attention and following Buddha's talks and practising them are the same as acting according to the instruction and preaching of Buddha. By doing practice like this, there will be the benefits in the affairs of 'Loki' (present world) and 'Lokuttara' (state in which there is entire freedom from all 'Kamma') 'Gautama' Buddha gave a great effort in preaching 'Dhamma' for 45 years since He became 'Buddha', aimed to make 'Dhamma Sekya' due to be driven consecutively.

In order to give all human and living creatines 'amrita' (dhamma) whether by chance or intentionally meeting an audience by Himself getting somewhere, Buddha sometimes preached a certain bhikku (monk) or an audience of bhikkus (monks), sometimes a certain layman who performed the duties of religion, or an audience of people, sometimes a certain person or the people who followed other doctrines, with an objective of having all human, (nats<sup>1</sup> and Brahmas<sup>2</sup> enlightened at the same time, and besides of having 'Dhamma' existed firmly in future.

1. 'devas'  
2. The superior to human and 'nats', inhabiting the higher celestial region.

Buddha's talks, constituting a part of all 'Dhamma' are the instruction, by means of which Buddha wanted human, nats and Brahmas to practise of good advice and observe of prohibition.

The instructions which involved in Buddha's 'dhamma' are precise and non extensive commandments. Buddha instructed and preached about what should be done and why they should be done, or what should not be done and why they should not be done. Buddha's 'dhamma' are not unlimited but the prime want. That is clear according to a preaching to 'Upaka', son of 'Mantika'.

"Upaka. I do command : 'This is demerit'. In commanding like this, the short paragraphs, which show that 'Because of this cause, that expression is demerit', are not unlimited. The letters of alphabet are not unlimited. Buddha's 'dhamma' are not unlimited. Upaka, I do command: 'That demerit should be rejected.' In commanding like this, the short paragraphs, which show that 'Because of this cause, that demerit should be rejected,' are not unlimited. The letters of alphabet are not unlimited. Buddha's 'dhamma' are not unlimited. Upaka, I do command : 'This is merit'. In commanding like that, the short paragraphs, which show that 'Because of this cause, that expression is merit', are not unlimited. The letters of alphabet are not unlimited. Buddha's 'dhamma' are not unlimited. Upaka. I do command: 'That merit should be developed'. In commanding like that, the short paragraphs, which show that 'Because of this cause that merit should be developed', are not unlimited. The letters of alphabet are not unlimited. Buddha's 'dhamma' are not unlimited," said Buddha.

(Upaka sutta)