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PREFACE

Buddha preached the 'dhamma' to the audience, depending on the conditions and subject matters such as classification of personality, the level of intelligence they possessed, their experience in lives, their original accepted doctrines, their feeling complacency in religious objects and their suspicions, etc.

Buddha preached clearly to those who were unable to remove the suspicions, that they should accept (the 'dhamma') only after studying and looking into it by themselves. They should accept it only after understanding the 'dhamma' of Buddha by themselves rather than accepting it through just faith.

While Buddha was alive, those who had other doctrines outside the 'sasana', would praise the doctrines they adhered to. They believed in 'sassata ditthi' etc, which were regarded as independently correct. Consequently, they said: "My doctrine only is pure. Others' are not!" Then they happened to be in the competition of 'doctrines'. They were satisfied with admiration of the audience by having a debate on the doctrine before the audience. Those who won the debate were satisfied, being happy. However, the audience had just heard the words of debate.

Those who love to 'ditthi' and pride, disputed through a debate on doctrines. Concerning this, Buddha preached and instructed the 'paribojā' Magantiya as follows.

"Magantiya .I, that Buddha have no consideration on this saying: "My this doctrine only is correct. Others' are not. They're in vain", after making a decision on (sixty two) 'ditthi' deeds. I have already seen 'Nibbana', a destination of annihilation of 'kilesa' that appeared in mind, having analysed and selected 'Four Noble Truths,' and not taking just any one of 'ditthi' doctrines, since the guilt of sixty two 'ditthi' doctrines has been seen.

Magantiya . A person who thinks of being equal, or of being more outstanding, or of being wicked, makes a dispute due to that thought. A person who does not tremble because of three kinds of pride, has no thought of being equal, or being outstanding, or of being wicked. How can that 'Rahat' say like:(My doctrine is correct)? How can he dispute with anybody, saying: (Only other's doctrine is wrong)?That 'Rahat' has neither pride of 'being equal' ('saddisa mana'), nor pride of 'not being equal' ('setha mana', 'hina mana'). How can that 'Rahat' have a debate with anybody?,"said Buddha

(Magantiya Suta)

As those people who had the 'ditthi' doctrine and called themselves 'samana', or 'brahmana' made a debate on doctrine, nobody was able to know a correct doctrine. They included the Kalama princes

from the 'Kesamutta' town. They said to Buddha that they wondered whose saying was correct, as the 'ditthi' vilified others' doctrines but passed their own doctrines before the audience. In preaching to the Kalama princes, Buddha said that they should not regard a saying as correct, according to either just hearing, or traditionally, or thinking it in conformity with the 'pitaka' literature, or just considering, or similarity between it and a doctrine they already liked and accepted, or thinking it as the talks of bhikkhus they respected. Buddha preached as follows.

"The kalama princes. These deeds are the demerit ones. These deeds are the guilty ones. These deeds are the ones being dispraised by the wise men. When you are completed with and observe these deeds, there will be no benefits and profits, but be in misery. If you know about this by yourselves, you should forsake it then.

The Kalama princes. These deeds are the merit ones. These deeds are the non-guilty ones. These deeds are the ones being praised by the wise men. When you are completed with and observe these deeds, there will be the benefits and profits and well being. If you know about this by yourselves, you should live, completing with them," said Buddha.

(Kesamutti Suta)

In the present time, in the countries like Myanmar where the 'Theravada' Buddhism has been developing, it is a very rare opportunity to be living beings. It is

also a rare existence for the people to have an opportunity to get the correct doctrine of Buddhism, study and adhere it, and practise it. They have the 'dhamma' which make them completed with ('saddha', 'sila', 'suta', 'caga' and 'panya') the five kinds of deeds of the up-right, conscientious person, and guide them to live, observing those deeds.

However, although those 'dhamma' have been existed, one needs to study them himself, analyse and understand them himself. As mentioned in preaching of Buddha to the kalama princes, one has to try to understand the evil, demerit deeds and remove those evil demerits. This is the good protection of mind. Again one has to try to understand the good merit deeds and practise those good merits. This is the good observation of mind.

In addition to that, one needs not to mistake the non - 'dhamma' for the 'dhamma', but needs to regard correctly the 'dhamma' as the 'dhamma'. While Buddha was alive, the 'ditthi' 'Paribojas' having the doctrine outside the 'sasana', seeked unthankfulness to Buddha throughout day and night. They wanted either the 'dhamma', or bhikkhus to be in being disadvantageous. They made accusation against Buddha through wrong expressions. Those 'Paribojas' who did not know the 'dhamma' as the 'dhamma', did not know the results of 'dhamma' as they did not know the 'dhamma' as the 'dhamma'. Similarly, they did not know about the non 'dhamma' as well as about the disadvantages of the non 'dhamma'. Thus, Buddha said that 'Paribojas' had no 'wisdom' eyes and were

blind. Buddha preached about the 'dhamma' and the good results of 'dhamma' as follows.

"Bhikkhus. The non 'dhamma' as well as the 'dhamma' should be aware of. Bhikkhus. The disadvantages as well as the advantages should be aware of. One has to practise in conformity with the 'dhamma' and the advantages, knowing the non- 'dhamma' as well as the 'dhamma' and the advantages as well as the disadvantages. Bhikkhus. What is the 'dhamma'? What is disadvantage? Bhikkhus. The wrong doctrine is not the 'dhamma', and the correct doctrine is the 'dhamma'. Due to the wrong doctrine, many wicked demerits appeared. This is the disadvantage. Due to the correct doctrine, many merits appeared. This is the advantage," said Buddha.

(Ajita Suta)

The 'dhamma' of Buddha are precise. Buddha preached and instructed only of doing the merit deeds and having the advantages as well as of not committing the demerit deeds and having the disadvantages of the evil, demerit. Beyond this, that how to deal with the ones committing the evil demerit, had never been preached. Especially, that they should be slandered, had never been preached. In a preaching to a horse controller, called Kesi, Buddha said: "I 'killed' the one who should be admonished, being useless in preaching, through a delicate method as well as a harsh method, as well as a delicate harsh mixed method."

The word "Killed" mentioned in this preaching, was in fact taken from the expression of the horse controller, kesi. It meant that the 'ariya' mentors cut out preaching to those disciples who did not listen to preaching and instruction; in other words, those disciples were kept away from the 'dhamma', or forsaked.

Buddha wanted (the disciples and followers) to understand the 'dhamma' preached by Buddha and practise those 'dhamma' they understood. Buddha had never preached that (one) should be forced or slandered. Buddha preached as follows.

"Buddha preached the 'dhamma' being completed with excellence in introduction, content, and the end; meaningfulness; and grammars. The deeds being completed in whole, pure and excellent, were preached. Bhikkhus. Preaching and instruction of Buddha is like this," said Buddha.

(Sugata Vinaya Suta)

The 'dhamma' preached by Buddha indicated that by listening with regard and acceptance, making themselves understood them, and practising them, the benefits and profits will be received in both the present existence and next existence as well as the benefits, profits and well being of 'loki' and 'lokuttara'. Buddha preached as follows.

"Bhikkhus. When either Buddha or the 'dhamma' of Buddha in instruction existed in the present world, that existing is for the sake of benefits and profits of human beings, for the sake of always

protection of all living creatures, and for the sake of benefits and profits and well being of 'devas' and human beings," said Buddha.

(Sugata Vinaya Suta)

The 'suttana' 'dhamma' in whole from 'Pitaka' are the teaching of Buddha for the sake of benefits and profits of all human beings, 'devas', 'Brahmas' and living creatures, as well as for the sake of benefits and profits in both 'loki' and 'lokuttara'. One should bear in the mind that the variety of 'dhamma' excerpt being compiled in this book are the excellent 'dhamma' gems from 'Pitaka' being gathered from the attainable ones and intended to be given to the 'kalyana' readers, as the form of 'excellent flower gems'. Besides, one should bear in the mind that it is very thankful to the venerable 'Sayadaws' and personages who have translated the 'Suttana Pitaka' in Pali into Myanmar from which the contents of this book were excerpted. Thus, this book was written in the form of compilation and translation in English in presentation.