

Curriculum of Dhamma Studies for Secondary Level

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ISBN : 978-974-399-966-6

First Published : January 2009 : 5,000 Copies

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Published : Royal Dhamma Studies Office

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

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Preface

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

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

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

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

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

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



(Phraprommune)

President of Royal Dhamma Studies

October, 2008

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Abbreviation and Symbols to refer to the Scriptures

An. Atthaka.	Anguttaranikaya	Atthakanipata
An. Catukka.	Anguttaranikaya	Catukanipata
An. Chakka.	Anguttaranikaya	Chakkanipata
An. Tikka.	Anguttaranikaya	Tikkanipata
An. Dasaka.	Anguttaranikaya	Dasakanipata
An. Pancake.	Anguttaranikaya	Pancakanipata
An. Sattaka.	Anguttaranikaya	Sattakanipata
Khu. Iti.	Khuddakanikaya	Itivuttaka
Khu. U.	Khuddakanikaya	Udan
Khu. Khu.	Khuddakanikaya	Khudakapatha
Khu. Cariya.	Khuddakanikaya	Cariyapitaka
Khu. Cu.	Khuddakanikaya	Culaniddesa
Khu. Atthaka.	Khuddakanikaya Jataka	Atthakanipata
Khu. Ja Asiti.	Khuddakanikaya Jataka	Asitinipata
Khu. Ja Eka.	Khuddakanikaya Jataka	Ekanipata
Khu. Ja Cattalisa.	Khuddakanikaya Jataka	Cattalisanipata
Khu. Ja Catukka.	Khuddakanikaya Jataka	Catukkanipata
Khu. Ja Chakka.	Khuddakanikaya Jataka	Chakkanipata
Khu. Ja Tinsa.	Khuddakanikaya Jataka	Tinsanipata
Khu. Ja Tika.	Khuddakanikaya Jataka	Tikanipata
Khu. Ja Terasa.	Khuddakanikaya Jataka	Terasanipata
Khu. Ja Davadasa.	Khuddakanikaya Jataka	Davadasanipata
Khu. Ja Dasaka.	Khuddakanikaya Jataka	Dasakanipata
Khu. Ja Duka.	Khuddakanikaya Jataka	Dukanipata
Khu. Ja Navaka.	Khuddakanikaya Jataka	Navakanipata
Khu. Ja Pakinnaka.	Khuddakanikaya Jataka	Pakinnakanipata
Khu. Ja Pancaka.	Khuddakanikaya Jataka	Pancakanipata Jataka
Khu. Ja Pannasa.	Khuddakanikaya Jataka	Pannsanipita
Khu. Ja Maha.	Khuddakanikaya Jataka	Mahanipata
Khu. Ja Visa.	Khuddakanikaya Jataka	Visatinipata
Khu. Ja Satthi.	Khuddakanikaya Jataka	Satthinipata
Khu. Ja Sattaka.	Khuddakanikaya Jataka	Sattakanipata
Khu. Ja Sattati.	Khuddakanikaya Jataka	Sattatinipata

Khu. Thera.	Khuddakanikaya	Theragatha
Khu. Their.	Khuddakanikaya	Therigatha
Khu. Dha.	Khuddakanikaya	Dhammapadagatha
Khu. Pati.	Khuddakanikaya	Patisambhidamagga
Khu. Bu.	Khuddakanikaya	Buddhavansa
Khu. Maha.	Khuddakanikaya	Mahaniddesa
Khu. Su.	Khuddakanikaya	Suttanipata
Di. Pati.	Dighanikaya	Patikavagga
Di. Maha.	Dighanikaya	Mahavagga
Ma. Upa.	Majjhimanikaya	Uparipannasaka
Ma. Ma.	Majjhimanikaya	Majjhimapannasaka
Sam. Ni.	Samyuttanikaya	Nidanavagga
Sam. Maha.	Samyuttanikaya	Mahavagga
Sam. Sa.	Samyuttanikaya	Sagathavagga
Sam. Sala.	Samyuttanikaya	Salayatanavagga
Sa. Ma.	Royal mantra book	(the 5th edition)

- / -

first number tells the volume;

second number tells the page

Buddhist Proverbs

1. Attavagga : Groups of Self

1. **Attadatthan paratthena Bahunapi nahapaye**
Attadatthamabhinnaya Sadatthapasuto siya
 A person should not lose of oneself benefits for the other benefits. However great, When knowing own benefits, seek for the self-benefits.
 (Buddha) Khu. Dha. 25/37

2. **Attanance tatha Kayira Yathannamanusasti**
Sudanto vata dametha Atta hi kira duddamo
 What; one teaches, should be done, the same, the person who has the self trained nicely, should train the others; it is said that the self is very difficult to train.
 (Buddha) Khu Dha. 25/36

3. **Attanameva pathaman Patipe nivesaye**
Atthannamanusaseiya Na kilisseiya pandito
 The wiseman should set up oneself in the suitable virtue first, then teach the other later; it is fine.
 (Buddha) Khu. Dha. 25/36

8. **Yo pubbe Katalayano Katattho Manubujjhati**
Attha tassa pavaddhanti Ye honti abhipatthita
 Who was made the good and the advantage by the other in the former time, he has the consciousness in his gratitude; the advantage that, the man wishes, will get prosperous.
 (Dalhadhammabodhisatta) Khu. Ja Sattaka. 27/228
9. **Yo pubbe Karaniyani Paccha So Katumicchati**
Varunkatthan bhanjova Sa paccha anutappati
 Who wishes working be suitable to do first, but does later; that man will worry afterward, just like a careless young boy was in hurry to break kum wood.
 (Bodhisatta) Khu. Ja, Eda, 27/23
10. **Sace pubbekatahetu Sukhadukkhan nigacchati**
Poranakan katan papan Tameso muncate inan
 When encountering the happiness or troublesome because wholesome or unwholesome was made before as the cause, that is to remove the old sin to have done in the past, as if we paid the debt.
 (Bodhisatta) Khu. Ja Pannasa. 28/25
11. **Sukhakamani bhutani Yo dandena vihinsati**
Attano sukhamesano pecca so na labhate sukhan
 All creatures wish the happiness, seek the happiness for oneself, but to oppress the others; that man departed, he will not find the happiness, at all.
 (Buddha) Khu. Dha. 25/32

12. **Sukhakamani bhutani** **Yo dandena na hinsati**
Attano sukhamesa **pecca so labhate sukhan**
 Creatures wish the happiness, seek the happiness for
 oneself but not to oppress the others; that man departed,
 he will find the happiness forever.

(Buddha)

Khu. Dha. 25/32

3. Khanti-vagga : Groups of Tolerance

13. **Attanopi paresanca** **Atthavaho va khantiko**
Saggamokkhagaman maggan **Arulho hoti khantiko**
 Tolerant person is known as the person to bring the
 benefits to oneself and the others and he is regarded
 as the person to go up on the path of the Heaven
 and Nirvana

Sa. Ma. 222

14. **Kevalananpi papanan** **Khanti mulan nikantati**
Garahakalahadinan **Mulan khanti khantiko**
 The tolerance can cut out all the roots of the sin, the
 tolerant person is known as the person to be able to
 dig up the roots of the blame and quarrelsome etc;

Sa. Ma. 222

15. **Khantiko mettava labhi** **Yassasi sukhasilava**
Piyo devamanussanan **Manapo hoti khantiko**
 Tolerant man is known to have loving kindness,
 acquisition, dignity and the bliss always; the tolerant one
 Is lovely favourite of gods and humans.

Sa. Ma. 222

16. **Satthuno vacanovahan Karotiyeva khantiko**
Paramaya ca pujaya Jinan pujeti khantiko
 Tolerant man is known to practice the teachings of the Buddha and he is named to worship the Noble Bhagavan with the great offerings.

Sa. Ma. 222

17. **Silasamadhigunanan Khanti padhanakaranan**
Sabbepi kusala dhamma Khantayayeva vaddhanti te
 The tolerance is the subject of the cause of value : Morality and concentration; all the wholesomes are prosperous because of only Tolerance.

Sa. Ma. 222

4. Panna-vagga : Groups of Wisdom

18. **Appassutayan puriso Balivaddova jirati**
Mansani tassa vaddhanti Panna tassa na vaddhati
 The least learned become old, like the old ox, fat only the beef but the Wisdom has never grown up.

(Buddha)

Khu. Dha. 25/35

19. **Jivatevapi sappanno Api vittaparikkhaya**
Pannaya ca alabhena Vittavapi na jivati
 Even though all the properties get losed, the wiseman can live, but the person without the Wisdom; has a lot of estates, cannot live at all.

(Mahakappinathera)

Khu. Thera 26/350

20. **Pannava buddhisampanno Vidhanavidhikovido**
Kalannu samayannu ca Sa rajavasatin vase
 The wiseman full of knowledge, to be clever in the management method can know the time and space, of course, he is able to have the civil service profession.
 (Buddha) Khu. Ja Maha 28/339
21. **Panna hi settha kusala vadanti**
Nakkhattarajariva tarakanan
Silan siri capi satanca dhammo
Anvayika pannavato bhavanti
 The clever man said that the Wisdom is noble, like the moon is more noble than stars, even the morality, flesh skin and Dharma of a man of the integrity to follow the wiseman.
 (Sarabhankabodhisatta) Khu. Ja, Cattalisa 27/541
22. **Muttasukhaporicaga Passe ce vipulan sukhan**
Caje muttasukhan dhiro Sampassan vipulan sukkan
 Seeing the sustain bliss, because of abundance of a little bliss, the wiseman aims at the sustain bliss, should give up a little bliss.
 (Buddha) Khu. Dha. 25/59
23. **Yasan laddhana dummedho Anatthan carati attano**
Attano ca paresanca Hinsaya patipajjati
 The person, who has bad Wisdom, bears the honour, conduct in unuseful things to oneself known as he has behaved to oppress both himself and the others.
 (Hatthacariya) Khu. Ja. Eka. 27/40

24. **Yavadeva anathaya** **Nattan balassa jayati**
Hanti balassa sukkansan **Muddhan assa vipatayan**
 Knowledge happens with the bully, it goes on for the
 damage; it makes his brain confused, finally it will kill
 the white part of the bully himself.

(Buddha)

Khu. Dha. 25/24

25. **Yo ca vassasatan jive** **Duppanno asamahito**
Ekahan jivitan seiyo **Pannavantassa Jhayino**
 The person, who has bad Wisdom, unstable mind, lives
 for one hundred years; but the person who has the
 intuition knowledge lives only one day better.

(Buddha)

Khu. Dha. 25/29

5. Sevanavagga : Groups-of Association With

26. **Asante nupaseveiya** **Sante seveiya pandito**
Asanto nirayan nenti **Santo papenti sukhatin**
 The pundit should not associate with unrighteous man,
 should associate with a good man because the
 unrighteous one will lead to the Hell but the righteous
 one can lead to the Heaven.

(Bodhisatta)

Khu, Ja, Visa 29/437

27. **Tagaran va palasena** **Yo naro upanayahti**
Pattapi surabhi vayanti **Evan dhirupasevana**
 The person wraps up the eaglewood with the leaves, even
 if the leaves get good smell, even so association with the
 wiseman also.

(Bodhisatta)

Khu. Ja. Visa 29/437

32. **Saddhena ca pesalen ca
Pannavata bahussutena ca
Sakhitan hi kareiya pandito
Bhaddo sappurisehi sangamo**

The pundit should make the friendship with the faith man, morality, wisdom, learned because association with the good man is prosperous.

(Anandathera)

Khu. Thera. 26/404



Dhamma Subject

Dhamma Subject



Duka : Groups 2

Kammatthana 2

- Samathakammatthana :** **The Meditation is the policy to make the mind in peace.**
- Vipassanakammatthana, :** **The Insight Meditation is the policy to develop the Wisdom.**

An. Duka. 20/77

Explanation : The Meditation concerned with reciting to be the policy to make the mind in peace not to deal with the Wisdom known as The Samathakammatthana; The Meditation deal with the attitude in mind to be common idea known as the Dharma condition and general characters named The Insight Meditation; sometime called “Bhavana 2” (reciting 2)

Kama 2 : Sensuality 2

- Kilesakama :** **Defilements caused the lust**
- Vatthukama :** **Materials caused the lust**

Khu Maha 29/1

Explanation : Sensual defilements mean the defilements that can be aroused by sensual desires, that is the passion; greed, it means the desires, envy, jealousy or jealousy, unpleasure

with the uncontenment; or the unsatisfaction etc;. Sensual materials mean the five sensual objects, they are form, sound, odour, taste, touch that can cause desires, attractiveness, admiration.

Puja 2 : Worship 2

Amisapuja :	Material worship
Patipattipuja :	Practical worship

An Duka 20/117

Patisanthara 2 : Hospitality 2

Amisapatisanthara :	Material hospitality
Dhammapatisanthara :	Dhamma hospitality

An. Duka. 20/116

Explanation : The Patisanthara means to welcome the guests who come home but the Amisapatisanthara means to welcome with the materials for example, warm water, drinks, betel nut plam, betel vine, foods etc; the Dhammapatisanthara, that was described later, means to say Dhamma to the visitors or give an advice in Dhamma but the writer did not agree with to be the guest hospitality; his opinion is to welcome suitably for the status of coming visitors; to be suitable to stand up and prostrate or worship, if not, should express by the other manners, though the host has the good will but doing is not suitable for the visitor's status, to welcome in such a case may be bad for example, the high class visitors are welcome like common people, it seems unimportant for that person at all. The another

part is the common person but to be welcome by the host very nicely, just like to treat the high class guests; it looks like sensitive or silly, so the Dhammapatisanthara means the hospitality to be suitable for their status.

Sukha 2 : The Bliss 2

- Kayikasukha :** **Bodily bliss or bodily happiness**
 (the bliss arises from Rupa, sound, smell,
 taste, touch)
- Cetasikasukha :** **Mental bliss or mental happiness**
 (the bliss arises from practicing Dharma

An. Duka. 20/101

Tika : Groups 3

Akusalavitakka 3 : Unwholesome thoughts 3

- Kama-vitakka :** **The thoughts of sensual pleasures**
Byabada-vitakka : **The thoughts full of hatred or ill will;**
Vihinsa-vitakka : **The thoughts of violent or cruelty;**

An Chakka 22/496

Explanation : The thought of sensual pleasures such as thinking of in sensual misconduct and committing a mistake in sexual intercourse and covetousness for example thinking imaginatively in seeking for illegal acquisition known as sensual pleasures; the thought full of hatred or ill-will, or malevolent thoughts, that is the idea to imagine to destroy or obstruct the others known as “Byapadavitakka,” thought full of hatred, the thought consists of the volition caused the others to get the troubles that has the origin from the delusion, for instance, to use over the labour of humans and animals without loving kindness and compassion or to search for enjoyment for oneself in the hardship of the others known as “Vihinsavitakka”

Kusala-vitakka 3 : Wholesome Thoughts 3

- Nekkhamma-vitakka :** **Thought of renunciation or thought to free from selfish desire,**
Abyapada-vitakka : **Thought to free from hatred**
Avihinsa-vitakka : **Thought of non-violence; or thought to free from cruelty**

Explanation : Thought imagined to develop the mind not to fail down under sensual defilement-power and not to attach with sensual materials known as “Nekkhammavitakka” for this

term “Nekkhamma-vitakka” in pali word, it means to become a monk because of its purpose; the person, who would become a monk, must go on this path; thought imagined full of loving-kindness to the others and wishing the best for other people known as “Abyapada-vitakka”. Thought imagined full of compassion or generosity to the others; for example, what, we are doing, goes on for the others only, such as to employ the labor of humans and animals must emphasize on their hardship, not to trouble them, not to suffer them unnecessarily known as “Avihinsa-vitakka”.

Aggi 3 : Fires 3

Ragaggi :	Fire of lust
Dosaggi :	Fire of hatred
Mohaggi :	Fire of delusion

Khu. U. 25/301

Explanation : Three kinds of defilements are known as “Aggi” “fire” (because it is the state to burn the mind to suffer).

Adhipateyya 3 : Supremacy 3 or Sovereignty 3

Attadhipateyya :	Supremacy of self or self-dependence
Lokadhipateyya :	Supremacy of the world; or world dependence
Dhammadhipateyya :	Supremacy of the doctrine or doctrine dependence

Explanation ; The Attadhipateyye as we could observe, for instance, a person is making the merit; he wishes his state free, he decides making the merit with his suitability; the doer pays attention to do because of the fruitful hope for oneself or the

doer wants the facility for self etc; but Lokadhipateyya, we could see the merit doer, he did it, because he wants the others to praise him or not to do at all because he is afraid of the other's gossip or he made the merit according to the fashion but Dhammadhipateyya, we could see the merit doer, who does not have another purpose but he considers with the suitable reason or makes the merit with the power of loving-kindness and compassion etc;

Nana 3 : Insight, Knowledge

Sacca-nana : Knowledge of the truths
Kicca-nana : Knowledge of the function
Kata-nana : Knowledge of what has been done

San. Maha 19/530

Explanation : Knowledge to realize that this is the suffering; this is the cause of suffering; this is the cessation of the suffering and this is the path leading to the cessation of suffering known as “:Sacca-nana; the knowledge to realize that the suffering is the nature; we should know it; the cause of suffering is the condition, we must get rid, the cessation of suffering is the condition to make realized and the path with regard to the respective Four Noble Truths leading to the cause of suffering is the nature to be suitable to arise up; this is known as “Kicca-nana” Knowledge of these 4 kinds of function to be done completely, is known as “Kata-nana” and Nana 3, or insight or knowledge 3 goes in The Four Noble Truths, 3 kinds per each total as 12 known as “The Twelve-Noble Truths”

Tanha 3 : Craving 3

- Kama-tanha** : Sensual craving
Bhava-tanha : Craving for existence
Vibhava-tanha : Craving for non-existence

An. Chakka 22/494

Explanation : Too much wishes or very strong desires called “too much strong struggle” to be classified as “Craving”, wishing for sensual pleasures called “Kama tanha”, wishing to live in the existence to occur with the power of anxiety and wishing to get rebirth in the next needed existence called “Bhava-tanha”, wishing to be without the existence or non-existence it is compiled together in this type also, the desire not to live in the born existence, that is, wanting to die because of bore some and nothingness in such an existence again known as “Vibhava-tanha”, it means non-existence itself and compiled together with this type also

Patihariya 3 : Marvels 3

- Iddhi-patihariya** : Marvel of psychic power
Adesana-patihariya : Marvel of mind reading
Anusasani-patihariya : Marvel of teaching

Dhi Si 9/273

Explanation : To display the miracle beyond common human’s ability, for example, to invent the body to be various things, to disappear in the sky, going down into the earth, walking on the river, flying in the sky. This kind of action is

known as one type of miracles, but it means the direct miracle. To display or show the miracle by the way of teaching with referring to idea, comparing with the teaching with reference to the person. Let the wise mans assume; to predict the other's mind is known as a kind of miracles. The instruction to be motivable of the other's mind to follow, this is known as one miracle. These 3 kinds of miracles, there are in the Buddha and he praised "The Anusasanipatihariya" to be more miracle than two kinds mentioned above.

Pitaka 3 : Three Baskets

Vinaya-pitaka : **Groups of the Basket of Discipline**
Sutta-pitaka : **Groups of the Basket of Discourses**
Abhidhamma-pitaka : **Groups of the Basket of Sublime
or Extra Doctrine**

Vi Parivar 8/224

Explanation ; The term "Pitaka" is the name of the pannier or bamboo basket and it is used here with the meaning that it is the collecting group as if the pannier for collecting different materials such as many kinds of vegetables brought from the market; the fundamental text here is divided into 3 as the stable Discipline; Dhamma to be divided into 2 groups by teaching with reference to persons or mixed with teaching by means of personification known as one group of Sutta; it means the group to be taught with reference to all ideas known as Abhidhamma and all of three are classified into individual group that compiled with the same canonical text together with to be classified as one individual Pitaka.

Buddha-cariya 3 : The Buddha's Conduct

Lokattha-cariya :	Conduct for the well-being of the world
Natattha-cariya :	Conduct for the benefit of his relatives
Buddhattha-cariya :	Beneficial conduct as functions of the Buddha

Mano. Pu. Pathama 104

Explanation : Lokattha-cariya or the conduct for the well-being of the world; it means to conduct the benefit for a lot of people known as all beings, for example, the radiation of real knowledge to look at the well-beings of the world in the morning and night, who appeared in his insight-net, the Buddha, he went to teach such a person, briefly speaking, he would give the welfare to all the people by the basis of humankind, included in this item.

Natattha-cariya means to conduct for the benefit of his relatives; it means, the Buddha, he gave the welfare to relatives on the basis of his relatives for example, he allowed sakaya relatives who were to believe in an adherent of another religion to become monks in Buddhism, it was unnecessary to live in tithiyaparivasa (conduct oneself in specific discipline given by monks) for 4 months before look like the other adherents to believe in another religion. This is the particular conduct for the benefit of his relatives. Looking at the Buddha's conduct to practice for rendering the aid to relatives, then he went to deliver a Sermon to them in Kapilabasatu City, to stop his relatives, the sakayas and kolyias who were getting Quarrelsome because of the fighting for the water drained into the rice-fields and this is in the same case also.

Buddhattha-cariya : means the Buddha's activities to practice for the benefits of all the people on the basis of the Buddhahood such as making a disciplinary rule as the first holy life; higher training in the proper conduct in order to suppress shameless monks known as "Dummanku" (shamelessness) or sometime called "Alajji" (immoral monks) and in order to establish the disciplinary rule for the conduct of monks who bear good and nice behaviour known as "Pesala" who have "the shameful mind or in another name called "Lajji" monks. And the Buddha, he propagated his teachings to Buddhist followers, both laymen and monks to realize in Dharma and founded Buddhism forever and continuously. And briefly speaking the Buddha did his Function compiled in this point.

Vatta (Von) 3 : The Triple Round or Cycle

Kilesa-vatta : Round of defilements

Kamma-vatta : Round of kamma

Vipaka-vatta : Round of results

Abhi. San. 46

Explanation : These 3 conditions named "Von" in thai, that means "cycle" because it goes around, vize; when the defilements had arisen, because it causes doing the kamma after the action; the result of such an action happened, when receiving the result, the defilements will occur again and it goes on dynamically until it would be cut out by Arahatta-magga (the path of the worthy person) and these 3 cycles are "Triple Vatta".

Sikkha 3 : The Three Fold Training,

Adhisila-Sikkha	: Training in higher morality
Adhicitta-Sikkha	: Training in higher mentality
Adhipanna-Sikkha	: Training in higher wisdom

An Tika 20/294

Explanation : The path assigned to study is to train the three doors accordance with the name “Sikkha” earlier education, it is suitable to train and conduct the good manner with bodily; speech in accepted culture without the blame to be suitable for society at first, as well as this is known as “Silasikkha” it means training in higher morality. After that it should develop the mind in the peaceful state, furthermore, it could be stabilized and suitable in working as required while it is known as “Citta sikkha” it means training in higher mentality finally it is suitable to train in using the wisdom to realize the Dhamma Condition that goes on with the causational law or the dependent origination’ this is known as “Panna Sikkha” it means training in higher wisdom. To concentrate ultimately Dhamma named “Adhi silasikkha”; Adhi citta-sikkha, Adhipanna-sikkha.

Catukka : Groups 4

Apaya 4 : States of loss and woe

Niraya : Hell, woeful states

Tiracchanayoni : The animal kingdom; realm of beasts

Pittivisaya ; Realm of hungry ghosts

Asurakaya : Host of demons or frightened ghosts

Khu. Iti 25/301

Explanation : Realm or states of loss and woeful states known as apaya-niraya; hell, woeful states where the realm is the punishment place to the persons who commit a mistake and after death they would be born there. There are guardians of hell to do their function for the punishment. It is said that this is to teach with reference to persons, being burned by fire; being put to death as if the understanding of brahmins in the time of veda. Which was the age to believe in the vedic scripture that sinful persons, after their death, would be judged by the guardians of hell to go to the hell, while they, therefore, have to receive the punishment, but later, it was said only that the hell and sinful persons mean the realm where they went to be born and burnt or put to death and appeared in that Kingdom; but the story of guardians of hell was not mentioned, I think that it is one kind of tricks. However, the realm of animals without living place is to be another place, in this case, the hell exists on the humans, earth itself. Further more, there are still Nagas (snakes) and Gruths (hawks) in literatures; they have to live in non-existence with the king in their own group; they are the most perfective animals; even so; they are classified as the “Apaya” also;

that means states of loss and woe because they are not “Bhabba-puggala” the same as those of humans. Now the term “Preta” is translated literally as “Departer”, it means “Ghost” who was ever a human before; but not still to be born in the other existence and this word agrees with the word “Sambhavesi” who are seeking for the new existence. This story appears in “Metta-sutta”, later it means only the group of persons who committed the sin or bad karma with a little guilt; not to be sent to go to the hell, but they have distorted appearances and shapes as well as their living looks like under the troubles and hardship always. They often get a lot of starvation while they feel very much anxious of their own living. All the demons seem depending upon humans in the world for living, such as there were many demons, the relatives of the King, Bimbisara, it is said in Tirokudda-sutta, in pali-commentary of a particular discourse; it seems that there are the kingdoms of these demons and the samples of these demons are said in “Janusasonisutta”. Besides, there are still another group of demons to seclude themselves to live in the humans world consuming happiness alternately troublesome; they have the castles to live, have the properties to consume, in the whole day, they consume the happiness on the castles, but in the evening, they must go out of the castles to receive the punishment, the same as those of the hell-creatures in the whole night, in the day have to go back to the castles again.

Asurakaya in “Pali” is not mentioned at all, but in pali-commentary is found only one name in Sanskrit dictionary; the word “Asura” is rewritten as “The Livers” or Dwellers to be described that the ghosts are Adissamanakaya in the bad class-ghosts, they refer to unknown name ghosts who like

travelling to spook and frighten humans. It is surprised, the ghosts come from demons because of their travelling to spook humans, but the demons do not behave like that only humans saw them by chance or when they complained humans, will show either their bodies or appear as Adissamanakaya; this is not clear but two kinds are said about, for the food of the hell-creatures, it said that it is the kamma referring to an action, the food of animals belong to their classes but the majority depends on things to exist in the bodies of the same animals, for instance fresh and blood; all the things included in the elements of which the body is composed up known as “bhutagama”, for example grass and leaves; and for the food of demons, it is said “Kamma” also the fruits of alms were made by relatives who live in the world to dedicate the merits to also, for the food of asurakaya does not specify clearly, when comparison with the bad food of giants, the things existing in the body of the same class-creatures may be either good or bad whether dirty or not; the writer would compare with the food of hell-creatures-demons; asurakaya for the way of assumption, the hell creatures such jailbirds, with the penalty of the country law must be punished in the jail but the government serves them with food not too much starvation. “Preta” look like hardship persons who earn a living with travelling for begging. Asurakaya, such as the starved and hardship persons steal into and commit the robbery in the night together with cheating the others for estates.

Apassenadhamma 4 : Virtue to Lean on 4

- Sankhayekan Patisevati :** The monk deliberately follows or makes use of one thing.
- Sankhayekan Adhivaseti :** The monk deliberately endures one thing.
- Sankhayekan Parivajjati :** The monk deliberately avoids one thing.
- Sankhayekan Pativinodeti :** The monk deliberately suppresses or expels one thing.

Di.Pati 11/236

Explanation : The first number is to consume convenient objects such as yellow robes, foods, residences, medicine, persons and Dharma etc; consuming in the wholesome arises and grows up; the unwholesome does not grow up; growing up then it disappeared. The second number is to tolerate the unhappy feelings such a cold, hot, hungry, thirsty, harsh speech or satire word and too much painful feeling. The third number is to avoid the unpleasured and different things when consuming in unwholesome grows up and develops up but the wholesome does not grow up and having grown up it disappeared. The fourth number is to do relief of unwholesome thought full of thought of sensual pleasure, thought of hatred and thought of violence or cruelty.

Appamanna 4 : Unbounded States of Mind, Unlimitables

Metta	:	Loving kindness
Karuna	:	Compassion
Mudita	:	Sympathetic,
Upekkha	:	Neutrality; equanimity

Dhi Si 9/310

Explanation : Appamanna means the states of mental culture on all cultures as the object of consciousness, because of unspecific and unlimited radiation to both comrade and foes etc.

Metta or loving-kindness, literally means the intimation, that is, to be lovable, or attractive without sexual desires, ethically meaning it refers to wish the good will to the others, wanting them to be happy and get prosperous.

Karuna literally means the anxiety of the others when seeing them to be under the troublesome, but ethically meaning, it stands for to wish to remove the troubles of the others.

Mudita or sympathetic joy, literally means to be in high spirits; but ethically meaning refers to when seeing the others to succeed in their works and duty, we enjoy and feel very delighted or happy with them and the word “Upekkha” literally means equanimity or neutrality, but ethically meaning means that we make ourselves to be neutral, we should dedicate anything at all, for instance, conveying our good will to help the robberies or to be very happy with the properties of the other part or to be very delighted with a calamity of another part; for example two parts have been accusing the case in the supreme court; it should not be delighted with either won-part or defeated one.

These kinds of Dhamma will be dedicated whether specifically or not; but it is impossible for us to show the limitation this or that group, this is known as “Brahmavihara” which is translated as “Dhamma” belonging to “Brahma God” by explaining that to be Brahma by appearance or by supposition; that is to say, the seniority, who has the power in land, must develop this Brahma-vihara, do dedication forever no limitation known as “Appamanna” which is translated as “Bhavana”, it means states of mental culture without limitation as the mental objective; it is the path for the monks in Buddhism

Ogha 4 : The Four Floods

Kamogha	: Sensual flood
Bhavogha	: Existence flood
Ditdhogha	: View flood
Avijjogha	: Ignorance flood

Sam. Maha. 19/88

Sensuality, existence, false view and avijja or ignorance are known as “Ogha” (floods) because they are like the reservoir flooded over the creatures, mind to fall down in the trouble cycle.

Explanation : Sensuality, existence and ignorance are implied as mentioned in Asava 3 : mental intoxication; “Ditthi” view, means the false view, the four states are known as “Ogha” the flood because they look like the stream of water flooded over the creatures, mind known as “Yoga” (to tie) because it ties the creatures in the existence and known as Asava : mental intoxication because it is accumulated in the innate character.

Ariyasaccesu Kiccani : **Functions Concerning the Four Noble Truths**

- Parinna :** Suffering is to be comprehended.
Pahana : The cause of suffering is to be eradicated.
Sacchikiriya : The cessation of suffering is to be realized.
Bhavana : The path is to be followed or developed

Sam. Maha. 19/539

Explanation : The Noble Eightfold Path when arising up can achieve the four functions at the same time.

Parisa 4 : The Four Assemblies; Companies

- Bhikkhu :** Assembly of monks
Bhikkhuni : Assembly of nuns
Upasaka : Assembly of male lay-followers
Upasika : Assembly of female lay-followers

An. Catukka 21/178

Puggala 4 : Four Kinds of Persons

- Ugghatitannu :** The person of Quick intuition; the genius;
Vipacitannu : A person who understands after a detailed treatment
Neyya : A person who is guidable; the trainable
Padaparama : A person who has just word of the text at most; an idiot.

An. Catukka 21/183

Explanation : The first person is the genius or the intuitive, the Dhamma Instructor only shows the topic of Dhamma he can understand very easily; for example, Assajithera delivered

a sermon to Sariputtathera when he was still a wandering religious mendicant; wanderer on the appearance and the cessation of all Dhammas because of their cause. Sariputtathera understood well that the heart of Buddhism regarded that a particular thing, or all things must be the cause and result of each other to happen; it occurs because of its origin but it gets the extinction because of its origin. The second person has the intuition not like that, but later he gets the more explanation and becomes understood better, for example, Panca-vaggiya monks listened to the Buddha's Saying that the five groups of existence as not-self or soullessness and he described expanding if the five groups of existence are real ego, they do not, of course, go on for the hardship and while we could wish to obtain all things required that may be like this or that or don't be at all, they understood well. The third person is trainable and teachable next just like common people and finally the fourth person is just listenable but the use of listening does not happen with him at all.

Magga 4 : The Path

- Sotapatti-magga :** **The Path of Stream-Entry**
Sakadagami-magga : **The Path of Once-Returning**
Anagami-magga : **The Path of Non-Returning**
Arahatta-magga : **The path of Arahantship.**

Nanavidassana. Tatiya. 319

Explanation : The insight is a knowledge as the cause to get rid of the bondages entirely called the Path and the Path can be classified into 4 kinds with the power of expelling only one part or entirely.

1. Sotapatti-magga : To be the cause to get rid of bondages : Sakkaya-ditthi; it means delusion of self, Vicikiccha; doubt and Silabbata-paramasa; or adherence to mere rule and ritual.
2. Sakadagami-magga : The Path of once-returning, to be the cause of getting rid of 3 bondages like Sotapatti-magga, such as lust, hatred and delusion in the lower fitter.
3. Anagami-magga : The Path of non-returning, to be the cause of getting rid in the lower fitter of 5 orambhagiya bondages, it means the lower fitter itself.
4. Arahatta-magga : Arhantship it is the cause to expel 10 kinds of bondages.

Phala 4 : Fruition

Sotapatti-phala :	Fruition of Stream-Entry
Sakadagami-phala :	Fruition of Once-Returning
Anagami-phala :	Fruition of Non-Returning
Arahatta-phala :	Fruition of Arahantship

Dhi Pati 11/240

Explanation : A mind object occurred deal with the Path to get the fruition to be done by the Path called “Phala” Fruition, and such a Phala has the name into 4 kinds like “Magga” the Path, the writer wants showing a simile to compare the Path and Fruition to be able to see the bondages just like the diseases in our bodies, but the Path looks like curing the patient to free

from the diseases. The fruition looks like the happiness and convenience happening to recover from the illness. In one simile, the bondage looks like the robberies in the forest; the Path is like suppressing the robberies but the Fruition is like the peace happening because of the robberies disappeared.

Ariya-Puggala 4 : Noble Individuals

Sotapanna : Stream enterer

Sakadagami : Once-returner

Anagami : Non-returner

Arahanta : The worthy one

Di. Si 9/199

Pancaka : Groups 5

Anupubbikatha Progressive Sermon

Danakatha :	To talk on giving or charity
Silakatha :	To talk on morality
Saggakatha :	To talk on heavenly pleasures
Kamadinavakatha :	To talk on the disadvantages of sensual pleasures
Nekkhammanisansakatha :	To talk on the benefits of renouncing sensual pleasures.

Mahavagga, Pathama 4/30

Explanation : A Sermon to be delivered respectively for washing the old character clearly of trainable and teachable persons step by step known as “Anupubbikatha”, it has 5 kinds to favor in Buddhism. It is said that it was the Sermon; the Buddha delivered in the time for the listeners who had the temperament to be able to attain Extra-Dhamma. Before giving the Sermon of the Noble Truth, it had Pali Commentary that earlier, the Buddha delivered the benefits of giving to get rid of selfishness and stinginess; to have the generosity to give the help to the others with the property power of oneself. As well as he displayed the benefits of morality; the nice conduct in order to avoid from oppressing the others; not to make harmful happening in oneown’s society and at the same time; to be accepted by those people. And whereas he demonstrated on the properties of good and fine ethics that giving and moral persons should obtain and bear in the humans world through going up to the heaven as the good taste; that is, the delicious taste of sensuality for the sake of

the benefits of alms-giving and morality more and more. At the same time, he expressed the disadvantages of sensual pleasures that though it can give a lot of pleasures; but it mixes with the sufferings, should not enjoy only and should be bored of also. And finally he delivered the benefits of renouncing sensual pleasures; that is to make the mind to adhere in the sensual pleasures in order to content the mind. Those who are not selfish, can give the properties of oneself to the other and support the others with the materials, behave the morality and conduct nicely, no harm with others and not to be proud, set up oneself in sensual properties, not to enjoy and adhere in the sensuality, he could still see the sensual penalty and tiresome, while wishing more peaceful happiness than that and all of them are suitable to hear a higher Sermon named as “Noble Truth” just like the cleaned washing cloth is suitable to get many kinds of dye, that depends upon the dye makers wanted right now.

Macchhariya 5 : Selfishness; Stinginess

Avasa-macchhariya :	Stinginess as to dwelling
Kula-macchhariya :	Stinginess as to family
Labha-macchhariya :	Stinginess as to gain
Vanna- macchhariya :	Stinginess as to recognition
Dhamma-macchhariya :	Stinginess as to knowledge or mental achievement

An Navaka 23/481

Explanation : The stinginess as to dwelling, not to want the foreigners, international people, and different school of religions to enter; live and intervene known as “Avasa-macchhariya”. Stinginess as to family to be anxious of the family not to allow the

other family to concern known as “Kula-macchhariya” stinginess as to family; to care of the Buddhist supporter’s family of monks’ not to be delighted of them to support other monks and try to obstruct always known as Kula-macchhariya in the monks’ part but to care of the materials not to give the others known as Labha-macchhariya, stinginess as to gain; to care of the values, not to wish the others to contest known as Vanna-macchhariya; stinginess as to recognition. On the other hand, the word “Vanna” means the body’s color, to be anxious of the beauty and fineness to be the young girl’s defilements known as “Vanna-macchhariya” stinginess as to recognition also; but to care of the doctrine or arts not to wish expressing and tell to other people because of being afraid that they will know equally with us known as Dhamma-macchhariya, stinginess as to knowledge or mental achievement.

Mara 5 : The Evil one; The Temper; The Destroyer.

Kilesa-mara :	The Mara of defilements
Khandha-mara :	The Mara of the aggregates
Abhisankhara-mara :	The Mara of karma formation
Devaputta-mara :	The Mara as diety
Maccu-mara :	The Mara as death

Vi Chaanussati Pathama 270

Explanation : Five aggregates are called “Mara” because sometime they make the troubles up; the cause of boring until to make a suicide to death possibly. The defilements are named as the Mara failed under their power while they can tie us with until they may lose us but Abhisankhara be the merit action is named the Mara because it could disable us up,

“Maccu” is to die known as the death because it could cut the life. The Deva putta to make cruel us known as the Mara because it is the teaching to compare with persons about the destructible states. The names of Devaputtas are not all Mara. The Mara have means specifically the Mara to have only cruelty. In this implication, five aggregates; defilements; karma-formation; may refer specifically the part to give the cruelty; “Maccu” the death, may rather refer in the time to be still useful for oneself and the others; such as if to live continuously can attain Extra-Dhamma, in this case, the Buddha ever said by mention to Alaratapasa and Udakatapasa when he was thinking of to find those who were suitable to listen to the first Sermon or will be able to teach a lot of people, for example the Buddha had said in the mind on his age when he began early to operate the Buddha activities : the writer rewrote it like this.

Vedana 5 : Feeling

Sukha :	Bodily pleasure or happiness
Dukkha :	Bodily pain
Somanassa :	Mental happiness, joy
Domanassa :	Mental pain, displeasure; grief
Upekkha :	Neutral feeling, indifference

Sam, Sala. 18/287

Explanation : The bodily pleasure does not appear with the mental happiness such as the bodily pleasure comes in the three feelings means both the bodily pleasure and mental happiness; the bodily pleasure comes with the mental happiness such as the happiness in the five feelings means only the bodily pleasures

but the suffering does not come with the mental suffering, it means both the bodily suffering and mental suffering, the bodily suffering comes with the mental suffering means only the bodily suffering; Somanassa means the mental happiness but Domanassa means the mental suffering. Upekkha; neutrality means the neutrality of mind because there is no the bodily neutrality; the normal body is known as the happiness.

Chakka : Groups 6

Carita 6 : Intrinsic Nature of a Person; Characteristic Behaviour; Character

- Ragacarita :** One of lustful temperament
Dosacarita : One of hating temperament
Mohacarita : One of deluded temperament
Vitakkacarita : One of speculative temperament
Saddhacarita : One of faithful temperament
Buddhicarita : One of intelligent temperament

Vi Kammatthanaggaha Pathama 127

Explanation : The first person usually has the lustful temperament, should be cured with the contemplation of the body or ten kinds of foulness or corpses at different stages of decay.

The second person usually has one of easy hating temperament should be cured with developing loving kindness.

The third person usually has one of deluded temperament should be cured with learning; asking; listening to Dharma and discoursing Dharma in the suitable time; to live with the teacher.

The fourth person usually has one of speculative temperament, should be cured with controlling the temper, such as, concentrating a meditation device or developing mindfulness on breathing.

The fifth person usually has easy faithful temperament should lead with the faithful words, for instance, describing the virtue of Buddha; Dharma and Sangha.

The sixth person called “Nana carit” intelligent temperament usually likes using the thoughts in leading to the advice and introduction in the right path, for example, let us go to the Triple Gem

Dhammaguna 6 : Virtue or Attributes of the Dhamma

1. **Svakkhato bhagavata dhammo :**
Well proclaimed is the Dhamma by the Blessed One
2. **Sanditthiko :** To be seen for oneself
3. **Akaliko :** Not delayed; timeless
4. **Ehipassiko :** Inviting to come and see, or inviting inspection
5. **Opanayiko :** Worthy of inducing in and by one's own mind; worthy of realizing
6. **Paccattam veditabbo vinnuhi :**
Directly experienceable by the wise

An. tikka. 20/266

Explanation : The word “Svakkhato” has the wide meaning, the wise described that it appeared in two Saddhams; it is good principle, Pariyatti and Pativedha (the teachings to be studied and realization or penetration); Pariyatti to be named like that because of unanomalous word of the Buddha, that is, he said the truth because he demonstrated the practical point respectively known as early sweet-sounding, middle, and finally, there are both the meaning and consonant, pure; absolutely; and entirely because of the propagation of such holy lives, the Pativedha; (realization or comprehension) because the Path and

Nirvana are suitable with each other; since the word “Sanditthiko” onward and this is in only Pativedha; (realization).

The word “Sanditthiko” means one who practices, will be seen for oneself but not to believe in the telling of the others.

The word “Akaliko” means can give the fruition in the attaining level not like the fruits that could give the fruition in only the season.

The word “Ehipassiko” means to be miracle virtue just like the miracle things to be propagated for the people to see.

The word “Opanayiko” means worthy of inducing in and by one’s own mind; worthy of realization, or leading onward.

The word “Paccattan veditabbo vinnuhi” means one, who had attained, realized for oneself and the others could not follow and see also.

According to the writer’s opinion; Dhamma here seems the person, who expressed, did not want to separate partly but said inclusively when saying separately the word “Svakkhato” is rather possible in only Pariyatti; (the study) while having the name like that since the Buddha said to refer to its original source and said suitably; intermediately; unloosely and unstrictly. The item “to be suitable in the Pativedha” its exposition is rather unclear even if too much description there was; but it is still not clear itself. The term Patipada and Nirvana to be suitable with each other; Patipada means the practice; to correct in the practical way before} then will be clear because the practical way can be counted in this topic because it was the Middle Path and Anupubbapatipada, the progressive path will appear when practicing well and having a good practice; the practical result will appear well later.

The term “Sanditthiko” may be possible in other Dhamma out of Pativedha also because the Pariyatti; (the study) needs the understanding with seeing for oneself and the practice needs knowledge of the way to be seen for oneself. In this stage, the Pativedha; the Insight will occur, that made a meditation developer know; he has already realized in Dharma

The term “Akaliko” is the same because the Pariyatti listeners have got the satisfaction and the faith etc; while they were listening to the Dhamma possibly as well as practicing Dhamma every time; it is not to do for sometime only; the practical benefits will happen to them immediately right now.

The term “Ehipassiko” looks like looking at by eyes, it is rather possible in both Pariyatti (the study) and the practice because the study is the suitable virtue to persuade each other to hear while the practice is the suitable virtue to persuade to follow and realize in the Pativedha, (the Insight) with oneown’s will.

The word “Opanayiko” worthy of inducing in; this word is rather possible in the practical way also; even if, the operation should be the worthy of realizing or making it up.

The word “Paccattan Veditabbo Vinnuhi” is the same since the operation could be the satisfied fruition that the operator has to know and do suitably for his own status.

The writer; therefore, thought that the Dharma here, he himself did not mean to separate partially but said inclusively; did not say about practicing some Dhammas at all and it is not the trick arisen the struggle; when without practicing; it is impossible for the Pativedha, Insight, or Intuition to happen; to express the Pariyatti, (the study) in order to persuade to operate is useless.

Sattaka ; Groups 7

Visuddhi 7 : Purity; Stages of Purity; Gradual Purification

1. **Sila-visuddhi : Purity of morality.**
2. **Citta-visuddhi : Purity of mind.**
3. **Ditthi-visuddhi : Purity of veiw, purity of understanding.**
4. **Kankhavitaraṇa-visuddhi : Purity of transcending doubt.**
5. **Maggamagga-nanadassana-visuddhi : Purity of the knowledge and vision regarding path and not path.**
6. **Patipadanana-dassana visuddhi : Purity of the knowledge and vision of the way of progress.**
7. **Nanadassana-visuddhi : Purity of the knowledge and vision.**

Ma. Mu. 12/290

Explanation : To conduct the precepts according to the basis of oneown to be pure known as Sila-visuddhi, the purity of precepts.

Samadhi, meditation is both access concentration and attainment concentration; (upacara and appana) finally khanika samadhi, the momentary concentration is the concentration in the short period to be the basis of the insight meditation known as “Citta visuddhi”, the purity of mind.

To concentrate name and form by the particular character that means specific feature, for example soil element's character

is strong etc; by its common characteristics is generally the same; that is, all things are impermanence, state of suffering and not-self known as Ditthi-visuddhi, the purity of view.

To set up contemplation of the components of appearance and name that because what happens; name and form will happen and what distinguishes, name and form will distinguish, until it is the cause to get rid of the doubt in the name and form both arose in the past; being at the present and will be in the future known as Kankhavitaraṇa visuddhi the purity of doubt.

Nana, the intuition that this is the path and not the path of special Dhamma known as Magga-Maggānaḍḍhana-Visuddhi, the purity of the knowledge and vision regarding path and not path.

Vipassanānaṇa nine; the insight concentration is known as Patipadaṇaḍḍhana visuddhi, purity of the knowledge and vision of the way of progress.

The intuition in the Four Noble Paths is known as Naḍḍhana-visuddhi, the purity of knowledge and vision. This visuddhi, the purity is the cause and result to transfer up until to attain Nirvāna just like car with seven systems can lead the passengers to the destination finally.

Atthaka : Groups 8

Ignorance 8

1. Not to know the suffering.
2. Not to know the cause of suffering.
3. Not to know the path to extinguish the suffering.
4. Not to know the path to lead to the cessation of suffering.
5. Not to know the past.
6. Not to know the future.
7. Not to know both the past and the future.
8. Not to know the dependent origination
“Paticcasamuppada”.

Khu. Cula. 30/9 Dhammasangani 34/180

Explanation : Four kinds mentioned above are not to realize the Four Noble Truths, not to know the past, that is, not to know recalling backward when seeing the fruition at present, not to be able to search for original source ; what it is the cause to happen; that not to know the future, is not to be able to remark the work to do or the event to happen at present and then predict the event in the future what will have the result like this or that; not to know both the past and the future; that is, not to know to link the cause in the past and the result in the future relatively; not to realize the law of causation, that is, not to know contemplating such conditions on the basis of the mutual causation continuously just like the chain connected with each other as the string even so.

Navaka : Groups 9

Buddhaguna 9 : The Virtue of the Buddha

Itipi so bhagava :	This indeed is he; the Blessed one
Arahanta :	Holy; worthy; accomplished
Sammasambuddho :	Fully of self enlightened
Vijjacaranasampanno :	Perfect in knowledge and conduct
Sugato :	Well-gone; well-farer; sublime
Lokavidu :	Knower of the world
Anuttaro purisadammasarathi :	The incomparable leader of men to be tamed
Sattha devamanussanan :	The teacher of gods and men
Buddho :	Awakened
Bhagava :	Blessed; analyst.

An. Tika 20/265

Sanghaguna 9 : Virtue of the Sangha or Attributes of the Community of Noble Disciples

Bhagavato savakasangho :	The Sangha, The Buddha's followers
1. Supatipanno :	Of good conduct
2. Ujupatipanno :	Of upright conduct
3. Nayapatipanno :	Of right conduct
4. Samicipatipanno :	Of dutiful conduct
5. Ahuneiiyyo :	Worthy Of gifts
6. Pahuneiiyyo :	Worthy of hospitality
7. Dakkhineiiyyo :	Worthy of offerings

8. **Anjalikaraniyo :** **Worthy of reverential salutation**

9. **Anuttaram punnakkhetam lokassa :**

**The incomparable field of merit or
virtue for the world.**

An. Tika. 20/267

Explanation : This Order or Sangha means the monks;
the followers who attained Supreme-Dhamma.

Dasaka : Groups 10

Parami perfection 10 :

Dana; Alm; Sila morality, Nekkhamma; Renunciation, Panna, Wisdom, Viriya, Effort, Khanti; Tolerance; Sacca, Lruthfulness, Adhitthana, Self-determination, Metta, Loving kindness, Upekkha, Equanimity.

Khu, Cariya 33/596

Explanation : The word “Parami” is presumed that it comes from the word “Parama” that means the qualification or the extreme path; the writer described that every Buddha had made up since they were the Bodhisattavas when these perfections were absolved then they would get the Enlightenment and mostly these Paramis were realized; so to be corrected for some points. Nekkhamma; Renunciation means becoming a monk by explaining that to avoid a sensuality. Sacca, the truth rather means the trustfulness or real intention or paying attention to seek for the truth but in Jataka Pakarana text, it means to take up the existing reality then to set up the will for achieving the purpose known as “Saccaparami” truthfulness. Adhitthanaparami means the resolution; Upekkha means the indifference to praise and blame. All of them are classified into 3 groups; they are Parami, the perfections, Upaparami, superior perfections, Paramatthaparami, supreme perfections, totally as “The Thirty Paramis” it means 30 perfections. How are three groups of these perfections different ? It is difficult to presume; the understanding of the scripture writer is uncertain right now, he rewrote and corrected

in another point that giving not to donate the things known as Dana Parami; alm-perfections; giving the materials out of the body known as Dana Upaparami, superior perfections giving organs and life known as Dana-Paramatthaparami, supreme perfections. On the other hand, it said, to donate the materials out of the body known as Dana Parami; alm-perfections; to donate the organs known as Dana-Upaparami; superior perfections; to sacrifice the life known as Dana-Paramatthaparami; the supreme perfection. The word “Upaparami”; superior perfections, is the word to be assumed before. Literally it is translated as the closed up perfections or supported perfections when it is arranged between to be assumed as the supreme perfections, lower to be superior perfections; and by this implication, we come to learn that the superior perfections are lower than the supreme perfections known as more special perfections than ordinary one. To divide one perfection into 3 kinds must depend on the rule as the wiseman assigned up,

Dana; alm-giving is easy to divide, to sacrifice the life for the sake of many people or to remove the troubles for the others known as “Alm-giving Paramatthaparami”; superior perfection means donating the organs of the body, for example, to effort in making the benefits or giving the help to the others but he must lose his oneown organs in such an action known as the Alm-giving, superior perfections; to donate the properties for the welfare or removing the troubles of the others known as Alm-giving, the ordinary perfections. The precepts to undertake to because we have to destroy animates bodies, and consumer the goods it can be divided possibly into 3 also. But the left perfections; we still must find out the criterion to classify again. However, it is not easy; though we can do; but there is still

the confused meaning. The writer said that he has seen another classified criterion; the perfections, the Bodhisattavas had made in far away existence, it was told only in the time, the Buddha was born as the human; animal, confusing much we should know only the perfections made in the closed up existence before the last rebirth only ten rebirths. According to the saying; in the time, the Buddha was born as the ordinary human and the extra-ordinary human but it has inconsistent statement that to be “Phrayanaga” the king of snake, known as the superior perfections, that the Great Man had developed in the last birth before his Enlightenment known as the supreme perfections now it will be described only the last birth, he had devoted his age to make the advantage for a lot of people with his loving kindness known as ordinary alm-giving perfections and loving kindness perfections, the Great Renunciation is known as the renouncing perfections; to restrain in the precepts and to behave himself in the monkhood is known as the moral perfections; to develop the effort and to tolerate on the hardship is known as the effortful and tolerance perfections; to pay attention steadily in the path to achieve his purpose for seeking for the truth is known as the self-determination and truthful perfections, to maintain his mind not shaken when it was touched by the worldly, both to praise and to blame are known as the equanimity perfections. His Insight was waken by him and he realized in different events and might have seen the events in the future until it could lead him to avoid the improper behavior and conduct himself in the Noble Path through attaining absolute Supreme Enlightened One known as the Insight Perfections

To add the exposition of Royal Highness Phra Maha Samanacao

To arrange as in this criterion concorded with the framework that was done into 3 periods they are Durenidan; the remote story 1; Avidurenidan; unfar story 1; Santikenidan; closed story 1; but it is different for the classification of periods. Durenidan, the remote story was arranged since the will was done by him for being the Buddha in the place of Dipankara Buddha until cuti from The King Vessantara's birth to take birth in the Dusita existence. Avidurenidan since he got shifting out of the Dusita existence until he got the Enlightened one under the Bodhi tree, Santikenidan, the closed story; since he got the Enlightenment until attained Nirvana. Jataka provided a lot of stories, to say on the rebirth confusing as the ordinary connection, that is, Durenidan to be provided as 10 stories, the story to describe on the rebirth unconfusing except only one story, that is Mahanipata; the great connection, it means Avidurenidan, unfair story and by this implication; the stories in the last rebirth mean the Santikenidan; the closed stories.

Parami; the perfections, he said that the Private Buddha and Noble Followers had developed; were the same entirely with the Buddha or were different and this point did not be said clearly and it is rather the same but the period is shorter.

Kamma 12

Giving An Effect In The time

Group 1

1. **Ditthadhammavedaniyakamma :**
The action gives the fruition in this existence.
2. **Uppajjavedaniyakamma :**
The action gives the fruition when it has happened in the next existence.
3. **Aparapariyavedaniyakamma :**
The action gives the fruition in the next existence indefinitely.
4. **Ahosikamma :**
The action has already given the fruition :
it gives the fruition respectively.

Group 2

Giving An Effect On Function

5. **Janakakamma :**
Productive kamma or reproductive kamma
6. **Upatthambhakakamma :**
Supportive kamma; consolidating kamma
7. **Upapilakakamma :**
Obstructive kamma or frustrating kamma
8. **Upaghatakakamma :**
Destructive kamma; supplanting kamma

Group 3

Giving An Effect On Order

- | | |
|--------------------|-----------------|
| 9. Garukakamma : | Weighty kamma |
| 10. Bahulakamma : | Habitual kamma |
| 11. Asannakamma : | Proximate kamma |
| 12. Katattakamma : | Reserve kamma |

Vi. Kankha 3/223

The first group tells the time that the action gives the fruitions that the done action is either wholesome or unwholesome it can give the result like this, certain kamma can give the fruition in this existence for instance, Devadatta was gone down under the earth; but certain kamma can give the fruition in next rebirth, for instance, Devadatta went to Aveci hell; but certain kamma will give the fruition in next existence unlimitedly such as Bahiya monk who was horn by a cow but some kammass have no chance to give the fruition because it is destroyed by other kamma to be stronger such as even if Angulimala had killed many people but he attained Arahantship , passed away, not to go to the hell.

Group of 2, Expressed the kamma function that the done action has its function like this : 1. To lead to be born in the new existence; for instance, the rebirth as humans; gods etc; 2. Giving to support the other kamma in the same part; for instance, the persons, who had the state of having done meritorious actions in the past, will have supported the effort and endeavour at present to achieve the actions. 3. To oppress opposite kamma; such as the animal killing persons were born as humans to get many diseases and a lot of obstacles. 4. To cut off or destroy opposite actions such as Nanda Manava raped Upalavannatheri and then went into

the earth; in fact, he was still young but the done action was the weighty kamma it cut off the wholesome taking care of his life; so he died.

Group of 3 : Expressed the sequence of kamma given the fruitions; that is, the weighty kamma will give the fruitions first; for instance, Devadatta committed Anantariyakamma; immediacy-deeds, that is, Lohituppada : causing the Buddha to suffer a contusion or to bleed and Sanghabheda causing schism in the Order; but when he was sucked by the earth reaching at the chin bone; went to the Buddha for refuge; immediacy deeds are more the weighty kamma than going to the Buddha for refuge; Devadatta, therefore, had to go down Aveci hell before; after that he will have been a silent Buddha with the wholesome in going to the Buddha for refuge; if without the weighty kamma; the accustomed and regular kamma will give the fruitions, the same as one cow slaughter had butchered for 45 years when nearly to die; he clawed about and cried out like a cow and he got the death went to the hell when without the accustomed kamma; the deeds; when nearly to die; will give the fruits like a trouble man was sitting to watch the millionaire's bitch to feed; while he thought suddenly that to be the millionaire's bitch is still better than him who is a human also. After that in the short time he died and got born in the womb of the bitch because the action is the mental action with unwholesome which he thought nearly his death. When without the deeds; the unvolition give the fruits; for example; the person who works carelessly causes the others to lose the properties or the life, his properties or life will be damaged by the others unvolitionally at the same.



The Stories of Disciples

Introduction

Anubuddhapravat : It means the story of disciples of the Buddha who had received the instructions of the Buddha then brought to conduct and practice with the effort and endeavour by bodily; speech and mentality until attained the supreme fruitions in Buddhism, that is Arahattaphala. And in this story ven. Dhamma Sangahakacariya means monks who compiled together the stories of those senior monks in Pali Texts and briefly, there are 3 groups

1. **Apadan** : It concerns to cultivate the good will or wholesome since they received the prediction from the place of the Buddha in the former existence until the last rebirth individually; they spent the times for 100,000 kapps.

2. **Etadagga** : It means being genius. For these monks because the individual will have the expert differently, for example, Sariputrathera had more being genius than other monks in a lot of wisdom.

3. **Theragatha** : It is to compiled together the verses of these monks, they said on various occasions that are the mottos or ethic ideas for the last generations for leading to conduct and practice according to the potentiality of individuals.

Later commentators expounded nicely these Pali texts while expanded widely; so we got the knowledge on stories of these disciples more clearly and here it could set up until 9 topics also :

1. **Old status** means the old name of individuals, the names of parents, caste, the country to be born.

2. **The background before becoming monks**, it stands for education, vocation; wedding and other professions; such as monk, ascetics etc;

3. The cause to become a monk in Buddhism : It means the motivation for these monks until to abandon their vocation and work including old religion to become a monk in Buddhism.

4. To attain the Supreme Dhamma : It means the cause for these monks to attain the Supreme Doctrine in Buddhism since Sotapatti-phala; the fruition of once-returning until to attain Arahatta-phala; the fruition of Arahantship. How the story happens; this is to bring students to know that there are many ways to relax the adherence.

5. To propagate Buddhism means these senior monks were the great supporters to give the help in the propagation of Buddhism; what they were doing; we found that the propagation of the individual monk was classified into 2 parts :

1. While he had still existed such as Sariputrathera could lead a lot of people to believe in Buddhism until “the Buddha admired him” just like “**The mother who gave birth to the son**”.

2. After he went to Nirvana, the announcement of his behaviour such as Mahakassapathera persuaded many people to believe in his conduct, until they became monks afterward. The legend said that it might have more than one hundred thousand of monks.

6. Etadagga : It means the higher rank than other monks in different characters such as to have much more wisdom, much more supernatural power, much faith etc; even so the Buddha admired individual monk according to his expertise to be developed for a long time.

7. Punyadhikara : It means the merits, that are the characteristics of Nirvana and support the will in a particle position that the individual remitted. He had to conduct for a long

time and after receiving the prediction then he had to spend at least one hundred thousand of kaps.

8. Dhammavada : It means the speech that individual senior monk delivered on various occasions which will cause the sense in the matter of sin, merits, virtue, penalty and conscience in good and bad for the readers and listeners.

9. Parinibbana : It means those senior monks departed from this with Anupadisesa Nibbanadhatu, Nibbana without any substratum of life remaining where, when and how.

In this book, to express 40 senior monks, especially he was able to receive Etadagga from the Buddha only. In this case, the commentary exposers explained that the Buddha used 4 criterions .

1. Atthuppattito : To be admired because of the happening events such as once the Buddha came down from the Tavatinsa heaven, the worlds creatures, both gods and humans met with each other a lot. In all of them there were all common people, Stream Enterers, one established in The Path of Stream Entry, the one who is a Once-Returner, Non Returner, and Arahanta, general great Buddhist followers, ven. Moggallanathera and ven. Sariputrathera, the Buddha asked the questions with common people, holy persons, common people can solve, but cannot solve the problem of the Noble Individual; lower Noble Individual cannot solve the problem of higher Noble Individual, General Individual could not solve the problem of ven. Moggallanathera; ven. Moggallanathera could not solve the problem of ven. Sariputrathera; ven. Sariputra could solve the problems of the others entirely, but could not solve the habitual problems of the Buddha. The events arised up were admired by the Buddha that ven. Sariputrathera had more wisdom than all the followers.

2. **Agamanato** : To be praised because of making a lot of merits, that is, the individual monks who had been praised as really excellent in that way; was ever seen the other monks who accept such ranks from the former Buddhas then make the will in some ranks so they decided to make the merits which be able to give the fruitions for a long time, the Buddha said that after receiving the prediction; they had to develop the perfections for one hundred thousand kapps.

3. **Cinnavasito** : To be praised because of experts in a particular field by training in the matter that he needed entirely, for example, ven. Sariputrathera wished having more wisdom than anyone, getting any rebirth, any existence, he had the wisdom train always until he could not count the rebirth and existence completely; finally he became the expert in the wisdom etc;

4. **Gunadirekato** : To be praised because of the properties in a particular side beyond the other monks, for example, the monks with super normal power; but everyone was not better than ven. Maha Moggallanathera; because he had made wholesome and trained more super normal power than all other monks.

This story of the disciples has the importance not less than the story of the Buddha; because Buddha, Dhamma and Disciples have to be based on each other always. If there is only anyone then it is not useful at all; as if medical doctor and the recover patient, there is only the Buddha but without Dhamma and Disciples, just like there is the doctor, but without medicine, and there is no patient without disease. How we can know the doctor's expert. just like there is Dhamma, but there are no Buddha and disciples, just like there is medicine without any doctor. to know medicine, as well as there's no patient to get

recovered well with that medicine or there are only the Buddha and Dhamma but without the Disciples just like there are both doctor and medicine but both of them are never used to cure anybody. How we can believe that doctor is the expert and this medicine is good. So we can say that the story of the Disciples has the importance not less than the story of the Buddha. The study of the Disciples is to study the story of the Buddha as well as we can study Dhamma together with also.

Hoping that when we had studied the story of all 40 Disciples; those who studied, will have knowledge and understanding on motivation that made them to become monks in Buddhism on the Path which can make them to attain Dhamma, understanding and appreciation in the Teachings of the Buddha; of individuals expressed from the heart; the Senior Monks compiled as Thera Verses from some other story and all of these will wide the student's attitude more, they can accept the opinion of the other when the difference of the practical way happens and this is to lead to the unity and solidarity for propagating Buddhism while it is not late in behaving Dhamma owing to Quarrelsome.



The Stories of Disciples

1. The Story of Ven. Annakondanna

1. Old Status

Name Kondanna; but the initial teller of the word “Anna” caused the Buddha’s exclamation utterance while he had realized in Dharma that “Annasi vata bho kondanno” means oh ! “kondanna had already known” so the word “Anna” is the word before his name until now.

He was born at the Brahmin family named Donavastu near Kapilabasatu City in Brahmin caste, his education finished “Tiveda” and experted about the scripture of the character prediction.

2. The Cause of Renunciation in Buddhism.

He was one of eight Brahmins to be selected from 108 Brahmins in order to predict the noble character of Royal Prince. He predicted that Royal Prince will get the Enlightenment to become the Enlightened One, differentiated from the prediction of 7 other Brahmins who predicted that Royal Prince has two golden points : If he gets married and sits on the throne; he will be the great Emperor; if he gets the ordination; he will have attained the Enlightened One.

Because he believed his book of the character prediction when receiving news the Prince Siddhattha became a monk and he also got ordination.

3. To Attain Supreme Dhamma

He attained Sotapatti-phala because he listened to the First Sermon at Isipatanamarugadayavana Forest and the fruition of Arahatta-phala because he listened to Anattalakkhanasutta at the same place. After he had attained the fruition of the Stream Entry then he requested to become a monk with the Buddha; he allowed him to be the monk with his saying that “Oh ! Be the Monk” Dharma I said is true. Behave Holy life to make rightly the End of the suffering; the way of this ordination called “Ehibhikkhu-upasampada” thus he was the First monk in Buddhism.

4. To Work for Propagating of Buddhism

Ven. Annakondanna had the important work : he let Mr. Punna, the son of Mrs. Mantani, his daughter to become a monk in Buddhism, later he was the important powerful monk in assisting to propagate Buddhism where there were a lot of sons of the good family became monks in his living place.

5. Etadagga (Genius Virtue)

Ven. Annakondanna was admired by the Buddha that he was More excellent than Monks “in An Elder of Long Standing” who knows long night that realizes in all things, that is to say, knows all Dharmma; which the Buddha taught before anyone did entirely.

6. Punnadhikara (Developing the Perfection)

In the time of the Buddha named “Padumuttra” he had had the will in Rattannu rank that means knowing Dhamma before anyone then he had made the merits forever until the time

of the Buddha named “Vipassi” he was born in the vulgar family named Mahakala offered noble alms for seven times so he was given this Etadagga. (genius virtue)

7. The Time of Final Nirvana

In the end of his life, he requested the Buddha to allow him to live in Himabanana Forest (on himalaya mountains) on the bank of Chaddanta Pond for 12 years when near Final Nirvana he came back to say farewell with the Buddha and then went back to get Final Nirvana.

There are two kinds of Nirvana : Saupadisesanirvana means Nirvana with the substratum of life remaining; it means Arahants have still lives; Anupadisesanirvana; it means Nirvana without any substratum of life remaining that means Arahants all got expire. So Anupadisesanirvana rather used the word “Parinibbana” like this fairly

2. The Story of Ven. Uruvelkassapathera

1. Old Status

He had the family named “Kassapa”; later became an ascetic, settled down an ashram at Uruvela sub-district, thus his name appeared “Uruvelkassapa”

He was born in Banares before the Buddha got a birth; to be the Brahmin caste person, for his education, he finished “Tiveda”.

2. The Cause of the Ordination in Buddhism

Uruvelkassapa had two brothers, the second brother named Nadikassapa because he settled down an ashram at the

curve path of Ganga River; the youngest brother named Gayakassapa because he settled down an ashram at Gayasisa sub-district the institutes to teach tivedas to the people. Uruvelkassapa had 500 followers; Nadikassapa 300; Gayakassapa 200 ones and after they considered that the benefits in their scriptures to be caried on only the benefits at the present so all of three persuated each other to become ascetics and sacrificed themselves with fireworship as well as settled down the ashrams at different sub-districts mentioned above.

Once the Buddha sent 60 monks, the disciples to propagate Buddhism; but the Buddha, he went to the state of Magadha, in order to help Uruvelkassapa, with the permission to stay in his temple, he of course had the unwilling to welcome the Buddha, so let him stay in the fireworship hall where there was a fearful Naga, snake in there; the Buddha went in to stay there whole night but there was nothing to make harmful; but Uruvelkassapa did still not accept because he thought that he himself has more potentiality than the Buddha. The Buddha had used many tricks and policy to prove Uruvelkassapa to know that he himself had not still attained the Arahantship and finally he accepted the reality then gave up the ritual of own worship and then floated fireworship articles of oneown into the river; then he made kindly the request to the Buddha to became a monk followed by the followers, the Buddha admitted as the monks with saying that "Oh ! Became monks; Dharma One Said is true" behave brahmachariya in order to make the end of suffering rightly.

3. To Attain Supreme Dharma

When Uruvelkassapa followed by the followers floated their articles and fireworship offerings into the stream of river;

then both brothers of his got news, so together with their followers came to request for ordination in the living place of the Buddha, He kindly admitted them to become monks the same as that Uruvelkassapa and his followers; so now total number of monks became as entirely 1003; then the Buddha led these monks to Gayasisa sub-district; sat on stone plate then let all the monks to attain the worthy ones with a Sermon named Adittapariyaya, briefly that eyes, ears, nose, tongue, body, mind are hot things, because the fire (defilements) they are lust, hatred, delusion, decay, dead, sorrow, lamentation, dukkha, grief and despair.

4. The Work for Propagating of Buddhism

Ven. Uruvelkassapathera was the important powerful monk in establishing Buddhism in the state of Magadha by announcing himself before the Magadha people who were going after King, Phimbisara to come to approach at the Laththivan to make those people to be undoubtful then they paid attention to listen to the Sermon until could get the Insight in Dharma for eleven parts; another part is to stay in the refuge since a lot of Magadha people returned to believe in Buddhism.

5. Etadagga (Genius Virtue)

Ven. Uruvelkassapa was admired by the Buddha that to be More Genius than All Monks, who had a Lot of Followers.

6. Punnadhikara (Developed Perfection)

In the time of the Buddha named “Padumuttra” (the 13 Buddha) he saw one monk having a lot of followers; had made the merits, then made the good willing in that rank. The Buddha predicted that the willing will achieve him in the religion of the Kotama Buddha.

7. Dhammavada :

To offer as a sacrifice entirely aimed at form, sound, smell, taste and women, I know that that, is the impurity in all aggregates, so do not be delighted in offering and sacrifice.

8. Final Nirvana

Ven. Uruvelkassapa was the important powerful monk in helping the Buddha to propagate Buddhism in the state of Magadha; finally he got Final Nirvana with Anupadisesanirvanadhātu, nirvana without any sub-stratum of life remaining; as if the light has been shining brightly then extinguished suddenly right now.

3. The Story of Ven. Sariputrathera

1. Old Status

Ven. Sariputrathera, his original name was “Upatissa” as the name made by the parent because he was the son of the family; who was the leader in the Upatissagama village.

His father’s name is Vangantabrahmin; the mother’s name Mrs. Sari or Rupasari; was born at Upatissagama village, not far from Rajagaha City, before the rebirth up of our Buddha.

2. The Cause of the Ordination in Buddhism

Upatissa’s friend named “Kolita” was the son of the family to be the leader in Kolutagama village and both families had equal family status then they regularly communicated with each other.

One day, both of them went to see the celebration on the top of the mountains in Rajagaha City and saw the great deal of the people came together then got the sympathy that all of

these people within one hundred years only will enter in the mouth of Maccuraja, the King of the death; then decided very soon that we should seek for Mokkhadhamma; ultimate truths, one important point, is that we should get the ordination; both went together for ordination at Sanjayaparibajaka's sects with 500 fellowship when the events went on like this, without such outcomes, then they both went to asked the problem to the Samana-bramanas, which were sammuti as pundit at that time. They could not solve that problem, but both could solve Samana-brahmanas's problem entirely. they both decided seeking for the ultimate truth continuously; so they both made "the promission with each other, if one, who can attain Supreme Dhamma, before, must tell another part.

Once Upatissa went to Paribajakarama where he saw Ven. Assajithera who was collecting his alms in the Rajagaha City; and then he thought that this monk was so serene of manner, and he had never seen before. that is, the Supreme Dhamma may exist in this monk; he felt faithful and looked at him and then went after to ask the problem.

When the Senior Monk had received food then went to suitable place in order to eat the meal offered by paribajaka, who provided it on the table for giving. When the Senior Monk finished eating then asked about the great teacher. He referred to the fully Self-Enlightened One; paribajaka asked again that what ethical discussion does your great teacher have. ? The Senior Monk answered that which all Dhamma have the Original Source; the Buddha said the Cause of All of Them and the Cause of the Extinction of Them, the Great Blessed One said like this.

Upatissaparibajaka got the Insight Eyes, that is to attain the fruition of Stream Entry; because of listening to this Dharma;

then went back to tell his friend and expressed Dharma to him; Kolita got the Insight Eyes at the same, they both went together to say farewell with professor Sanjaya in order to approach the Buddha.

The Buddha looked at two friends along with the followers in the far distance and said that these persons will be our Excellent Pair Disciples; delivered Dharma accordance with the character of the followers of both friends to get in the Arahantship then the Buddha gave Ehibhikkhu Upasampada to them together with Upatissa and Kolita also. When they both became monks; then monks called Upatissa “Sariputra” and called Kolita “Moggallana”

3. To Attain Supreme Dharma

Ven. Sariputra had became a monk for half month (15 days); lived in Sukarakhata cave (mostly called sukarakhata) with the Buddha when the Buddha expressed Vedanapariggasutra to Dighanakhaparibajaka, his nephew; sending the Intuition along with the Sermon he could attain Arahantship reaching the Stream-Entry of Savakaparaminana, the Intuition with perfection of the disciples, just like the persons eat the food that they brought for the others.

Both Excellent Disciples attained Arahantship; reached the Stream-Entry of Savakaparaminana in the place near the Buddha that is, Sariputra had listened to the Sermon of Vedanapariggahasutra; in Sukharakhata cave, but Moggallana had listened to the Sermon of Dhatukammatthana at Kallavalamuttagam.

4. The Work for Propagating of Buddhism

Ven. Sariputrathera is regarded as the most important powerful monk in helping the Buddha to propagate Buddhism until there was one word named him “Dharmasenapati, that paired with the word to call the Buddharaja” he satisfied the Buddha very much; look at the Buddha’s saying that Oh ! monks; you all should associate and join with Sariputra and Moggallana; both of them are the wisemen give the welfare to the Brahmacariya friends; Sariputra looks like one who gave a birth; but Moggallana looks like the mother who looks after the baby; who was given a birth. Sariputra gives an advice in the fruition of Steam-Entry; but Moggallana gives an advice in the Higher Fruition up.

5. Etadagga (Genius Virtue)

Ven. Sariputra, after attaining the Arahantship, became to have much wisdom until could deliver Dharmadesana closely the Buddha and besides he was able to veto and suppress the outside religious persons who came to argue with; against the teachings of the Buddha as well; so the Buddha appointed him as the Right Disciple and gave him Etadagga that “More Excellent than monks as the person who have Much Wisdom”

6. Punadhikara (Developed Perfection)

When the Buddha named Anomadassi happened in the world, Ven. Sariputra was born in the family of Mahasala Brahmin saw ven. Nisabhathera, the right excellent disciple of the Buddha; said thanksgiving about flower seats to Tapasas, ascetics; had the faith; wished the ranking in mind that oh ! even though we should be the right disciple of any Buddha in the future look like this Nisabhathera then paid respect to the

Buddha for three times and made the willing like that. The Buddha considered that his willing will succeed without the danger and predicted that when the time passed one Asankhaya (uncountable) added with one hundred thousand kaps, since this kap onwards will have been the excellent disciple of the Buddha named “Sariputra” he had developed the perfections such as the alm-giving etc; continuously until the last rebirth, got birth in the womb of Mrs, Rupasari in Upatissagama village not far from Rajagaha and was given Etadagga as his willing entirely.

7. Dhammavada

As the person, who carries the heavy things always, must be troubled with the task; so the task that we are carrying is the same. We, who are burned by 3 kinds of fire, are to carry the task as the existence; just like to lift Sumeru mountains to put on the head and travel in the existence.

Basespirited and lazy persons, left the effort; uneducated; mannerless; do not associate with anywhere and anytime.

But great learned, the intellectual persons conduct the morality stably, have the peaceful mind; stand on our head always.

8. Parinibbana : Final Nirvana

Ven. Sariputra went to Final Nirvana before the Buddha by going back to Final Nirvana at his domicile and before Parinirvana, he went to say farewell with the Buddha then traveled with ven. Cunda, his brother, delivered a sermon to his mother until she could attain the fruition of Stream-Entry. He got expire with the disease of pakkhantikabaddh; ven. Cunda thera

with relatives performed the cremation ceremony; then collected his Bones to offer to the Buddha at Jetavan Mahavihara, Savatthi City. The Buddha let build the Pagoda to contain with the bones in at Jatavan Mahavihara right now.

4. The Story of Ven. Moggallanathera

1. Old Status

Ven. Moggallanathera, his original name was 'Kolita' as the name that was made by his parent because he was the son of the family to be the leader of Kolitagama village.

Father non-name; it said only as the leader of Kolitagama Village. Mother her name is Moggalli or Muggalli both of them were the Brahmin caste.

He was born at Kolitagama village not far from Rajagaha before our Buddha happened in the world (older than the Buddha)

2. The Cause of the Ordination in Buddhism

Kolita had a lovely and intimate friend named Upatissa as the son of the family to be the leader of Upatissagama village, both of them usually communicated with each other.

One day both friends went to the celebration on the top of the mountain in Rajagruha city saw plenty of the people came to meet in order to see the celebration, so they thought carefully that all these people within 100 years only will go to the death; so they decided that we both should search for Mokkhadhamma, ultimate truth and searching for the ultimate truth, we should get some ordinations; so they both went to get the ordination in the institute of Sanjayaparibbajaka along with 500 Manavas; young boys, Kolita and friends could study the doctrines entirely in the

short time but did not find the contents in that institute and felt bored so thought to seek for the ultimate reality continuously by making the promise that who can attain Amatadharma before (reality), must tell another part. Upatissaparibbajaka had listen to Dharma from ven. Assaji; got the Insight Eyes; that is, he could attain the fruition of the Stream-Entry; then came back to tell Kolita, friendly and expressed him Dharma then Kolita got the Insight Eyes, that is, attained the fruition of the Stream-Entry at the same; so they both went say farewell the teacher, Sanjayaparibbajaka in order to approach the Buddha; at that time the Buddha looked at both friends along with followers in the far distance said that this will be our Excellent Disciple Pairs, delivered Dharma accordance with the character of followers of both friends to be in Arahantship already and gave Ehibikkhuupasampada to them that Oh ! You All Be monks; Dharma One Said, is True, You All Conduct Brahmachariya in Order to Complete the End of Suffering Right Now.

3. To Attain Supreme Dharma

Ven. Moggallanathera got the ordination for 7 days went to dwell at Kallavalagama in the Magadha State to develop his monkhood. Thinamithatradition was covered with laxiness, that is, boring fell sleepy and to lose heart, until he could not behave monk's doctrine; the Buddha went to sadden him by saying that Oh ! Moggallana, you don't lose your endeavor at all, then taught Dhatukammattana, meditation on the elements : soil, water, fire, wind in the body; contemplate the body to separate into 4 elements : padhavi (soil) apo (water) tejo (fire) vayo (wind) fresh and skin etc; are soil element blood etc; as liquid element, the warmth in the body as fire element, breathing air etc; as the

wind element, each part is not the self, does not belong to us; and it is not our self, get rid of the dauntedness and sleepiness out and send your mind according to the stream of a Sermon, he could attained 3 priori Noble Paths by the Insight Meditation levels then reaches the end of Savakaparaminana (insight got from follower's perfection development) while he attained excellent fruition that is to attain the Arahantship.

4. The Work for Propagating of Buddhism

Ven. Moggallanathera worked to propagate Buddhism accordance with ven. Sariputrathera who was the right disciple as well; we can see the Buddha's saying :

Oh ! monks; Sariputra looks like the mother who gave a birth to a baby; but Moggallana looks like the stepmother who looks after when the baby was already born. Sariputra gives an advice to stay in the fruition of Stream-Entry; Moggallana gives an advice to stay in the Higher Virtue up.

5. Etadagga (Genius Virtue)

Ven. Moggallanathera; after attaining Arahantship then became to be much Super Normal Power monk; could travel to the heaven and came down in the hell, suppressed the gangsters, for instance, the gang of Nandopanandanakraja etc; So he was admired by the Buddha that çBe More Excellent than Monks in the way to have Much Super Normal Poweré

6. Punnadhikara (Perfections)

In the past, one Asankhaya and one hundred thousand kap ago in the time of the Buddha named "Anomadassi", ven. Moggallana was born in the family of Gahapatimahasala,

(rich family) named “Sirivadhanakutumbi” had one friend named “Saradamanava”

Saradamanava got the ordination as the tapasa (ascetic) made the merits, wished the rank in the First Excellent Disciple in the religion of Kotama Buddha and then went to persuade Sirivadhanakutumbi to wish the Second Rank of Excellent Disciple and Sirivadhanakutumbi agreed; then offered the great alms to the Buddha and the disciples for seven days and in the last day offered the most precious cloths and wished in mind for the rank of the Second Disciple as well as he made the merits forever until the last existence; was born in the womb of Mrs, Moggalli brahmani named Moggallana, renounced in Buddhism then received the rank of Excellent Disciple required.

7. Dharmavada

Fire has not pay attention that it will burn the foolish, the foolish themselves enter into the fire which is burning then let it burn oneselves; Oh! See sinful minded Mara; you go to approach to the Buddha but let the fire burn oneself, it is just like the foolish catch the fire. Oh ! See Sinful minded Mara; you go to approach to the Buddha but got the sin back; besides you misunderstand not to see any sin at all (more sinful and foolish)

8. Parinirvana

Ven. Moggallanathera went to Final Nirvana at Kalasila Subdistrict, in Magadha State before the Buddha but after Ven. Sariputrathera for 15 days. The Buddha went to perform the cremation ceremony brought the Bones then to build the Pagada to contain the Bones in, at the place near the gate of Veluvanvihara.

5. The Story of Ven. Mahakassapathera

1. Old Status

Ven. Mahakassapathera : old name was “Pippali” as the name that the parent made up but like to call according to the clan “Kassapa”

Father’s name is “Kapila” but the mother has no name as the Brahmin caste in the Mahasala family of Kassapagrotra race.

Ven. Mahakassapathera was born at the group of Brahmin Village named Mahatittha located in Rajagaha City after the Great Noble Man arose in the world.

2. The Cause of the Ordination in Buddhism

Ven. Mahakassapathera was the son of Mahasala Brahmin; the parent wanted the clan to have the successive generation then provided him marry with a girl; the daughter of Mahasala Brahmin (rich Brahmin) at the same, her name is Bhaddakapilani while he was 20 years old, Mrs, Bhaddakapilani was 16 years old but the couple came from Brahmaloaka; the world of Brahma and developed the Renunciation perfection lives so did not be pleased in sensual pleasure and saw penal affection of the marriage to wait for receiving the sin because of the other’s action and finally they both decided went out for ordination by giving all the properties to the relatives and the followers; they went to buy yellow clothings and black bowls from the market and the individual had their hair shaved to each other; after finishing, each person dressed aneself with yellow robe and slung over the black bowl by the shoulder and step down from the castle without the anxiety.

When Pippali and Bhaddakapilani travelled together in a short period each person consulted with each other that the practice like this may be blamed by the people so they both separated the way. After that Mrs, Bhaddakapilani travelled to one place of Bhikkhuni monks (female monks) she became a Bhikkhuni monk there; later she attained Arahantship.

When they both separated the way, the Buddha resided at the Gandhakutdi (good smell hut), Veluvan Monastery; then knew about the story; went to sit on the bole of a Bahuputtanigrodha tree between Rajagaha and Nalanda for waiting for his arriving; the Nigrodha; its trunk was white, the leaves were green and the fruits were red. While Pippali seeing the Buddha, thought that this Noble Man will be my Great Teacher, we will ordinate specifically to dedicate him then lowered his body to walk to approach to the Buddha then paid respect 3 times with asking that Oh ! the Blessed One, wish you be my Great Teacher and I must be your follower now and after that the Buddha made the ordination to him with giving him the 3 Admonitions given below

1. Oh ! See Kassapa, you should learn that we will enter to stand conscience or moral shame and moral dread in monks in spite of senior monks, medial monks and new ordained monks.

2. Wholesome Dhamma we must have to use the ears to hear that Dhamma, contemplate it (of that doctrine).

3. We must have the consciousness in the body; that is, to consider the body as the meditation object always,

This kind of ordination method is called “Ovadapatiggan-upasampada” to be translated that the ordination with accepting the Admonition.

3. To Attain Supreme Dharma

When achieved him in the ordination, the Buddha let him a Pacchasamana, who walked behind the Buddha. Then the Buddha walked along the way for sometime, turned down behind the way to display as if he wanted to sit down. When the senior monk had known like that he paved there with the outer robe of a Buddhist monk that is the old clothing plate of him into 4 levels; at one place of the bole of a tree, then the Buddha sat on the outer robe and used his hand to touch with saying that Oh ! Kassapa; the outer robe of your old cloth plate is soft and gentle; the senior monk had already know his purpose and said; I would like to beg the Blessed One to dress this outer robe also, the Buddha asked then what cloth you are going to dress. The senior monk said when getting the covering cloth for you; I will dress it also sir; and then the Buddha gave him his yellow robe and the senior monks had dressed with the Buddha's yellow robe at that time without the proudness that we will get yellow robe and materials from the Buddha but thought that since now what we could do better than this; Finally he accepted the thirteen Austere Practices in the Buddha's dwelling place; after he became a monk for 8 days could attain Arahantship along with Pathisambhida, the way of analysis.

4. To Work for Propagating of Buddhism

Ven. Mahakassapthera as the contented monk; observe habitually Austere Practices, there were 3 items of Austere Practices which he practiced regularly in whole life :

1. Pamsukulikanga : refuse rag-wearer's practice.
2. Pindapatikanga : alms-food-eater's practice.
3. Arannikanga : forest dweller's-practice.

To propagate Buddhism for him is known as the good sample for generation more than delivering the sermon. He expressed two benefits of Austeres Practice to the Buddha :

1. Living very happily at present
2. To assist the Generations to practice and follow it.

The Buddha gave him the congratulation and said that, you had practiced for advantage and happiness to oneself and a lot of people and admired him to be content and delight in only things we have, then said to all the monks to take him the sample :

1. Kassapa entered in the family he withdraw the body and mind for a way behave oneself as new person not accustomed to always, not to rumble with the body and speech; the mind does not bound with the family, having the equanimity mind; to make the mind neutrally that one, who wants the gain, take the gain, one, who wants the merits, take the merit; we get the gain; how our mind is, the others are the same even so.

2. Kassapa has loving kindness spirit; express Dhamma to the others.

3. The Buddha taught all monks to conduct well and rightly by raising up ven. Kassapa as the good sample.

The important Buddhist propagation work of ven. Mahakassapathera was the President of general convocation of the Sangha in order to settle the questions of Doctrine and Discipline at the first time since the Buddha passed away; the First Council at this time have a lot of importance because it could Maintain the Teachings of the Buddha to stay stable until now.

5. Etadagga (Genius Virtue)

Ven. Mahakassapathera was praised by the Buddha with the simile to the Moon who he entered in the families not to rumble in the body and in spirit; to be new man always; not to be proud. One day when sitting among the Noble Monks, the Buddha set up the senior monk in Excellent Rank of Monks who observance the Austere Practice and taught the Austere Practice. The Buddha said that Oh ! monks; This Kassapa is one Excellent Monk of our disciple Monks as the Austere Practice and taught Austere Practice.

6. Punnadhikara

Counting backward as the time of one hundred thousand Kap since this Kap, the Buddha named “Padumuttra” happened in the world; this Ven. Mahakassapathera was born as Kutumbi named “Vedeha” in Hangsavati City believed in “Triple Gem” saw a Austere Excellent Disciple Monk named Mahanisabhathera had the faith in his Analytical knowledge then invited Padumuttra Buddha along with monks for offering food to them then sit up the willing for the rank as well as he made different kinds of merits for many Buddhantaras (the period between the appearance of one Buddha and next) in the last existence, he was born as ven. Mahakassapathera and received the rank required right now.

7. Dharmavada

Who does not believe in Brahmachariya’s friends, he is far from the Saddhamma (the true doctrine) look like the Earth is far from the Sky.

Who has moral shame and moral dread in the mind always; he conduct the holy life prosperously. The existence does not appear.

Monk who is full of distraction and remorse, though he wears the robes taken from the cemetery; it is not fine; look like the monkey wears the tiger's leather. Monk who is not full of distraction, stable, wise, control the body, he wears the robes taken from the cemetery, it is fine look like the Lion on the mountain.

8. Parinirvana

Ven. Mahakassapathera, when the completion of the Council of Sangha on Dharma and Discipline, had lived at Veluvanarama Monastery, was 120 years old, then went to the Final Nirvana among the middle of 3 mountains of Kukkuta Sampatabarbata in Rajagaha City.

6. The Story of Ven.Mahakaccayanathera

1. Old Status

Original name of ven. Mahakaccayanathera was "Kaccanamanava" the name that was made by the mother because the baby's skin was like the gold; but general people called on behalf the clan of Kaccana or Kaccayana.

Father's name is Tiritivaccha but the mother has no name, as the Brahmin caste of Kaccayanagrotra; the father was the Advisor of the King; Candhapajjota.

Born at the house of the Advisor of the King Candhapajjota in Ujjeni City. Avanti State, when the father got expired, he get the Advisor's position of the King instead.

2. The Cause of Ordination in Buddhism

King Candhapajjota heard that the Buddha happened in the world; then sent Kaccayana; the Advisor in order to invite the Buddha. Oh ! Acariya ! Let you go to that Monastery; invite the Buddha to come to this palace, then the Advisor of the King, together with 7 followers went out from Ujieni City to Savatthi City to approach the Buddha at Jetavan Mahavihara; the Buddha delivered Dharmadesana to them; Kaccayana, the Advisor of the King with 7 persons attained the fruition of Arahantship with Patisambhida 4, Analytic Insight, then together with 7 persons requested for the ordination with the Buddha; At that time the Buddha had stretched his hand out and said that “You all have to be monks” while they all had about 2 angulis of long hair and beard, carried the black bowls and yellow robes completed with Supernormal Power; as if Senior Monks who came monks for 60 years, all 7 monks attained the fruition of Arahantship before the ordination.

3. The Work to Propagate Buddhism

Ven. Kaccayanathera finished already his advantage; one day he said to the Buddha that Oh ! the Blessed One; The King Candhapajjota wished to pay respect to the Buddha and listened to your Dharma sir. The Buddha said that Oh ! Kaccayana, you yourself should enter the palace when you went there, the King might have the faith; then the Senior Monk along with 7 monks went there as the order of the Buddha; made the King believed and established Buddhism in Avantijanapada; the remote village already, then came back to approach the Buddha again.

When the Buddha went to Final Nirvana then; Ven. Kaccayanathera was at the Sukhandha Forest, the Madhurarajadhani district, King Madhuraraja-avantiputra entered to meet and asked about the case; which Brahmins believed that “Brahmin caste is the noblest; the other caste is bad; the Brahmin caste is white; the other is black; Brahmin caste is the son of Brahma God, born from Brahma” mouth, made by Brahma to be the successors of Brahma.

The Senior Monk said; that is only a propagated word then explained to the King Madhuraraja-avantiputra to accept that all four castes are equal with five realities to appear given before :

1. Which caste is rich; the other yields to be the servant.
2. Which caste behaves badly bodily, speech and mind, they after the death; went the hell equally.
3. Which caste avoids the bad conduct in bodily, speech, mind, they after death, went to the heaven at the same.
4. Which caste makes a mistake such as stealing, cheating, misconduct in the sensuality etc; that caste must be punished at the same.
5. Which caste goes for the ordination and behaves good and right, all the people will be delight to welcome, invite, pay respect, let sit on the seat, offer 4 offerings or be accept the protection fairly and equally.

4. Etadagga (Genius Virtue)

Ven. Kaccayanathera was clever and able to explain the verses; the Buddha said briefly, to expand and hit the Buddha’s purpose entirely, for instance, once the Buddha expressed Bhaddekarattasutra briefly then got up from the seat went in the

residing Vihara; all monks did not understand the meaning of the word the contents so invited a Senior Monk to explain clearly he explained and expanded with the discourse broadly then told that if any monk had not understood yet; go to ask the Buddha at the same time he explained it already. The Buddha praised him and said that Oh ! monks; Kaccayana Is the wiseman; if you all ask the statements with us, then we must answer like that because the statements expressed to have the meaning at the same; so you all must keep these statements in your memory. Kaccayana, therefore was appointed by the Buddha as More Excellent than Monks in Explaining the Brief Statements to Expand Broadly. The Buddha said that Oh ! Monks; Mahakaccayana is More Excellent than our Disciple in Classifying the Contents to be Broad.

5. Punnadhikara : Perfections

In the time of the Buddha named “Padumutra” Kaccayana was born in the family of a wealthy citizen when grew up, one day listened to Dhamma in the place of the Buddha saw one monk who was appointed by the Buddha in the position for Classifying the Statements; He Said Briefly, to Expand Broadly; Kaccayana had the delighted wholesome then he wished for that rank, so made up the willing to made the merits such as alm-giving a lot for many Buddhantaras until the time of our Buddha at present and reached the end of Savakaparaminana (disciple perfection insight) as the willing had set up.

6. Dharmavada

Which caste is rich, the other yields to be the servant.

Which caste conducts bad bodily, speech and mind, that caste, when they died, went to the hell at the same.

Which caste avoids the bad conduct in bodily, speech, mind, they after death, went to the heaven at the same.

Which caste committed the bad such as stealing; cheating, misconduct in sensuality etc; that caste must be punished, at the same.

Which caste renounces to get the ordination, conduct good and right; there are persons to give salutation, welcome, inviting to sit on the seat and then give 4 offerings or received the protection fairly and equally.

7. Parinirvana

Ven. Kaccayanathera went to Final Nirvana after the Buddha; as the record in Madhurasutra, the King Madhura said to praise the sermon of him and he then asked that now where does the Buddha stay. ? He said that the Buddha passed away.

7. The Story of Ven. Mogharajathera

1. Old Status

Ven. Mogharajathera, original name was “Mogharaja” Brahmin caste, as the Khosala person, owing to having the disease in the body not to be cured, suffered very much, though he was very rich and had the great power, but it defeated him so much, so he was made the name that “Mogharaja” means the great who has never found happiness.

Because he saw the penalty of the body then went out for the ordination as an ascetic and yielded himself to be a trained man of Bavari Brahmin; and Bavari Brahmin had a lot of trained men, he said there were 16,000 persons but there were 16 senior

trained men, they were : Ajita, Tissametteiya, Punnaka, Mettagu, Dhotaka, Upasiva, Nanda, Hemaka, Toteiya, Kappa, Jatukanni, Bhadaravudha, Udaya, Posala, Mogharaja, Pingiya.

2. The Cause of the Ordination in Buddhism

Bavari Brahmin heard news that Royal Prince Siddhattha went for the ordination and attained the Enlightenment, was interested to examine for the truth; so called all 16 pupils such as Ajita as the head, prepared the questions, a one question per a person; then sent to approach the Buddha, where he was residing at Pasana Pagoda in order to ask the questions; then all 16 pupils had practiced according to the teacher ordered when the Buddha could solve the problems of them completely; all 15 pupils could attain the fruition of Arahantship; but Pingiya Manava could attain the fruition of the Stream-Entry, because his mind got confusing and unconcentrately to be anxious of Bavari Brahmin who is both his uncle and teacher not to send the Intuition along with the Sermon all the time.

Only Mogharajamanava asked the question that, how am I going to consider the world, the death cannot see. ? The Buddha answered Oh ! Mogharaja; you must be the Mindfulness man always; consider the world as Nothingness; Withdraw the view that “Self” or çEgoé the person could go beyond the death by this policy, you consider to see the world like this; the death cannot see at all.

When Mogharajamanava finished to listen to the Buddhaís problem solution; his mind is free from all defilements, not to attach with the attachment; then he requested the Buddha to give the ordination to him that Oh ! the Blessed One, I would like to receive the ordination in the residing place of the Buddha,

then the Buddha replied that “Oh ! You be Monk” Dharma and Vinaya, are said are true; You must conduct Brahmacharya; finally he could attain the fruition of Arahantship before the ordination.

3. The Work for Propagating Buddhism

It is accepted that ven. Mogharajathera was one of the important powerful monks in propagating Buddhism with ordinary behavior while he was alive and good sample person for the generation after he went to Final Nirvana.

4. Etadagga (Genius Virtue)

Ven. Mogharajathera since he get the ordination in Buddhism, always used dark and yellow robe; later the Buddha was residing at Jetavana Monastery appointed senior monks in different ranks he was also appointed in More Excellent Rank than Monks as to Dress with Dark and Yellow Robe in the Buddha's religion.

5. Punnadhikara

Ven. Mogharajathera had accumulated the merits and goodness until as the cause to attain Nirvana for a long time, in the time of the Buddha named Padumuttra he saw the Buddha pointed one monk in more excellent rank than monks who dressed with pangsukula robes. Mogharaja had accumulated the merits and goodness then made the willing in the rank and had made the wholes for whole many Buddhantaras as (between the time of the former Buddha and to next), until the rebirth; he got born in the Brahmin's family in Savatthi City before the appearance of our Buddha and he had reached the bank of Savakaparaminana.

6. Dhammavada

Because of the Karma, he used the fire to burn and burn slightly on the floor of monks' eating hall; so one was oppressed by the feeling of pain and burned in the hell for one thousand year.

With the piece of the left of the Karma, one was born as a humans to have the blame scratch in the body up to 500 rebirths. Because of the results of intentional action, one was sick with leprosy, we have to suffer for 500 lives.

7. Parinirvarna

When Ven. Mogharajathera attained the fruition of Arahantship, he assisted the Buddha to propagate Buddhism as suitably then he went to the Final Nirvana as the reality of life.

8. The Story of Ven. Radhathera

1. Old Status

Ven. Radhathera original name was Radhamanava; made by the parent, the Brahmin caste but the parent's name not to appear in the text, born at Brahmin family in Rajagaha.

2. The Cause of the Ordination in Buddhism

Ven. Radhathera in the time of the layman; His children and wife did not respect and look after; so he entered in the Monastery and had the willing to get the ordination then he lived and waited for some days and requested senior monks but not succeed.

One day the Buddha had been contemplating the creature in the early morning that was the duty and saw that the Brahmin

entered in his intuition net then he went to help and asked Oh ! Brahmin what are you doing ? he replied that I am functioning and treating monks, Sir. The Buddha continuously asked that do you receive the welfare from those monks. ? He replied that “Yes Sir”, received only food, but they all do not allow me the ordination, Sir.

The Buddha ordered Sangha to make the conference about this; then asked that who could remember on the support of this Brahmin some.? Ven. Sariputrathera replied that he himself had remembered once he was going to collecting alms in Rajagaha City and this Brahmin advised the people to offer him one spoon of rice. The Buddha said for congratulation then said that Sariputra; you are the worthy man, who has the gratefulness then allowed Sariputra as the Upajjhaya (preceptor) to Radha Brahmin.

The ordination to this Radha Brahmin; the Buddha told to give up the ordination method made with Trisaranacamana method; (taking the Threefold Refuge) become to use the ordination method by the Order to be responsible, that must have at least 5 monks to meet then allow to become a monk, that is to say; the ordination activity can be divided into 3 parts : 1. Upajjhaya, Preceptor 1 monk; 2. Kammavacacariya and Anusavanacariya; Act-Announcing teacher or first ordinating-teacher; and ordinating proclaiming-teacher, one part, each monk; 3. Besides to associate to acknowledge whether the ritual is all right or not. This Kind of ordination method is named Natticatuthakamma-upasampada; that is translated the ordination with Kamma to have Natti as the fourth, that means to set up Natti, that is, to proclaim for the monks to acknowledge 1 time; it has “Anusavana” that is to tell and

let monks examine whether the ordination now is correct or not 3 times. Ven. Radhathera was the first monk in Buddhism to be ordained by this way.

3. To Attain Supreme Dharma

When Radhathera had ordained, though he was an old monk, the old senior monk but he was teachable, to eager to study; he was never angry when he was instructed by the other while he was pleased to accept and practice respectfully but he was hapless, both food and dwelling place was rather not sufficient for a living; so the preceptor monk had to give the help always. One day ven. Radhathera went to approach the Buddha and requested him to say Dharma briefly to be suitable for him to make delighted in the peaceful place; not to be careless and having the effort in order to extinction of suffering.

The Buddha said that Oh ! Radha; Five-Aggregates : Form, Feeling, Perception, Mental Formation, Consciousness are Mara, you must abandon the passion with the power of the pleasure, lovely in these five aggregates. Ven. Radhathera accepted the admonition of the Buddha then travelled with the preceptor monk and tried to practice as that admonition; not long he attained the fruition of Arahantship along with 4 Analytic Insights.

4. The Work for Propagating Buddhism

Ven. Radhathera got the ordination in Buddhism when he was old age, very old, might held the work of Buddhism with the body energy and speech power like other monks impossibly; to propagate Buddhism with good and nice conduct because his obedience; what anyone advised and taught, he was delighted

to hear with the respect, never be angry; so it was the cause for the Buddha to bring this case to teach monks that “Oh ! monks usually monks should be obedience like Radha though preceptor demonstrated the penalty and instructed, should not be angry; should see the person, who gave the admonition like the person who is telling the treasure.

5. Etadagga (Genius Virtue)

Because ven. Radhathera was the obedient and teachable monk to eager to study so he satisfied the Buddha and the preceptor etc; loving kindness to teach him always; it was one point to raise up Radha to have the wit, the precise wisdom in a Sermon, because he often heard; so the Buddha appointed him in the Excellent Rank as More Excellent than Monks, to have the wit, that is, Precise Intuition in the Sermon.

6. Punnadhikara

In the time of the Buddha named “Padumuttra” This ven. Radhathera was born as Brahmin saw the Buddha to apopoint one disciple to have the wit and high genius wisdom in Etadagga, excellent rank, he had the content wholesome in the rank some; then made the worship offerings to the Buddha with monks then gave the salutation on the feet of the Buddha and wished for that rank, the Buddha predicted to him; he made a lot of merits for many Buddhantaras until the last rebirth, he was born as Brahmin in Rajagaha City; reached to the bank of Savakaparaminana mentioned above.

7. Parinirvana

Ven. Radhathera had effort and endeavor until he could attain the fruition of Arahantship that is the highest benefit of humankind as well as he behaved oneself as good sample of the great person who are generation and finally he went to Final Nirvana.

9. The Story of Ven. Punnamantanithera

1. Old Status

Ven. Punnamantanithera, his original name was “Punna” the name that relatives made him; but because he was the son of Mrs, Mantani, the people called Punnamantaniputra; Father’s name had no; but the mother is Mrs, Mantani, the sister of Annakondhanna, the Brahmin caste

Born at Brahmin family named Donavatthu, not far from Kapilabasatu City

2. The Cause of the Ordination in Buddhism

When the Buddha was residing at Rajagaha City with Ven. Annakondhanna and a lot of disciples, Punnamanava went to see the uncle monk so he got the ordination, Ven. Kondhanna was the preceptor then came back to Kapilabasatu City, dwelling at the domicile, conduct the mind not so long could attain the fruition of Arahantship.

3. The Work for Propagating Buddhism

Ven. Punnamantani had ordained to 500 sons of the families and taught them to practice according to 10 Subjects for Discussion until they all could attain the fruition of Arahantship.

At that time, the Buddha came from Rajagaha City to go to Savatthi City; Ven. Punnamantani went to approach the Buddha until to Gandhakuti; the Buddha had delivered a Sermon for the pleasure to him, then he said farewell with the Buddha to go to Anthavan and sat to take a rest for the body peace at the bole of a tree. Ven. Sariputrathera went to meet then made the dialogue on verses in 7 Visuddhis (stages of purity) the Senior Monk replied with the Simile to the car with high speed; provided the passengers to send to Nirvana and the individual found different with happiness.

4. Etadagga (Genius Virtue)

Because Ven. Punnamantanithera had the rhetoric in expressing Dharma by the way of Simile, later the Buddha was residing among the company monks said to monks then appointed him in Etadagga that Oh ! monks; this Punna was more Excellent than our Disciples, he could to Preach by the Way of Dialogue.

5. Punnadhikara

Though this Punnamantani saw Padumuttra Buddha, there was the order to appoint the wise disciple in Tipitaka by yielding to be Noble and Genius in the preaching by the way of dialogue so he wished in that rank, the Buddha guaranteed that it will be successful; so he made at the merits and goodness when coming to this existence he reached this rank like the Bless requested entirely

6. Dharmavada

Persons should associate with the clever worth man advised to do useful thing, the wisemen are not careless and realize things with the wisdom, so they are able to attain the great advantages with depth, fineness, carefulness, unseenableness.

7. Parinirvana

Ven. Punnamantaniputrathera had assisted the Buddha to propagate Buddhism for whole life and went to Final Nirvana, by Non-Returned-entry again.

10. The Story of Ven. Kaludayithera

1. Old Status

Ven. Kaludayithera, original name was Udayi as the name that the parent made up because he was born on the day all the city people were happy and enjoyed; because his skin is rather black, the people called him “Kaludayi”.

He was born in the clan of a councilor in Kapilabasatu city on the same day with Bodhisattavas; those who were born on the same day with Bodhisattava called “Sahajati” contemporary birth, there are 1. Bodhi Tree, 2. The mother of Rahula 3. Four places of treasures 4. Ananda 5. Kanthaka horse 6. Mr, channa 7. Kaludayi a King’s Minister

2. The Cause of the Ordination in Buddhism

After the great Bodhisattava went out for the great Renunciation, King Suddhodana; the Buddha’s father was waiting for news always; until came to know that the Great Sattava got already the Enlightenment, was founding Buddhism in the

Magadha state. King, Father wished seeing the Royal Son, so he ordered the Kingûs Minister along with the followers brought the message to inform the Buddha in order to come back Kapilabasatu; but those councilors had attained already Arahantship; ordained in Buddhism not to come back though there was the King's order for nine times; and finally the King sent Kaludayi, the councilor with the followers to go listen to Dharmadesana then attained Arahantship all, so begged for the ordination.

3. The Work for Propagating Buddhism

Kaludayi, the councilor, when having ordered in Buddhism considered that the Buddhistûs lent time is coming, and thought that it is suitable to invite the Buddha to come to Kapilabasatu city; so he described the beauty and refreshing of the path to go through with 60 verses, such as Oh ! the Blessed One ! now a thicket in the forest is taking turns of the trees, the old leaves come down; new ones burst forth instead; when seeing them let us happy, peaceful and enjoy, the red is bright just like the burning charcoal let us happy and enjoyed over the forest; flowering plant grows the flowers all, some get bloom, some get young where all the carpenter bees are fascinated because of their good smell diffused and spread over the directions; stimulated joyfully the spirits of both humans and gods, come to see; the fruit plant gives the fruits to motivate both humans and wild animals to be able to live successively as the character of the loving-kindness people, not to oppress and kill the life of the others and the weather is nice; not to be too cold and too hot, even if to take a rest or travel, there is no problem, the disease does not destroy. Now the Buddha was welcome to go

to Kapilabasatu in order to give the help to the father and all relatives and proclaim the help of one's relatives as the Buddha's Tradition, Sir.

When the Buddha accepted the invitation to go to Kapilabasatu city. The Senior Monks went ahead in order to tell King Suddhodana to acknowledge and the great King welcomed with the respect and the faith along with offering the alms regularly everyday; at the same time, all relatives believed and worshiped Triple Gem. All over; 60 days passed; the Buddha went to Kapilabasatu city and delivered the Sermon to the great King and all the relatives, proclaimed Buddhism in the Sakka State then went to stay at Nigrodharama Monastery.

4. Etadagga (Genius Virtue)

Kaludayithera was More Excellent than Monks in Motivating the Family to Have the Faith.

5. Punnadhikara

Kaludayithera in the time of the Buddha named "Padumuttra", saw one monk who was appointed by the Buddha in more excellent rank than monks who made the family full of the faith, set up the willing then made the merits forever until finished the willing in the time of our Buddha.

6. Dharmavada

The great man who had the endeavour and wide wisdom in which clan; he was born to purified that clan.

7. Parinirvana

Ven. Kaludayithera attained the fruition of Arahantship; that is his highest advantage; then assisted the Buddha to propagate Buddhism ably; finally he went to Final Nirvana according to the law of nature: occurrence; stay and extinction.

11. The Story of Ven. Nandathera

1. Old Status

Ven. Nandathera his original name was Nanda as the name that all the relatives made because of being delightedness on the day to give a birth to Royal Baby.

The Father's name was "Suddhodana", The Mother's name was "Mahapajapatigotami".

2. The Cause of the Ordination in Buddhism

When the Buddha went to Kapilabasatu City; the first day, made the Miracle Rain to fall down to be the original story to deliver a Sermon on Vessantara Jataka, on the second day made the help to the Father to attain the fruition of the Stream-Entry with the verses : "Monk should not be careless in collecting alms; to stand up and receive; the persons should conduct Dharma purely, because one who conducts Dharma regularly lives happily in this existence and next then went to the Royal Residence gave the help to the Queen, Mahapajapatigotami to attain the fruition of the Stream-Entry and promoted Royal Father as Once Returner with the teaching that person should behave Dharma purely, but don't conduct Dharma badly because who conducts Dharma regularly lives happily both in the existence and next".

On the third day the Buddha went into the Royal Palace in order to collect alms on the occasion of the wedding of Nandakumara, let him carry the black bowl, said the auspicious bless completely; not to take the black bowl back walked ahead to Vihara and then let Nandakumara to walk after with the confusing mind thinking of the girl to be loved until went to Nigrodharama; then asked Nandakumara whether will you get the ordination, Nanda ? Nandakumara dare not refuse because of the respect and to be afraid of the Buddha he replied that “yes sir, I will”. So the Buddha told monks to ordinate him, not long he attained the fruition of Arahantship.

3. The Work for Propagating Buddhism

The mode of progress of ven. Nandathera was the cause to make the Buddha to exclaim that the mire viz sensuality, who can cross, the thorn, viz the sensuality; who has already destroyed; that one can get rid of delusion and does not shake both in the bliss and the suffering.

4. Etadagga (Genius Virtue)

Ven. Nandathera had suffered and been unhappy in the mind because he thought of Miss Janapada Kalayani as well as got the shame to be made fun of by Brahmacaring monks, they said that to conduct his Brahmacariya because of a need of the goddess then thought that we have to experience such a surprising matter because we do not compose our organs : eyes, ears, nose, tongue, body and mind so then it was like this, he got the effort and endeavor to have a shame and afraidness so much and set up controlling the organs ultimately the Buddha had known; so he appointed him in Etadagga as More Excellent than Monks in Controlling the Organs.

5. Punnadhikara

Though ven. Nandathera had developed the perfections that was innate character of Nirvana in the dwelling places of many Buddha's; saw the Padumuttra Buddha to appoint one senior monk in more excellent rank than monks in the matter of the organs control had the delighted merits and wished in such a rank some; so paid attention to make the good to be the innate character and the factors of that rank; when the time of Gotama Buddha had come; his willing completed already; it took one hundred thousand kap.

6. Dharmavada

Because not to contemplate profoundly on the reality of life; humans cling to the bodies; struggle to dress; be crazy about in sensuality; but the Buddha thought to know profoundly in our lives; we remove the mind from the fetters free from 3 existences and reach the real bliss.

7. Parinirvana

Ven. Nandathera when attained Arahantship; had assisted the Buddha to propagate Buddhism ably, finally he went to Final Nirvana with Non-Returned-Entry the entire extinction of formation.

12. The Story of Ven. Rahulathera

1. Old Status

Ven. Rahulathera; his original name was "Rahula" as the name to be made up as the exclamation of the Prince Siddhattha; Royal Father; who said that "Rahulan Jatan" The Fetter has Happened, when knowing Royal Highness Baby was Born.

Royal Father's name was Siddhattha.

Royal Mother's name was Yasodhara or Bimba.

2. The Cause of the Ordination in Buddhism

The Buddha went to Kapilabasatu on the third day, ordained to Nandakumara, on the seventh day, Rahula's Mother let the Prince Rahulakumara go to beg the estates with the Buddha; so the Blessed One thought that this young son wants father's properties; but these properties could not cultivate the mind growing up in real bliss; we will give 7 kinds of properties that we won the Mara (the Evil one) and got them; so he let calling ven. Sariputra by the Buddha's saying that Oh ! Sariputra; let this Rahula became novice ; the Senior Monk asked about how to ordinate. The Buddha told to use the method of Tisaranagamanupasampada by uttering the speech to Triple Gem and this method is used continuously until now called "Novice Ordination".

Ven. Rahulathera became the first novice in Buddhism when he was 20 years completely so he became a monk in Buddhism with the method of Natticatutathakamma; in the time of his novicehood, he was interested in the study of Dharma and Discipline, got up early morning; gather the sand with full hands he made the willing that , he wished to get the Admonition from the Buddha or from the preceptor until remembered and understood as a mount of the sand seeds in this gather.

One day he stayed in a mango garden; the Buddha entered to meet, then said Cularahulovadasutra, expressed the penalty of the false speech, made the Simile just like the water with the cup to be turned over and poured off. Who spoke lie in spite of he himself knew well; his monkhood is nothing different

with the water in this cup then pointed out that there was not what Karma that the shameless person spoke lie in spite of knowing that he cannot do.

Later he had listened to Maharahulovadasutra with its contents that contemplate the body to see as 5 elements : soil, water, wind, fire, air; that do not belong to us; we have not been like that. That is not our self that taught to train the spirit to think the same as that of each elements that though there will be some desirable things or undesirable ones, to be touched, there is nothing to make pleasure and lovely or bored and hatred.

Finally the Buddha taught to develop loving-kindness and chanting in order to abandon the hatred, to develop compassion cultivation in order to get rid of cruel thought; to develop sympathetic joy in order to get rid of jealousy, to develop equanimity in order to get rid of offensive atmosphere, to develop impurity in order to get rid of lust, to develop impermanent recognition in order to get rid of arrogant, he tried to train his mind as the instruction, Finally he attained the fruition of Arahantship.

3. The Work for Propagating Buddhism

Though ven. Rahulathera; there is not the witness in the text, got whom to be his pupils; but his worthy path could bring the faith in Buddhism to persons who had studied his story later; he was full of 2 Qualifications : the Racial and Practical Qualifications to be not careless; observe the precepts, to be interested in education; to respect the preceptor and assistant preceptor; to have the wisdom and realized in all Dharmas; to be delighted in Buddhism.

4. Etadagga (Genius Virtue)

Ven. Rahulathera was interested in education mentioned above he was, therefore, admired by the Buddha More Excellent than Monks to be the One who is Eager to Study.

5. Punnadhikara

Ven. Rahulathera had developed the great perfections to be innate character of Nirvana for a long time in the time of Padumuttra Buddha; he was born in the honorable family when had know worldly wisdom; listened to Dharma of the Buddha and saw him appointed one monk in the rank more excellent than monks, who were eager in education then made the willing in that rank some and then made a lot of merits such as cleaning monks' beds and made lights, let them bright throughout etc; passed over many Buddhantaras; Finally he got the willing bless in the time of our Buddha mentioned above.

6. Dharmavada

All the creatures look like the blind men because they do not see the penalty of sensuality, they were covered by the desire nets; closed over by roof nets; bined by Mara; the death with the binding device; viz. carelessness, just like fish to be caught in the fish trap. We have withdraw up the sensuality, have cut the binding device of Mara, death; withdrew up the craving and its roots as the peaceful and calm persons.

7. Parinibbana

Ven. Rahulathera; when attained the Arahantship; had assisted the Buddha to propagate Buddhism all his age; finally went to Final Nibbana and extinction of the wholesome and

unwholesome as if the fire to burn over all fuels then extinguished at the bed of Kambalasilaasana that was the residing place of Sakkadevaraja, the King of Gods.

13. The Story of Ven. Upalithera

1. Old Status

Ven. Upalithera, original name was “Upali” it means one who was closed up with Kings, born in the family of the barber of the Kings in Sakaya clan, in Kapilabasatu city. Upali when grew up then was the lovely friend of 6 Kings such as. Anuruddha etc; so he was appointed as the tailor of King.

2. The Cause of the Ordination in Buddhism

When the Buddha was residing at Anupiya Ambavana of Malla Kings when a lot of sons of Sakaya Kings became monks; all of relatives thought that 6 Sakayas : Bhaddiyaraja, Anuruddha; Anonda, Bhagu, Kimbila and Devadatta, not yet to go out for the ordination they were discussing that other people let sons to get the ordination; but the people from our families have not gone for the ordination yet; just like not to be the relatives of the Buddha at all, finally all 6 kings decided going out for the ordination followed by Mr; Upali, the King’s tailor to go together when entered in the state of other King then let Upali go back; while Mr, Upali came back just moment, decided to ordinate some then traveled together with 6 Kings total as 7 persons entered to approach the Buddha at Anupiya Ambavana Monastery; all 6 Kings asked the Buddha to ordinate Upali first; we all are going to do the proper act of respect such as to pay

respects etc; to them, by this ways, it will make misbelieve and conceit of us disappeared and the Buddha had ordained their required. For Upali, when having ordained, he had learned the subjects of meditation in the dwelling place of the Buddha then asked that Oh ! the Blessed One, let allow all of us live in the forest; the Buddha said that Oh ! monks when living in the forest, only one task gets prosperous and grows up; but living in our place both Insight Meditation and Dharma Study will be absolute but Upali accepted the Buddha's word then developed Insight Meditation for not long attained Arahantship.

3. The Work for Propagating Buddhism

The Buddha taught all Vinaya Pitaka to Upali monk by himself; Upali was the person who was Excellent for Memory and Experted in Vinaya Pitaka. When the Buddha passed away, the council of Sangha had been held in order to set up the questions of Doctrine and to fix The Text of the Scripture; the first time, ven. Kassapathera was the president, the Sangha selected him as the answerer about Vinaya Pitaka and settled down Buddhism prosperous until now.

4. Etadagga (Genius Virtue)

Ven. Upalithera had learned all Vinaya Pitaka from the mouth of the Buddha directly; so he was the Expert in Vinaya so the Buddha pointed him in More Excellent Rank than Monks to be the Vinaya Remember (Vinaya carrier).

5. Punnadhikara

Ven. Upalithera developed the great merits to be the factor to support to Nirvana for a long time until the time of the Buddha named Padumuttra; he was born in Brahmin clan to be

full of estates; one day he went to listen to the Buddha and saw the Buddha to appoint one monk in more excellent rank than monks who were Vinaya Carrier; had the faith, to be delighted, wished in that rank then made the merits forever for many Buddhantaras; Finally he finished as his willing in religion of the Buddha, the Great Teacher of Buddhism at present.

6. Dharmavada

Vomiting medicine of some people is the laxative medicine of some people; the dangerous poison medicine of some people, as the disease cured medicine of some people.

Anyone saw the yellow robe left on the path spoiled with the dirty things as the flag of victory for the ascetic; should raise up your hands and pay respect because many Buddhas are pure with these flags of victory.

7. Parinirvana

Ven. Upalithera had assisted the Buddha to propagate Buddhism while the Buddha was alive and after he passed away; had associated with general convention of the Sangha in order to settle the questions of Doctrine and Vinaya at the first time he was to reply the questions to be asked on directly Vinaya and finally he went to Final Nirvana look like the lights are shown very brightly then slowly to extinguished.

14. The Story of Ven. Bhaddiyathera

1. Old Status

Ven. Bhaddiyathera, his original name was “Bhaddiya” Mother’s name is Kaligodharajadevi as the the Princess Sakayakanna in Kapilabasatu, was born at Kapilabasatu City in the King’s caste.

Ven. Bhaddiyathera before the ordination he was the Prince of one Sakaya descended races and had an intimate friend; the Prince Anurutha, Prince Anonda, Prince Bhagu, Prince Kimbila and Prince Devadatta of Devadaha City.

2. The Cause of the Ordination in Buddhism

When the Prince Bhaddiya grew up, sat on the throne successive to Sakayavonsa; later was persuaded by the Prince Anuruddha; the intimate friend, then said farewell the Royal Mother and abdicated the throne then went to approach the Buddha at Anupiyaniyama in the Malla State and got the ordination together with the Royal Princes; total 5 Kings : Anuruddha, Anonda; Bhagu, Kimbila and Devadatta including Mr, King's tailor named "Upali" also total 7 persons.

Bhaddiya after the ordination not so long was not careless, had the effort and endeavor; developed the mind then, attained the fruition of Arahantship within the Buddhist lent he had been ordained.

3. The Work to Propagate Buddhism

Ven. Bhaddiyathera, he liked dwelling at the bole of a tree, the cemetery and empty house, liked uttering the exclamation that "Oh ! Happy..." the Buddha called him back and asked him that "really, Bhaddiya? Who did you have such an exclamation ? He replied that really, sir, the Buddha asked that" How do you feel to exclaim like that ? He replied that Oh ! the Buddha, before I was the King I had to take care of and protected both inside and outside over the borders, even though I had done very nicely; but I got worried about and was afraid of the dangers from the foes always, but now though

I live in the forest, at the bole of a tree or in the empty house, I feel not to be afraid of or sensitive to any harms, based on food given by the others for living one time a day; my mind is free; there is no any bond I feel like this, then exclaimed like that, sir, when the Buddha knew like that admired him “your worthy path can bring about the faith of most of the people”.

4. Etadagga (Genius Virtue)

Though this ven. Bhaddiya was born in the King’s caste and sat on the throne and abdicated the throne together with going out to ordinate because of this cause so he was praised by the Buddha as More Excellent than Monks to be Born in High Clan.

5. Punnadhikaka

Though ven. Bhaddiyathera because of his making lot of merits in the time of previous Buddha, which was the innate character of Nirvana; in the time of the Buddha named Padumuttra he was born in the clan wealthy grew up, got married and had children, his mind to be delighted and to welcome the Buddha to come home; then offered food and the bed; spreaded the place with the beautiful decoration; later made the merits such as the alm, precepts developed and meditation; forever; until he attained Savakaparaminana in last rebirth; in laymanhood; he was the King; but renounced to be a monk; attained Arahantship.

6. Dharmavada

Oh ! the Blessed One, once I was the King and sat on the throne, had provided very nicely the protection everywhere, however, I had lived with being afraid of dangers yet; not to be

asleep nicely; worried lot; but now I had got the ordination, was living without any harms, Bhaddiyathera there is nothing to be nervous,

7. Parinibbana

This ven. Attained the highest fruition of Stream-Entry in Buddhism, his Rebirth and Existence completed entirely, achieved Brahmacharya life; there was not the private function; there was only the task to spread the Teachings of the Buddha that brings about the benefits and the bliss to society. Finally he went to Final Nirvana as the natural law of the formation that the birth must be death.

15. The Story of Ven. Anuruddhathera

1. Old Status

Ven. Anuruddhathera, his original name was Prince Anuruddha; as the name made by Relatives.

Father's name is Amitodana as the younger brother of King Suddhodana with 2 persons of kinfolk in the same mother : the elder brother named Prince Mahanama and younger sister named Princess Rohini.

2. The Cause of the Ordination in Buddhism

When the Buddha gave the help to relatives then went out from Kapilabastu to reside at Anupiya-Ambavan Monastery; in those days the Prince Mahanama went to meet the Prince Anuruddha and said that Oh ! Anuruddha; now Sakaya young boys, honourable ones, together with each other went out to get the ordination to follow the Buddha; but in our clan, nobody had

ordained yet at all; both you and I must ordinate definitely and finally the Prince Anuruddha decided to ordinate by himself then followed by again 5 Kings : Bhaddiya, Anonda, Bhagu; Kimbila and Devadatta together with Upali the tailor of the King all of them went to approach the Buddha at Anupiya Ambavan Monastery to beg for the ordination.

3. To Attain the Supreme Dharma

Ven. Anuruddhathera, when had ordained then, he had learned Meditation in the living place of Dharma Senapati, the Great Knowledge in Dharma then went to live regularly in Pacinavansadayavana Monastery in Cetiya State, conducted the monkhood Dharma, he was able to Contemplate 7 Topics of Mahapurisavitaka.

1. This doctrine belongs to the persons; who have small desire; but does not belong to more desire persons.
2. This doctrine belongs to the persons who have the contents and pleased with existed things ; but does not belong to the uncontent persons.
3. This doctrine belongs to the peaceful and the abandoned persons; but does not belong to the persons who are pleased great deal of people.
4. This doctrine belongs to the persons who just started with the effort but does not belong to the lazy persons.
5. This doctrine belongs to the persons; who have steady mind-fulness; but does not belong to delusion ones.
6. This doctrine belongs to the persons; who have the stable mind; but does not belong to unstable minded persons.
7. This doctrine belongs to the wisemen; not belongs to the gangsters.

The Buddha knew that he had no convenience in Mahapurisavitaka, the number 8, then went there said "Ariyavamsapatipada" described to train the contented in 4 requisits; contented in cultivating wholesome doctrine then said Mahapurisavitaka, No. 8 completely.

8. This doctrine belongs to the persons who contented in unmental diffusion Dharma; but does not belong to the mental diffusion Dharma.

When the Buddha went to Bhesakalavan. Ven. Anuruddhathera became a Khinasava (The kanker-free one) and completed holy life as the Arahanta, consisted of the Threefold Knowledge.

4. The Work to Propagate Buddhism

His biography could motivate the people from high society to have the faith; he had never known and had never listened to the word "Nothing" what he wanted, he got all, but he became a monk, then he will be content; picked up the cloths from the garbage heap to make the robe for dressing without the disgust, opposite he had the delightness to practice holitually that depends on 4 requisits.

5. Etadagga (Genius Virtue)

Ven. Anuruddhathera attained Arahantship with the three fold knowledge; viz Pubbenivasanussatinana; knowledge of previous birth; Dibayacaksunana; knowledge of the decease and rebirth of beings and knowledge of destruction of mental intoxication; Asavakkhayanana, usually besides the meal time only; out of that he will look at the world's creatures with knowledge of the decease and rebirth of beings (comparison with

the common people just like the persons, who was compassion minded, waits to take care of the others always) so the Buddha praised him as More Excellent than Monks to have the Insight-Eyes.

6. Punnadhikara

Ven. Anuruddhathera made and developed the merits to be innate character to attain the Insight Eyes in the time of the Buddha, that is; he made the worship with the bright lights at Stupa Cetiya Pagoda and with this kind of the wholesome fruits; he could attain the Insight Eyes required

7. Parinirvana

Ven. Anuruddhathera when attaining Arahantship, lose the Rebirth and the Existence; and living completely his holy life and the private duty, then he assisted the Buddha to propagate Buddhism until the Buddha passed away he associated in the event also, was able to know when the Buddha were going to passed away and how he will do. And finally he himself had already abandoned the formation and went to Final Nirvana naturally.

16. The Story of Ven. Anondathera

1. Old Status

Ven. Anondathera, his original name was Anonda, which meant that his birth made Relatives delighted.

Father named Sukkodana, the youngest brother of King Suddhodana (but commentary said as the son of Amitodana)

Mother named Kisagotami, was born at Kapilabasatu, in a King caste as contemporary birth with the Buddha.

2. The Cause of the Ordination in Buddhism

Ven. Anonda had ordained in Buddhism as the Mentioned of the King Suddhodana who had the purposed to allowed all the Sakaya young boys to got the ordination to followed the Buddha, so he was followed by 5 friends and Mr, Upali who was the Kingûs tailor; went ahead to Anupiya-Ambavana Monastery the Malla State then went to approach the Buddha to beg for the ordination.

3. To Attain Dharma

Ven. Anondathera had got the ordination not so long, he could attain the fruition of the Stream Entry; but could not attain Arahantship; because he was to have the task to treat the Buddha; he attained the fruition of Arahantship in one night before the council of Sangha at first, on dialogue about which one was Dharma and Discipline, after the Buddha passed away and in this case the commentor senior monks said that ven. Anondathera had made the hard effort in order to attain Arahantship before the Sangha Essembly; but not succeed; because of his confusing mind; so he stopped the meditated walking and sat down on the bed with bending the body down in order to take a rest; while lifting the foot over from the ground; his head had not reached the pillow case yet; at this time; his mind had got the supreme freedom from the defilements; as the Absolute Abandoned mind; known as attaining the Arahantship surprised from the other monks because of not walking, standing, sitting, sleeping,

4. The Work to Propagate Buddhism

Ven. Anondathera was the important powerful monk in propagating Buddhism even if the Buddha had the faith in him; according to the text said that once the early time of the Buddha for 20 years, the Buddha had no the regular attendance; one day the Buddha said calling monks and said that “now we have been old” some monks, when we told that, will be go in this way, go back in another one, some monks laid down our black bowls and yellow robes on the ground; and you all must choose one monk to be Regular Attendance for us.

When monks had listened to like that; felt sad; since ven. Sariputrathera onwards, each monk told I will accept that duty; but the Buddha refused the suggestion; remained only one Anondathera who had not told yet.

Monks requested ven. Anondathera to accept that position, the senior monk stood up and told that Oh ! the Blessed One; if the Buddha :

1. Will not give the fine yellow robe to me.
2. Will not give the nice food to me.
3. Will not give me staying in the same good smell hut.
4. Will not take me to invited place.
5. Will go to invited place where I accepted.
6. I kindly will take the persons who came from another place to immediately approach.
7. When I get suspicious, May I go to suddenly approach.
8. If the Buddha will predict Dharma that the Buddha taught behinded one back to me.

When it is like that I will treat the Buddha.

To refuse 4 items mentioned above in order to remove the condemn that attend the Buddha because of the own benefit,

but the other 4 items, in order to remove the condemn that only this matter is not accepted from the Buddha and in order to make the Banker of Dharma Completely.

The Buddha accepted ven. Anonda as his attendance; he was just like the shade followed with the Buddha to go everywhere until the day of passing away; brought about the faith all over to the Four Buddhist Assemblies, though the Buddha praised him as the learned, that is, known all both Doctrine and Discipline as the mindfulness one; viz to have the uncarelessness, we can see from begging the 8 kinds of the bless, to give the idea; it is the person who goes on with the power of reason, not to use the temper, consisting of the wisdom and as the Buddhas Attendance.

The most Buddhist propagated work for Ven. Anonda was to be choosed by 500 Arahant monks to answer the Dharma viz, Suttantapitaka (discourse) and Abhidhammapitaka (Metaphysics) at the first time, the rehearsal of Sangha that is the cause of Buddhism to get the prosperity and the stability for us until now.

5. Etadagga (Genius Virtue)

Because ven. Anondathera was the Dharma and Vinaya Scholar (doctrine and canon) very carefully, to be confident in the reason, to be intellectual to solve all the problems and to be the Buddha's attendance without returned benefits; but hoped giving the fruits to Buddhism in the future; so the Buddha admired him by Many Descriptions and appointed him in the Excellent Rank More Excellent than Monks as the Learned, to bear Mindfulness, to have Idea, to have Intellects and to be the Buddha's Attendance.

6. Punadhikara

Though ven. Anondathera made the merits to be innate character to support Nirvana for very long time; in the lifetime of the Buddha named Padumuttra saw ven. Sumonthera, who was the Buddha's attendance, was able to provide the people with approaching the Buddha required; so he was very pleased to be eager in that rank some; then developed Ten Perfections passed through many Buddhantaras; the period between the appearance of one Buddha and the next until the time of the Gotama Buddha.

7. Dharmavada

The wiseman should not be the friend with a frivolous talked; angry, stingy persons and one, who liked to see the ruin of the other; very delightedly. To associate with such a bad man is to be wicked.

The wiseman should make friendship with faithful; moral; intellectual; interested in education; to associate with such a good man will make prosperous for oneself.

8. Parinirvana

Ven. Anondathera considering to see that it is the suitable time to go Final Nirvana, he went to Rohini river where bared between Sakayavamsa and Koliyavamsa then flied up in the sky; went to Final Nirvana by a resolution; wished his body be broken into 2 parts; one part fell down at the side of Sakaya's Relatives and another one at the side of Koliyavamsa's Relatives in order to protect the Guarrelsome of both parts.

17. The Story of Ven. Sonakolivisathera

1. Old Status

Ven. Sonakolivisathera, his original name was “Sona” because he had a clean complexion; but Kolivisa was the clan’s name.

Father’s name was Asubhasethi, his residence was at Campa City, as the profound and polite man and there was fine and soft hair to grow up at both soles.

2. The Cause of the Ordination in Buddhism

Sona was profound and polite; had fine and soft hair grow up at both soles; King Bimbisara, the King of Magadha State had the purpose to see his hair at the sole of Mr. Sona then ordered him to approach the Buddha who was residing at Gijjhakuta Mountain near Rajagaha.

Sonakolivisa together with one group of villagers went to approach the Buddha, had listened to the Sermon named Anupubbikatha; (gradual instruction) the Four Noble Truths; the villagers had the faith in Trtiple Gem and devoted themselves to be the Buddhist laymen then went back.

But Sonakolivisa went to approach the Buddha and said that Oh ! the Enlightened one; I had listened to the Dharma of the Buddha then found that the Holy life of the layman was very difficult to conduct purely and absolvedly. May the Buddha allowed me to became a monk, the Buddha granted him required.

3. To Attain Dharma

Ven. Sonakolivisa after his ordination went to developed the monkhood tradition in the Sitavan Forest near Rajagraha city itself, meditated walking with feet and knees, hands until feet,

knees and hands got wounded but hopeless for attaining any fruitions; because of his too much effort; it made his mind confused, he felt hurt with oneself; to have too much the effort like this, but he did not attain the Path and the Fruitions, the Buddha knew his thought, then went to delivered him the Sermon by compared with 3 strings of a guitar that the too much hard string and too much loose one, will have the sounds not to be harmonized; but we have to make the string suitably when we play music and its sound is very harmonious.

When he received the teaching by the Buddha; he adjusted the Endeavour and Meditation equally then conduct Suitably Meditation, not too hard and not too loose after that not for longtime he could attain the fruition of Arahantship.

4. The Work to Propagate Buddhism

Ven. Sonakolivisathera was the good sample for one who like practicing Self-Mortification because the method cannot make the person to attain the fruits required at all, when he attained the Arahantship, had displayed the qualification of Arahantship in the residing place of the Buddha that the monk, who is Arahant, must have the mind to be Content in 6 Virtue :

1. To be content in ordination
2. To be content in quiet
3. To be content in mental control
4. To be content in unattachment.
5. To be content in undesire being.
6. To be content in undelusion being.

When the Buddha had heard; then said that Prediction of Arahantship with only pure statements, not to bring self into comparison.

5. Etadagga (Genius Virtue)

Ven. Sonagolivisathera; when had not attained Arahantship and practiced Dharma too hard mentioned above, the Buddha praised him to be More Excellent than Monks in the Commence of Effort.

6. Punnadhikara

Though ven. Kolivisathera had cultivated good virtue and goodness to be the latent position and factor of Nirvana for a long many Buddhantaras until received the prediction from the Padumuttra Buddha that he will have got the Etadagga on the Commence to do the Effort in the time of the Samana Gotama, when received the prediction then he had developed the merits that was able to support other wishes again for many Buddhantaras without to lose heart; just like the result will come tomorrow; finally his perfection had completed in the religion of the Buddha named “Gotama” mentioned above.

7. Dharmavada

One, who abandon the things to be suitable to do, to do unsuitable things; all the suffering and penalty will happen to him, who has delusion; carelessness and proudness.

One who does not concern with the bad things; try hard to do only suitable things; consisting of mindfulness, and wakenness, the penalty and the troubles disappear from him.

8. Parinirvana

Ven. Sonakolivisathera had assisted the Buddha to propagate Buddhism until the time of over age then went to Final Nirvana departed from this world; just like the fire without fuel will distinguish automatically.

18. The Story of Ven. Radapalathera

1. Old Staus

Ven. Radapalathera; his original name was “Radapala” it meant “the State Protector” because his ancestor had assisted to Protect the State for living and dwelling that had ever bankrupted economically; so he got the name like that as the clan.

He was born at Thulla Kotthitanigama, Kuru State, Vaisaya (Vessa) caste.

2. The Cause of the Ordination in Buddhism

When the Buddha went to Thullakotthitanigama; Kuru State; Kuru people come to listen to Dharma, Radapala come to listen to Dharma also after listening to Dharma, the people went back, but Radapala went to approach the Buddha and begged for the ordination; the Buddha told him to permit from the parent first. He went back home to allow his parent in order to get the ordination but no permission from them then he fasted and his parent were afraid of the son going to death, finally they allowed him to ordinate required; he had gone to approach the Buddha to beg for the ordination, so the Buddha allowed him to get the ordination by giving the authority, one senior monk to be the preceptor.

3. To Attain Dharma

When Ven. Radapalathera had ordained for 15 days, the Buddha went out from Thullakotthitanigama went to stay at Savatthi followed by Ven. Radapala also; he tried hard to develop meditation, spent 12 years, finally attained Arahantship.

4. The Work to Propagate Buddhism

Ven. Radapalthera after attained Arahantship went back to Kuru State, his motherland, gave a sermon to the parent to believe in Buddhism he dwelled at Migaciravan as the Royal Garden of the King Korabpaya, the Lord of the Kuru State.

Once King Korabpaya went to visit the Royal Garden to see him and recognized because he had ever known before and went to meet in order to discussed Dhamma and asked that some persons experienced 4 of decays 1. Old age, 2. Pain; 3. Estate loss, 4. Relative loss; then went out to ordinate. But he is not like that; how did you know and see and then went out to ordination ?

Ven. Senior monk replied that Oh ! beg for noble bless, the King; 4 Kinds of topics of Dharma; the Buddha said I had known and seen that Dharma then I went out for the ordination and 4 Dharmamuddesas (topics of doctrine) had the four contents :

1. The world of beings are brought by the oldness closely the death.

2. The world of beings have no one to protect and no one to be the great for oneself.

3. The world of beings, nothing belong to, everyone must abandon all things and depart.

4. The world of beings; to be depleted; not to fulfil, as the craving slave.

King Korabpaya had the faith in his doctrine, said an admiration a lot then said goodbye.

5. Etadagga (Genius Virtue)

Ven. Radapalthera was the faith monk in Buddhism to pay attention to became a monk; but until to became the monk to

be so hard that he was nearly to lose the life, so the Buddha praised him as More Excellent than Monks who became the Monk with the Faith.

6. Punnadhikara

Though ven. Radapalathera had accumulated a lot of merits for many Budhantaras until he came to receive the prediction that he will achieved, in the time of the Buddha named Padumuttra, later he had the faith, made the merits, not to lose heart, until reached the time of our Buddha and attained the end of Savakaparaminana mentioned above.

7. Dharmavada

Children, wife, husband; estates and states cannot follow the death, money cannot buy the life and cannot assist us to abandon the oldness.

All the poor; the rich; the wise and the foolish will be touched (sensation) entirely; the bad man is shaken because of being foolish; but the good man is not shaken.

8. Parinirvana

Ven. Radapalathera when finished his private task, then assisted the Buddha to propagate Buddhism mentioned above, finally went to Final Nirvana, to ended entirely the cycles of life.

19. The Story of Ven. Pinadolabharadavajathera

1. Old Status

Ven. Pinadolabharadavajathera, his original name was “Bharadavaja”

Father was the advisor of King Uden, was born in Vangsa State, in the Brahmin caste.

2. The Cause of the Ordination in Buddhism

Bharadavaja when grew up, had studied the education system of Brahmin until finished ti-vedas; then became the teacher to teach the holy montra (magical formula) to 500 manavas (young boys) later he was left by pupils because of eating more then went to Rajagruha to teach the magical formula there, he saw the Buddha and his disciples to have a lot of gains, he wished getting the gains some; then went to approach the Buddha to beg the ordination and the Buddha allowed him to become a monk with the method of Ehibikkhu-Upasampada.

3. To Attain Dharma

Ven. Pinadolabharadavajathera when got the ordination in Buddhism went to collect alms without the moderation because of his usual eating more, so he was additionally name çPinadolabharadavaja; the Buddha knew such a matter; then used a clever trick to advice him to know the moderation in the food consumption; he tried slowly to train oneself, finally he became to know the moderation and after not long he tried to cultivate the monk’s conduct and could attain the fruition of Arahantship, with 6 Abhinnas.

4. The Work to Propagate Buddhism

Ven. Pinadolabharadavajathera was one of the important powerful monks of the Buddha; he had got the challenged words to exercise with the Super Normal Power with one group of ascetics of other religions at the house of a millionaire in Rajagaha City by flying up to get the Candana bowl that the millionaire hang on at moderately high places in order to test whether there are some Arahants in the world really or not.

When the Buddha passed away, ven. Pinadolabharadavaja went to Vansa State; sat to take a rest at the bole of a tree in the Royal Garden of King Uden, he came to meet and discussed about young monks in Buddhism; how they are getting monkhood. The senior monk replied that these monks had practiced as the Teachings of the Buddha; that is, to control the organs not to be pleased and displeased; not to cling what to be mistaken from the reality. King Uden understood and believed in Buddhism then proclaimed the speech to worship Triple-Gem.

5. Etadagga (Genius Virtue)

Ven. Pinadolabharadavajathera had self confidence, when stayed in the group of monks or even though in front of the Buddha; then uttered the word with *cecho soundé* who had the doubt in the Path and the Fruition; came to ask me. So the Buddha appointed him in Etadagga as More Excellent than Monks to Utter Speech with Echo Sound.

6. Punadhikara

Ven. Pinadolabharadavajathera in the time of occurrence of the Buddha named Padumuttra, was born as the lion to live in the cave of a mountain when he went out seeking for the

victim; the Buddha entered to sit in his cave then made Meditation with Intuition the lion came back and saw such an event then he got cheerful and pleasure; worshiped with the flowers made his mind to believe; seven days passed, the Buddha came out from the Meditative Attainment, then flied up in the sky went back to Vihara, the lion had his broken heart and died because of the Buddha's departure; he was born as the millionaire's son in Hansavadi City; when grew up he made the merits : alms, morality, developing meditation forever he cultivated such merits again and again many existences; finally he reached the bank of Savakaparaminana in the time of the occurrence of Gotama Buddha mentioned above.

7. Dharmavada

To pay respect and worship from many persons in many families, the wiseman said that it is the smallest mud and arrow; but it is difficult to withdraw up; the base person is difficult to abandon fromworship.

8. Parinirvana

Though Ven. Pindolabharadavajathera when attained the fruition of Arahantship; then assisted the Buddha to propagate Buddhism until last time of his life; went to Final Nirvana distinguishingly.

20. The Story of Ven. Mahapanthakathera

1. Old Status

Ven. Mahapanthakathera, his original name was "Panthaka" because he was born during the way; later, he had a brother; so added the word "Maha" to become Mahapanthaka.

Father was the Sudda caste man

Mother was the Vaisaya caste woman

The clan of grand-father and grand-mother were the Rajagaha people in Magadha State.

2. The Cause of the Ordination in Buddhism

Ven. Mahapanthakathera; because of his father was the slave, his mother was the daughter of a millionaire; was in the candala status owing to the caste classification of Indians in those days; when he got sophistication then persisted his mother to visit the clan of the grand-father, so the mother sent him to the grand-father and grand mother family then he was looked after until grew up in the Dhana millionaire's house.

His grand-father regularly went to the dwelling place of the Buddha and took him together as well as he had the faith in the Buddha when he saw at first, later he had the purpose to get the ordination in Buddhism then told the grand-father; so he took him to approach the Buddha and informed him to know, then the Buddha ordered an alms-food-eater's practice monk to ordinate him.

3. To Attain Dharma

Panthaka novice learned a lot of Words of the Buddha, when his age completed 20 years to become a monk then he got the ordination while he had contemplated in geniusly until attained Extra four Absorptions of the Formless Sphere when went out from Arupajhana then he developed Insight Meditation; he attained the fruition of Arahantship as More Excellent than Monks in the case to be Genius in Adapting the Intellect, to Change Mental Arupajhana in Insight Meditation very quickly.

4. The Work to Propagate Buddhism

Ven. Mahapanthakathera when attained the fruition of Arahantship; thought that to be suitable to accept the tasks and served for the Sangha then went to approach the Buddha and informed to be the volunteer to function as the Superintendent of Meals to provide monks to go in the invited business and the Buddha granted and he had done his duty nicely.

5. Etadagga (Genius Virtue)

Ven. Mahapanthakathera before attaining Arahantship, had got Arupajhana; the jhana without a form but there is only a name, it stands for the most accurate perception when he came out from Arupajhana then developed Insight Meditation to set up Arupajhana as the objectivity until attained the fruition of Arahantship that seems very difficult. The Buddha, therefore, admired him as More Excellent than Monks to be Clever to Adapt the Wisdom.

6. Punnadhikara

Though Ven. Mahapanthakathera had made the merits as the innate character of Nirvana for a long and a long times in the lifetime of Padumuttra Buddha; he saw the Buddha appointed one monk in more excellent rank than monks to be clever in adapting the perception (from Arupajhana as Insight Meditation) then made the willing in the said rank; cultivated the wholesome to support his willing again for one hundred thousand kap; finally he could attain the fruition required in our Buddha's religion

7. Dharmavada

Who has met the Buddha then lose such an occasion passed over without the interest in his Admonition; he is a unmeritorious person just like the person who lose the auspice coming to him at the bed then had driven it out .

8. Parinirvana

Ven. Mahapanthakathera; when the end of the life, then he went to Final Nirvana departed the world and this event brought about sense of sorrowful for the wisemen.

21. The Story of Ven. Culapanthakathera

1. Old Status

Ven. Culapanthakathera; his original name was “Panthaka” because he was born during the way while the mother went back to visit the father, the millionaire and was the brother of Mahapanthaka, so he had the name Culapanthaka.

Father was the Sudda caste man

Mother was the Vessa or Vaisaya caste woman

The child Culapanthaka; because of different castes of his parent, became a candala boy as the Brahminûs instruction; even if in some periods, he had got hardship because his parent were very poor; but later he came to live with the grand-father, and the grand-mother, the millionaires, he was looked after nicely.

2. The Cause of the Ordination in Buddhism

After Ven. Mahapanthakathera got the ordination in Buddhism and attained Arahantship and had contemplated that the bliss that happens from the Path, Fruitions and Nirvana

as the Supreme Bliss; he wanted the brother to receive such a bliss some; then went to beg the permission from the Dhana-millionaire, the grand-father; who brought the brother to get the ordination, the millionaire had permitted; so Culapanthaka became a monk in Buddhism

3. To Attain Dharma

Ven. Culapanthakathera; after his ordination, ven. Mahapanthakathera, the elder brother tried very much to train and teach him; but he was stupid and his elder brother let him learn by heart 4 verse lines for 4 months, he could not succeed, was driven out of the Monastery; he was sorry and stood crying at the arch; the Buddha came to know the events came to comfort him then gave him one white cloth with telling him to recite that Rajoharanam; Rajoharanam together with letting him touch the white cloth with the hand forwards and backwards; he had practiced according to the instruction, not long; the white cloth became to tarnish finally it became black like the cloth used to clean the cooking pot; so he got the Intuition that though the pure white cloth to be based on the human's body must have become the black colour like this, the human mind early belonged to the pure thing, depended on the defilements proceeded together, got sullen like this, everything is all impermanent, he had recited the cloth continuously until the mind was in peace then he attained Jhana; since he developed Insight Meditation connectedly and attained Arahantship together with Analytical Knowledge and Supernormal Powers.

4. The Work to Propagate Buddhism

Ven. Culapanthakathera after attained Arahantship; even if in the text no mentioned that he had assisted the Buddha to propagate Buddhism until there were a lot of co-residents or pupils and apprentices, however, his Path is the case study for the generation; though he had such a stupid wisdom but was based on the Buddha who was clever in the policy as well as Culapanthaka himself had much more efforts, stable mind, not to be discouraged and daunted; then he became clever and able to attain the Supreme Fruition of the life, thus not to conclude that who is foolish but it should be thought whether the one who is teaching, is really clever or not.

5. Etadagga (Genius Virtue)

Ven. Culapanthakathera was the Mental Supernormal Power, able to create the body to accomplish with the mind and be clever in adapting the mind (from Meditation into Insight Meditation) the Buddha praised him to be More Excellent than Monks to Create the Body Accomplished with Supernormal Power and Adapting the Mind.

6. Punnadhikara

Though ven. Culapanthakathera had cultivated the perfections to be innate character of Nirvana for a long time until in the time of the Padumuttra Buddha, saw him to appoint one monk in Etadagga as more excellent than monks to Create the Body accomplished with the Supernormal Power and was clever to Adapt the Mind; then made the willing in order to be like that and developed the merits, the Buddha predicted that he will have finished in the time of Gotama Buddha,

Cultivated the merits more and for many Buddhantaras finally he finished according to the prediction in the time of our Buddha entirely.

7. Parinirvana

Ven. Culapanthakathera looks like general 80 disciples when attained Arahantship, assisted the Buddha to propagate Buddhism ably, finally he went to Final Nirvana and abandoned the formation and the cycle of life entirely.

22. The Story of Ven. Sonakutikannathera

1. Old Status

Ven. Sonakutikannathera, his original name was “Sona” because he had decorated with precious ears ornament about one million baht (onekroti) so ending with the word “Kutikanna”

Mother was a female devotee, named “Kali” as the Stream-Entry, had ever given the supporting to ven. Mahakaccayanathera.

Born in the rich family, at Kururadhara city, in Avanti State in Vaisay caste.

2. The Cause of the Ordination in Buddhism

Because his mother was the lay supporter of ven. Mahakaccayana, when the Senior Monk came to reside at the Pavatta Mountain, she took the child Sona together to the Monastery also and this made him to know and be accustomed to the Senior Monk since his childhood, later he grew up and had the faith to get the ordination in Buddhism he begged for the ordination with the Senior Monk and the Senior explained how the ordination is suffered and hard; but he insisted to

became a monk; so the Senior Monk could ordinate only a novice; because in the Avanti country side; ten monks were not available, he had been a novice for 3 years, ten monks appeared available completely; so he became a monk, when get the ordination, paid attention to study in the preceptor's school and tried hard to recite the teachings not long time attained the fruition of Arahantship.

3. The Work to Propagate Buddhism

Once his mother knew that he preached dharma to the Buddha; she was very delighted then invited him to preach her also and he delivered as the invitation; she had the belief, intentionally listened to; while she was listening, the robbers entered to rob for the estates in the house, then a servant came to tell her; she did not worry and told what they want; take all required; but I am going to listen to the Dharma from my monkish son; you all do not make harmful to the listening at all.

The robbers knew the statements from the servant felt sad that we made cruel to the person with the highest virtues like this, it is too bad; they all went to the Monastery, when the listening of the Dharma ended, they went to meet the mother of the monk then said to apologize her; begged for the ordination in the dwelling place of the Senior Monk, he ordained them required.

4. Etadagga (Genius Virtue)

Ven. Sonakutikannathera had the ability to preach in Sarabhanna style with the harmonious sound in front of the Buddha; so he was praised to be More Excellent than Monks to Preach with Harmonized Verses.

5. Punnadhikara

Though ven. Sonakutikannathera had cultivated the perfections to be innate character of Nirvana for a long and along times saw the Padumuttra Buddha appointed one monk in Etadagga more excellent than monks to preach with harmonized verses then made the willing in such a rank some then created the merits to be able to make such a willing that Padumuttra Buddha predicted that he will finish in the time of Gotama Buddha; then he made additionally the perfections for many Buddhantaras; until the last rebirth his willing had completed in the time of our Budha as entirely prediction.

6. Parinirvana

Ven. Sonakutikannathera looks like 80 great disciples when completed holy life; assisted the Buddha to propagate Buddhism until he reached last time of the life; finally he went to Final Nirvana to extinguished the Five Aggregates to ceased the cycle of entirely defilements, Karma and Result.

23. The Story of Ven. Lakunatakabhaddiyathera

1. Old Status

Ven. Lakunatakabhaddiya, his original name was “Bhaddiya” because his body was short and small so called “Lakunatakabhaddiya” was born in the Vaisaya caste and in the Savatthi City.

2. The Cause of the Ordination

When the Buddha was residing at Jetavan Mahavihara preached Dharma to a great deal of the people; Lakunatakabhaddiya grew up then he went to Vihara to listen to a Sermon, had the belief and wished to become a monk in Buddhism then begged for the ordination with the Buddha then he granted him to become a monk required.

When he had got the ordination; learned the basic Meditation and tried developing Insight Meditation; not long he attained the fruition of Arahantship.

3. Etadagga (Genius Virtue)

Ven. Lakunatakabhaddiya had harmonized sound; thus the Buddha appointed him in Etadagga as More Excellent than Monks to have the Harmonized Sound

4. Punnadhikara

Though Ven. Lakunatakabhaddiyathera had developed the perfections to be innate character of the Path and the Fruitions for a long time in the time of the occurrence of Padumuttra Buddha he saw the Buddha to appoint one monk in more excellent rank than monks to have the harmonized sound and had the delighted merits in mind, Oh ! in the future; we wish our sound to be harmonized like this monk some; in the religion of the Buddha; then he made a lot of merits, uttered the speech to make such a willing, the Buddha predicted that his willing will finish in the religion of Gotama Buddha, then made the goodness forever then the willing already completed required.

5. Dharmavada

Some groups of the people enjoyed with the sounds of double-headed drum, guitar, small drum but we enjoyed in Buddhism then to be cheerful on the bole of a tree.

If the Buddha gave the bless to us and we can get the bless as our willing we will choose to get the bless that “May all the world’s people develop mindfulness with regard to the body entirely”.

6. Parinirvana

Ven. Lakunatakabhaddiya developed the benefits to the world people as suitable time and went to last Nirvana to ceased the cycle of life entirely.

24. The Story of Ven. Subhuthera

1. Old Status

Ven. Subhuthera, his original name was “Subhuti” because his body had the prosperity (clean) very much.

Father’s name was Sumana the millionaire, of Savatthi City, he was born in the Savatthi in the Vaisaya caste.

2. The Cause of the Ordination in Buddhism

when th Buddha was residing in Rajagruha where it was the place to propagate Buddhism, Anathapindika the millionaire from Savatthi City came to visit Rajagaha the millionaire, the friend at Rajagaha City knew news the occurrence of the Buddha then went to approach at Sitavan then stayed at the fruition of the Stream-Entry together with the first approaching; then invited the Buddha to come to Savatthi then built Jetavan Mahavihara as the residing place.

In the Mahavihara celebration day; Subhutiikutumpi (the wealthy people) together with Anathapindika the millionaire had listened to Dharma of the Buddha; had the faith then begged for the ordination, so the Buddha granted required.

When he got the ordination in Buddhism, paid attention to study Dharma and Discipline until understood an Analytic Insight; after that he had learned basic Meditation and developed Meditation in the forest and then developed Insight Meditation to make Intuition Lovingkindness as the Path then attained Arahantship, not so long.

3. The Work to Propagate Buddhism

Ven. Subhutihithera when attained the fruition of Arahantship; he had the Special Path More Excellent than the Others, that is; Preaching Dharma not out of the definition (assignment) that the Buddha displayed not to say the virtue or the penalty of anybody; while he went to collect alms before receive food; he will develop Loving Kindness Jhana before; came out from Jhana then to receive alms like this; every home, with the willing that doing like this, one; who offers alms, will get the merits a lot and his body smart and his skin is fine that can bring about the faith to a lot of the people.

4. Etadagga (Genius Virtue)

Ven. Subhutihithera was without defilements; while he was preaching Dharma he had never said about virtue or the penalty of anybody, he would develop Loving Kindness Jhana always, even though; while he went to collect such alms because of both events, the Buddha had set up him in Excellent Rank than Monks to Live without the Defilements and to be the Worthy of Offerings.

5. Punnadhikara

Ven. Subhutithera had cultivated the perfections to be the innate character of Nirvana for a long time, in the time of Padumuttra Buddha, he saw one monk who had two qualities; Aranavihara (rana means kilesa, one lived without defilement and to be the Dakkhineyya-puggala one worthy of donation. He wished to be like that and developed the merits more and more, The Buddha predicted that, he will finish in the time of Gotama Buddha and finally he succeeded as his willing entirely.

6. Dharmavada

Should speak in the thing we can do.

Should not speak in the thing we cannot do.

One, who speak in the things; even though oneself cannot do, will be blamed by the wiseman.

7. Parinirvana

Ven. Subhutithera assisted the Buddha to propagate Buddhism for his age; finally he ended the Final Nirvana just like the fire got to extinguished without the fuel.

25. The Story of Ven. Kankharevatathera

1. Old Status

Ven. Kankharevatathera, his original name was “Revata” because he got doubt in suitable things a lot; so he was named “Kankharevata”; the meaning is one who got doubt, he was the Savatthi people in Vaisaya caste.

2. The Cause of the Ordination of Buddhism

When the Buddha got the Enlightened One and propagated Buddhism; mostly he had lived in Savatthi City for 25 years; preached to a great deal of the people. Once Revata went to Jetavan together with a great deal of the people stood at the end of Buddhist companies to listen to the Buddha's Ethic Discussion, had the belief and wished to be a monk, when all the people went back then approached the Buddha begged for the ordination; he permitted him to become a monk required.

When he had got the ordination; asked the Buddha to teach the Mental Development; he made the Recitation in Meditation; when his mind had concentrated, he developed such a Meditation as the Basis and developed Insight Meditation to contemplate the Meditation to be impermanent, suffering and non-ego; we should not cling and put one's faith with happiness arise from the Meditation; not long he attained the fruition of Arahantship, as the Supreme Fruition in Buddhism.

3. Etadagga (Genius Virtue)

Since ven. Kankharevatathera had experted to enter in Meditation, the Buddha took this kind of his virtue to appointed him in Etadagga to be More Excellent than Monks to be Pleased in Developing Meditation.

4. Punnadhikara

Though Ven. Kankharevatathera had made the merits as innate character to support Nirvana for a long time; in the time of the occurrence of Padumutra Buddha; saw the Buddha appointed one monk in more excellent rank than monks to be pleased in meditation development; he had made the merits

a lot then made the willing in front of the Buddha that to do this wholesome I do not have other purpose but I hope the rank of the monk who is Delighted in Developing Meditation in the time of one Buddha in the future. The Buddha saw his achievement then predicted that he will achieve required in the time of Gotama Buddha and he succeeded in his willing entirely as the Buddha's prediction.

5. Parinirvana

Ven. Kankharevatathera; even though he got experted in Developing Meditation, but could not escape the death; finally he went to the Final Nirvana left only name for the generation to study later.

26. The Story of Ven. Kondadhanathera

1. Old Status

Ven. Kondadhanathera, his original name was "Dhana" later there was the display of an illusion picture to be the woman followed him because of the sin result in last existence; monks and novices saw regularly and that picture made the name additionally "Kondadhana" (sinful) he was born in Brahmin caste, the Savatthi people.

2. The Cause of the Ordination

When his age passed into the later period for the age, he went regularly to listened to Dharma of the Buddha, had the faith wished to ordained in Buddhism then begged for the ordination with the Buddha; he granted him required. Since he had became a monk, because of the sin in his last rebirth,

while he was staying at the temple or went to collect alms in the village; it seemed that the people saw one woman going after him always; but he himself had ever known and never seen that woman at all. While the people gave him the alms, someone said that this part belongs to your girl friend.

Monks and novices regularly saw that picture. Once they went to surround his hut; mocked him that “Dhana” monk was bad; he could not tolerate then said out, you all were bad. All the monks went to complain to the Buddha; he called on him to meet then preached to him that you did not say harsh word to anyone because one, who was abused, must re-abused some; it will become to against to other; finally they did harm with each other.

The event happened troubled his mind, to be the obstacle of his alm-collection also. Later there was to prove the reality by King Pasenadikosala as the President; it appeared that it is the untrue case; it was his old Karma, so he had got the patronage from the king when he already received the patronage from the King such as convenient food etc; he made hard effort to develop Insight Meditation, finally attained Arahantship with 6 Abhinna (six kinds of higher knowledges.)

3. Etadagga (Genius Virtue)

Ven. Kondadhanathera was a monk to had a gift to draw a ticket in order to go in the invited business; he will be regularly invited to draw the ticket first; the Buddha admired him to be More Excellent than Monks to the First Ticket Drawer.

4. Dharmavada

One who sees the danger then cut out 5 kinds of lasso tied at the feet (5 sanyojanas) until 5 kinds of lasso bound at the neck (5 high sanyojanas) develop 5 kinds of Dharma (the Faith, Effort, Mindfulness, Concentration and Wisdom) when our mind abandoned 5 kinds of obstacle defilements (Lust, Hatred, Delusion, Conceit, View) it is known as one who goes beyond the Defilement Slough.

5. Parinirvana

Ven. Kondadhanathera attained the Supreme Fruition in Buddhism to stay continuously until the end of age went to Final Nirvana like the fire without the fuel then distinguished entirely.

27. The Story of Ven. Vangisathera

1. Old Status

Ven. Vangisathera his original name was “Vangisa” because he was born in the Vanga Countryside and because of being big in his speech, his father was a Brahmin, unknown name, his mother was a paribajika, female wanderer; unknown name, the couple were born in the Brahmin caste in the Vanga Countryside of Savatthi City.

2. Life Before the Ordination

Vangisamanava when grew up to have got education then he learned at Brahmin doctrine until finished ti-vedas, he was the teachers beloved, so he learned extra magic to knock at death body's skulls with the nails within 3 years; then was able to predict where they went to be born. Brahmins saw the trick to earn

money; they all went together to different places then hit the skulls of the death bodies and let tell their relatives where they went to get birth and they got a lot of gain.

3. The Cause of the Ordination in Buddhism

Once he had heard the virtue of the Buddha and had the belief; wanted to approach; but Brahmins opposed him, because they were afraid that he would change his mind to worship the Buddha but he did not believe in these Brahmins then he went to approach the Buddha at Jetavana; he received nicely and asked about his ability when having known well the Buddha brought 4 skulls of the death bodies to place down; then let Vangisa hit; he hit at the first skull and told that this person went to be born in the hell; the second one and told that he will be born as human; the third one and told that he will be born as god the Buddha said salutation to him but the fourth one belonging to Arahantship, he did not know where this one went to be born then he sat with a lot of sweat then the Buddha asked “Have you got unhappy; Vangisa ?” he accepted, of course, sir, then asked “Do you know this magic”. The Buddha replied “sure” so he begged learning; but the Buddha refused teaching him; the Buddha was able to teach to one who has the same gender with us only; so he begged for the ordination with the Buddha; the Buddha told ven. Nigrodhakappathera to be the preceptor to ordinated him.

4. To Attain Dharma

Vangisa when having become a monk the Buddha taught the basic Meditation, that is, 32 body parts and Insight Meditation. While he was reciting the 32 body parts and developing Insight Meditation, Brahmins entered to ask whether

you have learned the Gotama's magic completely or not. He answered "yes" Brahmins said that if that was so; lets go; he replied that I won't go anywhere and Brahmins were able to do nothing then individual left in each destination. Ven. Vangisa had developed Insight Meditation not long attained the fruition of Arahantship and completed his monkhood.

5. Etadagga (Genius Virtue)

Ven. Vangisathera was the monk who had the skill in repartee and was able to say the speech as poetry to praised the Buddha's Virtue while he went to approach the Buddha every time; so the Buddha admired him as More Excellent than Monks to be one who had the Skill in Repartee.

6. Parinirvana

Ven. Vangisathera when he completed private benefits that was to attain the fruition of Arahantship, helped the Buddha to propagate Buddhism through his life; then went to Final Nirvana as the natural law.

28. The Story of Ven. Pilindavacchathera

1. Old Status

Ven. Pilindavacchathera his original name was "Pilinda" but "vaccha" was the clan's name, later got the name "Pilindavaccha" by bringing the clan's name to mix together also; his father and mother were Brahmins, unknown names as the Savatthi people.

2. Life Before the Ordination

Before becoming a monk in Buddhism, he was the person full of sadness (sadness consisting of moral fear) became a paribajaka; as the wandering ascetic; finished the subject "Culaganthara" he was able to fly up in the sky and had Intuition to know the mind of others; had got a lot of gains and honours lived in Rajagaha City.

3. The Cause of the Ordination

When the Buddha got Enlightened One he went to stay in Rajagaha City, because of the power of his magic subject losed and his gains and honours were over also, he thought that the Buddha had to know really Gandhara Subject then he went to the place of the Buddha and begged to learn the Subject, the Buddha said that you must get the ordination in our place before you could learn it, he agreed to become a monk.

4. To Attain Dharma

When he had ordained, the Buddha preached to him and gave him Meditation to be suitable to his character; because he was to had the perfective character; began to set up the efforts in Meditation, not long he attained the fruition of Arahantship.

5. The Work to Propagate Buddhism

Because ones, who behaved in his admonition in the time of being the Emperor; went to be born as gods; those gods were based on their gratitudes and worshiped him a lot went to meet him both in the morning and in the evening, but he was rather to have the problem with monks and villagers because he liked using the unpolite words. Later the Buddha solved

the problem for everybody to understand, then nobody regarded or interested at all but oposite the people had the faith more and more. He became the holy speech monk, the story said that there was one man carrying the tray of the long pepper, he asked what tray is that ? Bad man. That man became angry and thought what the monk spoke and used harsh word and replied sudden that this was the tray of rat's excretion. While he walked pass from him the long peppers became really the rat's excretion and later there was a man who adviced that man "to went back and walk pass from him again"; if he asked like that; please reply him this was the tray of long peppers; it will became the long prepper again. He did as the advice, it appeared the rat's excrements became the long peppers the same.

6. Etadagga (Genius Virtue)

Then gods, who conducted in his admonition in last rebirth, were born in the heaven and those gods had the gratitude, the respect, the belief and worship came to meet him both in the morning and the evening and the Buddha, therefore, appointed him in More Excellent Rank than Monks to be Belove for Gods and Humans.

7. Parinirvana

Ven. Pilindavacchathera, had lived in suitable formation, he went Final Nirvana distinguished entirely.

29. The Story of Ven. Kumarakassapathera

1. Old Status

Ven. Kumarakassapathera his original name was “Kassapa” as the name was made by king Pasenadikosala; later, he became a monk in Buddhism. When the Buddha called the monk name “Kassapa”, the Buddha will be asked which Kassapa. ? Then he said that Kumarakassapa because he became a monk from youthhood.

The parent had unknown names; were the Savatthi people, his mother had the faith, paid attention to get the ordination, not yet to get married; but her parent did not allowed; after the wedding; she requested her husband for permission; finally her husband allowed for the ordination, she became a female monk without knowing that she was pregnant, when the womb grew up, she was disgusted by female monks, then brought her to meet Devadata to adjust, he pointed out she had the dismorality; though she tried to debate with possible reasons, so female monks took her to see the Buddha then he gave the authority to ven. Upalithera to judge the case; he invited the great families, Savatthi people and Mrs, Visakha came to prove that she got pregnant before her ordination and her morality is pure.

2. Life Before the Ordination

The female monk gave birth to a male baby, pity, the complexion looks like gold, King Pasenadikosala let look after him and made the name “Kassapa” on the other hand, the people knew him on behalf “Kumarakassapa” because he was the child to be looked after by the King like the Royal Child.

3. The Cause of the Ordination in Buddhism

When he grew up, the King decorated him honourably; took him to get the ordination in the residing place of the Buddha, since he had become a monk developed Insight Meditation and learned the Words of the Buddha; but not to attain any Path and Fruitions at all.

4. To Attain Dharma

At that time his friend was born as the Brahma in Suddhavaśa Heaven saw him under the troubles in developing Insight Meditation; then made up 15 questions then told that; besides the Buddha; nobody can answer these questions; early morning he went to approach the Buddha and asked these questions; but the Buddha solved for him until Arahantship, the senior monk had learned as the Buddha taught; went to Ambavan forest and developed Insight Meditation not long attained Arahantship.

5. The Work to Propagate Buddhism

Ven. Kassapathera said Ethical Discussion nicely and absolutely by using the simile and plausibility such as the dialogue with King Payasi; who did not believe whether the next rebirth has really or not etc;

King Payasi thought that there was no the Hell because no any relatives went into the Hell then came back to tell him at all, the senior monk made the simile just like the man made serious mistake; was judged into the prison how he will come out.

King Payasi thought that there was no the Heaven because no any relatives went on the Heaven then nobody came back to tell him, the senior monk made the simile just like the

man fell down into the excrement pit when he could get up and washed the body cleanly; nobody wanted going down to sleep in the same pit again.

King Payasi said that he had killed the persons by putting them in the earthenwares covered with lids completely then filled alive, let the people watch around the earthenware, but not to see their souls to come out; the senior monk made the simile; the King had ever been asleep between the guardians and maids of honors then got dream to travel to visit different places but nobody sees your spirits to go out at all.

King Payasi said that he had ever killed persons not to destroy 6 organs (eyes, ears, nose, tongue, body, mind) and then examined carefully but not to see that all 6 organs felt nothing, the senior monk made simile just like the conch blower, the foolish got the conch sounds and in a hurry up to find out as much as possible; but hopeless to see the sounds in the conch body then said that the conch has no sound.

Furthermore, there are still a lot of stories to describe about the intelligence and potentiality of Ven. Kumarakassapathera to be able to explain the principle of Dharma in Buddhism he was able to correspond with persons who came to disputed and opposed the teachings nicely; so he was regarded as one of the important powerful monks in propagating Buddhism.

6. Etadagga (Genius Virtue)

Ven. Kumarakassapathera was able to ethical discussion nicely and completely with the simile and reason; the Buddha praised him as More Excellent than Monks to Use Graceful, Elegant and Melodious Speeches (saying the sweet sounding words)

7. Parinirvana

Ven. Kumarakassapathera, when completed his holy life assisted the Buddha to propagate Buddhism; live as suitable times he went to Final Nirvana.

30. The Story of Ven. Mahakotathitathera

1. Old Status

Ven. Mahakotathitathera, his original name was Kotathita, the meaning is to make the people escaped their faces because of his cleverness in different sciences, he went to speak satirically to the others with a javelin; his mouth.

Father's name was Assalayana Brahmin.

Mother's name was Candavati Brahmani, the couple were the Savatthi people.

2. Life Before the Ordination

He grew up and had learned Ti-veda until completed in Arts of Brahmin, was clever in Vedanga Science, Logic, Nighandu Science, Ketubha Science in the types of his Literary Science and in all Predictions, he liked saying to interrupted the others, whoever met him escaped the face because they did not want to talk with.

3. The Cause of the Ordination in Buddhism

Kotathitamanava went to approached and listened to Dharma from the Buddha then had the faith and wished to became a monk; so begged for the ordination with the Buddha; he granted him to get the ordination required. Since he had already became a monk, tried hard to study Dharma and

Discipline and paid attention to developed Insight Meditation and not long he attained the fruition of Arahantship with 4 Analytical Knowledge; had the experts in the knowledge of Analysis and was brave though he was going to meet the Great Senior Monk or even the Buddha, he will ask 4 Analytic Knowledges so he got additionally the name “Mahakotathita”

4. The Work to Propagate Buddhism

Ven. Mahakotathitathera was one of Senior Monks to express the Principle of Dharma in Buddhism a lot; such as in Mahavedallasutra, he had examined and revised with ven. Sariputrathera in order to determinate the Principle of Dharma in Buddhism and will take particular case shown below.

Who has bad wisdom, is the one not to know naturally the Four Noble Truths.

Who has real wisdom; is the one to know naturally the Four Noble Truths.

Consciousness is the Real Knowledge nature, that is, to realize in happiness, suffering and unsuffering; unhappiness.

The condition causes the 2 Right Views, that is, the proclamation of the others (Paratoghosa) and systematic attention (Yonisomanasikara)

To get a birth in new existence is possible because being delighted in such an existence for the creatures who have the ignorance to be the obstacle and have the craving to be the fetters (that bind man to the round of rebirth) not to be born in new rebirth is possible owing to the knowledge occurred and the craving got extinction entirely.

The dead man and one who meditates in (Sannavedayitanirodha) not the same, that is, the dead

man has the formation in bodily, speech and mind got extinction entirely including, expire age, warm air in the body was over; broken organs; but one who meditated in Sannavedayitanirodha, had the formation in bodily, speech and mind got extinction, but to be alive, warm air in the body did not extinguished and complexion was fresh and clean.

5. Etadagga (Genius Virtue)

Because of depending on the happening events between he and ven. Sariputrathera in this Mahavedallasutra the Buddha praised him to be More Excellent than Monks to attain Analytic Knowledge.

6. Parinirvana

Ven. Mahakotathitathera had behaved his functions to Buddhism as his monkhood, lived suitably in the time, finally he went to Final Nirvana extinguishingly.

31. The Story of Ven. Sobhitathera

1. Old Status

Ven. Sobhitathera; his original name was Sobhitamanava.

Father and mother had unknown name, the Brahmin in Savatthi people.

2. The Cause of the Ordination

Once Sobhitamanava went to approached the Buddha and listened to Dharma then had the faith and wished to become a monk then begged for the ordination with the Buddha and he gave him the ordination required, when he

had become a monk then paid attention to study Dharma and Discipline, developed Insight meditation, not long he could attained 6 kinds of higher knowledge as Arahantship, lived to conduct holy life and became the expert in Reminiscence of past or previous births, that to recall last existence.

3. Etadagga (Genius Virtue)

Because Ven. Sobhitathera had extra expert in the Reminiscence of the past, the Buddha appointed him in More Excellent Rank than Monks to Recall Last Rebirth.

4. Parinirvana

Ven. Sobhitathera attained private supreme benefits, that is, the fruition of benefits, the fruition of Arahantship, functioned as the Sangha to maintain Buddhism to be suitable with his time, he went Final Nirvana to part from this world without his anxiety any more.

32. The Story of Ven. Nandakathera

1. Old Status

Ven. Nandakathera, original name was Nandaka.
Parent's names did not appear as Brahmins; Savatthi people

2. The Cause of the Ordination in Buddhism

Nandakamanava heard the fame of the Buddha as the Arahantship; got the Enlightened One by Oneself, preached Dharma finely was able to demonstrated the benefits both in this existence and in next rebirth very clearly. Once when he had the opportunity; went to approached the Buddha; listened to a

Sermon; then had the faith, wished becoming a monk, begged for the ordination with the Buddha; he gave him the ordination required, when he had ordained, then paid attention to study and tried hard to developed Insight Meditation, not so long he attained the fruitions of Arahantship to be the expert in the Reminiscence of past.

3. The Work to Propagate Buddhism

In the text there was no mention that who were his Co-residents and Apprentices but only told that he was clever in teaching female monks, the story said that Mrs; Mahaprajapatigotami led 500 female monks, came to listened to Dharma, the Buddha ordered the monk to preached alternately to female monks, the other monks preached Dharma; female monks attained nothing, when at the time of Nandaka's preaching, these female monks attained the fruition of Arahantship.

4. Etadagga (Genius Virtue)

The Buddha was based on the cause to enable him to preached Dharma to female monks until attaining the fruition of Arahantship itself, then appointed him in More Excellent Rank than Monks to be the Monk who give the Admonition to Female Monks.

5. Dharmavada

The best well trained horse stumbled and fell down and got to stand up again when get to regret not to quail to be able to carry the heaver tasks again; as the well trained horse; you all remember me as the best well trained man as the same.

6. Parinirvana

Ven. Nandakathera attained the fruition of Arahantship as his supreme benefits then functioned for Sangha who lived in Buddhism practiced suitably according to his time, finally he went to Final Nirvana and departed.

33. The Story of Ven. Mahakappinathera

1. Old Status

Ven. Mahakappinathera his original name was “Kappina” later sat on the Throne, got the name “Mahakappina” as the king caste.

King Father and Queen Mother’s names did not appear, as the Lord of Kukkutavadi City in Paccanta Countryside.

2. Life Before the Ordination

When the King Father got expired then he sat on the Throne to succeeded his Father, named “King Mahakappina” married to the Princess Anojatevi, the daughter of King Sagala of Matta State; both of them were interested in the religious teachings and was waiting for news of the occurrence of the Buddha always.

3. The Cause of the Ordination

Once when knowing news from the merchant of the Savatthi City that Buddha, Dharma and Sangha happened in the world, were very delighted together with some groups of the followers went ahead to Savatthi City.

The Buddha knew new of the King Kappina arriving in, then he went to welcome him at the bank of Candabhaga River, sat on the bole of Bahuputranigrodha Tree, the King with followers went to approached over there, the Buddha Preached Anupubbikatha (Gradual Instruction) and 4 Ariyasaccas (the Four Noble Truths) when a Sermon ended, the King and the followers attained the fruition of Arahantship, then begged for the ordination, the Buddha allowed them to get the ordination with the method of Ehibhikkhu-Upasampada.

4. The Work to Propagate Buddhism

When having ordained in Buddhism and though attained Arahantship then ven. Mahakappinathera had never taught anybody, he had the contentment and later the Buddha knew then ordered to teach the others some; he paid respect to accept the order then preached Dharma to his pupils about 1,000 monks to attain the fruition of Arahantship.

5. Etadagga (Genius Virtue)

The Buddha was based on the cause to preaced Dharma to the apprentices then appointed him in the apprentice rank to be More Excellent than Monks in Giving the Admonition to Monks.

6. Dharmavada

Having the wisdom but no the estates; we can live, having the estates; but no the wisdom, it is diffecult to live, the wisdom is the indicator to judge the learned sciences the wisdom can made one prosperous with honors and admiration; one who have the wisdom will have the happiness experience even if in the things, they suffer.

7. Parinirvana

Ven. Mahakappinathera functioned for Sangha who maintained Buddhism as suitable in the time, then he went to Final Nirvana.

34. The Story of Ven. Sagatathera

1. Old Status

Ven. Sagatathera, the original name was Sagata, the parent were Brahmins, the Savatthi people, unknown names.

2. The Cause of the Ordination in Buddhism

Sagatamanava was interested in education, got new of the Buddha as Arahantship, the Enlightened One, preached finely Dharma, could demonstrate the benefits both in this world and next very clearly, once he had the opportunity to approached, listened to a Sermon and had the belief; begged for the ordination, when got the ordination, developed Meditation to be able to attain 8 Attainments and had the expert in Intuition Attainments.

3. To Attain Dharma

Ven. Sagatathera suppressed Ambatitthanagaraja until his supernormal power is over with his Fire Element Attainment; the villagers had ever got the troubles from the Nagaraja to be delighted and had the faith in him and every house provided him with the liquor; when he went to collect alms, he tasted it a little home for the hostís delight; when many houses he got drunken; went to lose consciounese at the garbage heap; the Buddha knew, he came to let monk to take him back and blamed

and pointed out the penalty of the liquor and after that he got sad and practiced monkhood tradition not long attained the fruition of Arahantship.

4. The Work to Propagate Buddhism

Because he was the expert about the Fire Contemplation and Meditative Attainment to be able to express a lot of supernormal power about fire, for example, to make the light in the dark place and to make the dark in the light place etc; this is to make the people, who see, became faithful a lot.

5. Etadagga (Genius Virtue)

The Buddha remarked about the ability in developing the Fire Element and Meditative Attainment then appointed him in Etadagga that ven. Sagatathera was More Excellent than Monks to be Clever in Developing the Fire Element and Meditative Attainment.

6. Dharmavada

Every tree grows upon the earth, intellectual creatures grow up in the religion of the Noble Buddha, even so the Enlightened One who leads the group of the seekers for the great virtue, withdrew a lot of people from the mistaken way then pointed at the correct way.

7. Parinirvana

Ven. Sagatathera assisted the Buddha to propagate Buddhism, all the time, he was a monk, finally he went to Final Nirvana departed from this world as the life's nature.

35. The Story of Ven. Upasenathera

1. Old Status

Ven. Upasenathera, original name was Upasenamanava or Upasenavangantaputra, father's name was Vanganta Brahmin, and mother's name was Sari Brahmani, was born at the group of Nalanda in Magadha State as the Brahmin caste.

2. Life Before the Ordination

Upasenamanava had 2 elderbrothers : Upatissa and Cunda and one younger brother, Revata; 3 sisters : Cala, Upacara and Supacara when grew up they studied Tiveda as Brahmin's doctrine.

3. The Cause of the Ordination in Buddhism

Upasenamanava just like mostly the disciples, that is, when listened to the fame of the Buddha, went to approach and listened to a Sermon then had the faith and wished to be a monk in Buddhism; the Buddha made the ordination required.

4. To Attain Supreme Dharma

When he became a monk in Buddhism not to complete the Buddhist lent, he thought to create the most holy monks then ordained a high-born boy to be a monk then took to approach the Buddha and he was blamed by the Buddha not to be suitable because the preceptor did not have the Buddhist lent as well as the coresident did not have yet the Buddhist lent also. He thought that we depend on the companies to be blamed and we will depend on these companies to satisfy the Buddha then tried hard to developed Meditation and no long

attained the fruition of Arahantship; observed Austere practices and taught the others to observe also and there were a lot of co-residents and apprentices; now the Buddha praised him.

5. The Work to Propagate Buddhism

Ven. Upasenathera when attained the fruition of Arahantship; observed and conducted all the Austere practices as well as taught the others to do also so he was a monk to satisfy every caste of the people and they came to become monks in his living place.

6. Etadagga (Genius Virtue)

The Buddha was based on the cause of his being the satisfaction for every caste of the people, appointed him in More Excellent Rank than Monks who Brought the Satisfactions from Everywhere.

7. Dharmavada

In society the wiseman should display oneself not to be foolish and dumb (sometime) should not speak long more than limited time. One who did not regret with the past event, not to dream about the event thing not to come; earn a living at present, that person is called “The Contentment”

8. Parinirvana

Ven. Upasenathera was the canker-free one or Arahant lived completely his holy life, finished his private duty, functioned for Sangha for the benefits and the bliss to a great deal of the people as the time suitability then he went to Final Nirvana, ended just like the fire is without fuel.

36. The Story of Ven. Khadiravaniyarevatathera

1. Old Status

Ven. Khadiravaniyarevatathera his original name was “Revata” when he became a monk stayed in Khadiravaniya Wood Forest named “Khadirava-niyarevata” the father’s name was Vanganta Brahmin the mother’s name was Sari Brahmani, was born at Nalanda village in Magadha State, as Brahmin caste people.

2. Life Before the Ordination

Revata was the youngest son of the family left only one person but other sons had became monks all; father and mother found the best policy to tie him by providing him to get married when he was eight.

3. The Cause of the Ordination in Buddhism

When the wedding day was coming, his parent dressed and decorated him nicely, led him to the bridehome, while to perform the wedding ceremony by pouring the bride and groom with the conch bless water; then let both parts of relatives bless, at the time of bride’s grand-mother; was 120 years old, she came to blessed them and a lot of people blessed that May the couple have long lives like this grand-mother.

Revata had heard like that and looked at her with grey hair, broken teeth, faded skin, hump-backed, shaken body, felt sad and thought that he himself will be like this old woman one day in the future; when the ceremony ended, relatives took him back home; during the way he found the trick to escape to the dwelling place

of monks who had lived in the forest; begged for the ordination with these monks then they provided him with the ordination; because ven. Sariputra told that if his brother came to begged for the ordination, let him ordained suddenly because his parent had wrong view.

4. To Attain Dharma

Novice Revata when his age was completely 20 years old then became a monk, studied Meditation in the school of the preceptor and assistant preceptor then went to dwell in Khadiravaniya Wood Forest then practiced Meditation; not long attained the fruition of Arahantship to be Arahant and completed his holy life.

5. The Work to Propagate Buddhism

Ven. Revatathera even if in the text; there is no mention who were co-residents and apprentices; however, his faithful behaviour for living in the forest brought about the satisfaction to the people who associated with him in these days and had studied his biography backwards, even the Buddha and his disciples went to see him in Khadiravaniya Wood Forest where he had been living.

6. Etadagga (Genius Virtue)

Since he liked living in the forest; the Buddha appointed him in More Excellent Rank than Monks to Live in the Forest.

7. Dharmavada

Since I had renounced then became a monk, never known the bad ideas consisting of the penalty, even not to

know and think that “May these animals get the troubles, be killed, meet the hardship; I myself know only developing loving-kindness infinitely; it is Dharma for me to accumulate step by step as the Buddha said.

8. Parinirvana

Ven. Khadiravaniyarevatathera when attained the fruition of Arahantship then functioned for Sangha as the benefits and the bliss to a great deal of the people as the suitable time then went to Final Nirvana, departed according to the reality of life.

37. The Story of Ven. Sivalithera

1. Old Status

Ven. Sivalithera, his original name was Sivali, Father’s name did not appear, Mother’s name was Royal Highness, Suppavasa, the Royal daughter of the Lord of Koliya City.

He had been in the mother’s womb for 7 years, 7 months and 7 days and to bring about the cause of his mother to get a lot of gains and offerings including to be easy to give a birth.

2. Life Before the Ordination

To see back before his birth, Royal Highness, the Mother suffered very much and told King, husband, to go to inform the Buddha and he blessed that “May Royal Highness, the daughter of Koliyavamsa be happy without disease, give birth to royal child without disease, she gave birth to Royal baby as the Buddha’s bless entirely and then she offered the great alms for 7 days.

3. The Cause of the Ordination in Buddhism

When Royal Child Sivali was born, the Mother and relatives offered the great alms for 7 days when in the 7th day, ven. Sariputrathera persuaded him to get the ordination; he replied that if it is possible I will do; the Royal Highness, Mother knew and was very glad and allowed the Senior Monk to ordinated to Royal Child required; then he led Royal Son to ordained as a novice since Royal Son had became a novice, a lot of gains and offerings happened to monks.

4. To Attain Dharma

Ven. Sivali had heard Tacapanca Karmathana the subject Meditation comprising the five constituents ending with the skin, from ven. Sariputrathera then attained the fruition of Arahantship; while Royal Son had his hair shaved, the Senior Monk said that to touch the razo at first time, attained the fruition of Stream Entry, second time, attained the fruition of Once-Returning, 3rd time, attained the fuition of Never-Returning; while finished shaving the hair, attained Arahantship.

5. The Work to Propagate Buddhism

Ven. Sivali was the monk; gods and humans had paid a respect and worshiped a lot; he was the monk to have a lot of gains, but he must often be considered as the matter of old merits, however, such an event must be regarded that he had the important role in propagating Buddhism because it enables the unfaithful people to believe in Buddhism; since it is too difficult to find out the monk who had the Supreme Perfection like him.

6. Etadagga (Genius Virtue)

Because he had a lot of gains; where he lived and went out, he will help monks to get a lot of gains like him, so the Buddha appointed him in Etadagga as More Excellent than Monks to Have a lot of Gains.

7. Parinirvana

Ven. Sivalithera had attained his supreme benefits developed the benefits for a great deal of the people, until last time of his life, finally he went to Final Nirvana to get extinction of the formation and had permanent bliss.

38. The Story of Ven. Vakkalithera

1. Old Status

Ven. Vakkali, his original name was “Vakkali” his parent had unknown names, as the Brahmins, Savatthi people.

2. Life Before the Ordination

When grew up, he had learned the Brahmin doctrine, until finished Tiveda but not to set up to be teachers and did not teach anybody.

3. The Cause of the Ordination in Buddhism

Once he saw the Buddha followed by monks to go in Savatthi City but he did not get bored of seeing the Buddha’s appearance; then he went after everywhere; finally he decided to become a monk to see always the Buddha then he begged for the ordination in the dwelling place of the Buddha; he was granted.

4. To Attain Dharma

Since Vakkali became a monk he went after to see the Buddha always; except only meal time, the Buddha had been waiting for his real knowledge to get the maturity said nothing, when he knew Vakkali's real knowledge to get very mature then said to him that Oh ! Vakkali, it is useless to see decayed body, one, who sees Dharma, sees us, opposite one, who sees us, sees Dharma. Oh ! the person, who sees Dharma, is named to sees us, that person to sees us is named to sees Dharma. Though the Buddha said like that, Vakkali did not give up seeing the Buddha. The Buddha thought that this monk did not get the sadness in Dharma and might not attain Dharma so he said to drive him that Oh ! Vakkali, get out you ! Vakkali was to be too sorry; went on the mountain in order to suicide, then the Buddha sent the radius to help him and called him that Oh ! Vakkali; he fell very delighted, thought of the Buddha's speech and suppressed the delight; then attained the fruition of Arahantship.

5. Etadagga (Genius Virtue)

Because Ven. Vakkalithera attained the fruition of Arahantship owing to the faith in the Buddha, he therefore, praised him as More Excellent than Monks to Abandon Defilements because of the Faith.

6. Parinirvana

Ven. Vakkalithera when had lived as the suitable time, went to Final Nirvana, left the valuable path for the study of generation who are interested in Buddhism next.

39. The Story of Ven. Bahiyadaruciriyathera

1. Old Status

Ven. Bahiyadaruciriyathera, original name was “Bahiya” later he wore the bark cloth so he got the name Bahiyadaruciriya. His parent had unknown names both father and mother were the Bahiya State and in the vaisaya caste.

2. Life Before the Ordination

When Bahiya grew up, he was a business man; once he carried the goods into the ship in order to sell at Suvarnabhumi Province, unfortunately the ship sank down, the people in the ship died all; but left only him; he himself clung at one plank and floating the body to go up at the port named “Suparaka” his clothings were buffeted by waves out and losed all; he used some leaves and some barks to knit suitably covered at the body, he carried the earthen tray traveling to beg to earn a living; the people saw him wearing surprisingly, thought that he is Arahantship then brought a lot of food to give him; someone brought clothings to give also; but he did not want wearing the cloths; he might dress the bark cloth connectedly and misunderstood that he was Arahantship also.

3. The Cause of the Ordination in Buddhism

These days, one god who had ever developed together monkhood tradition in last rebirth; went to be born as Brahma god at Suddhavasa Heaven; then came down to give him a consciousness that Bahiya ! you are not Arahantship. understand ? even only one practical principle to support to attain the fruition of Arahantship, you have never known at all. Arahants and they

who know very well the practical principle to enable persons to attain the fruition of Arahantship; now stay at Jetavan, in Savatthi City, he felt sad and went to approach the Buddha as the god's saying and found the Buddha collecting alms; in a hurry to hear a Sermon possibly; the Buddha refused 3 times when the Buddha knew; his real knowledge got matured; and his rapture got calm the Buddha said that Oh ! Bahiya; let you study like this, seeing, it should be only seeing (Ditthe Dittha Mattan Bhavissati)

The end of a Sermon, he stood at the middle of the road itself; then sent his real knowledge into the stream of a Sermon; could attain Arahantship with Analytic Insight, begged for the ordination with the Buddha but his black bowl and robes were not completed; so he went to seek for them, was with drawing one piece of old cloth from the garbage heap, one demoniacal cow that had been the revenge pair since last rebirth came to horn him to death, not to get the ordination.

4. The Work to Propagate Buddhism

Ven. Bahiyadaruciriyathera even though he will not have still got the ordination as the ordination method in Sangha Canon; how ever, he attained the fruition of Arahantship to be Sangha in Buddhism also and had the biography in 80 great disciples. The Buddha went out from the Savatthi City saw the death body of Bahiya fell down on the garbage heap, he ordered monks to make a cremation then let building the Pagoda to contain his bones in, at the juncture; monks got doubt, what Bahiya got Path or Fruition, he was a novice or a monk. The Buddha said that Bahiya went to Final Nirvana then everything had ended nicely. The story of ven. Bahiyadaruciriyathera was to proclaim the principle of Buddhism that when to practice

until attaining the fruition of Arahantship, he will get the ordination as the Canon or not can be the Sangha right now that is to be Noble Order.

5. Etadagga (Genius Virtue)

Because Ven. Bahiyadaruciriyathera attained Dharma very suddenly; only listened to the Word of the Buddha “Ditthe Dittha Mattan Bhavissati” (when seeing, it should be only to see) the Buddha appointed him in Etadagga as More Excellent than Monks to Know Suddenly.

6. Punnadhikara

Though Ven. Bahiyadaruciriyathera developed the perfections to be the innate character of Nirvana for a long time in the time of Padumuttra Buddha; saw the Buddha appointed one monk in more excellent rank than monks to Know Suddenly then made the merits and made the willing in that rank that the Buddha predicted that he will get that rank in the time of Gotama Buddha and he got required as the Buddhaûs Saying entirely.

7. Dharmavada

Whether one, who travels in the wheel of rebirth, had never got food even one spoon of rice; it is real or not. I have never known the harm of lives of both the Buddha and me. May the Buddha preach me.

8. Parinirvana

He was horned by demoniacal cow to death while he was picking up Pansukula Robe at the garbage heap then went to Final Nirvana.

40. The Story of Ven. Bakulathera

1. Old Status

Ven. Bakulathera his original name was “Bakula” it means the person of two clans. Father and mother had no names; as the millionaire in Kosambi City.

2. Life Before the Ordination

When Ven. Bakula was born for 5 days, had Austere ceremony such as fire hair shave; made the name, a nurse maid took him to take a bath at the port of Gonga river, the Fish ate that baby then swam along the river; but the baby was the meriful one in religious word called Pacchimabharikasatava that means who was born in last rebirth; if he had not attained Arahantship; what he was done; he will not die.

The fish swamp along the river, went to be trapped by the net of fishman in Banarasi; he brought that fish to sell, finally Banarasi millionaire bought the fish when it was cut at its stomach found that there was a male baby sleeping because the millionaire had no the sons and daughters then felt loved much and looked after him nicely.

Later the millionaire old father and mother knew the story then they went to the millionaire’s house, Banarasi people, then found the baby and recognized as oneown’s son and begged him back but Banarasi millionaire did not agree. When two parts could not consent then both of them went to complain to the King Banarasi, he judged that both the clans have to look after the baby 4 months per one part alternately and the baby slowly grew up respectively.

3. The Cause of the Ordination in Buddhism

When the Buddha went to propagate Buddhism in Banarasi City, Bakula millionaire along with followers went to approach; then listened to a Sermon, had the faith; begged for the ordination; the Buddha granted required.

4. To Attain Dharma

Bakula when he had the ordination in Buddhism, paid attention to hear the Admonition from the Buddha uncarelessly, tried to developed Meditation and Insight Concentration only 7 days, could attain the fruition of Arahantship as Arahant, completed the holy life.

5. The Work to Propagate Buddhism

Ven. Bakulathera when attained the fruition of Arahantship and completed his private task; assisted the Buddha to propagate Buddhism; on behalf the senior monk, he had the longest life, became a monk when 80, to live a monk 80 years of age; in this record, he had to be 160 years of age; the text said that he had no disease to oppress at all, he had ever eaten medicine to cure disease; it is because, he built the bathroom to monks and donated medicine for alm to monks and he was one of 500 monks to associate, the first time in Sangha Assembly to ask on the Correctness of Discourse and Canon.

6. Etadagga (Genius Virtue)

Because ven. Bakulathera was little diseaseful monk and had long age; the Buddha appointed him as More Excellent than Monks to Have Little Disease.

7. Punnadhikara

Though Ven. Bakulathera then developed the perfection as innate character of Nirvana for a long time in the time of Padumuttra Buddha saw the Buddha appointed one monk in Etadagga as more excellent than monks to Have Little Disease and wished in such a rank some then made the merits to support in success then made the willing. The Buddha Predicted that he will achieve as his willing in the time of Samana Gotama Buddha and he had achieved his willing entirely.

8. Dharmavada

One, who delays, loses the cause of bliss and gets the trouble backwards.

What, one speaks, must be done; but do not do anything one has never spoken because the person had word and heart different, the wisemen scold.

Nirvana; the Buddha said; has no sorrow, no dust, it means defilements; bliss (without the disturbance of defilement) extinction of entire sufferings, as real happiness.

9. Parinirvana

Ven. Bakulathera when attained the fruition of Arahantship then conducted oneself to be the benefits to Buddhism and the globals until reaching his last age finally he went to Final Nirvana then departed, in the text, it said that he developed Tejosamapati (Five contemplation and meditative attainment) sat for Final Nirvana among, the monks, when he ended his formation; the fire burnt his body all over there.

Uposatha Subject

Preface

This Uposatha Book is a Canon Subject Textbook, as the advanced Dharma Education Curriculum; but early in this class, there was no the Canon Subject; the students had to learn only 3 Major Subjects : Dharma Composition, Pure Dharma and the Story of the Buddha.

Later in the year 2001 The Office; the Director of Royal Formal Dharma Department provided the meeting to be the workshop system for the Secretary Levels of Monk Governors of Provincial Cities as well as the Secretary of Dharma and Pali School Headmasters in Central Part on the Subject “Royal Formal Dharma Examination” at Phrayayang Monastery, Ratchadevi District, Bangkok Metropolitan; the members at the meeting suggested that the Dharma Education Curriculum’s Contents are too much extravagant for householder students to be studying in this class. Most of them are students to be studying in the secondary levels from 1-6, but some parts are studying in elementary school level; It causes the period for the study not to be enough then not to complete as the course.

So at the meeting they agreed that the Curriculum Contents should be improved again as suitable as possible for the learner’s age. That is, some parts of the topics of Dharma and the Buddha’s Saying for the Preintermediate Class; Intermediate Class and Advanced Class should decreased, especially the Dharma Students in Intermediate Class must be added with Canon Subject (Uposatha Morality) for they would understand about the principle of advanced morality of householders until they are able to apply in daily lives. for the Advanced Dhamma Studies, the printout would

be about the Disciples (Akhariya-vinaya) in order to make the students understand the principles of good actions for the householders would like to practice in their daily lives.

The Office of the Director of Royal Formal Dharma Department gave the authority to ven. Sriratanamoli (Chaivat Pannasiri, pali 9) Academic qualified committee, the office; director of Royal Formal Dharma Department, deputy of Nakhonpathom Provincial Monk Governor; Pathomcedi Monastery to compile and draft this book up early. Later there was improving and addition by many parts of scholars and academicians; who work regularly at the office, Director of Royal Formal Dharma Department associated with Academicians, the office of National Buddhism and Religious Affair, The Ministry of Culture for more rich contents.

Later the office, Director of Royal Formal Dharma Department wrote a letter No. K,th.49/2003 dated on June 19, 2003 to the Director of National Buddhism Office in order to submit to the Sangha Supreme Council to consider. They had already considered in the 17th /2003 meeting on Monday, June 30, 2003 at 14 p.m. at Tamnak Phet Hall, Bovoranivesvihara Monastery and agreed as the office, Director of Royal Formal Dharma Department to submit entirely.

Hoping that this book will be useful for the students if there may be some mistaken points; the office begged to accept it respectfully right now.

(Ven. Brohmamuni)

Director : Bovoranives Monastery

August 1, 2003

Uposatha

Buddhists are ones who believe in Buddhism, may be divided into 4 levels 1. To donate alms, 2. To undertake five-precepts, 3. To undertake uposatha moralities; 4. Renunciation, that can compare with the matter, the commentators said in Dharmapada Commentary :

There was one son of a Savatthi millionaire asked a Senior Monk whom his family believed, how I should practice when I want to free from the suffering. The Senior Monk answered “offer the alms to the Order” he did like that; the time passed not long; he asked again “what merits are there more noble than this ?” the Senior Monk answered “observance to take the Triple Gem for refuge and again Five Precepts, he did like that.” Later he asked again “what merits are there more noble than this ?” “The Senior Monk answered” observance to take Ten Precepts’he did like that. And not long he asked again “what merits are there still more noble than that ?” “the Senior Monk answered” if that is so, May you became a monk; he did as the Senior Monk’s advice; finally he attained Arahantship.

Four levels of Buddhists may be classified into 2 types :

1. Alm donors and Five-Precepts observers who carry on their lives like general people under confidence in the Enlightenment of the Buddha and the frame of Five-Precepts
2. 10 Precepts undertakers or now to under-take Uposatha morality and the renunciators are known as Ascetics, because besides, they have to conduct Five-Precepts then they have to practice as suitable Doctrine for their condition also. The Morality, therefore, has 2 types : 1. General Morality for every human, who misconducts,

must get sin and the penalty. 2. The Morality to be the conduct and practical law for some groups of the people has the penalty for the people of only one particular group. Those who do not undertake and behave like that, do not have the penalty.

General Morality of humans such as Five-Precepts and 10 Precepts, the Morality to practice for the individual such as some Uposathasilas such as Abrahmacariya (unsexuality); Vikalabhajana (no eating) food out of limit time); so Uposatha Morality is regarded as the practical Morality for the individual, the Observers are to be the Ascetics.

To carry on the life like common people or Ascetics is all to seek for the bliss for oneself but it seems little bit different that the common people's bliss is a sensual happiness or Kayikasukha; it means bodily happiness, that is, the happiness comes from materials to be based on form, sound, smell, taste and sensation, through honour or dignity and power; but the happiness of Ascetics is spiritual happiness or mental happiness, that is the happiness coming from the mind; not to be based on the form; sound etc; this kind of happiness happened because of the mind being in peace and calm from the five with defilements such as lust, hatred, delusion etc;

Uposatha Morality undertakers, even though one day or one night can have the opportunity to study and find out mental happiness without depending on outside materials as well as they can study the lives of Ascetics with their real lives that will bring to consider with the comparative study to point out and see the difference between the happiness to use the bait and the happiness happened from Dharma Practice which one is more real and permanent happiness than one.

Uposatha Morality

The curriculum of the canon subject for intermediate dharma students

Morality

The Morality is the policy to control the behavior of bodily; speech to stay in gentle and fine condition to get rid of the oppression and to be under supporting high wholesome until the path and fruition including Nirvana, that is the supreme goal in Buddhism. First of all, every Buddhist is going to cultivate other wholesome he must undertake the Morality before. And the Morality, they are going to undertake; it may be Five-Precepts, Eight Precepts, Uposatha Precepts or 10 Precepts, however; before going to undertake every kind of Precepts; we have to utter the speech to Triple Gem for refuge entirely.

So to explain Uposatha Morality; May explain briefly Triple Gem for students to know the background of the meaning and correct practical method in order to protect sin and unwholesome to happen from mistaken conduct and in order to let wholesome happen from right practice in the Triple Gem.

Triple Gem

Triple Gem means Buddha, Dharma and Sangha; has the most importance for the Buddhists because it looks like the entrance to enter in Buddhism, those; who will enter in Buddhism; may be humans or gods; will enter in on behalf the male monks, female monks, laymen or laywomen, however,

they will enter by the way of Triple Gem entirely with the respect, worship and faith in Buddha, Dharma or Sangha to enter and to become male monks; female monks; laymen; laywomen, all of them must utter the speech that Buddham Saranam Gacchami, Dhammam Saranam Gacchami, Sangham Saranam Gacchami entirely.

This Triple Gem is to be the matter for the Buddhists to be suitable to study in order to understand and practice correctly under the topics given below :

1. Who is the first person to say ?

Asking that the word “Buddham Saranam Gacchami” I am going to the Buddha for refuge, “Dharmam Saranam Gacchami” I am going to the Dharma for refuge, “Sangham Saranam Gacchami” I am going to the Sangha for refuge; who is the first person to say ?

Answering that the Buddha said the first time at Isipatanamarugadayavan Forest; Baranasi, on the occasion to see 60 Arahant monks off to propagate Buddhism, in order to give the ordination to ones who had the faith and wished becoming monks in Buddhism as the word of Buddha :

One, who wished becoming monks, must have their hair and beard shaved first then let them wear yellow robes; let prostrate at the feet of monks; then teach them to say later :

“Buddham Saranam Gacchami” I am going to the Buddha for refuge “Dhammam Saranam Gacchami” I am going to Dharma for refuge “Sangham Saranam Gacchami” I am going to Sangha for refuge.

Tutiyaampi : “Buddham Saranam Gacchami the 2nd time : I am going to the Buddha for refuge. “Dhammam Saranam

Gacchami I am going to the Dharma for refuge. “Sangham Saranam Gacchami I am going to the Sangha for refuge.

Tatiyampi : “Buddham Saranam Gacchami” the 3rd time : I am going to the Buddha for refuge. “Dhammam Saranam Gacchami” I am going to the Dharma for refuge. “Sangham Saranam Gacchami” I am going to the Sangha for refuge.

2. The meaning of words “Buddha”, “Dhamma” and “Sangha”

The word “Buddha” by the correct sense, means the extra person who had innate character to be cultivated with Dharma perfections for a long time; at least 4 uncountable times and one kap (one hundred thousand year) until attained the Anuttaravimokkha (supreme salvation, nobody attained it) to be the cause of the occurrence of Anavarananana (what to be knowledgable always) or to have realized more and more in all the ultimate truths to be the fundamental path of the Omniscience.

However, the meaning in dictionary, the word “Buddha” was translated into a lot of implications such as Knower and be Able to Teach the Others to Know, Awakened and Awaken the Others from Sleepiness with the Power of Defilements; to be in High Spirit; to be the Realizer, then to be Able to Eliminate Defilements out from the Mind; but it does not only know.

The word “Dharma” means the States to Maintain by the Supreme Sense that means on the Path or Viragadharmā; Maintaining the Person who Develops the Path and who Makes Realized in Nirvana not to fall down in sorrowful ways (animals, demons, in the hell the place of asurakaya demons) and made the Mind Transparented.

However, the indirect meaning, though the Teachings to be Studied are to Study the Teachings of the Buddha and to Practice Dharma, that is, to Train Bodily, Speech and Mind accordance with the Morality, Meditation and Wisdom, then known as Dharma possibly because the basic Path will bring to Attain and Realize Nirvana mentioned above. The word *çSanghaé* was translated as the community of Noble Disciples or the People Group Associated with, this word is the Name of One Group of the People who Joined Together with Associated Virtue, that is View and Morality as the Buddha said that

Oh ! Anonda; how do you realize in such statements ? what Dharma, One had said for more knowledge to you all, they are : four Foundations of Mindfulness, four Supreme Efforts, four Paths of Accomplishment, five Spiritual Faculties, five Strengths, seven Constituents, the Noble Eight Fold Path. Oh ! Anonda; you will not see two monks to have different opinion in these Dharma at all.

3. The meaning of refuges

The word “Sarana” means that to eradicate, to oppress, to destroy, to take out and to extinguish the dangers, the fear, the sufferings, woeful course of existence or evil state and the defilements, it explained that when the persons reached the Buddha, the Dharma and the Sangha, by practicing Dharma; until were able to extinguish the defilements such as love, greed, angriness, delusion etc; these harms etc; were got rid out or were losed over.

The Buddha is known as the refuge because he is to exterminate the danger of all the creatures by leading them out from useless Dharma then let them attain useful Dharma.

The Dharma is known as the refuge because it maintains the people to practice not to fail in the ruin way, that is to say, not to change the states into animals, demons, evils in the hell and Asurakaya demons as well as to help the followers to get their mindûs transparentness.

The Sangha is known as the refuge because they are the incomparable field of merit or virtue for the world, it means the Sangha of good conduct, right practice to be called “Noble Sangha”, whoever offered them the four reguistes, the offering is to give them the fruits and benefits a lot and enormous prosperities will happen to them because it will support a good man to have a will power to work for social service.

4. The meaning of the word “Saranacamana” (Taking refuge)

The heart is full of the faith and of the respect in the Triple Gem that the Triple Gem belongs to us and is to lead the way of our lives which is able to bring to extinguish the defilements known as “Saranagamana” (taking the Triple Gem for refuge)

5. The way to go to the Triple Gem for refuge

There are many ways to go to the Triple Gem for refuge; here only five ways we are going to describe now.

5.1 The way to undertake, for example, the merchants, two brother, named Tapussa and Bhallika, uttered the speech to the Buddha and Dharma for refuge that etc; Mayam Bhante Bhagavantam Saranam Gacchami, Dhammanca, Upasakeno Bhagava Dharetu Ajjatagge Panupete Saranam Gate, transtated

that Oh ! the Blessed One; both we are going to the Buddha and the Dharma for refuge. May the Buddha remember both of us as the lay-devotees who go to the Triple-Gem for refuge with our lives onwards.

5.2 The way to devote oneself as the Disciple, for example ven. Mahakassapathera when he was Pippalimanava renounced to devote to Arahants in the world; went to meet the Buddha residing to Develop Meditation at the bole of Bahuputtanigrodha tree (commentary wordû the white tree, green leaves, red fruits) during the way of Rajagaha City to Nalanda, understood as Arahant then bent his body to approach with the high respect then uttered the speech to devote oneself to be the Disciple that : Satthame Bbhante Bhagava, Savakohamasami, translated Oh ! the Blessed One. May the Buddha be my Great Teacher and may I be the Disciple.

5.3 The way to throw the faith in the Buddha or to consent to bow for example Brahmayubrahmin etc; in Brahmayusutra, Majjhimanikaya, it said that Brahmayubrahmin the senior Brahmin, the expert in Tiveda, knew wordly science and Mark of the Great Man had heard the repute that the Buddha had completedly 32 kinds of Mark of the Great Man then sent Uttaramanava, the first pupil to go to prove the truth and the pupil accepted the teacherûs order to go to approach the Buddha; had seen already 30 kinds of them of the Great Man; but left 2 kinds of them not yet, when he saw 32 kinds of Mark of the Great Man of the Buddha then, went back to inform his teacher to acknowledge when Uttaramanava had described the Mark of the Great Man of the Buddha completedly;

Brahmayubrahmin stood up to wear the cloth to arrange the upper robe over one shoulder and turned his face to the direction where the Buddha was residing then put the hands together in salutation and uttered speech that .

Namo Tassa Bhagavato Arahato Sammasambuddhassa
3 times.

Translate “**May I have respect for the Blessed One, far from the defilements, the Enlightened One**”.

5.4 The way to devote, for instance, a faithful ascetic had attempted to Develop Meditation, before undertaking Meditation, he had to say devoted speech before the Buddha that : Imahan Bhante Bhagava Attabhavan Tumhakan Pariccajami. Translated : Oh ! the Blessed One, May I devote this self and body to the Enlightened One.

5.5 The way to practice the Buddhist Company’s Task; that is, extinguishment of defilements, conducting oneself to Attain Dharma as the Stream-Enter; Once-Returner; Non-Returner; and Arahantship just like some Noble Individuals had listened to a Sermon then Attained the Insight Eyes etc; this kind of way is known as the supreme way to go to the Triple-Gem and had the most permanent called “**Supermundane Refuge**”

6. The Lack of refuge

There are two kinds of persons who go to the refuge a worldly and Noble Individual. The lack of refuge appears only in a worldly but it is not available definitely in Noble Individual, such as Suppabuddhakutthi etc;

The commentary monk said in Dhammapada, An Anthology of Sayings of the Buddha that once the Buddha preached to companies at Vihara Veluvan, Suppabuddhakutthi had got leprosy, poverty-stricken, had listened to Dharma at the end of the companies; Attained the Stream-Enter, wished saying the Dharma Attainment to the Buddha but no chance because the companies crowded then went back his residence. When the companies went back, he came back to approach the Buddha, King Sakka Devaraja knew such an event came down and said to him “Oh ! Suppabuddha, you are poverty-stricken; May you say like this the Buddha is not real Buddha; the Dharma is not real Dharma; the Sangha is not real Sangha; it is enough for the Buddha, the Dharma and the Sangha (give up worship) I will give you a lot of estates; not to count their value. Suppabuddha asked that who are you ? King Sakka answered I am the King Sakka, the Great King of Gods.

Suppabuddha said that Oh ! King Sakka; you said that “I am poverty stricken” but I have never been poor at Dharma, never been poor at happiness at all; it is not suitable for you to say this word with me; the person has noble estates to be able to have estates to be able to have the happiness in the condition for other people to feel unhappy. When King Sakka was not enable Suppabuddha spoke as he told then went to approached the Buddha and informed the debating dialogue to him; the Buddha said that the King Sakka like you, a number of 100 and 1,000 Gods could not let Suppabuddha speak the word “the Buddha is not Buddha; the Dharma is not Dharma; the Sangha is not Sangha (in fact) this matter pointed out the idea of Buddhism that the person who had Attained the Truth will not behave the bad conduct bodily; speech, and mind; because of estates, organism and until lives definitely.

Thus the lack of refuge happened to only the worldly, the lack of refuge had 3 kinds of source :

1. Because of death.
2. Because of causing the Buddha to suffer.
3. Because of converting religion.

The lack of refuge because of the death is the lack without the guilt, not to go to the hell; the lack of refuge because of causing the Buddha to suffer like Devadata etc; who thought of to harm the Buddha to order an archer to go to destroyed and assassinate the Buddha, rolled stone to run over; released Nalagiri elephant to harm him and provoked the Sangha unharmonized from him to be known as the lack of refuge to have the guilt because it made Devadata fail in the hell; named Aveci after his death.

However, the lack of refuge because converting religion, there are a lot both in the time of Buddha and at present, even though, nobody knows such a behaved person died not to go in the hell like Devedata; anyhow, that shew about the unsatisfaction of those who are ready to betray with everybody when he gets more benefits. News reported that ones who had ever become monks and studied in Buddhism, finished the highest Parian Dharma, finished degree from Sangha University, gets the ordination to be the chief monk of sub-district or district monk officer were bought by other religions; then came back to betray Buddhists, possibly. These people, in fact, have no religion to get the ordination, not to believe in sin and merits, not practice, the sanghís functions such as reciting in the morning or in the everning, not to know the word Niramissukha “happiness independent of material things”. Each day, they think of seeking for estates, money, form, sound, smell, taste, sensation to be

desirable and their lives looked like going to a hell someone to offer a sum of money, he will be in a hurry to go. He likes to teach and advice the youths that do not get the ordination; I had ever been a monk, it took much time and useless, but it is better, if he said that while I had been a monk, I had never believed in sin, merits, virtue, penalty and in the Sangha's functions I was not interested at all.

The lack of refuge, because of converting religion is rather afraid a lot, since the said person, of course, has no religion, he is ready to harm everyone when he is going to get more benefits.

7. Sullen Refuge

For the person who conducts with ignorance, wrong view, skeptic and uncare in the Triple Gem, the refuge has no the lack but it gets sullen.

Ignorance is not to study and learn Buddhism but he thinks of knowledge by oneself and practices automatically then goes to teach the others

Wrong view is to learn the Scriptures; but he has never believed in Tipitaka and Commentary, to set up oneself as the scholar or the expert to interpret satisfyingly.

Skeptic is to suspect that the Buddha, the Dharma and the Sangha; whether there are really or not; whether the result of action of the merits and unwholesome, there are really or not and how about the hell and heaven there are really; he is not sure at all etc;

Uncare is not to behave in Triple Gem with bodily, speech and spirit to be of loving kindness, good will, such as cutting the Buddhaimageûs heads, destruction of Buddhistûs Church,

Pagoda, stealing the Buddhaimages, to behave unsuitably oneself such as performing sensual love as in the area of religion places such as Buddhist Church and Pagoda etc; not to respect to Dharma, that is, to say against Dharma that not to yield really virtues and penalty, he does not study and recite until not to be interested in listening to when Dharma Preaching is held anywhere; throughout to give the foot treatment and to tear the books or anything to be recorded the Dharma, not to respect in the Sangha, to blame and scold the Sangha, to break monks into many groups, not to offer alm and to oppress the others to give up making the merits etc;

8. Unseparated Triple Gem

The Triple Gem is the Buddha, the Dharma and the Sangha, this threefold cannot be separated; it must have the relation with each other always, the commentator said with simile :

1. The Buddha is a simile with the Moon, the Dharma with the Group of Radiation full of the bright and cool to the eyes and heart for the moon; the Sangha is a simile with the Worldly Creatures to get the fresh and delighted bliss from the moon; this simile can give us the idea that if there is only the moon but without the moon light, nobody may look at the moon where it is; or there are both the moon and moon light but no worldly creatures it is impossible for the moon to be seen by anybody and nobody gets the benefit from the moon so the moon and its light have the values nothing right now.

The Buddha; the Dharma and the Sangha are the same, there is only the Buddha; but no the Dharma; it is impossible to have the Buddha, there may be ordinary Prince Siddhattha

at the same or there are the Buddha and the Dharma but no Sangha; nobody believes that the Prince Siddhattha is the Buddha, thus the Buddha, the Dharma, and the Sangha must have the relation with each other always. What happened to one part, must effect to two parts directly also.

2. The Buddha is a simile with the Sun; the Dharma with the Light and the Sun's Heat; the Sangha with the Worldly Creatures that got the light and warm air stream from the Sun.

3. The Buddha is a simile with the Cloud; the Dharma is a simile with the Rain that comes from the cloud, the Sangha with the Earth together with many kinds of trees and clump of grass that get the freshness from the Rain.

4. The Buddha is a simile with the Clever Charioteer; the Dharma with the Horse Trained Method; the Sangha with the Horse to be Nicely Trained.

5. The Buddha is a simile with the Teacher to guide the way; the Dharma with the Right Way, Straight and Safety; the Sangha with the Travelers to go to the destination.

6. The Buddha is a simile with the One who Pointed out the Treasures, the Dharma with the Treasures, the Sangha with the Persons who Received the Properties to consume happily.

9. Ones who go to the Triple Gem with unwholesome spirit will get the penalty.

Ven. Moggallanathera, the right Supreme Disciple said with King Mara who went to meet the Buddha with bad purpose such as the Buddha renounced to get the ordination, he was disturbed by the proposal that the exquisite wheels will happen within 7 days. You will have been the Emperor, why are you going to get the renunciation ? when the Buddha attained the

Enlightened One, he was invited by King Mara to go to Final Nirvana; but the Buddha stopped and suppressed King Mara “Our companies must know the Scriptures; can practice, understand Dharma; take to apply, I will go to Final Nirvana”. After that King Mara came and followed to disturb both the Buddha and Disciples always and even though ven. Moggallanathera was disturbed also. Once the Senior Monk said to King Mara that.

The fire itself never paid attention to burn the foolish; but the foolish themselves entered in the fire; that had been burning reddened; they entered in the fire, then it burnt them; Oh ! King Mara, the bad spirit; why do you go to the Buddha just like the foolish entered in the fire.

The foolish went to the Buddha; instead to get the Merits; but get the Sin while he misunderstood that there is nothing important in the Sin.

10. The Triple Gem is the secured refuge.

Ones who have faithful spirit; respect, worship; steady belief in the Teachings of the Buddha then followed with their lives not to make the lack of the refuge, then get the desirable result as the Buddha said that.

Those who go to the Buddha for refuge, abandoned human bodies then will not go to the states of loss and will prosper the group of Gods.

Those who go to the Buddha; the Dharma and the Sangha for refuge then saw the Four Noble Truths : the suffering, the cause of the suffering, the cessation of the suffering and the path of the cessation of the suffering and Eightfold Noble Paths that will lead to the cessation of the suffering with the right

wisdom. The refuge of that person is secured and supreme refuge, they are based on that refuge, free from all the sufferings

From the Buddha's Saying given here; the Buddha made sure that those who go to the Buddha; the Dharma and the Sangha for refuge then to have the security out of the sufferings; must see the Four Noble Truths; that means; they must carry on their lives with the wisdom composed of the principle of the Four Noble Truths; not to go to the Buddha, the Dharma and the Sangha for refuge, still to prostrate; worship, to beg the blessing from the other super natures such as river, mountain, trees, gods etc; that they are out of the Triple Gem, not to practice as the Four Noble Truths; if it is like that; it is hopeless to scold the Buddha, the Dharma and the Sangha that it is impossible to be our refuge, I think that it is not fair to say like that.

To find the Triple Gem for refuge is to give the security and to be really the cessation of the suffering then to give up worship; not to practice as the Teachings, that is to just like refusing the auspice coming to the self as ven. Mahapantakathera said that.

Those who have seen the Blessed One then took much a good chance passed over; have never been interested in the study and paid attention to practice as the Admonition; are known as the meritless just like the persons who used hands and feet to protect the blessing coming to see them at the bed then driven it out.

Uposatha, is one of the most important wholesomes of the householders; that is translated “Keeping residence to have a vacation for the liabilities such as farming, plantation etc; for sometime then the people come to perform religious activity in order to purify the mind out of defilements and it is the path of the peace and calm; known as the supreme happiness in Buddhism; so the householders then like paying attention to take this opportunity conduct suitably.

The Uposatha had the practical culture continuously before the time of the Buddha, appeared in referring record; named Gangamala Jataka Commentary Atthakanipata and in Uposathakhandhaka :

In Gangamala Jataka Commentary; it said that once the Buddha was residing at Jetavanvihara; called Uposatha Observers then said that you all had made the good to observe the Uposatha; you all to be undertaking Uposatha; should offer Alms, behave the Precepts, and should not make Angry, develop Love-kindness; cultivate the Merits in Mind; should live and keep residence completely in time because the wisemen in last rebirth were based on a half of Uposatha had the Big Rank; all laymen and lay women asked the Buddha telling continuously; thus he brought the story in the past to described :

Long ago there was one millionaire who had a lot of estates and good followers liked doing the merits and donating alms, son, daughter, followers even if the millionaire’s cowpuncher all of them under took the Uposatha 6 days a month. In these days the Bodhisattava was born in the poor family, to work as an employee, to live poverty; he went to the millionaire’s house to beg for the job; the millionaire said that everybody in this house all had to undertake the Precepts if you can

undertake the Precepts, of course, you can work, but the millionaire forgot telling how to undertake the Precepts to him.

The Bodhisattava was teachable, worked hard, not to think of the hardship regularly waked up before the boss and slept late. one day there was celebration in the town; the millionaire called the maid and told that today is the Uposatha Day must cook food for the workers early when they will have had breakfast; undertake Uposatha, but the Bodhisattava got up; went to work in early morning, nobody told him that today is the Uposatha Day. All the people finished their breakfast, the individual undertook the Uposatha, even though the millionaire, wife, children all undertook. The Uposatha; went to their living places and sat to think of the Precepts.

The Bodhisattava worked whole day when the sun sets up, came back for, a lady cook brought food to him, it surprised the Bodhisattava, he asked that in the previous days, here there was a noise, but today here did they go ? when knowing, everybody undertook the Uposatha, the individual lived in oneself's place, then he thought that only he did not have the morality among the moral people. How do I live ? I am going to undertake the Uposatha, but now can I do ? then he went to ask the millionaire; then the millionaire told him that when undertaking the Uposatha now you will receive a half of Uposatha karma because of undetermination earlier, the Bodhisattava said that a half of the Uposatha, he will undertake then observed the morality with the millionaire and determined the Uposatha then entered his living place; slept thinking of the morality. Last time, he felt hungry until faint because he had never eaten meal whole day. The millionaire brought different kind; of medicines to him but not to eat at all, was ready to die but

not to lose the morality while nearly to get expired, King Banarasi went around the City and arrived at there, the Bodhisattava saw the Auspice of the King then made the willing for the throne, after his death, he got the birth in the womb of the King's Queen consort because the fruition of a half of the Uposatha Karma, when he got a birth then was made the name "Udaikumara".

In Uposathakhandhaka Mahavagga Vinayapitaka, it said that in these days the Buddha was residing at Gijjhakuta mountain near Rajagaha City, the group of Paribajakas (believed in other religions) made the meeting to Discourse Dharma on the 14th, 15th and 8th days of lunar month, a lot of people went to listen to their Dharma Discourse, got love, faith and to be the companies of these paribajakas.

King Bimbisara had known the case and thought that though monks should hold the meeting in such a day then went to approach the Buddha and told the case; went back, the Buddha called all monks then said that Oh ! monks, One allowed you all to hold the meeting together on the 14th, 15th and 8th days, monks had been held the meeting as the Buddha's Saying; but they sat to keep quiet; the people came to listen to Dharma, but nobody, said with, monks were blamed and carped looked like dumb pigs; the Buddha knew that matter and called monks and said that Oh ! One allowed all monks arranged the meeting to 14th Discourse Dharma in the 15th, 8th days, all monks had practiced.

Two cases mentioned above show that the Uposatha had been practiced and the names of days that were set up by different logical leaders for the facilities in performing their school's activities with the fast; then later when the Buddha had happened, then regulated the Uposatha Precepts composed of

Eightfold Precepts with going for refuge thus there are two kinds of **Uposatha** :

1. **Uposatha out of the time** of the Buddha is to keep residence to fast since midday onwards in assigned day as the commentator saying in the commentary of Gangamala Jataka Atthakanipata “children and wife, suites of the millionaire, together with cowpuncher in that house; all of them go to keep residence for the uposatha 6 days a month.

2. **Uposatha in the time** of the Buddha is the uposatha as the Buddha’s regulation composed of going to the refuge and Eightfold Precepts such as the Precepts of abstaining from killing etc; according to commentary in Kuttanta Sutta, the eight Precepts has more good results than Saranagamana because of being in Sarana before observation.

Three Uposathasila

1. **Usual Uposatha** means the Uposatha to undertake and behave usual because one day and one night that laymen and laywomen conduct at the present, 4 days a month, viz on the wax moon of 8th day and 15th day, on the waning moon of 8th, 14th day or 15th day.

2. **Patijagara Uposatha** means the Uposatha to accept and undertake extra than usual, that is, the observance 3 days a time, viz, the accepted day, practiced day and the sent day such as going to accept the Uposatha on the 8th day must undertake and practice since the 7th day through the 9th until the new dawn of the 10th day itself then to stop.

3. **Patihariya Uposatha** means the Uposatha that we accept to conduct through 4 months in the rainy season viz; since the 1st day of the waning moon in the 8th month until the full-moon day of the mid-12th month.

Patihariya Uposatha believed as the ways of God of Indians in these days compared with the tradition of the Buddhist-Lent of monks in Vassupana-yikhandhaka Vinayapitaka :

In these days the Buddha was residing at Veluvana, Rajagaha City, at that time the Buddha did not make the regulation for monks to stay in The Buddhist lent, monks traveled throughout the cold season, hot season and rainy season, the people had gazed for the penalty, blamed, gossiped that why and how good monks the descendant from Sakaya Putra traveled throughout to step on green and fresh rice seedling; oppressed animates, damaged a lot of small animals; Oh ! it looking so sad though all paribajaka, the other ascetics; who discoursed the base doctrine, had to still dwell at any place

through the rainy season. The monks went to tell the Buddha at that time, the Buddha preached Dharma to monks by mention to such an event and said that Oh ! monks One allowed monks to dwell permanently at a suitable place, at time monks thought when should we all keep the Buddhist lent ? then asked the Buddha; the Buddha replied that Oh ! monks; One allowed to keep the Buddhist-lent in the rainy season; this is favourable tradition of the Indians in these times; to keep Patihariya Uposatha might deal with this tradition possibly.

Uposatha observance to compress defilement

This Uposatha is the lineage of ancient wiseman; those people went to keep dwelling residence to conduct the Uposatha to depress the defilements such as lust etc; as commentator said in Pancauposatha Jataka Commentary.

Once the Buddha was sitting on the Buddha's seat among the four Assemblies in the hall of truth, looked at the Assemblies with his gentle mind and knew that today the Sermon will occur because of depending on the speech of laymen so he called them to ask; are you all undertaking the Uposatha ? When they all answered that "yes sir" the Buddha said that you all did well; the word "**Uposatha** is the lineage of ancient wisemen, owing to ancient wisemen had lived to keep **Uposatha** to suppress the defilements; such as lust etc; these laymen requested the Buddha brought the legend to say that :

Once upon the time, there was one pleasurable place to be among 3 States such as the Magadha State etc; The **Bodhisattava** was born in the rich Brahmin clan in the Magadha State; when grew up, abandoned sensuality and went into the forest to built an **Ashram** then became an **Ascetic** in the place,

not far from the Ascetic's Ashram, there were two husband and wife pigeons at a bamboo forest, one snake was on the anthill, a fox was at the bush, a bear was at another bush; 4 animals approached to the Ascetic then listened to Dharma as suitable time. Once later two husband and wife pigeons went out of the nest to seek for seeds; one hawk seized small chicken bird then flied after and torn at to eat in spite of the bird baby cried out. The **pigeon** was very sorry and thought that the love made us unhappy very much, so they went to see Tapasa in the dwelling place, undertook the **Uposatha**, slept at one suitable place to depress their sorrow that caused from love.

But the snake went out of the living place to seek for the victim, went to the entrance of the flock of cows because it was afriad of the feet sound of the cows then escaped to live in the termite hill while Asubha cow; which was the auspice cow of the house owner, entered to use the back to rub the termite hill but stepped at the **snake**, it was very angry then **bit that Asubha cow to death**, the villagers knew news about the Asubha cow died then came to worship with flowers etc; digged the hole covered it with the soil and went back, but the snake thought that one oneself killed it because of angriness must get sorrow and regreted if one cannot still compress angriness, will not go out for food; then went to Ascetic's Ashram; to make an observance of the **Uposatha** in order to suppress angriness.

However the fox went out to seek for food and found the carcass of an elephant then entered within the stomach; the elephant's carcass collapsed down; the **fox** could not come out; he was shut up in the elephant's stomach for many days, got the troubles and torture a lot; later one day, the rain fell down heartily to make the elephant's hide spoiled then could come out, he thought that because **one's greed** is to get this trouble if one

cannot suppress this greed, not to go out to seek for food then went to the Ascetic's Ashram and made observance for the **Uposatha** in order to suppress the greed.

For the bear got very greed, came out of the forest then went to the group of village at the border in Malla State, the villagers told each other continuously that the bear entered in the village, the individual carried bows and piece of wood etc; went out to surround the bush where the bear entered and hid there and the individual helped each other to **beat the bear** until its head got broken, **the blood bled out**, the bear thought that the troubles happened to us because of our being very **greed**; if one is not still to suppress this greed, we will not go out to seek for food then went to the Ascetic's Ashram to make the observance the **Uposatha** in order to suppress the greed.

Furthermore, the Ascetic was under the power of the pride because of his race and clan then he did not enable the Absorption to happen..

In these days; one **Paccekkabuddha** knew that he was proud, thought that this person is not the ordinary man to be the spring of the Buddha, to be going to attain the Enlightenment in this kap, one must **suppress his trance** and meditative attainment while the Ascetic was sleeping in Pannasala Hall then came from Himabana Forest sat on the Ascetic seat. The Ascetic knew that Paccckha Buddha sat on his seat, was angry then went to meet and pointed at his face and cursed that thui ! Samana, shaven head; dispriceable; base ! to hell with you; why do you come to sit on my stone seat ?

Paccckka Buddha said with the Ascetic that why did you do; gentleman ? You are so proud. I had attained Paccckka Buddhanana. You will attain the Enlightened one in this kap. You were the Buddha's spring to have developed the good,

when the time passed like this you will have been the Buddha named Siddhattha, then gave the Admonition that what are you pride, harsh, cruel for ? To do like this is not suitable for you at all, if even the Ascetic paid respect you and you do not pay respect him, asked him with pride, when will you yourselves be the Buddha ? Paccekka Buddha said that we have had the high race and big virtue at the same. If you are sure. Please fly up like me. Then the Paccekka Buddha flied up in the sky with throwing the dust down at feet then went back to Himabana Forest.

The Ascetic felt sad after Paccekka Buddha went back he thought that this monk has healthy body but flied in just like puff of kapok to be blowed by the wind. One did not pay respect him, asked him with the proudness because of race; to refer to race class and caste, what can they do for us ? To conduct the morality only is the big virtue in this global; but our pride when grew up; it will lead us to the hell; if one cannot still suppress it; one will not go out to seek for the fruits; then entered in Pannasala and observed the **Uposatha** and suppress the pride.

The Panca-Uposatha Jataka pointed that the sufferings and the dangers that happened to humans personally or socially mostly took place because of the **lack of the morality**; but the solution of the sufferings and dangers should be done by the way of the morality; should not do with the defilements or with the cause of ruin ways such as addicted to drink or drugs and revel, obvious to time etc; since the more the problem and the more wide out. **To keep the Uposatha in peace and calm of the mind will enable us by the wisdom to concentrate how to solve the problem correctly.**

There are Eight Sikkhapadas in the Uposatha Morality

1. Panatipata veramani sikkhapadan samadiyami

I undertake to observe the precept of abstaining from killing

2. Adinnadana veramani sikkhapadan samadiyami

I undertake to observe the precept of abstaining from stealing

3. Kamesumicchacara veramani sikkhapadan samadiyami.

I undertake to observe the precept of abstaining from sexual misconduct.

4. Musavada veramani sikkhapadan samadiyami

I undertake to observe the precept of abstaining from telling lies.

5. Suramerayamajjapamadatthana veramani sikkhapadan samadiyami

I undertake to observe the precept of abstaining from alcoholic drinks, drug or intoxicants that becloud the mind.

6. Vikalabhojana veramani sikkhapadan samadiyami.

I undertake to observe the precept of abstaining from untimely eating

7. Naccagitavaditavisukadassana malachanthavilepanatharana mandana-vibhusanatthana veramani sikkhapadan samadiyami

I undertake to observe the precept of abstaining from dancing, singing music and unseemly shows from wearing garlands, smartening with scents, and embellishment with unguents.

8. Uccasayanamahasayana veramani sikkhapadan samadiyami

I undertake to observe the precept of abstaining from the use of high and large luxurious couches and miraculous beautiful floor pavillion.

Brief Eight Uposatha Precepts Description

All Eight Uposatha Precepts:

The first sikkhapada, training rule, abstaining from making animals lose, that is, to abstain from killing alive animals the word *çanimatesé* here stands for humans; animals to be alive, every set, age and kind.

This kind of training rule consists of 5 components :

1. **Alive animals**
2. **To know as alive animals**
3. **The volition to kill**
4. **The effort to kill**
5. **The animals died of the effort.**

The second sikkhapada, the second training rule, abstaining from taking what is not given, the action take here means to take by the manner of the thief the thing what is not given here means the thing to have the owner as both the spiritual and unspiritual estates that the owner does not give to be the net proprietary right. Besides, whose things do not belong to but there are some keepers and maintainers such as the monks' estates, the public estates to be one kind of public benefits.

This kind of training rule consists of 5 components :

1. **The things that the owner has been prohibiting,**
2. **Knowing that there are owners to have been prohibiting**
3. **The volition to steal**
4. **The effort to steal**
5. **To take the things with the effort.**

The third sikkhapada, the 3rd training rule, the volition is the cause to go beyond the condition by the purpose to make love in going in the bodily called "Abrahmacariya", it means to

violate some one's right with the power of lust then to have a sexual intercourse in any path of three (anus, urinary, mouth)

This kind of sikkhapada, training rule, consists of 4 components :

1. **Ajjhacaraniyavattu, the objectivity to violate (3paths)**
2. **The volition to have a sexual intercourse in the objectivity to violate,**
3. **The effort to have a sexual intercourse**
4. **To have the delight.**

The fourth sikkhapada, the 4th training rule is to show the falsity in order to misunderstand the others; not to hit the fact in bodily, speech and mind; known as "the false speech"

This sikkhapada consists of 4 components :

1. **False matter**
2. **The volition to speak lie**
3. **The effort to speak lie out,**
4. **The others understood that speech.**

The fifth sikkhapada, intoxicating drinks which are only the ferment such as plum toddies named "fermented liquor" and the fermented liquor is stilled more stronger again such as various liquors named çsuraé or alcoholic beverages and suramerai can cause the drinker be heedlessness and he can do every bad thing; so it is named as the carless states.

This sikkhapada consists of 4 components :

1. **Fermented things such as liquors etc;**
2. **The volition to drink;**
3. **The effort to drink;**
4. **To have drunk throughout into the throat.**

The sixth sikkhapada, the time for the Uposatha undertakers to eat food : 1. Since the dawn up until at noon,

called “time” (kala); but since in the afternoon onwards until the dawn called “out of time” (vikala); it is not allowed to eat food

This sikkhapada consists of 4 components :

1. **Since at noon until before dawn,**
2. **The refreshments or light meal are together with the food,**
3. **The effort to swallow and eat**
4. **To have swallowed through the throat with the effort.**

The seventh sikkhapada to watch to be known as the hostility because it is conflicted with religious instructions such as dancing, singing, music and unseemly shows; performing by oneself or let the others perform, if it is the hostility of the merits known as the guilt in all this training rule.

This sikkhapada consists of 3 components :

1. **To play such as dancing singing etc;**
2. **To go to see and listen to**
3. **To have seen and listened**

The eighth sikkhapada to prohibit to use high and large luxurious couches to be named “Uccasayana” and unsuitable pavilion furniture to be named “Mahasayana” for the purpose not to be luxurious and tempted in the lust, desire, delight, all the Arahants are to abstain from high and large seats and couches.

This sikkha consists of 3 components :

1. **High and large seats and couches.**
2. **To know high and large seats and couches;**
3. **To have sat or slept.**

How to Undertake the Uposatha Precepts

The commentator said in the **Uposathasutra commentary** that those who are going to keep-residence for the Uposatha Precepts should pay attention that tomorrow one must observe the Uposatha then check the cooking food etc; since today and ordered all the works readily, that you all must work like this and like that.etc;

On the **Uposatha day**; may utter undertaking the Uposatha components in the dwelling-places of male monks; female monks or laymen or laywomen possibly because they have to know the character of 10 Precepts in early morning, if not to know pali, they must say in mind. May I resolve the **Uposatha as the Buddha said** when there is no the other person to tell; you should resolve by oneself possibly; but should utter the speech definitely when understood then should not arrange the work for oppressing the others and it should let the time passed through with counting the old and age. According to scholars' comments, the practitioner of Uposatha should not engage in other activities except listening to Dhamma talks and practicing Meditation as long as **Uposatha** is observed.

When the Uposatha day is coming the 8th day, 14th day or 15th day, the Uposatha observers bring food, meal, boiled rice, sweets etc; to make the Merits at the monastery near home or any monastery; one had the faith in, after the monks have finished their performing for the morning chanting. Begin saying homage to the **Triple Gem**:

Yamaham Sammasambuddham Bhagavantam Saranam gato (female said gata) the Buddha, the Enlightened One, I have gone for refuge to get rid of really the dangers.

Imina Sakkarena Tam Bhagavantam Abhipujayami

May I worship the Buddha with this offering.

Yamaham Svakkhatam Bhagavata Dhammam Saranam
gato (female said gata)

The Dharma that The Buddha said well, the Enlightened One. I have gone for refuge to get rid of really the dangers.

Imina Sakkarena Tam Dharmmam Abhipujayami.

May I worship the Dharma with this offering.

Yamaham Supatipannam Sangham Saranam gato
(female said gata)

The Noble Disciples, the good Sangha; I have gone for refuge to get rid of really the dangers.

Imina Sakkarena Tam Sangham Abhipujayami.

May I worship the Sangha with this offering.

Araham Samma Sambhuddho Bhagava

Bhuddham Bhagavantam Abhivademi. (prostrate)

Who is the Buddha, the Arahant, the Enlightened One, May I pay the respect to that one.

Svakkhato Bhagavata Dhammo Dhammam Namassami
(prostrate)

The Dharma that the Buddha said well; May I pay the respect to that one.

Supatipanno Bhagavato Savakasangho Sangham Namami.
(prostrate) the disciples, the Sangha of the Blessed One, of good conduct; May I pay the respect to that one.

After that the leader sits on one's knee and put hands together in salutation and then say to proclaim to word "Uposatha":

Ajja bhonto pakkhassa atthami divaso (The 14th day of lunar month; say **catuddasidivaso**, the 15th day of lunar month,

say pannarasi divaso), (Amavasidivaso) evarupo kho bhonto divaso buddhena bhagavata punnattassa dhammassavanassa ceva tadatthaya upasaka-upasikanan uposathakammassa ca kalo hoti., handa mayan bhonto sabbe itha samagata tassa bhagavato dhammanudhammapatipattiya pujanatthaya imanca rattin imanca divasan uposathan upavasissamati kalaparicchedan katva tan tan veramanin arammanan karitva avikkhittacitta hutva sakkaccan uposathangani samadiye yama idisan hi uposathakalan sampattanan amhakan jivitan ma niratthakan hotu.

May I proclaim the story to have undertaken and conducted the Uposatha on the occasion with eightfold components for the good men to make good willing to observe the Uposatha to know all before the observance right now.

Owing to today is the **atthami**, the occasion of the 8th day of lunar month; (catuddasi, the 14th day of lunar month, **pannarasi** the 15th day of lunar month, **amavasi** day means the occasion of the 15th day) of pakkha, a half month, and the said day is the occasion to listen to the **Dharma** and to observe the **Uposatha** for the sake of Dharma listening. Now, I bless the great **Merits**, that is, pay attention to undertake the Uposatha to happen to all of us; who came to meet here, we all should have the delighted mind to practice the Uposatha consisting of eight fold components for one day and one night, today, May make the willing

1. **To abstain far from doing the animates lose**, that means killing animals by oneself or tell the others to kill;
2. **To abstain from taking what is not given**, that is to steal and to cheat together with telling the others to cheat;
3. **To abstain from unchastity**,
4. **To abstain from speaking the false speech** and to deceive and to suppress the others,
5. **To abstain from intoxicants cuasing heedlessness**,

6. To abstain from untimely eating, since at noon until dawn,
 7. To abstain from dancing singing, music and seemly shows from wearing garlands; smartening with scents; and embellishment with unguents; 8. To abstain from the seat and couch over high seat and couch such as bed and chair to be higher than the moderation; high and large seat and couch are stuff with kapoks and absorbent cotton inside and complicated and fine pavillion carpets. To abstain from eightfold abstainable components as the objects, do not have the distracted mind and not to be absent-minded. Observe these Eightfold Uposathas respectfully in order to worship the Blessed One with extremely practices as our potentialities on behalf the lay men and lay women and our lives come still on the occasion of Uposatha today. **Don't lose our lives without any good benefits.**

After that we must say the invitation of Uposatha Precepts together.

Mayam Bhante Tisaranena Saha Atthangasamannagatam Uposatham Yacama (say 3 times) After that, pay attention to accept the refuge and Uposatha Precepts respectfully by saying after the verses that the monk will tells :

Namo Tassa Bhagavato Arahato Sammasambuddhassa (say 3 times)

Buddham saranam gacchami... Tatiyampi Sangham saranam gacchami. when the monk says **Tisaranacamanam nitthitam**, we must accept together that “**Ama Bhante**” and after that must accept all Eight Uposatha Precepts mentioned above.

When finished already the morality acception; all the Uposatha Observers must say after the monk that “Imam Atthangasamannagatam Buddha Pannattam Uposatham, Imanca Rattin Imanca Divasam Sammadeva Abhirakkhitum Samadiyami.

May I undertake the **Uposatha** that the **Buddha** made the regulation consisting of Eightfold Components, this is to conduct nicely, not to neglect, not to remit for one day and one night today, the monk says continuously :

Imani Attha Sikkhapadani Ajjekam Rattim Divam Uposathavasena Sadhukam Rakkhitabbani

Must accept together that “**Ama Bhante**” then the monk will say the benefits of morality next :

Silena Sugatim Yanti, Silena Bhogasampada, Silena, Nibhutim Yanti, Tasma Silam Visodhaye

The end of the **Uposatha Precepts Observance** ceremony later, pay attention to listen to a **Sermon** or to **Develop Meditation** possibly when we have behaved completely one day and one night, the observance ended.

The Uposthasila Has Small and Many Fruits

To make the Merits in Buddhism is divided into 3 levels; low, medial and high. To make the merits with low will, effort, thoughtfulness and investigation regarded as the low merit. To make the merits the medial merit means to make the merits with medial will, effort, thoughtfulness and investigation is regarded as the medial merit. To make the merits with high will, effort, thoughtfulness and investigation is regarded as the high merit. To make the merits because of the reputation is regarded as the low merit. To make the merits because of the merit fruition is regarded as the medial merit. To make the merits because of the acception as the suitable thing; To make the merits like this is regarded as the high merits.

Though to observe the Uposatha Precepts is the same, the observers' characters are different, in this matter; the Buddha said to Mrs. Visakha in Uposathasutra Tikanipata Unguttaranikaya that Oh ! Visakha; there are 3 kinds of Uposathas : **Gopaiaka Uposatha; Niggantha Uposatha and Ariya Uposatha**

1. **Gopalaka Uposatha** means the Uposatha; laymen and laywomen undertake, it looks like the cowpunchers; he described that the cowpunchers return cows to the owners in the evening then they had thought like this; today cows traveled for grass in those places and drank the water in those places. Here tomorrow they will have to travel for grass in those places and to drink water in those places, as the Uposatha Observers areal so; like some cowpunchers; thought of the good idea Oh ! today we have to eat this kind of food and have to consume soft meal; sweats and drinks like this; but tomorrow we have to seek for food, sweat, drinks and

any others better than these, those Uposatha Observers are desired-minded and spend the day over with the desire; such an Uposatha Observance does not yield so much the fruits while its benefits are not much also; such as the story of the Precept Undertaker went to get birth as demons; but the fishing man went up to the heaven :

In Uposatha; there were some groups of the people went to observe the morality on the Pariyatidham Hall; but another one went to sit fishing on the bank of a canal, opposite the Pariyatidham Hall and at that day, the atmosphere for fishing was very good, the fishing man fished and fished it then got a lot of them, but the Uposatha Observers on the Pariyatidham Hall looked at the fishing man felt greed of fish and thought, why today, it is the Uposatha Day; if not, we may get the fish some; his mind was thinking of fish; but not to think of the Precepts, not to think of Meditation and even if the Dharma, he had never been interested at all. For the fishing man looked at the Uposatha Observers on the Pariyatidham Hall wearing white clothings covered with white dresses and behaved the Precepts, but oneself must come to sit fishing, had never known the shaving day or the holy day then felt shameness and moral fear; went back home, gave up making unwholesome, the abstaining mind immediately happened, he felt happy. For the person who observed the morality; felt all worriness up with greed to be in a hurry time and his mind is full of the troubles, but the person who went to the heaven; his mind got only happy. One, who went the hell, was the person whose mind is full of the sufferings as the moto çHeaven at the chest, but hell in mindé, such a Dharma practice has nothing the benefits, because the mind is far from Dharma.

2. Nigrantha Uposatha means the Uposatha of the ascetics out of Buddhism; the Buddha described that when the Uposatha day is coming, Nigrantha, ascetics in Jainism, called the disciples to teach that you all must take off your cloths then proclaimed like this “I do not concern anybody, anywhere and no worriness in anything and in any places, there is nothing but the fact is not like that, they have ever known their relatives and friends and they all have remembered each other, these Nigranthas, ascetics have still to receive food from the others; thus things, Nigranthas taught, are not true.

The Upostha Observers are the same, someone believed in nonsense things, went on teacher’s misguided ways losed the institute, left the parents and children until the lack of gratitude and not to function for one who does a favour before or previous benefactor, which brings about the cause of the family direct problem and the Said Precept Conduct and Dharma Practice will not give better benefites at all; because it is the behaviour over and over the morality and Dharma righ now.

3. Ariya Uposatha, the Noble Uposatha means the Uposatha that laymen and laywomen observe to be practically extra noble, so the Buddha described that the human’s mind is morose with the power of defilements to cleanable it with the endeavour; just like the dirty head, we can clean it with shampoo, the dirty body with washing tools such as soap etc; the dirty clothings with washing powder or washing machine, the unclear glass, we can transparent it with oil, the dull gold, we can bright it with the goldbeater’s tools; but the tools to be used to purify the sullen mind, they have 5 reflections or constant mindfulness;

1. **Buddhanussati** : To remember to the virtue of the Buddha
2. **Dhammanussati** : To remember to the virtue of the Dhamma
3. **Sanghanussati** : To remember to the virtue of the Sangha
4. **Silanussati** : To remember to oneself's morality
5. **Devatanussati** : To remember to the virtue to support as the gods such as faith, morality, learned, alms and wisdom etc;

When the Uposatha Observers can remember these fivefold Anussati; reflection or constant mindfulness; known as the Brahma Uposatha Conduct, Dharma Uposatha, Sangha Uposatha, Sila Uposatha and Devata Uposatha and his mind is based on the Buddha, the Dharma, the Sangha. the Sila and the Gods, gets fruition; the enjoyment happens, he can abandon the innate defilements; to purify sullen mind can be possible with this kind of the effort right now.

The Buddha said that Oh ! Visakha; the Noble Disciples can consider and realize by themselves that all the Arahants abstain from the killing and lay down the pieces of wood; weapons; to be shame of sin, sympathy; generosity, to give the help for all the creatures forever by thinking that although we nowadays are like that; whole one day and whole one night we will practice with these Uposatha Components; we are named to follow Arahants and this Uposatha, we had undertaken and conducted already.

Arahants had abstained from the stealing, abstained definitely from taking what is not given, taking only thing that is given, hoping what is given, behaving oneself not to be the

robber; to be alive purely for whole life, if though we nowadays are to practice like this for one day and one night with these Uposatha Components; we are known to practice as all the Arahants; and the Uposatha, we had already practiced.

Arahants had abstained from unchastity as the holy life, abstaining from the sexuality belonging to the worldly behaviour forever, if we nowadays have behaved like this, for one day and one night, with these Uposatha Components, we are named to practice as Arahants and one another; the Uposatha, we had already practiced.

Arahants had abstained from false speech, abstaining definitely from speaking lie, to speak the truth always, not to deceive the worldly forever though we nowadays behaved like this for one day and one night, with these uposatha components, we are known as to practice as all the Arahants and the Uposatha; we had practiced.

Arahants had abstained from drinking fermented liquor causing heedlessness then to abstain definitely from intoxicants forever, though we today behaved like this for one day and one night, these Uposatha Components, we had practiced as all the Arahants and Uposatha we had already conducted.

Arahants consume one time, abstained from untimely eating in the night forever, though we nowadays behaved like this, for one day and one night, the first, we are known to practice as all Arahants and one another the Uposatha, we had already Conducted.

Arahants abstained definitely from dancing, singing music and unseemly shows from wearing garlands; smartening with scents; and embellishment with unguents forever though we nowadays behave like this for one night and one day with

these Uposatha Components, we are known to practice, at first as Arahants and one another, the Uposatha, we had already conducted.

Arahants abstained from high and large couches, to be definitely abstained from high and large couches by using low couch on somebeds; on the spreaded carpets or mats made of some grass, forever; though we nowadays are the same, for one day and one night, with these Uposatha Components, at first, we are known to practice as Arahants and one another, the Uposatha; we had already conducted.

Oh ! Visakha; This is the **Noble Uposatha**, the Uposatha having been conducted like this, has more fruits, more benefits, more prosperities; and more distributions.

In the teachings of the Buddha, **Noble Uposatha** that is a strict matter, one who practices, cannot perform, mostly he can practice only Gopalaka Uposatha; if the observer is able to practice for the Noble Uposatha or at least only oneday, it seems to be special wholesome together with the taste viz; the delight and enjoyment a lot; it is hopeful for everyone to be **born to be human and meet Buddhism**.

Benefites of Uposathasila

Every kind of **Precepts** which persons observes with the faithful spirit, it may be the acceptance or abstaining in front or any; it will give more fruits or more benefits, more prosperities, or more distributions how ever the **Precepts** are able to create the heaven; the equality and the security to humans undoubtedly.

1. The morality can create heaven to humans

The morality can create the heaven to humans as the Buddha said to Mrs, Visakha in Visakhasutra Atthakanipata Anguttranikaya :

Oh ! Visakha, the Uposatha consists of eightfold components which the undertaken person can receive more benefites; more fruitions, more prosperities, and more distributed developments. Oh ! Visakha, the cause of some ladies or some men in the world undertake the Uposatha Precepts consisting of eightfold components after their death they have to live together with the divines in the classes of **Catummaharajika, Tavatingsa, Yama, Dusita, Nimmanaradi** and in the class of **Paranimittavasavasati** and this case is very sure possible.

2. The Precepts create the equality to humans

The Precepts create the equality to humans as The Buddha said to Vasettha, the layman in Atthakanipata Anguttara-nikaya :

Oh ! Vasettha, even if Kings, Brahmins, Visayas and Suddas should keep-residence and observe the Uposatha Precepts consisting of the eightfold components. **To keep residence must carry on for the sake of the bliss to Kings, Brahmins, Vaisayas and Suddas forever at the same.**

3. The Precepts create the security to humans

The Precepts create the security to humans, as the Buddha said in Abhisandasutra, in Atthakanipata, Anguttaranikaya, it said that

Oh ! Noble Disciples in this religion, abandon to kill, to abstain from killing, to abandon to steal to abstain from stealing, to abandon to misconduct in the sensuality to abstain from unchastity, abandon the false speech, to abandon intoxicants; to abstain from intoxicants causing heedlessness, known as he had given up the dangers, unrevence; and unsuppression to the creatures uncountably and **he himself takes the part to receive undangers, unrevence, and being unsuppressed also.**

Oh ! monks; these fivefold are the great ones known as more excellent than the others, monks, who knew for a long time as the spring of Ariya to be the precious that wise Brahmins do not oppose and not to wip out.

On the other hand; though the person who afford the facilities and provide the moral observers with foods, will get the fruits, the benefits, the prosperities and distributed developments are the same as that of the story of an advisor of the King.

The story said once upon the time, Bodhisattava was the King of Benares, uncareless in offering the alms; observing the Precepts and Uposatha actions such as persuading the Minister of the king to cultivate such merits. All the people followed him but there was one advisor of the King to be appointed in the position of the judge but he was the corrupted person by eating the bribe, so he did not observe the Precepts.

In Uposatha day in the day; he received the bribe to make the cheating case then went to meet the King and was asked

that Oh ! Acariya; do you observe Uposatha also. ? He answered “yes sir,” then said goodbye to go back, another advisor of the King objected that “you do not observe the Uposatha”, do you.? He said that he consumed meal at that time then went back home, washing the mouth then resolved the Uposatha in the evening, going to observe at night, when the event is like this, a half of Uposatha Karma will belong to me, when reached home then he did also.

In another Uposatha day, one lady thought that she will observe the Uposatha actions successfully when time is coming she began washing her mouth, he knew that the lady was the Uposatha Observer; gave the mangoes to her; his goodness appeared only this; when he got expired; he was born as a demon named “**Vemanikapreta**” surround by a lot of Miss Devakanna goddess, he consumed the estates only at the night, but in the day he had to live in the mango tree forest, the heavenly body disappeared, he had the ugly body, was burned over the body; he had one finger of individual hand; his finger’s nail size was too big spoon; he used his two nails to slit his fresh at back out to eat, got serious pain, cried too loudly over the forest and he suffered; pained very seriously when the sun sets, his body disappeared; but the heavenly body happened instead, went back to the castle the same; he got the enjoyable paradise because of his mangoes given to the lady who observed the Uposatha, he tore the fresh at his back to eat; because it is the result of Karma that he received the bribe and judge the cheating case. He had the big rank where he went to be surrounded by Miss Devakanna the goddess because it is the result of a half of the Uposatha Observance.

The **Precepts** can create the **paradise** to humans, create the **equality** to humans, create the **security** to humans and give humans the desirable estates; as mentioned above, we should undertake nicely Precepts not to lack, not to be sullen as described then.

How to Conduct for Lay-men and Lay-women

The person, who observes the **Uposatha Precepts**, is known as closed up the Triple-Gem, as a male called **“Upasaka”** lay-men, as a female called **“Upasika”**, lay-women, according to the Uposatha Proclaiming Verse **“Tadatthaya Upasaka-Upasikanan Uposathakamassa Kalo Hoti”** translated “Today is the occasion of Uposatha Observance for lay-men and lay-women, for the sake of listening to Dharma, so in order to understand how to practice the self of lay-men and lay-women, So to bring the description of the Commentators who wrote the Commentary Scripture, Dighanikaya, Silakhandhavagga named Sumangalavilasini to express by the way in which he had explained by the way of setting up to be Kathetukammayatapuccha : Asking and Answering by only oneself right now.

1. Asked : Who is Upasaka and Upasika. ?

Answered “householders”, everybody who goes to the refuge (Triple Gem) known as Upasaka and Upasika as the real words that the Buddha said in Sanyuttanikaya Mahavagga “Oh ! Mahanama. ?” because the person who is the lay-man or the lay-woman goes to the Buddha, the Dharma and the Sangha for refuge. Oh ! Mahanama; the person is known as the lay-man or the lay-woman, because of only one cause right now.

2. Asked : “what is the cause” which the person is named as the layman and laywoman. ?

Answered : because they sit closely the Triple Gem and explained ones who sit closely the Buddha, the Dharma and the Sangha, are known as laymen and laywomen. The word “the closely sitting” means to enter and approach to want to

listen to Dharma, to offer alms, to observe the Precepts, to develop Meditation, if to enter for begging gains, begging the help, fear or to be relative etc; is known as not “nothing” in this meaning.

3. Asked : What is the Precepts of Upasaka and Upasika. ?

Answered : it is the veramani (volition to expel the reverse) 5 items are the Precepts of Upasaka and Upasika; the Buddha said in Sanyuttanikaya, Mahavagga, Oh ! Mahanama, the cause to be Upasaka, to abstain definitely from killing, from stealing, from misconducting in the sensuality, from speaking the false speech, from drinking the intoxicants causing heedlessness. Oh ! Mahanama, it is because of this cause else, Upasaka is named “one who bears the Precepts”,

4. Asked : What is “Ajiva” (Livelihood) of Upasaka and Upasika. ?

Answered : to abstain from mistaken commerce, that is, the 5 kinds of immoral commerces then earning a living with regal working are named “Livelihood” of Upasaka and Upasika as the Buddha said in Pancakanipata, Anguttaranikaya :

Oh ! monks; 5 kinds of commerces, Upasaka should not run : 1. Weapon commerce, 2. Human commerce; 3. Animal commerce; (number 2-3 translated in commentary, Angut.) 4. Intoxicant commerce, 5. Poison commerce, Oh ! monks,” 5 kinds of commerce else, Upasaka should not run.

5. Asked : what is “Vipati” (failure) of Upasaka and Upasika. ?

Answered : The failure in Morality and the Failure in Livelihood are known as the failure of Upasaka and Upasika.

On the other hands, laymen and laywomen are Candala persons, a half caste of Hindu; (accepted the Precepts with only

mouth) the dirty-minded, the lower class laymen with which practice and the said practice is known as belonging to their failure. The practice mentioned above means 5 kinds of Dharma, such as unfaithfulness etc; as the Buddha said in Pancakanipata Anguttaranikaya :

Oh ! monks, layman who is composed of 5 kinds of Dharma as the Candala Upasaka, a half caste, as dirty-minded, lower class Upasaka; 5 kinds of Dharma are unfaithful, immoral, unreasonable, auspicious believable, not to believe karma and to seek for the pilgrim out of the religion and giving alms in that person.

1. To be unconfident person means no confidence in the Enlightenment of the Buddha, that is, there is no the faith in the Buddha's Enlightenment that happened after becoming the Buddhist then because he became the Buddhist from his false belief, for example Sunakkhattalicchavi became a monk in Buddhism because of his false belief that the Buddha has the super natural power and miracle and he can create the miracle things, that is, he can tell the original source of all the things, when he had got the ordination, then he had gone after the Buddha for 12 years, but he had never seen the Buddha to perform any miracles such as to soar into the air, to travel by air and to walk on the air etc; and he had never heard, the Buddha said Who creates humans and all beings in the world, but the Buddha taught that though he can perform the said miracles but to do like that may not free humans from the sufferings and finally he disrobed to be a layman and traveled talking in different places that the Buddha had no any miracles at all.

At the present, to enter in the temple because of such a misunderstanding; possibly remaining, besides; there is no any

more advantage with the enterer to be the monk in Buddhism; but it sometime is to harm Buddhism also. The monks, sometime are to make up the ruins to Buddhism by themselves, for example, they hope getting a lot of gains and offerings then they show off their miracles when the people, brought to use to solve the problem of loves but hopeless. This is to bring about the cause to scold Buddhism whole perspective. Though someone brought the Buddha's image to destroy then converted religion possibly. Thus both monks in the temple and Buddhist laymen and laywomen coming in the temple should make understanding about Buddhism correctly the Buddha is the refuge of the world by with the teaching for the people to give up to do the bad; but not to use a wonder of psychic power to create anything to whom, the Buddha said that the purity and sullenness belong to the individual; the other people cannot sullen and pure us persons can free from the sufferings because of their efforts; the Buddhas are only the tellers.

2. The immoral person is the person who received only by the mouth but he was not able to conduct it, because of the power of the defilements such as greed, angeriness, delusion, fear etc; that happened owing to gains, dignity, relatives, organs and lives as the motivation.

3. To believe in a rumor, it means the person who worships the super natures out of his religion such as gods, spirits, ghosts, demons, trees, river or the things, that humans made up etc; they thought that these things can help them definitely such as both good and bad as the story said that King Paduraja had grasped 3 pearl glass with his hand, then asked an Astrologer "what is in the hand?" the Astrologer looked at around and then at that time, there was a big housefly which was carried by the mouth

of a lizard but fortunately, escaped from its mouth. He answered it is “the pearl glass” then asked again “How many kinds are there ? He answered” 3 kinds, sir; casually the cock was crowing 3 times; he answered “3 times, sir,” the Astrologer predicted correctly because he inferred according to the events to take place; but he had not realized; it was the event which took place differently with the reality; it may sometime, be the same, but be not sure, the people brought the story to tell the others mouth by mouth until they believed that the Astrologer could predict very correctly and while it added the solemnity of Astrology also, but it is really the casual matter only.

On the other hand, there was one told story more than 1,000 years ago; at one temple, A mural was drawn as the picture of ugly reptile then made its name “golden dragon” that was spiting fire at the wall of shrine; it appeared that since monks had been getting quarrelsome seriously, there was no peace at all, later a newcomer monk came at that temple, rub the picture out, not long the quarrelsome at the temple gave up slowly. Most of the people thought that the cause of quarrelsome came from the unauspicious picture that brought about the bad event but in fact, it might be, a bad monk in that temple died or moved to live in another place possibly, the matter of unauspice and auspice took place with strange event like this so that made the people bring the witness for the belief then, the people were afraid or desired finally it became one vocation of the cheating and it is the matter for Buddhists not to believe.

4. To believe the auspice not to believe karma, it means to think of outside auspice, never think of karma; that is, when and what he wanted or was afraid of waiting for one who or which assisted creating up or getting rid of without doing

by oneself. Those who have the said belief, have no ways to succeed in their lives or they had got the prosperity before, then will find the ruins one day in the future, as this story of King Kalingka of Kalingka State as the sample.

Once upon the time, King Kalingka sat on the Throne in Dantaburi City, Kalingka State, King Assaka sat on the Throne in Potala City, Assaka State, King Kalingka was rich of the big Kingdom; Military strength and currency; but King Assaka had a small Kingdom; not much currency, small Military strength but was brave, had the unity, royalty and high potentiality. King Kalingka usually had the spirit like the war but there were no any States to fight also and each State bowed to him and was pleased to sent the tributes to offer him and once King Kalingka said to all the Ministers that one wanted to fight in the battle, but nobody will fight with us, what to do ? all the Ministers told him that he had the 4 most beautiful Royal Daughters, decorate the Royal car very nicely then let 4 Royal Daughters sit in the car surrounding by the military strength and traveling to different States together with sending the letter to tell that “if who wants to fight in the battle field with Kalingka, let open the gate of the City to accept 4 Royal Daughters to marry as Queen consorts and if nobody dare not fight, close up the gate of the City nicely, but must send the tributes to offer 4 Royal Daughters. The Royal Decorated Car took 4 Royal Daughters to travel nearly over Indian continent but there was no any State to open the gate accepting the Royal Daughters, to send only the tributes to offer, it means to yield a dependency of Kalingka.

King daughter’s Royal Car entered Potala City of Asska State, though King Assaka told to close the gate of the City then sent the tributes to offer like other Cities mentioned above

but the Minister of the King named Nondasena to have royalty, bravery, wise, ability and cleverness in the strategy to make the war, thought that 4 King Dughters' Royal Car had already passed throughout Indian Subcontinent, there was only tribute senders to offer, but nobody wanted to fight just like Indian subcontinent was empty from skilled men and brave warriors; one wanted to fight with King Kalingka then went to the gate of the City and ordered the soldiers to open the gate of the City to receive 4 King's daughters then bring to offer to the King of them together with saying that may the King make a coronation with 4 Royal Daughters as the Queen consorts; sir. Not to be afraid of the military great strength of Kalingka, I myself will fight with King Kalingka then told King Assaka to lead the army out of to make a stand at the border where King Kalingka was leading the troops there.

For King Kalingka when he knew news that King Assaka opened the gate of the City to receive 4 Royal Daughters to be his Queens that means to declare the war with the King Kalingka, he was very delighted because he will annihilate the war, then marched an army that had more numerous troops than King Assaka then went ahead to Assaka State when both parts of armies came to face to face at the border and the individual set stably the base there.

On that occasion, there was one ascetic settled down Ashram between both Kings, when King Kalingka knew like that he thought that the ascetic usually likes having the super power knowledge both in the past and in the future, so he disguised to be a common people went to meet the ascetic and asked about the war between two Kings; who will defeat or be victory ? the ascetic answered that I don't know;

but at night Indra like to come to discourse Dharma with him and I will ask about this matter, tomorrow please come to listen to news.

When the evening is coming Indra came to Ashram of the ascetic and he asked about the matter and Indra answered that the part, King Kalingka will get the victory because both parts of the armies, will have gods to give the help; the gods of Kalingka will appear as the picture of black ox, but of Assaka as the picture of white one. Oxen of both parts will fight each other, finally the black ox to have the stronger strength will get the victory that means the troops of King Kalingka will win.

Tomorrow King Kalingka went to meet the ascetic as appointed and knew that his part will have the victory; he was very delighted, but he did not ask about the details; what strategy his army will have the victory; he was in a hurry to say goodbye the ascetic then went back to his battle and declared to all the troops; the war news distributed all over the battle field of two parts that Indra told that the battle field of Kalingka will have the victory but Assaka will defeat.

When King Assaka knew the news he called Nondasena his big General to consult. Nondasena asked about the source of news and knew that it came from the ascetic then asked about the defeating and the victory of two parts, the ascetic told the same as that of telling King Kalingka, Nondasena asked next that are there any more else to help Kalingka part to have the victory ? The ascetic told all the gods in battle of both parts to acknowledge and told; nobody saw cows that were fighting; there will be only King Kalingka and King assaka could see; but other soldiers did not see..

When Nondasena knew the details he said goodbye then went back to the battle field then told King Assaka that when he was in the battle field where he saw the black ox, let you drive the horse run to that direction then use the harpoon to stab that black cow, later command all the soldiers to be prepare all the time. Then take the big generals to go to on the top of the mountain and said that if you all have the trust and royalty to royal highness Assaka; our King then sacrifice our lives and jump down from the cliff while all the soldiers went ahead to the cliff and shew the action to jump down but Nandasena stopped them and said thanking a lot to every soldier to be ready to die instead of oneown King.

For King Kalingka's soldiers, after having known news that Indra told that, they are sure to have the victory in the war, then to be careless and to live conveniently, not to be preparatory, essemble with each other, to be joyful at the time they should have training but to behave without the order and discipline for both junior and senior soldiers.

Kings of both parts, the individual rode on horse to fight with each other; both cows; the black cow and the white one that were the gods in the battle field, came out to fight with each other. King Assaka saw the black ox then ran to fight by using the harpoon to stab the black ox while every soldier of the King had displayed the bravery, strength, confidence, obedience to the order of the commander, where the King went and the soldiers went in force to the foes and used weapons to fight and struggle for the victory; finally both the black cows and the soldiers of King Kalingka could not withstand and finally dispersed away.

When King Kalingka was defeated by King Assaka he became very angry with the ascetic and went ahead to Ashram blamed him in many words and said that you conducted holy life, you said King Kalingka will have the victory and King Assaka will be defeated. Why does the moral person speak lie. ? Then King Kalingka went back to his City.

After that a few days Indra came to Ashram, the ascetic said to him that the Gods usually do not speak lie behave the most trust but why do you speak lie like that. ?

Indra replied that Oh ! the spring of Brahma; have you never heard some people said or not that a lot of Gods could not persecute the humans' endeavour, For Assakas, they had the victory because they had the best trained selves, the steady spirits, the unity, the bravery and the effort and endeavour in the time.

The army of King Kalingka that had more troop powers and weapons than had to be defeated by the army of King Assaka owing to have over confidence in the speech of Gods until they behave themselves without the order; discipline and the effort, when humans in fact, did not have any efforts then any super God could not help them, so hoping for refuge from the super nature which is the non-ego, is hopeless thing for laymen and laywomen not to believe.

5. To seek for the pilgrims outside Buddhism and made alms to them; to make the merits consists of many levels, in this case, there was someone came to asked the Buddha that the Buddha taught that to donate alms in only Buddha, Dharma and Sangha will get the fruits. Asked whether to donate alms to others will not get the fruits true or not ? The Buddha replied that not only to donate alms to other Samana-Brahmana even

to one who washes the trays and dishes of the restaurant at the ferry with the meritorious mind that “May this rice seed coming with a tray be useful to a lot of fish, this only action has plenty of the merits. To give the material alms such as food, water to other people in Buddhism there are divided into 4 statuses : 1. To give owing to the receivers as relatives and friends 2. To give owing to the receivers as teachers 3. To give owing to the fear 4. To give owing to be the worthy of offerings.

When the laymen and laywomen are going to give the material alms and to do dutiful conduct to the other people as 3 statuses mentioned above though those persons have never prohibited while the result of giving alms is to give the fruition as usual, but the religious prohibition is that the offering with the feeling that the receiver is just like the worthy person because everyone has the one's own refuge. In the time of the Buddha, there was one group of monks requested the Buddha to go to live for conducting the Dharma in one village to collect alms and the people in the village are broad minded, worshiped every religion and after the Buddhist lent, they went to approach the Buddha and he asked how are your lives. ? The monks replied that there were no trouble of collecting alms, but there were the hardship at mind because the people there believed in many things so they did not want to live there; the Buddha said that you all decided all right, even One in the time of being the animal one did not live in such a place, he told the last story :

Once upon the time the Buddha was born as one swan with one younger brother one associated with the same parent when ones grew up as the young; we both fled traveling together until to Himalaya forest, and those days we both fled to one mountain which had more surprising and strengthness

than all mountains that is when animals entered there their feather or hair became all golden colours such as black crows, white herons, black and white cuckoo etc; will change into golden colour.

For elder younger brother swan, he entered in that mountain, felt excited and got surprising with the miracle of the mountain and the cause of oneown feathers became golden but elder brother swan had the opposite view that this mountain does not seem auspicious at all then persuaded younger brother in a hurriedly to go out from there by teaching his younger brother that at which mountain lazy men and diligent men; brave men and coward men are accepted to respect and worship equally; worthy men had never stayed at that mountain where there are not classified of the persons which one is good or bad differentiatly.

Being Buddhists but worship every thing since the Triple-Gem, Gods, the forest keeping spirit, mountain spirit, demon, trees, banana trees until ills and frogs, it is not auspicious to oneself.

6. Asked : what is the properties of laymen and laywomen.?

Answered : To have the pure morality and to have right vocation known as the properties of laymen and laywomen that means 5 Dharmas such as the faith etc; to make being gem-laymen etc; as the Buddha said in Pancakanipata Anguttaranikaya that Oh ! monks; the laymen who consist of 5 kinds of Dharma : 1. Consisting of the faith 2. Morality 3. Not to believe rumor 4. To believe karma but not to believe rumor 5. Not to seek the pilgrim out of Buddhism and not to make the merits with that person.

1. **To have the faith** means to believe in the Enlightenment of the Buddha, it means to enter; to believe in the Buddha then after that there may be something happens to oneself or to Buddhism especially to Sangha but the belief in Buddhism is the same; nothing changed such as the sample of the millionaire named Anathapindika etc; as it said in the verse of Dhammapada that

Anathapindika millionaire donated a lot of properties, bought lands and built Jetavan Mahavihara to offer to the Buddha and monks; after that he offered food to the Buddha and a lot of monks every day and observed the Precepts regularly,.

When the time passed over, the millionaire was cheated some, even his estates, money and others were flowed out into the river, though he was under the loss of the properties but he made regularly the merits, once the Buddha asked

Oh ! millionaire; have you ever donated any alm. ? He replied yes, sir. I did; but the materials to offer are not fine. The Buddha said that Oh ! millionaire; you do not think the things are good or not; when you have the faith and find the worthy of the offerings to the Buddha and the disciples like this, every alm is all good, you find really a lot of merits.

At that time, it was at night, one God was not satisfied of the Buddha and monks because he wanted the millionaire to give up the faith for a long time; but he had no chance, because before that the millionaire the more made the merits the more rich; but now the millionaire the more made the merits but the more poor. When he was incited, may believe very easily; at night the God went in the room of the millionaire to appear himself; the millionaire asked that “Who are you. ?” The God

replied Iûm God. “For what do you come here. ?” “For warning your mindfulness” “What matter is it. ?” Welcome to warn me; please

God : Oh ! millionaire; in the past, you had a lot of properties, but now after you believed and worshiped the Buddha and monks, to donate a lot of alms for a long time and all now the estates and money very slowly lose, but at present you lose everything; let you give up worship and donate the properties to the Buddha and monks then work to keep money to spend personally in the end of your life; it is better.

Millionaire did not believe in the word of God and asked that this is your warning, you spoke unsuitable word, I will not believe definitely your warning and let you going out the area of my house also.

One who has the faith in the Triple-Gem like this Anathapindika millionaire called “the faithful person.”

2. Moral person means it is not only the person to observe the morality but never conducted owing to gains, dignity, relatives, organs and lives, but also has attached the virtue of a gentleman of worthy; abandons the properties in order to take care of the organs, to abandon the sin organ in order to take care of the life, abandon the properties, organs, and life in order to take care of Dharma such as King Sutasomabodhisattava etc;

King Sutasoma was the King to reign in Indapata City, the Guru State, once while he was taking a bath in one auspicious Bokkkharani, he was caught by Mr. Polisada; the meaning is a human eating mans, to catch humans to offer as the sacrifice and eat the fresh for food.

Before to be killed to offer as the sacrifice, King Sutasoma requested Mr. Polisada that I said “yes” with the true word

with one Brahmin that after finishing taking a bath then I am going to listen to his Dharma and told him waiting for me at the gate of the City. Let allow me going to do as the true word at first, then I will come back for you to kill me to offer as the sacrifice and eating the fresh.

Mr. Polisada said that, I don't believe, one who escaped from the hands of the death and got the happiness then will come back to the death again.

OH ! Sutasoma; you are the same; escaped already from the reach of one's arm of Mr. Polisada and the independence, you may go back to the Palace to be rich of the pleasures and enjoyments; why do you come back to meet me again ? It is the simile with your death itself. Oh ! King Sutasoma; a man, who is very happy, but wants to die impossibly you do not mention the death at all, even if to share a little bliss that we have a lot to the others, is very difficult.

King Sutasoma responded that Oh ! Mr. Polisada; if a good man has pure morality, wishes the death, it is suitable right now; since he died then he could go to the heaven happily.

But bad man has the base character, does only the bad he was cursed from every direction; he should not give the life because he lives as long as to make the troubles and to worry the others; while it is to dig the hell pit to cover oneself deeply down every day until it is too difficult to climb up out.

Oh ! Mr. Polisada; speaking lie may help me free from the death today but it will make me go to the hell for very long time and many existences uncountably.

Thus even though the sky will fall down, the earth will turn over; the water in the ocean will dry and become the mud, and the wind will blow the Sumeru mountain up in the sky but I will not definitely speak lie.

Mr. Polisada listened to the guaranty of King Sutasoma steadily and firmly like that he freed him in spite of he did not believe King Sutasoma will come back to meet him again.

For King Sutasoma when he was freed by Mr, Polisada then he was very hurry to go back to meet Brahmin at the appointment, listened to Dharma and worship Dharma and then was very hurry to come back to meet Mr, Polisada when he reached there and said with him..

Oh ! Mr. Polisada I had practiced already both trusts; at first, I gave with Brahmin and the second I gave with you. Now I welcome you to kill me to sacrifice of offerings and eat my fresh right now.

Mr. Polisada saw King Sutasoma came back to meet him by unfeared the death and said with him confidently like that he felt suspicious that; what happened. ? What power does he have. ? King Sutasoma had never been afraid of the death. ? Then he asked King Sutasoma, Why you are not afraid of the death.?

Because I see the value of the true speech; I had paved the path going to the heaven then; King Sutasoma replied.

Mr. Polisada : what is the value of the true speech. ?

King Sutasoma : In plenty of tastes in the world, the truthfulness has better taste than these, because monks and Brahmins are able to go across the existence and death because of staying in the truth. Mr. Polisada asked : That you said; Have you paved the path to go the heaven. ? Where is the path to the heaven. ? King Sutasoma replied that the path to the heaven is to do the duty of being humans that is, to the parent who gave the life, blood to me and looked after me until grew up; of bodily, mind and intellect; I look after them in order to compensate their gratitudes with the respect, obedience, worship and gratitudes.

Relatives who were poor and hardship came to depend on me I had assisted and gave the welfare to them with the conscience in relievehood.

Friendship, I had the generosity, gave the help and welfare trustly; speaking right speech always, have never spoken to exploded the spirit.

The citizen, I administrated with the tenfold code of the King, got rid of the troubles and developed the happiness statewide and never suppressed anybody to have the hardship and worrisome.

The poor, the orphans, the poor people I had donated alms with giving rice, water, clothings and necessary materials whole my life in the past.

Monks and Brahmins, I had taken care of and protected under the security always; besides I had offered and supported with the four requisites that had the faith about next rebirth and this is my incomparable field of the merits.

All the statement mentioned, were the duty for humans to have to do and to be the path to go to the heaven for the one who is going to the next existence; I had already done completedly and nicely I, therefore, said that I had paved already the path to the heaven, not to be afraid of the death.

Mr. Polisada listened to the speech of King Sutasoma then felt that if eating the fresh of this King, his head may broken into 7 parts or this large land must draw him alively and said that Oh ! King Sutasoma, you should not be eaten by me at all, because who eats the person to have the truth speech, such as you called drinking the poison in spite of knowing it very well, catching the poison snake in spite of knowing very well that the snake will bite, and his head will break into 7 parts.

Oh ! King Sutasoma; Jambudipa wide it is very difficult to find the good man like you again; the King was beyond the dangers of Mr. Polisada then went to listen to Dharma and worshiped Dharma then came back to the death again in order to keep the truth speech.

Oh ! King Sutasoma; May kindly you preach Dharma that you had listened to me also; because all the people knew the good and the bad then were very pleased to abandon the bad and behave the tenfold wholesome owing to the Dharma listening itself.

King Sutasoma attached in the gentlemen of worthy that the person should give up the estates, organs and lives in order to take care of Dharma with the power of the good then escaped from the death and then made Mr. Polisada to give up doing the bad then undertake the Precepts mentioned above; thus to think of the gentlemen of the worthy is the cause of keeping the morality, every moral observer should think of it always.

3. To be the person not to believe the rumor means to be the one who believe in the Enlightenment of the Buddha, not to believe the outside auspice such as to worship the ceremony to get rid of the bad luck and to expand the fortune reasonlessly etc; for example, Royal Highness Queen Mallika, the consort of King Pasenadikosala, was not asleep when at the mid night, heard the strengthen sound that “dusanaso” that frightened her very much when the time got dawn; she called the advisor of the King to meet then told the matter of the sound to him then asked that what harm will happen with the King, the Queen or the throne or not.

The Brahmin did not know nothing but he tell “I know” because he was Afraid of losing the gains, so he performed

the ceremony with writing the numbers and auspicious time on the small black board then told the Queen that sound is the big harmful omen, the danger will happen to you.

Do you have how to solve. ? The Queen asked.

Brahmin replied that “yes, sir, I am Brahmin who knew the Ti-veda, of course, know very well how to solve the generous omen. The Queen asked; What do you want. ?

The Brahmin told that it must worship with elephants, horses, oxen, cows, goats, sheeps; chickens; pigs, male children, female children 100 kinds per each.

The King thought that his life is very important, he ordered to catch animals and humans as the numbers that Brahmin required in order to kill for sacrifice of offerings.

A lot of humans and animals were caught to imprison and tied, they were afraid of the dangers; the individual made noise and amen sympathetically; when the parents and relatives of them to be caught, came after to see and cried loudly over and the crying sound of humans and the sound of animals, those who met the death dangers, just like the avalanched sound of the earth.

Queen Mallika heard the sound and then went to meet the King Pasenadikosala and asked about the happening events and she knew all and asked that to use the life of one man to valid the other’s life, have you ever seen before. ? Why do you believe the statement of such a foolish Brahmin then throw the sufferings to a great deal of the people, the Buddha, the Noble One of the worldly, both gods and humans resided at Vihara over there, why didn’t you go to ask the problem and practice as his Admonition. ? The King got consciousness then together with Queen Mallika went to Jetavan Vihara; told about

the sound to hear then asked that what will happen to me, the Queen and the throne or not. ?

The Buddha said that nothing happens, the sound is the crying sound of demons who had ever done the bad action, they cried to abate their sufferings.

The King knew like that felt happy, said goodbye the Buddha; he ordered to free humans and animals from the fetters, all humans; animals and relatives were individually very delighted, admired and blessed Queen Mallika that “Bless the Queen full of intelligence prosperous and long lives and the King was very happy entirely; there was no any dangers happened like the Brahmin told at all. Queen Mallika believed in the Enlightenment of the Buddha not ot believe in the rumor and gave the lives to all humans and animals as mentioned above else.

4. To believe Karma not to believe the auspice means that when thinking of the cause of the happiness or the suffering, think of Karma, that is, one’s actions do not take the outside powers to be able to cause by divine power, for instance, needs for the properties, must think of the Dharma Principle, that is, diligence, saving, to associate with the wisemen, to spend the income suitably with own status, not to think of the super power man or the miracle materials for example auspicious woods; turtles; white hills; etc;

5. Not to seek for the pilgrims and offer alms to the pilgrims out of Buddhism, that is to say, it is possible to give things or do the respect such as worship etc; to persons not to be the same religion on behalf as relatives, friendship, teachers and grateful people, it is the important duty to do and it is the wholesome and goodness but to give or to do on behalf as the

worthy of offerings, that is to be the highest incomparable field of merit is not suitable.

Those who observe the **Uposatha Precepts** are known to be closed the **Triple-Gem** more than the ones who do not. If to pay the interest in the education and practice as the Qualification of laymen, laywomen or Buddhists completely all this fivefold; it will create to be **really developed and valuable Buddhists**, but when there is no practice at all, the value remained as we found; is only to praise Buddhism.



Referent texts

1. Gangamalajataka Atthakanipata atthakatha
2. Uposathakhandhaka Mahavagga Vinayapitaka
3. Mangalatthadipani Anavajjakamma
4. Vassupanayikakhanthaka Mahavagga Vinayapitaka
5. Paramatthajotika Atthakatha Khuddakapatha
6. Atthakathavikalabhojanasikkhapada
7. Atthakatha-Uposathasutra
8. Uposathasutra Tikanipata Anguttaranikaya
9. Visakhasutra Atthakanipata Anguttaranikaya
10. Vasetthasutra Atthakanipata Anguttaranikaya
11. Abhisandasutra Atthakanipata Anguttaranikaya
12. Sumangalavilasini Dighanikayaatthakatha