



# THE BUDDHA'S TEACHINGS II

PD 008 E



# **The BUDDHA'S TEACHINGS II**

**PD008E**

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## PREFACE

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Human beings are social beings in that we live together in groups of families, communities, villages, etc. Human beings must interact with one another for their own survival and safety.

Social peace and harmony can be fostered if each member of the society learns to behave accordingly. For this reason, the committee deems it necessary to produce this course book, the Buddha's Teachings II, PD 008E, to enable the student to learn about certain Dhamma principles that can be used to form good habits and gain a deeper understanding of himself and others. This course material aims to foster peace and harmony in society by beginning at the personal level through personal endeavor so that by the time more and more persons in society begin to put these Dhamma principles into practice, personal peace and harmony will turn into collective peace and harmony.

The preparation of this course book has been a team effort. It is possible that even after many rounds of editing; the material may still contain mistakes. The Committee hopes to receive comments and feedback which will allow it to improve upon this course book.

The Committee

Dhammakaya Open University California

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# COURSE SYLLABUS

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## 1. About the Course Book PD10-008E The Buddha's Teachings II

The Lord Buddha's Teachings are the Super-knowledge gained by the attainment of His Self-Enlightenment. But for this course, whose purpose is to give the student some basic knowledge about the Lord Buddha's Teachings, only certain relevant Dhamma topics will be presented. This course material aims to foster peace and harmony in society by beginning at the personal level through the cultivation of certain necessary virtues prescribed in the teachings on Garava-6, Sappurisadhamma-7, and Magga-8. It also aims to foster self-understanding and the understanding of others as shown in the teachings on Carita-6, Saraniyadhamma-6, Aparihaniyadhamma-7, and Lokadhamma-8.

## 2. Course Objectives

1. To enable the student to gain a good understanding of himself and others.
2. To enable the student to live happily with other people in society.
3. To enable the student to apply what he has learnt in his daily life and in the work of propagating Buddhism worldwide.

## 3. Topics Covered in the Course

- Chapter 1 Garava-6
- Chapter 2 Carita-6
- Chapter 3 Saraniyadhamma-6
- Chapter 4 Aparihaniyadhamma-7
- Chapter 5 Sappurisadhamma-7
- Chapter 6 Magga-6
- Chapter 7 Lokadhamma-8

# HOW TO STUDY THIS COURSE

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## 1. Preparation for Self-Learning

In order to achieve the objectives of the course, the student should follow the steps for studying each chapter as follows.

- a. Spend an hour each day on the course material and try to finish each chapter within one to two weeks.
- b. Complete the pre-test provided at the beginning of each chapter so that the student can gauge the level of his existing knowledge of the subject matter.
- c. Complete the exercises provided for the chapter at the scheduled time. At the end of the chapter, the student should assess his/her comprehension of the material covered by completing the test.
- d. It is important that the student apply what he has learnt in his daily life.

## 2. The Course Book

The student should first go over the layout of each chapter in terms of its topics, concepts, and objectives before proceeding with the detailed study. After having finished reading the entire chapter, the student should write down its main points and complete the exercises provided at the end of each chapter. The exercises will help the student to evaluate how well he has learnt the material covered so that he can apply what he has learnt in his daily life. Therefore, the student should not wait until the last minute to do all of the exercises because such practice is missing the point.

## 3. Completing the Workbook

The student should write down the main points of each subject and complete each of the tests provided at the end of each chapter in the workbook. The tests are an integral part of the coursework.

## 4. The Exam

The student will be evaluated for his knowledge of this course by a multiple-choice exam (70%) and the completion of the tests (30%) provided in the workbook. Completed exam and workbook must be submitted to DOU in a timely manner.



# CHAPTER 1

## GARAVA - 6

### **TOPICS COVERED IN CHAPTER 1**

#### GARAVA – 6

- 1.1 The Meaning of Garava
- 1.2 The Types of Garava
- 1.3 Things to Know
- 1.4 The Benefits of Learning about Garava - 6

## **CONCEPTS**

1. Garava means respect. It means being deeply appreciative of another person's virtue. This is shown by the expression of sincere respect to the person both to his face and behind his back. One is keen to learn from a virtuous individual and to emulate him. The ability to deeply appreciate another person's virtue is a sign of wisdom because it means that one is ready to improve one's self by learning from and emulating virtuous individuals.
2. All of us come into contact with so many people, animals, things, incidents, etc., on a regular basis. And yet, the Lord Buddha teaches us to have respect only for six persons and things, namely, the Lord Buddha, the Dhamma, the Sangha, education, heedfulness, and hospitality.

## **OBJECTIVES**

1. To enable the student to know the meaning of Garava and the components of Garava-6.
2. To enable the student to know the different ways of showing respect as well as the benefits of the proper show of respect.

## GARAVA – 6

### 1.1 Meaning<sup>1</sup>

Garava means respect, reverence, esteem, attention, appreciative action.<sup>2</sup>

Respect means being deeply and sincerely appreciative of another person's virtue and showing it by one's action both to his face and behind his back.

Everything on earth has its own intrinsic properties. Knowledge of such properties allows one to make good use of things. For example, scientists know the properties of magnets; therefore, they can use them to produce electricity. Knowing the properties of radium allows it to be used to kill cancer cells. Human beings on earth possess different levels of goodness. To truly know a person's level of goodness is the realm of the wise and the sages. More often than not, however, a person's defilements often make it difficult for him to assess another person's goodness.

Some persons cannot see any goodness in others at all but can only see it only in themselves. For these persons, it is nearly impossible for them to emulate anyone who is better than them in terms of goodness.

It is a wise person who can truly appreciate another person's goodness. Such a person is devoid of arrogance and can readily emulate anyone who is more superior to him in terms of goodness and virtue. Such a person can be said to be a respectful person.

### 1.2 Types<sup>3</sup>

Of all the myriads of people, things and events that concern our life, the Lord Buddha teaches us to have respect and be deeply appreciative only of the following.

1. The Lord Buddha
2. The Lord Buddha's Teachings or the Dhamma
3. The Lord Buddha's disciples or the Sangha
4. Education
5. Heedfulness
6. Hospitality

**The Lord Buddha:** It means having respect for and being deeply appreciative of the Lord Buddha's virtues, namely, His wisdom, His compassion, and His purity.

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<sup>1</sup> Somchai Thanavuddho Bhikku, Life's Blessings, the Path of Progress Version, (Bangkok: Tanakarnpim, 2543 B.E.), pages 192-193.

<sup>2</sup> The Royal Institute Dictionary 2542 B.E., (Bangkok: Nanmee Publications, 2546 B.E.), page 247.

<sup>3</sup> Somchai Thanavuddho Bhikku, Life's Blessings, the Path of Progress Version, (Bangkok: Tanakarnpim, 2543 B.E.), pages 193-197.

**During the Lord Buddha's time, one is to show respect for the Lord Buddha in the following ways.**

1. Visit the Lord Buddha in the morning, during the day, and in the evening.
2. Whenever the Lord Buddha is not wearing shoes while doing walking meditation, other monks and lay persons must do likewise.
3. Never do walking meditation in a place that is higher than where the Lord Buddha is doing walking meditation.
4. Never sit in a place that is higher than where the Lord Buddha is sitting.
5. For the Buddhist monk, never cover both shoulders in the Lord Buddha's presence.
6. Never put on shoes in the Lord Buddha's presence.
7. Never open an umbrella in the Lord Buddha's presence.
8. Never urinate or defecate in the Lord Buddha's presence.

**After the Lord Buddha's time, one is to show respect for the Lord Buddha in the following ways.**

1. Worship at the stupa whenever one can.
2. Visit and worship whenever one can at the important Buddhist sites, namely, the place where the Lord Buddha was born, the place where He attained Self-Enlightenment, the place where He gave the first Dhamma lecture and the place where He attained Complete Nibbana.
3. Pay homage to the Buddha Image.
4. Pay homage at the Uposatha Hall.
5. Never wear shoes on the ground around a stupa.
6. Never open an umbrella on the ground around a stupa.
7. Never talk while approaching a stupa.
8. In the ground of an Uposatha Hall, remove shoes, close umbrella, and never display any behavior considered to be improper.
9. Practice the Lord Buddha's Teachings.

The following story exemplifies the respect shown toward the Lord Buddha during the Lord Buddha's time.

## The Story of King Pasenadikosala<sup>4</sup>

On one occasion, King Pasenadikosala went to see the Lord Buddha and he paid Him a deep obeisance. The Lord Buddha asked the king for the reason of his deep obeisance.

The king answered that he venerated the Lord Buddha highly for the following reasons.

1. The Lord Buddha causes the Triple Gem (the Buddha, the Dhamma, and the Sangha) to appear on earth.
2. The Lord Buddha causes the Buddhist monks to remain in the monkhood for a very long time while other ascetics tended to leave the religious life in order to marry.
3. The Lord Buddha causes the Buddhist monks to live in peace and harmony, unlike the householders who are wont to quarrel with each other.
4. The Lord Buddha causes the Buddhist monks' physical forms to glow as a result of their attainment of supernormal insight, while other ascetics' physical forms tended not to glow at all.
5. The Lord Buddha causes His audiences to refrain from sneezing or coughing during His Dhamma lectures. All of His disciples have been well-trained and well-mannered. Despite the fact that he is an absolute monarch, he cannot cause his courtiers to be as well-trained and well-mannered.
6. The Lord Buddha causes the kings who thought themselves a sage and came to hold a debate with Him to surrender and become His followers.
7. The Lord Buddha causes millionaires...ascetics who thought themselves a sage and came to hold a debate with Him to surrender and enter the monkhood. And having endeavored to practice meditation in earnest, they are able to attain Arahatsip.
8. The Lord Buddha causes my two carpenters, namely, Isidanta and Purana, whom I have given much in terms of material wealth and position, to not behave as respectfully toward me as they do toward the Lord Buddha. Whenever they lay down to sleep, they will turn their heads toward the direction of the Lord Buddha even if it means that their feet are pointing in my direction. This can only mean that they are deeply and truly appreciative of the Lord Buddha and His Teachings. And lastly, the Lord Buddha causes me despite being an absolute monarch and of the same age as Him to make Him a deep obeisance.

King Pasenadikosala then made another deep obeisance to the Lord Buddha and said farewell. He circumambulated the Lord Buddha's personage before returning to the palace.

*We will do well to emulate King Pasenadikosala in this regard and to always remind*

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<sup>4</sup> Mahamakut Buddhist University, "Dhammacetiya Sutta", the Sutta and the Commentary Translation of Majjhimanikaya Majjhimapannasaka, vol. 21, (Bangkok: Mahamakut Buddhist University, 2541 B.E.), pages 193-202.

*ourselves of the Lord Buddha's virtues as described by the king.*

**The Dhamma:** It means having respect for and being deeply appreciative of the Lord Buddha's Teachings. One is to show respect for the Dhamma in the following ways.

1. Attend a Dhamma lecture whenever it is given.
2. Listen to a Dhamma lecture attentively.
3. Never fall asleep, talk, or let the mind wander off during a Dhamma lecture.
4. Never lay a Dhamma book on the ground.
5. Never look down on the Dhamma.
6. Pass on the Dhamma and teach the Dhamma with care in order not to make a mistake.

The following story exemplifies how one should have a deep respect for the Dhamma.

### **The Lord Buddha's Story<sup>5</sup>**

Having attained Self-Enlightenment, the Lord Buddha went to sit under a banyan tree on the bank of the Neranjara River in the village of Uruvela. At the time, the Lord Buddha felt that whoever had nothing to respect or venerate would be miserable. Therefore, He should respect someone in order to cause His Silakhandha, Samadhikhandha, Pannakhandha, Vimuttikhanda, and Vimuttinanadassanakhandha which were not yet perfect to be perfect. But He could not see any living being on earth, in the Celestial Realm, in the Mara Realm or in the Brahma Realm who was equal to Him in terms of Silakhandha, Samadhikhandha, Pannakhandha, Vimuttikhanda, and Vimuttinanadassanakhandha. Therefore, He decided to respect and venerate the Super-knowledge gained as a result of having attained Self-Enlightenment. In other words, He opted to respect the Dhamma.

On that occasion, the Brahma Being called Sahampati knew the Lord Buddha's thought. And he instantly disappeared from the Brahma Realm to reappear before the Lord Buddha.

Having paid homage to the Lord Buddha, Sahampati said to the Lord Buddha that every Buddha in the past, present and future worships the Dhamma. Therefore, it was right for the Lord Gotama Buddha to worship the Dhamma.

**If the Buddhas in the past, present and future worship the Dhamma, it would behoove all of us Buddhists to worship the Dhamma as well.**

**The Sangha:** It means having respect for and being deeply appreciative of the Buddhist monks who practice righteousness and perpetuate the Lord Buddha's Teachings. One is to show respect for the Sangha in the following ways.

1. Make them an obeisance.

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<sup>5</sup> Mahamakut Buddhist University, "Garava Sutta", the Sutta and the Commentary Translation of Sanyuttanikaya Sagathavagga, vol. 25, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 127-129.

2. Sit down properly in their presence. Do not sit by hugging one's knees.
3. Do not put on shoes or open an umbrella in their presence.
4. Do not make gestures with one's hands or feet in their presence.
5. Do not give a Dhamma lecture unless invited by a Buddhist monk.
6. Do not solve a Dhamma problem unless invited by a Buddhist monk.
7. Do not crowd a Buddhist monk when walking, standing or sitting.
8. Regard them with a mind filled with faith.
9. Welcome them with alms.

The following two stories demonstrate the respect shown to the Sangha during the Lord Buddha's time.

### **The First Story: The Lord Buddha Teaches the Buddhist Monks to Respect One Another According to Seniority<sup>6</sup>**

On one occasion, a group of Buddhist monks under Venerable Chabbaggiya went ahead of the Lord Buddha and His attending monks in order to find accommodations for their Preceptor, their teaching monk and themselves. As a result, there was no accommodation left for Venerable Sariputra by the time he arrived at the place; and he had to spend the night under a tree. The Lord Buddha found Venerable Sariputra very early in the morning and wanted to know why His Chief Disciple had to spend the night under a tree.

The Lord Buddha called a meeting of all the monks in order to investigate the matter. He rebuked the group of monks under Venerable Chabbaggiya saying that their conduct could not turn non-believers into believers. The Lord Buddha then asked these monks which Buddhist monk they thought would be deserving of excellent accommodation, water, and food.

Some of the monks answered that it was the Buddhist monk who came from a royal family. Some answered that it was the Buddhist monk who came from a Brahmin family or a wealthy family. Some answered that it was the Buddhist monk who could memorize the Suttas or the Vinaya or the Buddhist monk who was a teacher of the Doctrine or the Buddhist monk who had attained the First Jhana, the Second Jhana, the Third Jhana, or the Fourth Jhana or the Buddhist monk who had attained the Fruit of Sotapanna, the Fruit of Sakadagami, the Fruit of Anagami, Arahatsip, Vija-3 (the Threefold Super-knowledge), or Abhinna-6 (the Six Kinds of Supernormal Powers).

The Lord Buddha then told them the following story. The incident in the story had taken place a very long time ago at a large banyan tree in the Himavanta Forest. This particular banyan tree was the home of a partridge, a monkey, and an elephant. These animals had no

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<sup>6</sup> Mahamakut Buddhist University, "Senasanakhandhaka about Respect", the Vinayapitaka, vol. 7, Culavagga Dutiyabhaga and the Commentary, vol. 9, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 132-136.

respect for each other and they could not live together in peace and harmony. Eventually they had an idea that if they could establish which among them was the oldest, they could set that animal up as their elder and they would abide by it.

The elephant was asked to recount what past events it could remember. The elephant said that when it was little, the banyan tree only came up to between its legs and its top just touched its abdomen. Next, it was the monkey's turn. And it said that when it was little it could sit on the ground while chewing the top of the banyan tree. When it was the partridge's turn, it said that before this banyan tree existed, there was another large banyan tree in another place. It ate the fruit of that other banyan tree and deposited its seed via its feces here. It was the seed deposited by it that had grown into this large banyan tree. This made the partridge the oldest of them all. Therefore, the monkey and the elephant set the partridge up as their elder and abided by it.

The partridge told the monkey and the elephant to pledge the Five Precepts, since it observed the Five Precepts. Ever since then all three animals were able to live in peace and harmony amongst each other. At their death, they were reborn in the Celestial Realm. The Lord Buddha told the monks that these animals practiced what was called "Titatiriyaabrahmicariya".

*Whoever is wise in the way of the Dhamma  
Is respectful of his elders  
Will be praised by the masses here and now  
And will be reborn in the States of Happiness.*

The Lord Buddha added that if these animals could respect each other and live together in peace and harmony, His disciples could do likewise. He allowed the Buddhist monks to pay respect to and welcome a more senior monk with excellent accommodation, water and food. Buddhist monks were not allowed to hate each other. And whoever harbored hatred against a fellow monk was considered to have violated every disciplinary rule.

*In the secular world as well as in the Dhamma world, respect and honor are bestowed upon a more senior person. For the Sangha, respect and honor are bestowed upon a monk who has been longer in the monkhood (Bhante). A monk who has been in the monkhood for a shorter time is called a junior (Avuso). In the secular world, a more senior person is referred to as "Avuso". The show of respect and honor in accordance with seniority enables monks and householders alike to live together in peace and harmony.*

**The Second Story: The Lord Buddha Teaches the Householders about the Monks and Ascetics Who Are Deserving of Respect and Reverence.<sup>7</sup>**

On one occasion, the Lord Buddha trekked with a large company of monks to the countryside of the kingdom of Kosala to a place called Nagaravinda. The inhabitants of Nagaravinda had heard of the Lord Buddha. They knew that the Lord Buddha had formerly been a Sakya

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<sup>7</sup> Mahamakut Buddhist University, "Nagaravinadeyya Sutta", the Sutta and the Commentary Translation of Majjhimanikaya Uparipannasaka, vol. 23, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 509-513.



prince. They knew that the Lord Buddha had attained Self-Enlightenment and in the process all of His defilements had been extinguished. They knew the Lord Buddha to be replete with Vija (Super-knowledge) and Carana (proper conduct), to be a well-farer, to have penetrated the truth about the reality of the different worlds, to be an incomparable trainer of men, to be the teacher of humans and celestial beings alike, to be an incomparable teacher of the Dhamma. They knew the Lord Buddha's Dhamma lectures to be lovely in the beginning, in the middle and in the end and to be complete with contents and alphabets. They knew the Lord Buddha to be the proclaimer of the Holy Life. They knew the Lord Buddha to be an Arahat.

And so they went to see the Lord Buddha. Some of them paid homage to the Lord Buddha and were seated to one side. Some of them put their hands together in Namaskar in the direction of the Lord Buddha and were seated to one side. Some of them gave their names and last names and were seated to one side. Some of them did nothing and were seated to one side.

To the seated audience, the Lord Buddha addressed the question, "What monk or ascetic should not be paid respect and homage? Should you be asked such a question, you are to answer that any monk or ascetic who harbors craving, anger, attachment to physical forms via the eyes, sound via the ears, smell via the nose, taste via the tongue, touch via the body, and different emotions, whose mind is not calm, whose physical, verbal and mental conduct is still unpredictable and not better than your own, then he should not be paid respect and homage.

Should you be asked the question, "What monk or ascetic should be paid respect and homage? You are to answer that any monk or ascetic who is devoid of craving, anger, attachment to physical forms via the eyes, sound via the ears, smell via the nose, taste via the tongue, touch via the body, and different emotions, whose mind is calm, whose physical, verbal and mental conduct is even and calm and better than your own, then he should be paid respect and homage.

Should you be asked the question, "What is the reason for your saying that such a monk or ascetic is devoid of lust or is working toward the removal of lust, is devoid of anger or is working toward the removal of anger, or is devoid of ignorance or is working toward the removal of ignorance? You are to answer that such a monk or ascetic lives in a place of solitude. He takes no pleasure in the physical forms witnessed by the eyes, in the sound witnessed by the ears, in the smell witnessed by the nose, in the taste witnessed by the tongue, and in the sense of touch witnessed by the body. This is how you know that the monk or ascetic is devoid of lust or is working toward the removal of lust, is devoid of anger or is working toward the removal of anger, and is devoid of ignorance or is working toward the removal of ignorance."

After the Dhamma lecture, the inhabitants of Nagaravinda said to the Lord Buddha that they understood His words perfectly. It was as though He had just turned something up-side-down right-side-up, opened something that had been closed, given directions to someone who had been lost or a light to dispel darkness. The people then vowed to take the Lord Buddha, the Dhamma, and the Sangha as their refuge and pledged their support as lay devotees from that day onward.

***The Lord Buddha teaches us to pay respect and homage to the Buddhist monk who is devoid***

*of or is working toward the removal of craving, anger, attachment to physical forms via the eyes, sound via the ears, smell via the nose, taste via the tongue, touch via the body, and different emotions, whose mind is calm, whose physical, verbal and mental conduct is even and calm. Such a Buddhist monk lives in a place of solitude and takes no pleasure in the physical forms as witnessed by the eyes, in the sound as witnessed by the ears, in the smell as witnessed by the nose, in the taste as witnessed by the tongue, and in the sense of touch as witnessed by the body.*

**Education:** It means having respect for and being deeply appreciative of the value of learning. Whatever one chooses to study, be it secular knowledge or Dhamma knowledge, one works diligently and earnestly at it. One makes sure to learn all one can about the subject. One supports education. One promotes worldly learning and Dhamma learning. And one does not apply one's knowledge for evil.

There are two stories occurring during the Lord Buddha's time which exemplify respect for education as follows.

### **The First Story: Venerable Rahula's Story<sup>8</sup>**

Venerable Rahula was in the habit of scattering an alms-bowl of sand near the Lord Buddha's perfumed dwelling to signify the number of advices he wished to receive from the Lord Buddha and his Preceptor (Venerable Sariputra) in a single day. Venerable Rahula was recognized by the Lord Buddha as being foremost in the area of the love of learning.

This story shows that whoever has respect for education naturally loves to learn and is ready to listen to the many advices the way Venerable Rahula did. It would behoove all of us to emulate Venerable Rahula so that we too can be said to have a real respect for education.

### **The Second Story: The Harm of Not Having Respect for Education<sup>9</sup>**

It is normal for a fool to obtain education and apply the knowledge gained wrongfully. In the end, he has to suffer the ill consequences of his misconduct here on earth and will receive the retribution for his misconduct in the hereafter. A fool's knowledge is poisonous knowledge.

On one occasion, Venerable Mahamoggalana Thera, one of the Lord Buddha's two Chief Disciples who was foremost in the area of supernormal powers, was coming down the Vultures' Peak in order to go on his alms-round. As he looked around, a smile appeared on his face. Venerable Lakkhana Thera wondered what had caused the Chief Disciple to smile. The Chief Disciple told Venerable Lakkhana Thera to ask him again in the Lord Buddha's presence.

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<sup>8</sup> Mahamakut Buddhist University, "The Commentary Maharahulovada Sutta", the Sutta and the Commentary Translation of Majjhimanikaya Majjhimapannasaka, vol. 20, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 290.

<sup>9</sup> Mahamakut Buddhist University, "Sattthikuta Peta", the Sutta and the Commentary Translation of Khuddakanikaya Mahavagga, vol. 41, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 239-244.

After their alms-round, both venerable monks went to see the Lord Buddha. Venerable Lakkhana Thera then asked the Chief Disciple what had caused him to smile earlier that morning. The Chief Disciple said that while they were descending from the Vultures' Peak, he saw a Peta which stood about 1.2 kilometers high. It was being bombarded in the head by 60,000 fiery iron hammers until its head was crushed into pieces. The head was immediately reformed just to be crushed into pieces again. This caused the Peta to scream in agony.

The Lord Buddha said, "Monks, I too saw this same Peta just after I attained Self-Enlightenment and while I was sitting under the Bodhi Tree. But I did not tell anyone about it, for fear that whoever doubted my word would incur terrible retribution. But now that Moggalana has seen it, I can say that I too have seen it."

It should be a lesson to all of us that even a personage as great as our Lord Buddha would only say things that most benefited His disciples. The Buddhist monks who heard the story wanted to know what the Peta had done to incur such retribution. The Lord Buddha said that a very long time ago, there was a cripple who was an expert in flicking pebbles. He could create images of a horse, an elephant or anything else on tree leaves by cutting them with a pebble. He made a living by creating such images for children.

On one occasion, the king came to rest under a banyan tree and noticed how its leaves were casting shadows of different images on his person and wanted to know who was responsible for creating such images on the leaves. The king then hired the cripple to do some work for him in the royal palace and the cripple was rewarded handsomely.

This story shows that whoever can utilize his talents and abilities righteously, to the fullest extent and to the satisfaction of his employer will be able to meet with success.

Now, there was a man who wanted to learn the art from the cripple. The cripple could tell that the man was not a good person and he could end up misusing his knowledge so he decided not to take him on as a student. But the man was persistent. He began to wait on the cripple and did such a good job at it that the cripple finally decided to pass on the knowledge to him.

The cripple taught the man everything he knew about pebble flicking. He asked the man what he intended to do with his knowledge. The man answered that he would test his skill by killing a cow or a human being. The cripple reminded the man that he would be fined 100 pieces if he killed a cow and 1,000 pieces if he killed a human being. He told the man not to use what he knew to harm other living beings.

The man did not listen but thought only of killing something that had no owner so that he would not be fined. When he came across a Paccekabuddha who was doing His alms-round, he thought that since the monk had no parents, he could test his skill on Him. He then flicked a pebble into the Paccekabuddha's right ear. The pebble went inside the right ear straight through His brain and came out through His left ear causing Him tremendous pain. He could no longer continue with His alms-round and had to fly back to His dwelling where He attained Complete Nibbana.

The laity who used to offer food to the Paccekabuddha did not see Him so they went to His dwelling. They mourned His passing and arranged a cremation for Him. The man followed the crowd to see the result of his action. Having felt no remorse whatsoever, the man boasted

loudly that the Paccekabuddha's death was his own doing. He ended up being killed by the people. At his death, he was reborn in the Hell Realm of Aveci. There, he was burnt by the hellfire for a very long time, the length of time it had taken for the thickness of the landmasses on earth to increase by 256 kilometers. The residual retribution for his grave misdeed caused him to be reborn a Peta in Vulture's Peak suffering from the constant bombardment of the fiery iron hammers.

*This story shows clearly how a fool can misuse his knowledge to the detriment of others and himself. Therefore, it would behoove a teacher to pass on his knowledge to someone who will not misuse the knowledge. A fool has no respect for education and is wont to use his knowledge for evil purposes.*

**Heedfulness:** It means having respect for and being deeply appreciative of the value of mindfulness. Heedfulness is cultivated by regular meditation practice.

There are five stories occurring during the Lord Buddha's time which exemplify respect for heedfulness as follows.

### **The First Story: Heedfulness Is the Pinnacle of All Wholesomeness<sup>10</sup>**

Behold, monks, of all the living beings in all the realms of existence, the Buddha is said to be the most sublime. Likewise, of all the different forms of wholesomeness, heedfulness is the most sublime.

Behold, monks, of all the footprints of all the land animals, the elephant's footprint can be said to be the largest. Likewise, of all the different forms of wholesomeness, heedfulness is the most sublime.

Behold, monks, of all the fragrant roots, the root of the eaglewood is said to be the best. Likewise, of all the different forms of wholesomeness, heedfulness is the most sublime.

Behold, monks, of all the fragrant cores, the core of the red sandalwood is said to be the best. Likewise, of all the different forms of wholesomeness, heedfulness is the most sublime.

Behold, monks, of all the fragrant flowers, jasmine is said to be the best. Likewise, of all the different forms of wholesomeness, heedfulness is the most sublime.

Behold, monks, of all the monarchs in the world, the Universal Monarch is said to be the greatest. Likewise, of all the different forms of wholesomeness, heedfulness is the most sublime.

Behold, monks, the light of all the stars combined is not even 1/16<sup>th</sup> of the moonlight. The moon reigns supreme in the night sky. Likewise, of all the different forms of wholesomeness, heedfulness is the most sublime.

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<sup>10</sup> Mahamakut Buddhist University, "Appamada Sutta", the Sutta and the Commentary Translation of Anguttaranikaya Eka-Dasakanipata, vol. 38, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 35-37.

Behold, monks, the sun rises to dispel all darkness. Likewise, of all the different forms of wholesomeness, heedfulness is the most sublime.

Behold, monks, all the great rivers flow into the ocean. The ocean is the greatest body of water. Likewise, of all the different forms of wholesomeness, heedfulness is the most sublime.

*Given the fact that the Lord Buddha ranks heedfulness as the pinnacle of all wholesomeness, it would behoove all of us to respect heedfulness.*

### **The Second Story: Heedfulness Leads to Success<sup>11</sup>**

On one occasion, a Brahmin came to see the Lord Buddha. He asked the Lord Buddha which virtue when earnestly cultivated could bear fruit here and now as well as in the hereafter. The Lord Buddha told him that heedfulness when earnestly cultivated would bear fruit here and now as well as in the hereafter. Having conversed about the Dhamma with the Lord Buddha, the Brahmin became a believer and pledged himself to be a lay devotee for the rest of his life.

*This story shows clearly how heedfulness when earnestly cultivated will bear fruit here and now as well as in the hereafter.*

### **The Third Story: Preventing Future Danger with Heedfulness<sup>12</sup>**

On one occasion while the Lord Buddha was staying at the Jetavana Temple, He saw with His supernatural insight how 500 Buddhist monks in Kotisantharaka were being perturbed by sense-desire. Therefore, He had them fetched. The Lord Buddha said to them, “Behold, monks, be suspicious of whatever gives rise to suspicion. Defilements, when allowed to grow, will destroy one in the same way that a banyan sapling will destroy other trees once it is grown. It was the reason that one wood nymph dwelling within the great Kotasimabali red cotton tree became highly agitated when he saw a bird defecating seeds of a banyan tree on the branch of his tree. This is his story.

A very long time ago when King Brahmadatta was the ruler of Varanasi, our Bodhisatta was reborn a wood nymph dwelling in the Kotasimabali tree. At one point, a Garuda transformed itself into a creature with a wingspan of 2,400 kilometers in order to part the sea into two parts and snatch a two-kilometer long Phya Naga by the tail to force it to abandon the prey in its mouth. The Garuda then flew with the Phya Naga toward the forest canopy to the Kotasimabali tree. The Phya Naga with its head hanging down decided to free itself by winding its body around a banyan tree. But the tree ended up being uprooted. Still, the Phya Naga refused to release the tree. At the Kotasimabali tree, the Garuda laid the Phya Naga

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<sup>11</sup> Mahamakut Buddhist University, “Appamada Sutta”, the Sutta and the Commentary Translation of Anguttaranikaya Pancaka-Chakkacanipata, vol. 36, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 691-693.

<sup>12</sup> Mahamakut Buddhist University, “Satthikuta Peta”, the Sutta and the Commentary Translation of Khuddakanikaya Jataka, vol. 59, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 395-401.

body against the tree trunk before tearing open its abdomen to feed upon its fats. Its carcass was then thrown into the sea. It so happened that inside the banyan tree lived a female bird. Once the banyan tree was released by the Phya Naga, it flew to perch on the Kotasimabali tree. The wood nymph quaked visibly causing the whole tree to shake to the core.

The Garuda asked the wood nymph the reason for his agitation and the wood nymph replied that he was fearful that the bird might defecate on his tree and caused many banyan trees to grow. When that happened, all the other trees including the Kotasimabali tree would be destroyed and it would mean the destruction of his dwelling. The Garuda praised the wood nymph for being suspicious of what aroused suspicion, for preventing future harm to come his way, for being mindful of the present and the future. Therefore, the Garuda caused the bird to fly away from the Kotasimabali tree.

Having told the story, the Lord Buddha told the Buddhist monks to be suspicious of whatever gave rise to suspicion and gave them a Dhamma lecture. At the end of which all 500 Buddhist monks were able to attain Arahatship. The Lord Buddha revealed that the Garuda in that existence was Venerable Sariputra in this existence and the wood nymph then was now Himself.

*The wood nymph knew how to prevent future danger from happening as a result of his heedfulness. It would behoove all of us to exercise heedfulness at all times and in such a way that we too can prevent future danger from happening to us.*

### **The Fourth Story: Preventing Five Future Dangers from Happening<sup>13</sup>**

Behold, monks, a Buddhist monk who sees these five future dangers should exercise heedfulness, cultivate endeavor and be resolute in attaining the Dhamma that he has not yet attained. What are these five dangers?

The Buddhist monk should contemplate the fact that he is now young and strong and his hair is still black; nonetheless, old age will eventually come to him. And when that happens, it will not be easy for him to contemplate the Lord Buddha's words. It will not be easy for him to live in a place of solitude as in the forest. Therefore, he must now endeavor to attain the Dhamma that he has not yet attained. And when he does become old, he will still be able to live comfortably. It would behoove the Buddhist monk who sees this first danger to exercise heedfulness, cultivate endeavor and be resolute in attaining the Dhamma that he has not yet attained.

The Buddhist monk should contemplate the fact that he is now afflicted with few illnesses and his digestive system is still working properly; therefore, he should cultivate endeavor. But when his body is plagued by illnesses as it must one day, it will not be easy for him to contemplate the Lord Buddha's words. It will not be easy for him to live in a place of solitude as in the forest. Therefore, he must now endeavor to attain the Dhamma that he has not yet attained. And when his body does become plagued by illnesses, he will still be able to

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<sup>13</sup> Mahamakut Buddhist University, "Dutiyaanagata Sutta", the Sutta and the Commentary Translation of Anguttaranikaya Pancaka-Chakkanipata, vol. 36, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), article 78, pages 190-193.

live comfortably. It would behoove the Buddhist monk who sees this second danger to exercise heedfulness, cultivate endeavor and be resolute in attaining the Dhamma that he has not yet attained.

The Buddhist monk should contemplate the fact that it is now easy for him to earn right livelihood by going on an alms-round because food is abundant. But there may come a time when food is scarce and people will migrate to a place where food is still abundant. In such a crowded place, it will not be easy for him to contemplate the Lord Buddha's words. It will not be easy for him to live in a place of solitude as in the forest. Therefore, he must now endeavor to attain the Dhamma that he has not yet attained. And when food does become scarce, he will still be able to live comfortably. It would behoove the Buddhist monk who sees this third danger to exercise heedfulness, cultivate endeavor and be resolute in attaining the Dhamma that he has not yet attained.

The Buddhist monk should contemplate the fact that there is now peace and harmony among the people, but there may come a time of danger and people will have to flee to a safe place. In such a crowded place, it will not be easy for him to contemplate the Lord Buddha's words. It will not be easy for him to live in a place of solitude as in the forest. Therefore, he must now endeavor to attain the Dhamma that he has not yet attained. And when the time of danger does come, he will still be able to live comfortably. It would behoove the Buddhist monk who sees this fourth danger to exercise heedfulness, cultivate endeavor and be resolute in attaining the Dhamma that he has not yet attained.

The Buddhist monk should contemplate the fact that there is now peace and harmony in the monastic community, but in future, there may come a time of divisiveness. And when there is divisiveness within the monastic community, it will not be easy for him to contemplate the Lord Buddha's words. It will not be easy for him to live in a place of solitude as in the forest. Therefore, he must now endeavor to attain the Dhamma that he has not yet attained. And when the time of divisiveness comes, he will still be able to live comfortably. It would behoove the Buddhist monk who sees this fifth danger to exercise heedfulness, cultivate endeavor and be resolute in attaining the Dhamma that he has not yet attained.

Behold, monks, the Buddhist monk who sees these five future dangers should exercise heedfulness, cultivate endeavor and be resolute in attaining the Dhamma that he has not yet attained.

*The Lord Buddha tells the Buddhist monk who wishes to attain the Dhamma to exercise heedfulness by not taking for granted his youthfulness, his good health, his lack of illnesses, his ease in obtaining alms, and the peace and harmony within the monastic community but by endeavoring to attain the Dhamma that he has not attained.*

### **The Fifth Story: Contemplating the Five Facts Regularly<sup>14</sup>**

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<sup>14</sup> Mahamakut Buddhist University, "Thana Sutta", the Sutta and the Commentary Translation of Anguttaranikaya Pancaka-Chakkanipata, vol. 36, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), article 78, pages 190-193.

Behold, monks, the five facts that a woman, a man, a householder and a monk should contemplate regularly are: 1) It is natural for one to get old, no one can avoid it. 2) It is natural for one to get sick, no one can avoid it. 3) It is natural for one to die, no one can avoid it. 4) It is natural for one to be parted from someone or something that one loves. And 5) One possesses one's own Kamma; one is the heir of one's Kamma; one's Kamma determines the conditions of one's rebirth; one's Kamma determines one's family and race; one's Kamma is one's refuge; whatever Kamma one has performed, be it good or bad, one must reap the fruit of one's Kamma.

Why must one consider regularly the fact that it is natural for one to get old, since no one can avoid it? Taking one's youthfulness for granted causes one to commit physical, verbal and mental dishonesty. But if one considers this fact regularly, one will be more likely not to take one's youthfulness for granted. It would behoove one to regularly consider the fact that it is natural for one to get old, since no one can avoid it.

Why must one consider regularly the fact that it is natural for one to get sick, since no one can avoid it? Taking one's good health for granted causes one to commit physical, verbal and mental dishonesty, but if one considers this fact regularly, one will be more likely not to take one's good health for granted. It is for this reason that one should regularly consider the fact that it is natural for one to get sick, since no one can avoid it.

Why must one consider regularly the fact that it is natural for one to die, since no one can avoid it. Taking one's life for granted causes one to commit physical, verbal and mental dishonesty, but if one considers this fact regularly, one will be more likely not to take one's life for granted. It is for this reason that one should regularly consider the fact that it is natural for one to die, since no one can avoid it.

Why must one consider regularly the fact that it is natural for one to be parted from someone or something that one loves? Attachment to what one loves causes one to commit physical, verbal and mental dishonesty, but if one considers this fact regularly, one will be more likely not to feel too attached to persons and things. It is for this reason that one should regularly consider the fact that it is natural for one to be parted from someone or something that one loves.

Why must one consider the fact that one possesses one's own Kamma; one is the heir of one's Kamma; one's Kamma determines the conditions of one's rebirth; one's Kamma determines one's family and race; one's Kamma is one's refuge; whatever Kamma one has performed, be it good or bad, one must reap the fruit of one's Kamma? Physical dishonesty, verbal dishonesty and mental dishonesty are inherent in all living beings. When one considers this fact regularly, one is more likely to abandon physical, verbal and mental dishonesty. It is for this reason that one should consider the fact that one possesses one's own Kamma; one is the heir of one's Kamma; one's Kamma determines the conditions of one's rebirth; one's Kamma determines one's family and race; one's Kamma is one's refuge; whatever Kamma one has performed, be it good or bad, one must reap the fruit of one's Kamma.

Behold, monks, it is natural for the Ariya disciples to contemplate the fact that not only them but all living beings must get old, since it is unavoidable. Aging comes with birth and life. When the Ariya disciples regularly consider this fact, Magga is the result. As they endeavor



to cultivate Magga (the Noble Eightfold Path) more and more, they will ultimately be able to abandon Samyojana (the Ten Fetters) and Anusaya (the Seven Evil Inclinations).

Behold, monks, it is natural for the Ariya disciples to contemplate the fact that not only them but all living beings must get sick sometime, since it is unavoidable. Sickness comes with birth and life. When the Ariya disciples regularly consider this fact, Magga is the result. As they endeavor to cultivate Magga (the Noble Eightfold Path) more and more, they will ultimately be able to abandon Samyojana (the Ten Fetters) and Anusaya (the Seven Evil Inclinations).

Behold, monks, it is natural for the Ariya disciples to contemplate the fact that not only them but all living beings must die, since it is unavoidable. Death comes with birth and life. When the Ariya disciples regularly consider this fact, Magga is the result. As they endeavor to cultivate Magga (the Noble Eightfold Path) more and more, they will ultimately be able to abandon Samyojana (the Ten Fetters) and Anusaya (the Seven Evil Inclinations).

Behold, monks, it is natural for the Ariya disciples to contemplate the fact that not only them but all living beings must be parted from what they love, since it is unavoidable. Being parted from what one loves comes with birth and life. When the Ariya disciples regularly consider this fact, Magga (the Noble Eightfold Path) is the result. As they endeavor to cultivate Magga more and more, they will ultimately be able to abandon Samyojana (the Ten Fetters) and Anusaya (the Seven Evil Inclinations).

Behold, monks, it is natural for the Ariya disciples to contemplate the fact that not only them but all living beings possess their own Kamma; one is the heir of one's Kamma; one's Kamma determines the conditions of one's rebirth; one's Kamma determines one's family and race; one's Kamma is one's refuge; whatever Kamma one has performed, be it good or bad, one must reap the fruit of one's Kamma. When the Ariya disciples regularly consider this fact, Magga (the Noble Eightfold Path) is the result. As they endeavor to cultivate Magga more and more, they will ultimately be able to abandon Samyojana (the Ten Fetters) and Anusaya (the Seven Evil Inclinations).

***The Lord Buddha advises a woman, a man, a householder and a monk to contemplate regularly the five facts of life, namely, aging, sickness, death, separation, and the Law of Kamma so that one will not take for granted one's youthfulness, good health, life and love and make the mistake of committing physical, verbal and mental dishonesty. If one regularly contemplates these five facts of life, one will not be in danger of committing physical, verbal and mental dishonesty. When the Ariya disciples regularly contemplate these five facts, Magga (the Noble Eightfold Path) is the result. And as they endeavor to cultivate Magga more and more, they will ultimately be able to abandon Samyojana (the Ten Fetters) and Anusaya (the Seven Evil Inclinations).***

**If one makes it a habit to contemplate these five facts of life, one can be said to have true respect for heedfulness.**

**Hospitality:** It means having respect for and being deeply appreciative of the value of hospitality. Hospitality prevents one from antagonizing others and it enables one to have more friends. Hospitality means paying attention to one's guests in two ways as follows.

- 1. Amisapatisanthara:** It means welcoming guests by offering them things such as food, beverage, etc.
- 2. Dhammapatisanthara:** It means welcoming guests by conversing with them about the Dhamma, by exchanging Dhamma lessons with each other, etc.

It is not enough that one appreciates the importance of hospitality, but everyone in one's family must also know how to show hospitality. Otherwise, much harm can be wrought. A situation has already occurred where a high-ranking official, who understood the value of hospitality, neglected to train members of his household staff on how to properly welcome guests. As a result, a guest who came to his house in his absence was so poorly treated that he ended up holding a grudge against him and tried every way to get back at him.

### **The Five Benefits of Hospitality Shown to a Buddhist Monk**

Behold, monks, a righteous monk who visits a householder's family is allowing that family to earn a tremendous amount of merit and gain the following five benefits.

When a righteous monk visits a householder's family and members of that family are filled with faith for the monk, the result of their faith will be rebirth in the Celestial Realm.

When a righteous monk visits a householder's family and members of that family get up to welcome him, pay homage to him and prepare a seat for him, the result of their action will be a high rebirth.

When a righteous monk visits a householder's family and members of that family see it fit to remove miserliness from their hearts, the result of their action will be position and power.

When a righteous monk visits a householder's family and members of that family make the effort of offering alms to him, the result of their action will be great material wealth.

When a righteous monk visits a householder's family and members of that family are eager to converse about the Dhamma with him and listen to a Dhamma lecture from him, the result of their action will be wisdom.

Behold, monks, when a righteous monk visits a householder's family, members of that family stand to gain a tremendous amount of merit and these five benefits.

Now that one knows what merit and benefits can be gained by showing hospitality to a visiting monk, one should endeavor to do one's best to welcome him into one's home. Merit, when accumulated to the fullest extent, enables one to attain the Path and Fruit of Nibbana.

It is indeed interesting that of all the trillions of things on earth, the Lord Buddha should

teach us to pay earnest attention to only six things, namely, the Lord Buddha, the Dhamma, the Sangha, education, heedfulness, and hospitality.

### **The Importance of Respecting These Six Persons and Things<sup>15</sup>**

When the Lord Buddha was staying at the Veluvana Temple near the city of Kimamila, Venerable Kimamila went to see the Lord Buddha and asked what factor would cause His Teachings not to last long after His attainment of Complete Nibbana.

The Lord Buddha said, Behold, Kimamila, if after my attainment of Complete Nibbana, the male and female monks, the male and female devotees have no respect for the Buddha, the Dhamma, the Sangha, education, heedfulness and hospitality, the lack of respect for these persons and things will cause the Dhamma not to last long after my attainment of Complete Nibbana.

Venerable Kimamila then asked the Lord Buddha what factor would allow the Dhamma to last a long time after His attainment of Complete Nibbana.

The Lord Buddha said, Behold, Kimamila, if the male and female monks, the male and female devotees continue to have respect for the Buddha, the Dhamma, the Sangha, education, heedfulness and hospitality, the Dhamma will last a long time after my attainment of Complete Nibbana.

It can be concluded from the Lord Buddha's words that respect for these six persons and things are crucially important, since it means the longevity of Buddhism. Respect for these six persons and things is the basis of every form of respect. Such fundamental respect allows us to deeply appreciate the value of every good thing and every good person in our life. Cultivation of respect turns us into a true knower and a true doer.

Having cultivated respect in this manner to a greater and greater extent, soon the bad habit of finding faults with other people will be broken. In time, we will not be bothered to think of anything that is bad, for we will be able to think only of all that is good and how to perform good deeds. And then we will become the source of goodness in the way that the river is the source of fresh water.

## **1.3 Things to Know<sup>16</sup>**

### **A Show of Respect**

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<sup>15</sup> Mahamakut Buddhist University, "Kimamila Sutta", the Sutta and the Commentary Translation of Anguttaranikaya Pancaka-Chakkanipata, vol. 36, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), article 311, pages 635-636.

<sup>16</sup> Somchai Thanavuddho Bhikku, Life's Blessings the Path of Progress Version, (Bangkok: Tanakarnpim, 2543 B.E.), pages 197-199.

A show of respect is a physical and verbal expression of appreciation for something or someone in a sincere and visible manner. Examples include giving way to someone that one respects, getting up to welcome someone that one respects, giving a seat to someone that one respects, pressing one's palms together as in Namasakar while talking to someone that one respects, paying homage, asking for permission to do something before doing it, standing at attention, a 21-gun salute, lowering of the flag, etc.

A show of respect according to the Dhamma is a sincere expression of appreciation for what one respects. A student who pays respect to his teacher in order to remain on his good side or a soldier who salutes his superior in order to avoid punishment is merely complying with etiquette rules. Neither can be considered a show of respect.

### **Reminder**

For a person to be able to appreciate the good in others, he must have already possessed a certain level of wisdom. When one person pays respect to another person, this second person will know right away that the first person possesses virtue, respect, and wisdom. Therefore, he will immediately reciprocate the gesture.

However, when someone fails to reciprocate, it means that he is lacking in wisdom. A person who does not want to pay respect to another person or fails to reciprocate the respect shown to him tends to believe that such an expression is self-humiliating because the other person is being elevated. That is, of course, a wrong belief.

### **1.4 The Benefits of Respect<sup>14</sup>**

1. Respect endears one to others.
2. Respect gives one physical and mental comfort.
3. Respect gives one a bright and clear complexion.
4. Respect causes one to be devoid of trouble, enmity, and harm.
5. Respect allows one to imbibe goodness from others.
6. Respect inspires others to help one increase one's goodness.
7. Respect causes one to improve one's awareness so that one can be heedful.
8. Respect enables one to develop wisdom, to be a knower and a doer.
9. Respect leads one to a high rebirth in every future existence.
10. Respect enables one to more readily attain the Path and Fruit of Nibbana.

# CHAPTER 2

## CARITA – 6

### (The Six Types of Characteristic Behavior)

#### **TOPICS COVERED IN CHAPTER 2**

##### Carita-6 (The Six Types of Characteristic Behavior)

- 2.1 The Meaning of Carita
- 2.2 The Types of Carita
- 2.3 Things to Know
- 2.4 The Benefits of Knowing Carita-6

## CONCEPTS

1. Carita means a person's characteristic behavior which is derived from training or from familiarization as a result of the environment, family and education. According to Buddhism, each person's unique Carita is a result of his past Kamma and the different proportions of the four primary elements which make up his body.
2. The Lord Buddha categorizes people according to each person's characteristic behavior and there are altogether six types of characteristic behavior. These include Ragacarita, Dosacarita, Mohacarita, Vitakacarita, Saddhacarita, and Buddhacarita. Each person possesses a combination of these six types of characteristic behavior but with one or two types being predominant. In studying Carita-6 or the six types of characteristic behavior, one can gain a deeper understanding of one's self and others. It enables one to improve and correct one's self while at the same time decreasing the number of conflicts which may be sparked by one's own as well as other people's thoughts, words and deeds.
3. To perform the duty of a virtuous friend, it is necessary that one understands each person's particular Carita or characteristic behavior. Such understanding enables one to know what Dhamma information to impart, what material thing to give or how to offer encouragement to another person such that one can perform one's duty as a virtuous friend as effectively and efficiently as possible.

## OBJECTIVES

1. To enable the student to learn about Carita and its meaning.
2. To enable the student to learn about the types of Carita and the benefits derived from knowing Carita-6.
3. To enable the student to perform the duty of a virtuous friend more effectively as a result of the knowledge gained about Carita-6.

## CARITA – 6

### (The Six Types of Characteristic Behavior)

#### 2.1 The Meaning of Carita

Carita means a wandering mind. If it wanders to a good place, the mind is said to be “Sucarita”. But if it wanders to an evil place, it is said to be “Ducarita”<sup>1</sup>. Our mind tends to become familiar with whatever it comes into contact with often or regularly.

Carita<sup>2</sup> can also mean behavior, mannerism.

Characteristic behavior is derived from habits which in turn are formed as a result of familiarization and repetition. Whatever a person’s mind becomes familiar with turns into the person’s Carita or characteristic behavior.

Therefore, Carita is the characteristic behavior formed by whatever a person becomes familiar with.

In Buddhism, what determine a person’s Carita are his “past Kamma” and the different proportions of the “four primary elements” which make up his body.<sup>3</sup>

A person’s Carita is displayed by his characteristic behavior. But since there are six different types of characteristic behavior, it is necessary that one learns every detail about them. The knowledge gained will allow one to read not only one’s own Carita but also that of other people.

Each Carita type has its advantages and disadvantages. Once one knows which Carita type or a combination of Carita types one possesses, it will allow one to make correction and improvement accordingly. One will also be able to read other people and be better equipped to work with them or deal with them for the benefits of oneself and others.

#### 2.2 The Types of Carita

It is mentioned in the Tipitaka about Carita that on one occasion, the Lord Buddha took 500 newly ordained monks to the Himavanta Forest with Him. On that occasion, He had employed an ingenious teaching method to enable all 500 monks to attain Arahatsip. As a result, celestial beings from 10,000 galaxies came together joyfully to see the Lord Buddha and the 500 Arahats.

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<sup>1</sup> Pin Mutugun, the Buddhist Methods of Influence, (Bangkok: Klangvittaya, 2502 B.E.), pages 298-299.

<sup>2</sup> The Royal Institute Dictionary, 2542 B.E. (Bangkok: Nanmee Books Publications, 2546 B.E.), pages 291 and 1386.

<sup>3</sup> Venerable Medhivarabharana (Yui Upasanto, Graduate of the Ninth Level of Pali Studies), compiler of the Visuddhimagga Scripture, Preservation of the Dhamma Core Translation Version, (Ratchaburi: Samlada, 2549 B.E.), page 111.

On that very occasion, the Lord Buddha had checked with His supernormal insight to see what predominant type of Carita each group of celestial beings possessed so that He could give them a suitable Dhamma lecture.

For the celestial beings possessing predominantly Ragacarita (lustful temperament), He gave them a Dhamma lecture on the Sammaparibbajaniya Sutta (the Sutta about righteous abstinence). He gave a Dhamma lecture on the Kalahavivada Sutta (the Sutta about arguments and conflicts) to those celestial beings that possessed predominantly Dosacarita (hateful temperament). To the ones possessing predominantly Mohacarita (deluded temperament), He taught them the Mahabayuha Sutta (the Sutta about the majority). To the ones possessing predominantly Vitaka Carita (speculative temperament), He taught them the Culabayuha Sutta (the Sutta about the minority). To the ones possessing predominantly Saddhacarita (faithful temperament), He taught them the Tuvattakapatipada (the practice of quails). To the ones possessing Buddhicarita (intelligent temperament), He taught them the Purabheda Sutta (the Sutta about being in the present).<sup>4</sup>

According to the Lord Buddha, there are altogether six different types of Carita or characteristic behavior. These include Ragacarita (adoring beauty), Dosacarita (being easily agitated, being hasty), Mohacarita (being stupid, being dim-witted), Vitakacarita (being plagued by worries), Saddhacarita (being gullible), and Buddhicarita (being wise).

### Carita-6 and its details<sup>5</sup>

#### 1. Ragacarita

- **Characteristics:** A Ragacarita person has a good personality, a soft and lovely voice, a penchant for beauty, lovely smells, lovely words, delicious food, is not fond of thinking but is fond of fantasizing and dreaming.
- **Strengths:** A Ragacarita person is elaborate, sensitive, refined, observant, good at data collection, has the looks and personality that are endearing and admirable, practices endearing speech, gets along with everyone, has good coordination skills, is good at public relations and the kind of work that requires a good personality.
- **Weaknesses:** A Ragacarita person lacks concentration and leadership skills, has no real life-goal, is incapable of doing a big job, is cowardly, is unwilling to take a stand, is only interested in indulging the five senses: physical form, taste, smell, sound and touch, enjoys sweet words despite their lack of truth, is temperamental, envious, jealous and has a penchant for embellishment.
- **How to Improve:** A Ragacarita person should consider the fact that the lack of concentration is harmful. He should remedy this situation by practicing meditation regularly. He should try to

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<sup>4</sup> Mahamakut Buddhist University, "Atthakathamahasamaya Sutta", the Sutta and the Commentary Translation of Dighanikaya Mahavagga, vol. 14, fourth printing, (Bangkok: Mahamakut Buddhist University, 2541 B.E.), pages 90-100.

<sup>5</sup> Anusorn Juntapun and Boonchai Kosoltanakun, Carita-6: The Science of Mind-Reading (Bangkok: Amarin Printing and Publishing, 2546 B.E.), pages 10-15.



identify his life-goal. He should contemplate how the human body is filled with things that are repulsive in order to lessen his attachment to physical form, taste, smell, sound and touch.

### 2. Dosacarita

- **Characteristics:** A Dosacarita person is easily agitated, quick to anger, forthright, strict, expects the world to be as he thinks, has a penchant to point out that something is right or something is wrong, adheres to rules, dresses neatly, is clean and fast walking.
- **Strengths:** A Dosacarita person is dedicated to his work, highly disciplined, punctual, has good analytical skills, sees things as they are, is sincere, reliable, true to his words and not plagued by greed.
- **Weaknesses:** A Dosacarita person is easily agitated, hasty, does not endear himself to others, lacks kindness, influence, creativity, commits verbal offence regularly and has frail health.
- **How to Improve:** A Dosacarita person should learn to be mindful of his temper. He should cultivate kindness and think before he speaks. He should say one word at a time and pay attention to the sound of each word. He should not take the world too seriously. He should be open to new ideas. He should contemplate the harm of anger and how it impacts his health negatively.

### 3. Mohacarita

- **Characteristics:** A Mohacarita person tends to be drowsy, dull, bored, depressed, has sad-looking eyes, speaks in a soft tone, smiles easily, is not given to anger, is not fond of socializing, does not like to stand out in a crowd, walks as if he has no specific place to get to and lacks determination.
- **Strengths:** A Mohacarita person's thoughts are not given to scattering. He can understand things easily and clearly. He can feel things and has the ability to make right decisions. He performs well in a routine kind of work. He is not given to suffering or stress. He is a good person and a good friend. He does not harm anyone.
- **Weaknesses:** A Mohacarita person lacks confidence, underestimates his own worth, is self-blaming, is immersed in his problems, has no concern for others, does not organize his thoughts. As a result, he often gives an impression of being ignorant. He lacks leadership skills, dislikes being singled out, has tenuous concentration, is easily bored, sensitive and easily hurt.
- **How to Improve:** A Mohacarita person should learn to set a clear goal. He should practice meditation in order to boost his mental strength. He should learn to control his emotions by focusing on his body movement or plays a sport. He should endeavor to seek new knowledge. He should learn to organization his thoughts. He should incorporate something new in his life from time to time instead of doing the same thing over and over again.

#### 4. Vitakacarita

- **Characteristics:** A Vitakacarita person tends to talk incessantly. His thoughts are often scattered. He lives in a world of his own thinking rather than in a world of reality. He is pessimistic and fearful of being taken advantage of. He has a sour countenance. He does not smile easily. He is bossy and highly egotistical. He thinks himself superior to others. He is a busy body. He tends to be a procrastinator.
- **Strengths:** A Vitakacarita person can be a top thinker. He has the ability to see all the details of a given situation. He is an excellent and motivational speaker. He is a leader. He is thorough and he pays attention to details. He has the ability to see small mistakes.
- **Weaknesses:** A Vitakacarita person can pay so much attention to details that he forgets the big picture. His ideas are always changing. He is fickle. He does not keep his word. He lacks feeling and commonsense. He is hesitating and often makes the wrong decision. He is given to arguments and fights. He can treat other people in a hurtful manner. He takes advantage of others. He is unhappy because he sees only problems and can see no way out of them.
- **How to Improve:** A Vitakacarita person should learn to be aware of what he is thinking instead of allowing his thoughts to run wild. He should practice meditation by focusing on his breath in order to calm his mind and temper. He should stop entertaining unwholesome thoughts. He should cultivate self-discipline. He should learn to manage his time properly. He should learn to see the big picture. He should learn to think things through before saying or doing anything. He should learn to cultivate optimism. He should try to improve his right brain.

#### 5. Saddhacarita

- **Characteristics:** A Saddhacarita person has a firm belief in a person, an ideal or a belief. He thinks and says repeatedly about what he believes and has faith in. He thinks himself a good person. He can inspire faith in others. He is a superior, serious and principled person.
- **Strengths:** A Saddhacarita person has a high mental energy. He is a strong person who is ready to sacrifice himself for others. He wishes to change himself and society for the better. He is highly motivated. He is a born leader.
- **Weaknesses:** A Saddhacarita person can be gullible and easily deceived. He puts more weight on his faith than reason. The deeper his faith is, the lower the level his intelligence becomes. He is so narrow-minded that he cannot accept different thinking. He is non-compromising. To him, things are either black or white. He is willing to do anything even resorting to violence in order to accomplish what he thinks is right.
- **How to Improve:** A Saddhacarita person should study the Kalama Sutta. He should learn to apply reason to what he believes in. He should be guided by wisdom and motivated by truth. He should learn to be open-minded. He should learn to lessen the

attachment he has for an individual or an ideal. He should learn to understand that one's body is not one's true self.

## 6. Buddhicarita

- **Characteristics:** A Buddhicarita person has a logical outlook and sees things and situations for what they are. He is not given to embellishment. He is open-minded, eager to learn, observant and kind. He does not take advantage of others. He has a bright and clear countenance. His eyes are bright. He does not succumb to unhappiness.
- **Strengths:** A Buddhicarita person has the ability to see the cause and effect of things clearly. He knows how to correctly solve different problems. He is not egotistical. He is open-minded. He lives in the present. He is not held back by the past. He does not worry about the future. He is eager to make self-improvement. He is a virtuous friend.
- **Weaknesses:** A Buddhicarita person may not see the point in improving his mentality and spirituality. His life tends to move along a smooth path. He has poor ability to survive a bad situation. He lacks leadership skills. He does not have enough mental strength to influence others.
- **How to Improve:** A Buddhicarita person should ask himself if he is happy with his life right now. He should improve his mindfulness by practicing meditation. He should learn to be better motivated. He should cultivate kindness by practicing altruism.

The details presented above about the six types of characteristic behavior should enable the student to better able understand himself and those around him. Having determined his particular Carita type, he should set about making improvement accordingly for the sake of his effectiveness and success.

*It should be noted here that each person is characterized by a combination of different Carita types but will display mostly one to two Carita types.*

### Carita Types that Go Together<sup>6</sup>

When a person is characterized by one distinct Carita type, more often than not he will also possess a secondary Carita type as shown below.

<b>Ragacarita</b>	goes together with	<b>Saddhacarita</b>
<b>Dosacarita</b>	goes together with	<b>Buddhicarita</b>
<b>Mohacarita</b>	goes together with	<b>Vitakacarita</b>

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<sup>6</sup> Pin Mutugun, the Buddhist Methods of Influence, (Bangkok: Klangvittaya, 2502 B.E.), page 313.

**The following are true stories concerning Carita-6 as recorded in the Tipitaka.**

### **1. Examples of Ragacarita**

#### **Venerable Nanda Thera's Life Story<sup>7</sup>**

During the time of the Lord Padumuttara Buddha, this Buddhist monk was born in the city of Hansavati. As a grown man, he had the opportunity to listen to the Lord Padumuttara Buddha's Dhamma lecture. Having also witnessed the occasion when the Lord Buddha recognized a particular monk as being foremost in the area of restraint of the sense-faculties, he too aspired to such recognition. Therefore, he spent the rest of his life accumulating as much merit as possible. As a result, he had undergone the round of rebirth in the States of Happiness only (the Celestial Realm and the Human Realm). During the time of the Lord Gotama Buddha, he was born a prince and the son of Queen Mahapajapatigotami of the city of Kapilavastu. His birth was greatly rejoiced by all the members of the royal household and he was given the name Nandakumara.

Having attained Self-Enlightenment, our Lord Gotama Buddha began teaching the Dhamma to the world. On one occasion, He went from Rajagarh to Kapilavastu in order to teach the Dhamma to His relatives. On that occasion, His father was able to attain the Fruit of Sotapanna after listening to just one Dhamma lecture from Him. On the following day, He went to teach the Dhamma to the mother of Prince Rahula (His former wife).

On the day after, it was the day of Prince Nanda's wedding. The Lord Buddha went to visit Prince Nanda. When it was time to leave, the Lord Buddha had Prince Nanda hold His alms-bowl so that he could accompany Him to the temple. Prince Nanda's bride was at the time at the top of the castle. She parted the curtain and told Prince Nanda to return quickly. Having heard his bride's voice, he could only look at her longingly. He could not give her a signal out of his respect for the Lord Buddha. All he could think of was when the Lord Buddha would take back His alms-bowl so that he could rush back to his bride. But the Lord Buddha kept walking until they reached the temple. At the temple, He had Prince Nanda ordained. Prince Nanda did not dare disagree but since the day he entered the monkhood, his former bride's words kept ringing in his ears. He kept thinking that he saw his former bride a short distance away. He started to walk toward her with the thought of leaving the monkhood. But once he reached the place where he thought he saw his former bride, he felt as though the Lord Buddha was right there in front of him. So he returned to the monastery.

The Lord Buddha knew how Venerable Nanda was being dominated by the lust for his former bride and wished to relieve him of the problem. He told Venerable Nanda that they would go and tour the Celestial Realm on that day. Venerable Nanda said that he did not possess any supernatural powers, how would he be able to go? The Lord Buddha told him to think only of going to the Celestial Realm. By the Lord Buddha's supernatural powers, both of them arrived at the Celestial Realm. Together, they went to look at the celestial abode of King Sakka where he was being attended to by 500 female celestial attendants. The Lord Buddha asked Venerable Nanda whether he preferred these female celestial beings to his

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<sup>7</sup> Mahamakut Buddhist University, "Venerable Nanda's History", the Sutta and the Commentary Translation of Anguttaranikaya Ekanipata, vol. 32, fourth printing, (Bangkok: Mahamakut Buddhist University, 2544 B.E.), pages 479-482.

former bride. Venerable Nanda said that compared to these celestial ladies; his former bride was more like a female monkey with part of the nose and ears missing. The Lord Buddha then told Prince Nanda that whoever practiced the Dhamma could easily obtain such celestial ladies. Venerable Nanda said that in that case, he would gladly practice the Dhamma. The Lord Buddha told him that he should just practice the Dhamma and once he died, he would definitely come into possession of these celestial ladies.

The Lord Buddha and Venerable Nanda toured around the Celestial Realm for a time before returning to the Jetavana Temple. From then on, Venerable Nanda earnestly practiced meditation all night and all day long so that his wish for the celestial ladies would come true quickly. In the meantime, the Lord Buddha told all the monks to go to wherever Venerable Nanda was staying. And they were to say that they had heard that there was a Buddhist monk who was assured by the Lord Buddha that if he practiced the Dhamma, he would be able to have many celestial ladies. As a result, whenever the monks were within the hearing distance of Venerable Nanda, they would say things like, Venerable Nanda was a hired hand; Venerable Nanda was bought and he was practicing chastity because he wanted to have 500 celestial ladies whose feet were as red as those of a chicken, etc. This went on for a time until Venerable Nanda felt that he had the wrong motive and that he should earnestly practice meditation for the sake of attaining Arahatsip instead. As a result, he did eventually attain Arahatsip.

In the following morning, Venerable Nanda went to see the Lord Buddha and released Him from the promise of giving him 500 celestial ladies. Sometime later, the Lord Buddha recognized Venerable Nanda as being foremost in the area of restraint of the sense-faculties.

***This true story shows clearly how well the Lord Buddha had penetrated Venerable Nanda's Carita or characteristic behavior and the fact that he had been dominated by lust. As a result, He was able to devise a method which enabled Venerable Nanda to so successfully restrain his sense-faculties that he was able to attain Arahatsip.***

### Venerable Khema Theri's Story<sup>8</sup>

During the time of the Lord Padumuttara Buddha, Venerable Khema was reborn in the city of Hansavati. One day, she came across Venerable Sujata Theri who was one of the Chief Disciples of the Lord Padumuttara Buddha as she was going on her alms-round. On that occasion, Venerable Khema in that existence made an offering of three pieces of some boiled sweets made of rice to Venerable Sujata Theri. She had also gone home to prepare some food for the Chief Disciple. Having made the food-offering, she made a resolute wish to attain the same lofty state as the Chief Disciple during the time of a future Buddha. She had accumulated deeds of merit for the rest of her life and had undergone the round of rebirth in the States of Happiness for 100,000 Kappa or Earth Ages until the time of the Lord Kassapa Buddha. She was reborn one of King Kingki's seven daughters. She had practiced chastity for a total of 20,000 years. (It should be noted here that the average human lifespan during the time of the Lord Kassapa Buddha was 20,000 years.) In that existence, she and her sisters had the Perfumed Dwelling built for the Lord Kassapa Buddha. She underwent the round of rebirth in the Celestial Realm and the Human Realm for one Buddha Eon.

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<sup>8</sup> Mahamakut Buddhist University, "Venerable Khema Theri's History", the Sutta and the Commentary Translation of Anguttaranikaya Ekanipata, vol. 33, fourth printing, (Bangkok: Mahamakut Buddhist University, 2542 B.E.), pages 8-11.

During the time of the Lord Gotama Buddha, she was reborn a princess in the city of Sagala of the kingdom of Madda. She was given the name “Khema”. She had a radiant complexion with a golden hue. She was later married to King Bimbisara. During the time that the Lord Buddha was staying in the Veluvana Temple in the city of Rajagarh, she had heard that the Lord Buddha taught about the harm of attachment to the physical form. She did not dare to visit the Lord Buddha, for she was indeed very much attached to her own beauty. King Bimbisara was a devoted supporter of Buddhism and he wished for his wife to have the opportunity to listen to the Lord Buddha’s Dhamma lecture. Therefore, he commissioned the poets to write songs describing the beauty of the Veluvana Temple and had them sing these songs for his queen. Eventually, Queen Khema asked King Bimbisara for permission to visit the Veluvana Temple. The king consented on condition that she also had to visit the Lord Buddha. Her attendants were instructed to take her to see the Lord Buddha before returning to the palace.

The Lord Buddha employed His supernatural powers to create a glorious celestial lady who stood behind Him and was fanning Him. Upon seeing the celestial lady, Queen Khema could tell right away how her own beauty was nothing at all when compared to that of the celestial lady. While she was staring at the gloriously beautiful celestial lady, the Lord Buddha caused the celestial lady to go from childhood to young adulthood, from young adulthood to middle adulthood, from middle adulthood to an old woman. She became toothless. Her skin was wrinkled and her hair was white. Suddenly, she fell to the ground with the fan still in her hand. It was at that point that Queen Khema came to realize the full reality of her own physical form and how it too would have to age and die. With the realization, the Lord Buddha said,

*Ye ragarattanupatanti sotan  
Sayan katan makkatakova jalan  
Etampi chetvana paribbajanti  
Anapekkhino kamasukhan pahaya*

*Whoever is dominated by Raga will fall into the current  
like a spider falling into its own web  
Whoever can cut himself loose from the current by abandoning worldly happiness  
will be able to enter the monkhood.*

At the end of this Dhamma verse, Queen Khema, who was standing at the time, was able to attain Arahatsip complete with Analytical Knowledge. It is a fact that a householder who has attained Arahatsip must either attain Complete Nibbana or enter the monkhood on that very day. With her supernormal insight, she knew that she did not have to attain Complete Nibbana on that day. Therefore, she returned to the palace to ask the king for permission to enter the monkhood. Upon seeing the king, she did not pay respect to him as she normally did. On the part of King Bimbisara, he could tell from her appearance and outward deportment that she had attained Ariyahood. He granted the queen permission to ordain and had her taken to the dwelling of the female monks in a gold palanquin. Venerable Khema Theri was an Arahata who was replete with supernormal insight.

Sometime later, on the occasion that the Lord Buddha recognized different female monks as being foremost in different areas, Venerable Khema Theri was recognized as being foremost in the area of insight.

*This story shows how the Lord Buddha had known about Queen Khema's Ragacarita and could devise a clever way to teach her about the impermanence of the physical form. Having relinquished her attachment to her own beauty and allowing her mind to follow the Lord Buddha's words, she was able to attain Arahatsip. After entering the monkhood, she was recognized by the Lord Buddha as being foremost in the area of insight.*

## 2. An Example of Dosacarita

### Venerable Tissa Thera and a Certain Craftsman<sup>9</sup>

While staying at the Jetavana Temple, the Lord Buddha told His disciples the story about Venerable Tissa Thera and a certain craftsman. It was said that the craftsman and his wife had been offering food to Venerable Tissa Thera at their house for the past twelve years.

One day, while the craftsman was cutting up some meat during the venerable monk's visit, a royal page showed up at the craftsman's house with a crystal sphere which belonged to King Pasendikosala. The king wanted the crystal sphere cut and polished. The craftsman took the crystal sphere with his bloody hands and laid it by the chopping board before going into the house to wash his hands.

In the meantime, the family's pet crane swallowed the crystal sphere thinking it to be a piece of meat. This was witnessed by the venerable monk. Upon his return, the craftsman found the crystal sphere missing. He asked his wife and son if they took the crystal sphere and they answered in the negative. The craftsman concluded that the venerable monk had to have taken the crystal sphere. He told his wife about it but his wife told him not to think such a thing, for the venerable monk had always been blameless.

So the craftsman asked the venerable monk if he took the crystal sphere. The venerable monk answered in the negative. But the craftsman insisted that he took it, since there was no one else around who could have taken it.

The craftsman was so convinced that the venerable took the crystal sphere that he whispered to his wife that he would make the venerable monk confess. His wife warned him of the great harm that would come to all of them from such an act. She said that it was better for them to become King Pasendikosala's slaves than to harm the venerable monk. The craftsman said that even their enslavement could not pay for the crystal sphere. He proceeded to bind the venerable monk's head with a rope and tighten it with a piece of wood until blood began to spurt from the venerable monk's head, ears and nose. And his eyes also popped out. He was in such agony that he fell to the ground. The pet crane smelled blood and came to drink it.

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<sup>9</sup> Mahamakut Buddhist University, "Venerable Tissa Thera and the Craftsman", the Sutta and the Commentary Translation of Khuddakanikaya Gathadhammapada, vol. 42, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 50-53.

The furious craftsman kicked the crane so hard that it died instantly. Venerable Tissa Thera saw the crane and asked the craftsman to release the grip over his head before examining the crane to see if it was really dead. The craftsman told the venerable monk that he too would have to die the way the crane did. It was then that Venerable Tissa Thera told the craftsman that if the crane had not been dead, he would have never told the craftsman that it was the crane which swallowed the crystal sphere. The craftsman cut open the crane's stomach and he was aghast to find the crystal sphere inside it. He immediately prostrated himself at Venerable Tissa Thera's feet and asked him for his forgiveness.

The venerable monk said that the misdeed did not come from the craftsman or from him, but it came from the round of rebirth and that he forgave him.

The craftsman asked the venerable monk to continue having his meal at his house but Venerable Tissa Thera said, "From this day onward, I will not enter anyone's house because all that happened today was caused by my being inside the house. From now on and for as long as I can still walk, I will stand outside a house in order to beg for alms."

Soon after this incident, Venerable Tissa Thera, who was an Arahant, attained Complete Nibbana as a result of the injury inflicted by the craftsman.

The crane was reborn in the womb of the craftsman's wife. After the craftsman died, he was reborn in the Hell Realm. After the craftsman's wife died, she was reborn in the Celestial Realm as a result of the tenderness she had always felt toward Venerable Tissa Thera.

The Lord Buddha ended the story by saying, "Behold, monks, some groups of living beings on earth are reborn in the womb. Some have committed evil deeds and are reborn in the Hell Realm. Others have performed wholesome deeds and are reborn in the Celestial Realm. Those who are devoid of mental intoxication attain Complete Nibbana." At the end of the Dhamma lecture, a great number of individuals attained Ariyahood starting from the Fruit of Sotapanna.

***It is clear from this true story that the craftsman possessed Dosacarita and acted rashly without thinking things through. As a result, he committed a grave misdeed against an Arahant and had to pay for the retribution of his evil deed in the Hell Realm.***

### **3. An Example of Mohacarita**

#### **The Dandaki Royal Park<sup>10</sup>**

In one previous existence, our Bodhisatta was a Yogi by the name of Sarabhanga. One of his disciples, Kisavaccha, wished to seek for a place of solitude. And so, he went to live in a city called Kumabhapura in the kingdom of Kalinga which was ruled by King Dandaki. There, he lived by the bank of the river called Godhavari and practiced meditation in the royal park. He was attended to by King Dandaki's minister.

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<sup>10</sup> Mahamakut Buddhist University, "Upalivada Sutta", the Sutta and the Commentary Translation of Majjhimanikaya Majjhimapannaska, vol. 20, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 144-149.



On one occasion, a courtesan was touring the city in a carriage together with her 500 attendants. All the people in the city came out to watch her. It so happened that the king in the palace was looking out of the window. He wanted to know what was causing all the commotion. His page told him that it was caused by the courtesan. The king became so jealous that he took away her title and position. One day, she went into the royal park and saw a Yogi sitting still on a stone slab near the end of the place used for doing walking meditation. To her, the Yogi appeared to be extremely dirty. His mouth was covered by his canines. His beard reached down to his chest and there was hair growing out of his armpits. She mistook the Yogi for a person of misfortune. So she told her attendants to bring her some water so she could wash her eyes. She told them to bring her a tooth-cleaning stick. She chewed on the stick and spit on the Yogi's body. She then threw the stick on the Yogi's hair, rinsed her mouth and threw water on the Yogi's head. She left the royal park after having washed away the misfortune according to her belief.

It so happened that on that very day, the king wanted to know where the courtesan was. He was told that she was somewhere in the city, and he decided to restore her to her former position. Unfortunately, the courtesan was convinced that good fortune had smiled on her once again because of what she had done to the Yogi earlier.

Soon afterward, a court advisor had his title and position removed by the king. So he went to see the courtesan to ask her what she had done in order to be restored to her former title and position. The courtesan told him the entire incident that happened in the forest. The court advisor told her that he would do as she did. And the poor Yogi had to suffer the same treatment from the court advisor. It so happened that on that day the king wanted to know where the court advisor was. And he decided to restore the court advisor to his former title and position. Like the courtesan, the court advisor was also convinced that he had been restored to his former title and position because of what he had done to the Yogi earlier.

Soon afterward, there was unrest at the border and the king was getting ready to go and quell the unrest with the four armed forces. The court advisor wished the king victory and advised the king to chew on a tooth-cleaning stick and spit on the Yogi in the royal park. Not only that, the king also commanded all of the courtiers and high-ranking officials to do likewise.

In fact, the king posted guards at the gate of the royal park to make sure that every person did to the Yogi exactly as he commanded. As a result, the Yogi's entire body was covered with tooth-cleaning sticks, spit and water.

Meanwhile, the minister who had attended to the Yogi heard about what had happened and rushed to the royal park. He saw the terrible state the poor Yogi was in and proceeded to remove all of the tooth-cleaning sticks from the Yogi's head and body. He helped the Yogi up and brought clean water to wash the Yogi's hair and body. He covered the Yogi with salves and four kinds of perfume. He dried the Yogi's body with a fine cloth. After all had been done, he went to stand in front of the Yogi and pressed his palms together as in Namaskar before asking the Yogi what would happen to those who had transgressed against him.

The Yogi said, Minister, there are three different groups of celestial beings involved in this matter. The first group said that they would destroy only the king. The second group said that they would destroy the king and all of his company. The third group said that they would destroy the entire kingdom. The Yogi did not show the slightest amount of anger and even suggested a way to remedy the situation. He said that evil had been committed but if the king

would ask for forgiveness, nothing bad would happen. The minister then went to see the king and told him that he had transgressed against a righteous Yogi who possessed supernatural powers and that he had to go and ask the Yogi for his forgiveness. He told the king what would happen to him and his kingdom if he did not ask forgiveness from the Yogi. He had pleaded with the king three times but the king was adamant about not going to ask for forgiveness from the Yogi. Finally, the minister told the king that he wished to resign from his post. And the king told him to go ahead and that he would find himself a new minister.

The minister then returned to the royal park. Having paid homage to the Yogi, he told the Yogi that he had done everything as advised. The Yogi said to him that for those who believed, let them take all of their possessions, money, slaves, and animals and leave the kingdom within seven days. He said that the kingdom would definitely be destroyed. The minister did as told. Meanwhile, the king went to quell the unrest at the border. Having succeeded in quashing his enemy, he and his men returned triumphantly to the city and the palace.

Firstly, the celestial beings caused the rain to fall upon the king's return. The people rejoiced in the king's good fortune which they believed to have resulted from his treatment of the evil Yogi. After all, he was victorious over his enemy at the border and on the day of his return, he was blessed with a rainfall. Secondly, the celestial beings caused a rain of jasmines to fall, thirdly, a rain of money and fourthly, a rain of jewelry for the hands, the feet, the waist, etc. All the people came out to gather up these things and wondered at the good that came from the king's treatment of the Yogi. While everyone was outdoors, the celestial beings caused different kinds of weapons some with one sharp edge and others with two sharp edges to fall on the people and cut them. Then the celestial beings caused a rain of hot coals to fall followed by a rain of boulders and fine sands until they were forty meters deep. Everyone that took part or rejoiced in the transgression against the Yogi was dead. The Yogi, the minister and the people who had taken care of their aging parents and all their animals and had left the kingdom within seven days prior to the fateful event survived.

*This story shows that the courtesan, the court advisor and the king possessed Mohacarita. They also succeeded in misleading all of the courtiers, the officials, and the city inhabitants. A righteous ascetic was transgressed against and treated as a symbol of misfortune out of stupidity and ignorance. The warning was ignored to the detriment of all.*

#### 4. An Example of Vitakacarita

##### The Nakkhatta Jataka<sup>11</sup>

On account of a particular ascetic, the Lord Buddha gave the following Dhamma lecture while staying at the Jetavana Temple.

On one occasion, a man went to ask for his son a young lady living in the city of Savatthi. It was agreed that he would come for her at such and such a date. But on the appointed date, this man decided to ask the ascetic who was well respected by his family if that particular date was an auspicious one. The ascetic had already been quite annoyed at the fact that the man had not

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<sup>11</sup> Mahamakut Buddhist University, "Nakkhatta Jataka", the Sutta and the Commentary Translation of Khuddakanikaya Jataka, vol. 56, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 49-52.

bothered to ask him for an auspicious date earlier, so he had it in his mind to teach the man a lesson. He told the man that the day was an inauspicious one and that no auspicious ceremony should be held on that day. Otherwise, the family would be visited by calamity. The man and his family decided not to go and fetch the young lady as promised. On the part of the young lady and her family, they had already organized a celebration on the appointed date. When it dawned on them that the man would not come for the young lady, the parents decided to give her to another family. When the man and his party eventually showed up at the young lady's house, the people of Savatthi felt it their duty to vilify the man for his lack of propriety and for not keeping his word. The man could do nothing else but to return home empty-handed.

The ascetic's deliberate ploy to hinder the marriage became public knowledge and later the Buddhist monks knew about it too. One day, the Lord Buddha came by to where His disciples were conversing with each other. They told Him about what the ascetic had done. The Lord Buddha told His disciples that not only then but in a previous existence, this ascetic had also caused the same damage to this man and his family.

A very long time ago when King Brahamadatta was the ruler of the city of Varanasi, a man went to ask for his son a certain young lady living in the countryside. It was agreed that on the appointed date, he would come for her. On the appointed date, however, the man decided to ask his family ascetic if the day was an auspicious one. Having felt quite incensed for not being consulted about the date of the marriage earlier, the family ascetic told him that the day was an inauspicious one and that no marriage should ever take place. Otherwise, calamity would descend upon them. So the man did not show up at the young lady's house on the appointed date. On the part of the young lady's family, a celebration had already been organized on the appointed date but when the man did not show up, the family decided to give her to another family. When the man did finally show up at the young lady's house, he was subsequently rebuked for his lack of propriety and for not keeping his word. So he told them that his family ascetic had told him that the appointed date was an inauspicious one. Therefore, he did not show up on the appointed date. While the man was arguing with the people, a sage from the city who happened to be in the area heard of the situation and said, what is the point in asking an ascetic if the day was auspicious or not? Is not the gaining of a daughter-in-law in itself an auspicious event? Then he uttered the following verse.

*“Good things pass by a stupid person who waits for an auspicious time.  
Good things have their own good timing.  
What have the stars to do with anything?”*

After recounting this true story, the Lord Buddha concluded by revealing that the ascetic in that existence was reborn the ascetic in this existence. The families involved were the same ones in both existences. The sage who recited the verse in that existence is now the Tathagata.

***This true story shows clearly how the man in the story possessed Vitakacarita and the same characteristic behavior showed up once again in this existence. As a result, he missed the opportunity to secure a wife for his son. It is true that “good things pass by a stupid person who waits for an auspicious time, for good things have their own good timing. What have the stars to do with anything?”***

***A person plagued by Vitakacarita often lacks the commonsense needed to make a good decision because he is busily worrying about things.***

## 5. An Example of Saddhacarita

### The Story of Venerable Vakkali Thera<sup>12</sup>

During the time of the Lord Padumuttara Buddha, while listening to the Lord Padumuttara Buddha's Dhamma lecture, Venerable Vakkali Thera in that existence witnessed the recognition of a particular Buddhist monk by the Lord Padumuttara Buddha as being foremost in the area of Saddha (faith). And he was inspired to attain the same honor in the far distant future. Therefore, he made a generous offering of alms to the Lord Padumuttara Buddha for seven consecutive days. At the end of the seventh day, he paid homage to the Lord Padumuttara Buddha and made a resolute wish to be recognized as being foremost in the area of Saddha by a future Buddha. The Lord Padumuttara Buddha knew with His supernormal insight that the man's wish would come true and told him so.

Venerable Vakkali Thera had undergone the round of rebirth in the Celestial Realm and the Human Realm until the time of our Lord Gotama Buddha. He was reborn in a Brahmin family living in the city of Savatthi and was given the name "Vakkali". As a young man, he was learnt in the Vedas. He had the opportunity to see the Lord Buddha as He was entering Savatthi in the company of a large number of Buddhist monks. He was struck by the Perfect Man form of the Lord Buddha and made it a point to follow Him everywhere so that he could admire His Perfect Man form. He also had many opportunities to listen to the Lord Buddha's Dhamma lecture. Feeling deeply inspired by the Lord Buddha, he decided to enter the monkhood. As a monk, except for mealtime, he would stand and admire the Lord Buddha's Perfect Man form so much so that he had not contemplated the Lord Buddha's teachings at all. The Lord Buddha understood his conduct and had been waiting for the time when Venerable Vakkali would be able to receive a personal instruction from Him. When the time came, the Lord Buddha said to him, Vakkali, what is the use of looking at this body which is decaying? Vakkali, whoever sees the Dhamma sees me. And whoever sees me sees the Dhamma. Even then Venerable Vakkali continued to stand and watch the Lord Buddha.

The Lord Buddha wanted to teach the venerable monk a lesson, for without it, he would not be able to attain the Path and Fruit of Nibbana. Therefore, at the approach of the Rains-Retreat, the Lord Buddha commanded Venerable Vakkali to stay out of His sight. It is the custom that the Lord Buddha's command must be obeyed. Venerable Vakkali did keep away but he did not believe that he could live without seeing the Lord Buddha. So he climbed up to the Vultures' Peak to suffer in solitude. The Lord Buddha knew that the time had come for Him to teach the Dhamma to the venerable monk. So He appeared in the air in His glorious form before Venerable Vakkali and the venerable monk was overwhelmed with elation.

While Venerable Vakkali was being moved by his powerful emotion, the Lord Buddha said to him,

*Pamojjabahulo bhikkhu pasanno buddhasasane  
Adhigacche padan santan sankharupasaman sukhanti.  
A Buddhist monk, who is filled with joy and faith in Buddhism  
Will be able to attain the peace that puts an end to compounded things.*

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<sup>12</sup> Mahamakut Buddhist University, "Venerable Vakkali Thera's History", the Sutta and the Commentary Translation of Anguttaranikaya Ekanipata, vol. 32, fourth printing, (Bangkok: Mahamakut Buddhist University, 2544 B.E.), pages 389-392.

The Lord Buddha extended His hand to Venerable Vakkali and said, Come, Vakkali. There was nothing in the venerable monk's mind except for the glorious form of the Lord Buddha. Being thus immersed, Venerable Vakkali simply floated to where the Lord Buddha was and attained Arahatship in midair complete with Analytical Knowledge.

Sometime later, in the company of the Ariya monks, the Lord Buddha recognized Venerable Vakkali as being foremost in the area of Saddha.

*This true story shows how Venerable Vakkali possessed Saddhacarita and had the deepest faith in the Lord Buddha. Even so, the Lord Buddha had to wait for the right time to employ His supernormal powers to appear in midair at the top of Vultures' Peak in front of Venerable Vakkali and cite the Dhamma verse to him. The overwhelming joy felt by the venerable monk, once quelled, allowed him to attain Arahatship. He was subsequently recognized as being foremost in the area of Saddha.*

## 6. An Example of Buddhicarita

### The Story of Pandita, the Novice Monk<sup>13</sup>

The novice monk was walking with his Preceptor, Venerable Sariputra, when they came across an irrigation ditch. He asked Venerable Sariputra, "What is this thing called, sir?"

The Preceptor: It is called an irrigation ditch.  
The Novice: What is it used for, sir?  
The Preceptor: It is used to distribute water to the rice paddies.  
The Novice: Does water possess a mind, sir?  
The Preceptor: No, it does not.  
The Novice: People can distribute water which does not possess a mind to their rice paddies?  
The Preceptor: That is correct.

The novice thought to himself: If people can distribute water which does not possess a mind to their rice paddies, why can't a person who possesses a mind control his mind during meditation practice?

As they walked on, the novice saw an arrow-maker heating an arrow over a fire, scrutinizing it and making it straight. So, he asked his Preceptor, "What is this thing called, sir?"

The Preceptor: It is called an arrow.  
The Novice: What is the man doing, sir?  
The Preceptor: He is heating the arrow over the fire so that it can be straightened.  
The Novice: Does the arrow possess a mind, sir?  
Preceptor: No, it does not.

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<sup>13</sup> Mahamakut Buddhist University, "Pandita, the Novice Monk", the Sutta and the Commentary Translation of Khuddakanikaya Gathadhammapada, vol. 41, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 318-340.

The novice thought to himself: If a person can heat an arrow which does not possess a mind and straighten it, why can't a person who possesses a mind control his mind during meditation practice?

As they walked on, they came across a carpenter who was making a wheel. The novice asked his Preceptor, "What is this man called, sir?"

The Preceptor: He is a carpenter.  
The Novice: And what is he doing, sir?  
The Preceptor: He is using wood to make a wheel.  
The Novice: Does wood possess a mind, sir?  
The Preceptor: No, it does not.

The novice thought to himself: If a carpenter can fashion a wheel out of wood which does not possess a mind, why can't a person who possesses a mind control his mind during meditation practice?

At this point, the novice said to his Preceptor, "Sir, if you can carry your own alms-bowl and robe, I would like to return to the monastery now." Instead of feeling annoyed, the Preceptor told the novice to hand over his alms-bowl and robe.

The novice paid homage to his Preceptor and said, "Sir, when you bring me back some food, please bring something that contains silver barb fish."

The Preceptor: Now, where would I find such food?  
The Novice: If you cannot obtain it from your merit, then you can with my merit, sir."

Venerable Sariputra was concerned for the novice monk's safety. So, he gave him the key to his room and told him to stay inside the room. Once the novice monk was inside the Preceptor's room, he immediately sat down to practice meditation.

In that instant, the celestial seat of King Sakka became unusually warm as a result of the novice's accumulated merit and he employed his Celestial Eye to check the situation which was causing his seat to become unusually warm. He discovered that Pandita, the novice monk was now practicing meditation. So he had the Four Celestial Kings fetched and told them to descend to earth at the place where the novice monk was and to chase away all of the birds and animals that were making noise in the forest. They were to stand guard over the novice monk. He told the celestial beings Suriya and Canda to stop from orbiting the sun and the moon respectively. He himself went to stand guard at the door of Venerable Sariputra's dwelling. In complete silence and solitude, the novice monk practiced meditation until he attained the Fruit of Sotapanna, the Fruit of Sakadagami and the Fruit of Anagami respectively.

Meanwhile, Venerable Sariputra had gone to the family of one of his supporters. It so happened that this family had obtained several silver barb fish on that day and was eagerly waiting for Venerable Sariputra's arrival. They warmly welcomed him and invited him to dine in their house. As Venerable Sariputra made ready to leave with the food in his alms-bowl, the lay devotees asked him to sit down and have his meal first. Afterward, they would fill the alms-bowl with more food prepared with silver barb fish. Venerable Sariputra then

made haste to bring the food back for the novice monk, thinking he had to be quite hungry by then.

After His meal, the Lord Buddha went to where the novice monk was meditating. Having known how he had returned earlier to the room in order to practice meditation and had by then attained the Fruit of Anagami. The Lord Buddha knew with his supernormal insight that the novice monk would be able to attain Arahatsip and wanted to make sure that his meditation practice would not be interrupted by his Preceptor. Therefore, the Lord Buddha went to the temple gate and posed four questions to Venerable Sariputra. By the time Venerable Sariputra answered all four questions, the novice monk would have already attained Arahatsip.

And indeed, things happened in just that way. The Lord Buddha then told Venerable Sariputra to bring the food to his novice monk. Venerable Sariputra knocked at the door of the room and the novice who had already attained Arahatsip opened the door to receive his Preceptor. The Arahatsip novice took the alms-bowl from the Preceptor and set it aside so that he could first fan his Preceptor. Venerable Sariputra told the Arahatsip novice to sit down and have his meal right away. The Arahatsip novice did as told after ascertaining that his Preceptor had already eaten.

The Arahatsip novice was just seven years old and he was able to attain Arahatsip on the eighth day of his novice monkhood. Only after the Arahatsip novice had had his meal and was cleaning the alms-bowl that the celestial being, Canda, allowed the moon to continue orbiting; and the celestial being, Suriya, allowed the sun to continue orbiting. At the same time, the four great kings of the first celestial realm and King Sakka of the second celestial realm returned to their respective celestial abodes.

All of the Buddhist monks in the Dhamma Hall were making remarks about how the sun had been staying in one place for a long while and had just started to move again when the Lord Buddha came inside the Dhamma Hall. The Lord Buddha said to them, “It did happen in just that way. Behold, monks, when a person possessing a high level of merit is practicing meditation, both celestial beings, Canda and Suriya, will stop the moon and the sun from orbiting. The four great kings also came to stand guard in the forest near the temple. King Sakka came to stand guard in front of the room. I myself also went to stand guard at the gate. My son (the novice monk) saw a man letting water in from an irrigation ditch, another man straightening an arrow and a carpenter working on a wheel. He thought it the right time to practice meditation. And so he did until he was able to attain Arahatsip. After the Dhamma conversation, a large number of monks attained Ariyahood.

***The novice monk, Pandita, possessed Buddhicarita, which enabled him to use what he saw to inspire him to practice meditation until he could attain Arahatsip.***

## 2.3 Things to Know

There are more things to learn about Carita as follows.

### **Dadcarita-Vikalacarita**<sup>14</sup>

Normally, a person behaves according to his particular Carita type but there are times when one does things that are out of character. For example, a Dosacarita person who does not normally pay too much attention to the way he dresses decides to do so because he has a girlfriend who possesses Ragacarita. This sort of contradictory behavior is called “Dadcarita”. Still, his contradictory behavior cannot escape the eye of a good observer because certain details may be missing.

For example, for all his attempt to dress well, something may be out of place.

It is normal for a person to experience mood changes but when these mood changes become extreme or to the point where they become uncontrollable, the person is said to possess “Vikalacarita”. In this case the person can be said to have lost his Carita. In other words, he has become insane.

According to Buddhism, each person’s Carita type is caused by his overall Kamma and the unique composition of the four primary elements that make up his body. This topic can be further elaborated as follows.

#### **The Effect of Overall Kamma on Carita:**

- One had accumulated wholesome Kamma in one’s previous lives; and
- One had ceased to be in the Celestial Realm and was reborn in the Human Realm ... Most of these individuals possess Ragacarita.
- One had accumulated unwholesome deeds in one’s previous lives such as killing, torturing, confining other living beings in a small area; and
- One had ceased to be in the Hell Realm and was reborn in the Human Realm or one had been a snake and was reborn in the Human Realm...Most of these individuals possess Dosacarita.
- One had indulged in alcohol drinking and had had no Dhamma learning in one’s previous lives; and
- One had ceased to be in the Animal Realm and was reborn in the Human Realm...Most of these individuals possess Mohacarita.

#### **The Effect of the Composition of the Four Primary Elements on Carita**

According to the Visuddhimagga Scripture<sup>15</sup>, Carita is caused partially by the unique combination of the four primary elements that make up a person’s body, specifically the anomaly.

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<sup>14</sup> Pin Mutugun, the Buddhist’s Methods of Influencing Others, (Bangkok: Klangvittaya, 2502 B.E.), pages 321-322.



- **Ragacarita:** There are equal amounts of the earth, water, wind and fire elements in the body.
- **Dosacarita:** Too much of the fire and wind elements
- **Mohacarita:** Too much of the earth and water elements

It is also said that:

- **Ragacarita:** Too much phlegm
- **Dosacarita:** Too much bile
- **Mohacarita:** Too much wind

**Note:** These causes of Carita serve only as a rough guideline.

### The Color of the Blood around the Heart According to the Carita Type<sup>16</sup>

1. **Ragacarita:** The color of the blood around the heart is red.
2. **Dosacarita:** The color of the blood around the heart is black.
3. **Mohacarita:** The color of the blood around the heart is like meat-rinsing water.
4. **Vitakacarita:** The color of the blood around the heart is like the sap of a winged bean.
5. **Saddhacarita:** The color of the blood around the heart is like that of the night jasmine.
6. **Buddhacarita:** The color of the blood around the heart is crystal clear.

In reality, each person has a combination of different Carita types. Therefore, the color of the blood around his heart is also a mixture of different colors.

### How to Observe the Different Carita Types<sup>17</sup>

The way one walks, sits, stands, lies down, works, dresses, eats, looks at things and behaves is an indication of one's predominant Carita type.

#### The Way One Walks

- One walks in a lovely manner, one tidy step after another. Such is the way a Ragacarita person walks. (A Saddhacarita person has a similar walk.)
- One walks with the toes pressed downward, one quick step after another. Such is the way a Dosacarita person walks. (A Buddhacarita person has a similar walk.)
- One walks with awkward and unsure steps as if startled. Such is the way a Mohacarita person walks. (A Vitakacarita person has a similar walk.)

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<sup>15</sup> Venerable Medhivarabharana (Yui Upasanto, Graduate of the Ninth Level of Pali Studies), compiler of the Visuddhimagga Scripture, Preservation of the Dhamma Core Translation Version, (Ratchaburi: Samlada, 2549 B.E.), page 111.

<sup>16</sup> Pin Mutugun, the Buddhist's Methods of Influencing Others, (Bangkok: Klangvittaya, 2502 B.E.), pages 314-315.

<sup>17</sup> Venerable Medhivarabharana (Yui Upasanto, Graduate of the Ninth Level of Pali Studies), compiler of the Visuddhimagga Scripture, Preservation of the Dhamma Core Translation Version, (Ratchaburi: Samlada, 2549 B.E.), pages 112-116.

### The Way One Sits and Stands

- One does so in a genteel manner. Such is the way a Ragacarita person sits and stands. (A Saddhacarita person has a similar way of sitting and standing.)
- One does so in a stiff manner. Such is the way a Dosacarita person sits and stands. (A Buddhacarita person has a similar way of sitting and standing.)
- One sways from side to side. Such is the way a Mohacarita person sits and stands. (A Vitakacarita person has a similar way of sitting and standing.)

### The Way One Lies Down

- One is not in a hurry. One takes the time to straighten one's bed before lying down. One arranges one's arms and legs before falling asleep. When awakened, one does not get right up but reluctantly acknowledges the wake-up call. Such is the way a Ragacarita person lies down to sleep. (A Saddhacarita person has a similar way of lying down to sleep.)
- One hastily makes the bed and throws one's body onto the bed with a frown. When awakened, one gets up quickly and responds to the wake-up call as if one is angry. Such is the way a Dosacarita person lies down to sleep. (A Buddhacarita person shares a similar way of lying down to sleep.)
- One makes the bed haphazardly and lies down with one's arms and legs all over the place. Most of them sleep on their stomach. When awakened, one makes a whining sound and gets up slowly. (A Vitakacarita person shares a similar way of lying down to sleep.)

### The Way One Works

- When sweeping the floor with a broom, one holds the broom just right and so. One is not in a rush. One does not scatter dirt while sweeping but one does a tidy job. Such is the way a Ragacarita person sweeps the floor. (A Saddhacarita person shares a similar way of sweeping the floor.)
- When sweeping the floor with a broom, one holds the broom tightly. One is in a hurry to get things done. One scatters dirt this way and that way. One sweeps in an intense manner. One does a fair job. Such is the way a Dosacarita person sweeps the floor. (A Buddhacarita person shares a similar way of sweeping the floor.)
- When sweeping the floor with a broom, one holds the broom loosely. One sweeps this way and that way. One does a poor job. Such is the way a Mohacarita person sweeps the floor. (A Vitakacarita person shares a similar way of sweeping the floor.)

**Note:** The same manner is displayed in other areas of work as well. A Ragacarita person tends to perform well at work and has respect for his work. (The same goes for a Saddhacarita person.) A Dosacarita person tends to perform his work fairly well. (The same goes for a Buddhacarita person.) A Mohacarita person tends to perform poorly at his work. (The same goes for a Vitakacarita person.)

### The Way One Dresses

- A Ragacarita monk wears the saffron robe just right and so. (The same goes for a Saddhacarita monk.)
- A Dosacarita monk wears the saffron robe too tightly. (The same goes for a Buddhacarita monk.)
- A Mohacarita monk wears the saffron robe too loosely. (The same goes for a Vitakacarita monk.)

### The Way One Eats

- A Ragacarita person enjoys food that is sweet and sumptuous. He does not eat hurriedly but takes the time to enjoy the taste of the food. The bite-size of food taken tends to be just right and so. He is glad to be served even just a small amount of sumptuous food. (The same goes for a Saddhacarita person.)
- A Dosacarita person enjoys food that is sour and not delicate. He eats hurriedly and the bite-size of food taken tends to be large. He does not bother to taste his food. He feels bad when served even just a small amount of bad food (The same goes for a Buddhacarita person).
- A Mohacarita person is fickle when it comes to the food he enjoys. The bite-size of food taken tends to be small. He usually leaves some rice in his plate. His mouth is smeared with food. His mind is scattered during mealtime. (The same goes for a Vitakacarita person).

### The Way One Looks at Things

- A Ragacarita person takes the time to look at something even though it is only slightly pleasing to him. He notices only the positive aspect of what he sees. He still longs for what he has seen afterward. (The same goes for a Saddhacarita person.)
- A Dosacarita person does not take the time to look at something which may be pleasing overall if it contains a part that may be just a tiny bit displeasing. He feels bored and dismayed by it and wants to leave it quickly. And he does not long for it afterward. (The same goes for a Buddhacarita person.)
- A Mohacarita person sees something but has no opinion of his own about it. But when someone finds fault with it, he will also find fault with it. When someone has praise for it, he will also have praise for it. The same practice applies when he hears something. (The same goes for a Vitakacarita person.)

**Note:** The same characteristic behavior is shown when hearing something, smelling something, tasting something and touching something.

### Displayed Defilements

- Maya (deceitful behavior), Satheyya (showing off), Mana (arrogance), Papicchata (evil desire), Mahicchata (greed), Asantutthita (lack of contentment), Singa (romantic love), Capalaya (extravagance), these are the defilements that mark the behavior of a Ragacarita person.
- Gotha (anger), Upanaha (vindictiveness), Makkha (contempt), Palasa (rivalry), Issa (jealousy), Macchariya (miserliness), these are the defilements that mark the behavior of a Dosacarita person.
- Thina (demotivation), Middha (drowsiness), Uddhacca (restlessness), Kukkucca (agitation), Vicikiccha (doubt), Adanagahita (attachment), Dupapatinissaggita (blind faith), these are the defilements that mark the behavior of a Mohacarita person.
- Bhassabahulata (boastfulness), Ganaramata (gregariousness), Kusalanuyoge Arati (not being fond of performing wholesome deeds regularly), Anavatthitakiccata (aimlessness), Rattithumayana (plagued by anxiety during the night), Divapajjalana (plagued by anxiety during the day), Hurahuan Dhavana (haphazardness), these are the defilements that mark the behavior of a Vitakacarita person.
- Muttacagata (selflessness), Ariyanan Dassanakamata (the desire to meet Ariya personages), Saddhamman Sotukamata (the desire to listen to Truth), Pamojjabahulata (overflowing joy), Asathata (lacking the need to show off), Amayavita (the lack of deception), Pasadaniyesu thanesu pasado (righteous faith), these are the attributes that mark the behavior of a Saddhacarita person.
- Sovacassata (the lack of stubbornness), Kalyanamittatata (association with the virtuous), Bhojanejagariyanuyoga (regular practice of watchfulness), Sanvejaniyesuthanesu sanvega (having a sense of urgency in the things that should rouse it), Sanviggassa yoniso padhana (righteous endeavor), these are the attributes that mark the behavior of a Buddhacarita person.

### Suggested Meditation Techniques for Each Carita Type<sup>18</sup>

- Asubha-10 and Kayagatasati-1: **For the Ragacarita type**
- Brahmavihara-4 and Vannakasina-4: **For the Dosacarita type**
- Anapanasati: **For the Mohacarita type and the Vitakacarita type**
- Anusati-6: **For the Saddhacarita type**
- Maranassati, Upasamanussati, Aharepatikulasanna and Catudhatuvavattathana: **For the Buddhacarita type**

**Note:** Meditation techniques based on Arupa-4, Bhutakasina-4, Alokakasina and Akasakasina are suitable for all Carita types. It should be noted that a person's Carita type can be changed.

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<sup>18</sup> Venerable Medhivarabharana (Yui Upasanto, Graduate of the Ninth Level of Pali Studies), compiler of the Visuddhimagga Scripture, Preservation of the Dhamma Core Translation Version, (Ratchaburi: Samlada, 2549 B.E.), pages 110-111.

One part of a person's Carita comes with him at birth. The other part comes from his environment such as his upbringing, his family, his community, his education and other forms of training. Although it is difficult for a person to change his Carita, it is an achievable feat. A person's Carita can change as a result of a life crisis, as a result of the self-training as prescribed by the Lord Buddha's Teachings and as a result of meditation practice. These forms of self-training protect a person from falling prey to defilements (Kilesa), craving (Tanha) and attachment (Upadana) while encouraging him to develop his strengths in such a way as to benefit himself and others.

### 2.4 The Benefits of Knowing Carita-6

#### What can be gained from knowing Carita-6?<sup>19</sup>

Success in education, work, family, etc., comes as a result of one's talents and abilities as well as one's interpersonal skills. One must begin by understanding one's innate character or nature. One must then learn to understand the innate character or nature of those around one. It means understanding one's and other people's strengths and weaknesses in such a way as to foster peace and harmony in society and country. Knowledge about each Carita type as taught by the Lord Buddha is the key to understanding one's and other people's innate character or nature.

When one understands one's innate character, one stands to gain the most benefit because one can use the knowledge gained to undertake self-improvement in terms of skill development, mental development and spiritual development. These areas of self-development can be facilitated by meditation practice. **Self-development improves one's quality of life and enables one to live in peace and harmony with others in society.**

#### How the knowledge of Carita-6 Enables One to Be a Virtuous Friend

As a virtuous friend, one seeks to help others by offering them material things, assistance and encouragement when they are needed. To perform the duty of a virtuous friend, it is necessary that one has a working knowledge of Carita-6. The reason is that such knowledge enables one to select an appropriate Dhamma topic which suits each Carita type.

- **Ragacarita:** Appropriate Dhamma topics include the fruits of merit, the lifestyle of celestial beings in different celestial realms, the practices that lead to good looks, the fruits of practicing chastity, etc.
- **Dosacarita:** Appropriate Dhamma topics include the fruits of demerit, the state of loss and woe, Precepts observation, the fruits of spreading love and kindness, etc.

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<sup>19</sup> Jirung Health Village, "Carita-6: Personality Theory According to Buddhist Philosophy," (online) at <http://www.jirungresort.com/jarit6/>, searched on June 1, 2555 B.E.

- **Mohacarita:** Appropriate Dhamma topics include the fruits of Dana practice, the fruits of Precepts observation, the Ten Wholesome Course of Action, Right View-10, etc.
- **Vitakacarita:** Appropriate Dhamma topics include the fruits of Dana practice, the fruits of Precepts observation, basic meditation practice, etc.
- **Saddhacarita:** Appropriate Dhamma topics include the fruits of merit, the supernormal powers of the Triple Gem, the fruits of practicing Dhammadana, etc.
- **Buddhacarita:** Appropriate Dhamma topics include Iddhipada-4 (the Four Paths of Accomplishment), Sangahavatthu-4 (the Four Principles of Service and Social Integration), Gharavasaddhamma-4 (the Four Virtues of a Good Householder), Carita-6, Magga-8 (the Noble Eightfold Path), Life's 38 Blessings, the Vinaya, different Suttas, how to observe the Precepts, how to practice mindfulness, how to practice concentration, etc.

# CHAPTER 3

## SARANIYADHAMMA - 6

### (The Six Virtues for Fraternal Living)

#### **TOPICS COVERED IN CHAPTER 3**

Saraniyadhamma-6

(The Six Virtues for Fraternal Living)

- 3.1 The Meaning of Saraniyadhamma
- 3.2 The Components of Saraniyadhamma
- 3.3 The Benefits of Cultivating Saraniyadhamma
- 3.4 How to Apply Saraniyadhamma in the Secular World

## **CONCEPTS**

1. Saraniyadhamma means the virtues which promote harmony and unity in fraternal life.
2. Saraniyadhamma comprises six components, namely, Mettakayakamma, Mettavacikamma, Mettamanokamma, Sadharanabhogi, Silasamannata and Ditthisamannata.
3. To be a virtuous friend who can help promote harmony and unity in the community and society at large, it is necessary that one has a good knowledge and understanding of Saraniyadhamma so that one can modify it and apply it in one's daily life and in one's work.

## **OBJECTIVES**

1. To enable the student to learn about the meaning of Saraniyadhamma.
2. To enable the student to learn about the details of the six components of Saraniyadhamma.
3. To enable the student to learn about the benefits of cultivating Saraniyadhamma-6.
4. To enable the student to modify his knowledge of Saraniyadhamma in such a way as to apply it in his daily life and in his work for the benefit of the community and society at large.



## **SARANIYADHAMMA - 6**

### **(The Six Virtues for Fraternal Living)**

Details of Saraniyadhamma-6 or the Six Virtues for Fraternal Living are as follows.

#### **3.1 The Meaning of Saraniyadhamma**

**Saraniyadhamma means the virtues which promote harmony and unity in fraternal life.**

Divisiveness and chaos in the community or society are caused by the lack of Saraniyadhamma which not only shows up as the lack of love and the lack of loving-kindness but also as envy, jealousy, backbiting, exploitation, aggressiveness, selfishness, coercion, threats, disagreement and conflicts.

If every member of society can learn to live together in peace and harmony, accept diversity, respect the same rules, help each other in times of need, encourage each other and forgive one another's wrongdoing, society will be filled with love and happiness. This can be realized when there is harmony and unity in society.

The key to harmony and unity in society is called Saraniyadhamma-6 or the six virtues which promote harmony and unity in a community or society.

#### **3.2 The Components of Saraniyadhamma**

Saraniyadhamma comprises six components as follows.<sup>1</sup>

##### **1. Mettakayakamma**

**(Exercising physical loving-kindness toward one's fellow monks publicly and privately):**

It means the willingness to lend physical assistance to different aspects of communal work for the good of the community. It includes helping someone to carry things, taking part in cleaning the dormitory, lending a hand in serving food, lending a hand in doing laundry, behaving in a polite manner toward each other, smiling at each other, respecting each other, being humble, not trying to outdo one another, being respectful, not being aggressive, not being a bully and not using force to solve a problem. One practices Mettakayakamma publicly and privately.

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<sup>1</sup> Maha Makut Buddhist University, "Saraniyadhamma-6", The Vinayapitaka Vol.8, Parivara and the Commentary, vol. 10, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), item 856, pages 378-380.

## **2. Mettavacikamma**

**(Exercising verbal loving-kindness toward one’s fellow monks publicly and privately):**

It means talking about good things, talking to each other in a spirit of love and goodwill, saying things that give encouragement to each other especially in times of trouble and disappointment, giving good advice, keeping one’s word, speaking the truth, using polite words, expressing respect verbally, being reasonable, being wise, saying things that promote mutual happiness, being constructive, not adding insult to injury, keeping silent if one does not know what to say, no backbiting and no sarcastic remarks. One practices Mettavacikamma publicly and privately.

## **3. Mettamanokamma**

**(Exercising mental loving-kindness toward one’s fellow monks publicly and privately):**

It means thinking good thoughts about each other, looking at each other in a positive manner, having goodwill for each other, being loving and kind to each other, thinking of doing things that are good for each other, thinking, analyzing, considering and planning for the good of the community. It means being devoid of ill-will, envy, jealousy, biased thought. It means not being vindictive, not holding a grudge and being forgiving. One practices Mettamanokamma publicly and privately.

## **4. Sadharanabhogi**

**(Willingly share what one has with one’s fellow monks):**

It means knowing to share what one has with others whatever it may be. One gives away food, things, tools, etc., whenever an occasion arises. One shares one’s knowledge with others. One exercises care in using natural resources and in protecting the environment. One does whatever one can to provide humanitarian aid to those in need. One is not miserly. One is not greedy. One is not selfish. And one does not take advantage of others.

## **5. Silasamannata**

**(Adhering to the Fundamental Precepts publicly and privately):**

It means a good and honest conduct. It means adhering to the rules of the community. It means following the rule of law. It means respecting the rights of others. One does not take over someone else’s work. One does not abuse one’s power and position. One does not abuse the system. One does not behave in an unrighteous manner or behaving in such a way as to bring harm to the community’s reputation. One does not violate the community’s resolution or principle. One does not conduct oneself in such a way as to lead to suspicion and distrust. One does not exploit or harm others. One does not cause harm to society.

## **6. Ditthisammanata**

**(Having the same Right View as one’s fellow monks publicly and privately):**

It means sharing the same ideal which is emancipation from the round of rebirth. One adheres to the shared ideal and the shared goal. One is not self-opinionated. One willingly listens to the opinions of others. Should the opinion of others differ drastically from one’s

own, one should make the effort to earnestly evaluate one's self and adjust one's view such that one's attitude coincide with that of the majority. It means finding unity in diversity. One does not behave in an unreasonable manner. One must have a good understanding of individual rights, individual responsibility and freedom.

### **Examples of Saraniyadhamma Found in the Tipitaka and the Commentary**

#### **Conflict Caused by the Lack of Saraniyadhamma<sup>2</sup>**

During the time of the Lord Buddha, the Ghositaram Temple in the city of Kosambi had a large number of resident monks that were divided into different groups. On one occasion, one Buddhist monk used the toilet and forgot to empty out all the water in the pail. Later, another Buddhist monk went to use the toilet and noticed the residual water in the pail, so he found fault with the first monk and told everyone else about it. He accused the first monk of being a student of the teacher who was weak in the area of the Vinaya (monastic rules). This minor incident ended up as a major conflict among two groups of monks. One group sided with the first monk and the other group sided with the second monk. Sarcasm and fault-finders were rife. Both groups refused to listen to any sage advice on the situation not even that of the Lord Buddha. Eventually, the city inhabitants were also split into two groups.

The Lord Buddha decided to go and spend the Rains-Retreat alone in the Rakkhitavana Forest in the sub-district of Parileyyaka. There, He was tended to by an elephant and a monkey. After the stay in the forest, the Lord Buddha went to the city of Savatthi and stayed at the Jetavana Temple which was built by the millionaire, Anathapindika.

After the Lord Buddha's departure from the city of Kosambi, the people decided to go on strike by refusing to offer alms to the Buddhist monks. It was then that the Buddhist monks finally came to their senses. Therefore, when the Rains-Retreat came to an end, they went to see the Lord Buddha and to ask Him for forgiveness.

*This true story shows that when a group of people, be they householders or Buddhist monks, does not practice Saraniyadhamma, a minor incident can easily turn into a major conflict. But when everyone in the community practices Saraniyadhamma, such a problem can be avoided.*

### **Practicing Saraniyadhamma**

#### **A Buddhist Monk's Story**

On one occasion, fifty senior monks went to beg for alms in the village of Siri but they did not receive anything at all. Venerable Tissa Thera, who was the resident monk of the village, told these senior monks to wait while he went to beg for alms for them. During his alms-round, a great female lay devotee had already been waiting to offer milk and food to him. Upon his arrival at her house, she filled his alms-bowl to the brim with food. He brought back the food for the rest of the monks. They were very surprised that he was able to obtain

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<sup>2</sup> Maha Makut Buddhist University, "Kosambikhandhaka", The Vinayapitaka Vol.5, Mahavagga Part II and the Commentary, vol. 7, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), pages 449-507

food in such a short time. Miraculously, the food in that alms-bowl was enough for every monk including Venerable Tissa Thera.

After the meal, the senior monks wanted to know if Venerable Tissa Thera had already attained the Path and Fruit of Nibbana. He said no. They wanted to know if he had attained the Jhanas. Once again, he said no. He went on to explain that what he had been practicing was Saraniyadhamma. And having practiced it to the fullest extent (a total of twelve years), it caused the food in the alms-bowl to be enough not just for 500 monks but for as many as 100,000 monks. The senior monks rejoiced in Venerable Tissa Thera's achievement and said Sadhu.

Another story was told about Venerable Tissa Thera. On one occasion, he went to a place where great alms were being offered at a Cetiya. He asked one minister what the best alms were being offered there. The answer was the two pieces of excellent quality cloth, and Venerable Tissa Thera told him that these would be offered to him. The minister told the king about his conversation with young Venerable Tissa Thera. But the king had already decided to offer them to the senior monks.

As the monks stood in line to receive alms from the king, the king began to offer cloths to the senior monks. But none of the excellent quality cloths which were laid close by reached his hands. As a result, he had already given away all the cloths except for these two pieces when it was young Venerable Tissa Thera's turn to receive the offering. Therefore, he offered them to him. The king told the minister to invite the young monk over so that he could offer him more alms. Having paid respect to the senior monks, the king came to sit near the young monk and asked him when he had attained the Path and Fruit of Nibbana. Venerable Tissa Thera told the king that the miraculous incident had been caused by the fact that he had practiced Saraniyadhamma to the fullest extent. The king rejoiced in his achievement.

**This true story shows that it takes twelve years to practice Saraniyadhamma to the fullest extent. Such an accomplished practitioner is completely removed from miserliness and filled with the spirit of altruism. Therefore, he will attract good things into his life which will enable him to accumulate merit and pursue Perfections more easily. He will also receive renewable wealth. And he will receive whatever he wishes for whenever he wishes it.**

**This story should serve to motivate us to practice Saraniyadhamma-6 to the best of our ability.**

#### **A Female Buddhist Monk's Story**

At one point, the villagers of Bhatara decided to vacate the village quietly during the night. At dawn, Venerable Naga Theri noticed that the village was unusually quiet so she sent some female monks to go and find out what had happened. They returned to report that all of the villagers had left during the night. Venerable Naga Theri, who had practiced Saraniyadhamma to the fullest extent, told her fellow monks not to worry but to continue studying the Dhamma and cultivating analytical reflection. When it was time to go and beg for alms, twelve female monks went out to stand under the banyan tree near a particular house. The wood nymph living in the tree appeared to them and offered food to all of them. He also told them not to leave their dwelling but to stay where they were.

At the same time, Venerable Naga Theri had a brother by the same name who also ordained as a Buddhist monk. He and eleven other Buddhist monks had to leave their dwelling for fear of danger and decided to go the village of Bhatara. They wanted to see Venerable Naga Theri before departing to look for another place of residence. Venerable Naga Theri went to see the monks. Having learnt about their plight, she asked them to stay in the temple for one day and to leave the next day.

In the morning, Venerable Naga Theri went to beg for alms at the banyan tree. She then took the food to the monks and invited them to eat the food. But the monks were reluctant, for fear that it would not be proper for them to eat the female monk's food. So Venerable Naga Theri threw the alms-bowl into the air and there it stayed in place. The monks told her that although the food in the alms-bowl was as high as seven palm-tree lengths, it still belonged to her. The male monks refused to eat the food.

Meanwhile, the wood nymph descended from his dwelling in the tree and appeared to the monks. He invited the monks to follow him to the tree. He prepared a place for them to sit and offered them food. He then pledged to support the male monks and the female monks for a total of seven years.

**Venerable Naga Theri possessed supernormal powers. She had also practiced Saraniyadhamma to the fullest extent. Therefore, she was offered food daily by the wood nymph. She was also able to help her fellow monks in times of need. A person, who has practiced Saraniyadhamma to the fullest extent, whether or not he possesses supernormal powers, whether or not he has attained the Path and Fruit of Nibbana, will receive the fruits of his practice and be able to benefit both himself and others.**

### 3.3 The Benefits of Cultivating Saraniyadhamma

Saraniyadhamma-6 was taught by the Lord Buddha first to the Buddhist monks and later to the householders. He said that the cultivation of Saraniyadhamma by each member of the community will allow them to live together in peace and harmony. It will enable them to regard each other kindly, to be loving and kind to each other, to be considerate of each other, to help each other with work, to know how to communicate with each other, to share what one has with others, to adhere to the rules of the community, to refrain from causing trouble for each other, to stay committed to the community's ideal and to have the same understanding about the reality of life. In this way, there will be peace and harmony in the community such that each member of the community can continue to work on self-improvement.

The benefits of cultivating Saraniyadhamma are as follows.<sup>3</sup>

1. It is the basis of goodwill.

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<sup>3</sup> Maha Makut Buddhist University, "Saraniyadhamma-6", The Vinayapitaka Vol.8, Parivara and the Commentary, vol. 10, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), article 856, pages 378-380.

2. It endears one to others.
3. It earns one the respect of others.
4. It fosters altruism.
5. It fosters understanding.
6. It fosters harmony.
7. It fosters unity.

### 3.4 How to Apply Saraniyadhamma in the Secular World

Saraniyadhamma can be applied to foster better relationships among the different countries in the following ways.

#### 1. **Mettakayakamma:**

It means expressing goodwill toward neighbor countries, lending each other a helping hand in times of peace and in times of trouble, and having a foreign policy which fosters a good relationship among the countries.

#### 2. **Mettavacikamma:**

It means using words that express goodwill, love, kindness and respect for other countries, refraining from malicious speech which can ruin the reputation of another country. If a conflict should arise, it should be resolved by diplomatic means where representatives of one country can reason with those of another country and mutual benefits can be emphasized. Deployment of force should be avoided at all cost.

#### 3. **Mettamanokamma:**

It means having loving and kind thoughts for other countries. It means paying attention to the programs and projects which give mutual benefits. It means sharing relevant knowledge with other countries. It means not harboring thoughts of suspicion. It means not harboring ill-will against other countries.

#### 4. **Sadharanabhogi:**

It means practicing altruism. It means sharing with other countries on occasions in terms of food, consumer goods, medicine and technology. It means the joint use of natural resources and the joint effort in conserving the environment. It means not taking advantage of other countries, not being self-serving, etc.

#### 5. **Silasamannata:**

It means practicing morality. It means honest conduct. It means adhering to international rules and regulations, showing respect for the rights and liberties of other countries, not taking over the work which another country has been doing, not being power-hungry. It means having a foreign policy that is in line with such international organizations as the UN. It means not behaving in such a way as to arouse contempt, suspicion and distrust.

**6. Ditthisamannata:**

It means agreeing with other countries in finding solutions to mutual problems. It means adhering to goodness and decency. It means not causing conflicts. It means respecting the international rule of law. It means not going against international resolution while bearing in mind that no country can stand alone and that all countries are dependent on one another. It means not exploiting or taking advantage of other countries. It means not behaving in such a way as to incur sanction. It means working together with other countries on finding peaceful solutions to the issue of diversity. It means respecting the rights, responsibility and freedom of each country.

Any country that practices Saraniyadhamma-6 will be regarded with admiration and respect by other countries because it practices altruism and conducts itself in such a way as to foster understanding, harmony and unity among the countries.

# CHAPTER 4

## APARIHANIYADHAMMA - 7

(The Seven Principles for Creating Effective Teamwork)

### **TOPICS COVERED IN CHAPTER 4**

Aparihaniyadhamma-7

(The Seven Principles for Creating Effective Teamwork)

- 4.1 The Meaning of Aparihaniyadhamma
- 4.2 The Components of Aparihaniyadhamma
- 4.3 Things to Know
- 4.4 The Benefits of Cultivating Aparihaniyadhamma



## **CONCEPTS**

1. The term “Aparihaniyadhamma” means the Dhamma that leads to individual and social prosperity. It is the Dhamma that staves off decline. Aparihaniyadhamma is the Dhamma principle that emphasizes social responsibility, social harmony and mutual respect. In other words, it is the Dhamma principle that teaches human beings to know how to work together effectively as a team for the sake of the community, organization or institution. Aparihaniyadhamma can be applied to the general public, the government and the monastic community.
2. Aparihaniyadhamma comprises seven parts and these can be applied to householders and Buddhist monks alike. For the householders, these include 1) Holding a meeting regularly, 2) Starting and ending a meeting together; starting and ending relevant work together, 3) Not decreeing what has not been decreed, not abolishing what has already been decreed, adhering to traditional values, 4) Having respect for experienced persons, paying attention to what they have to say, 5) Not molesting women physically or mentally, 6) Worshipping at the places of worship, not canceling the making of offerings at these sacred sites, and 7) Providing protection for the Arahats with the hope that the Arahats who have not yet arrived will want to come to the community and those who have already arrived to live happily. For the Buddhist monks, these practices also apply with some minor differences.

## **OBJECTIVES**

1. To enable the student to learn about the meaning of the term “Aparihaniyadhamma”.
2. To enable the student to learn about the components of Aparihaniyadhamma and the benefits of cultivating Aparihaniyadhamma-7 as applied to the householders and the Buddhist monks.

## **Aparihaniyadhamma-7** **(The Seven Principles for Creating Effective Teamwork)**

Aparihaniyadhamma-7 is the teaching that deals with effective teamwork. Its details are as follows.

### **4.1 The Meaning of Aparihaniyadhamma<sup>1</sup>**

**The term “Aparihaniyadhamma” means the Dhamma that leads to individual and social prosperity. It is the Dhamma that staves off decline.** Aparihaniyadhamma is the Dhamma principle that emphasizes social responsibility, social harmony and mutual respect. **In other words, it is the Dhamma principle that teaches human beings to know how to work together effectively as a team for the sake of the community, organization or institution. Aparihaniyadhamma can be applied to the general public, the government and the monastic community alike.**

Each human being lives as part of a social unit such as a temple, a community, a religious community, a country, etc. Each social unit is made up of a number of people, each with a different character of his own.

A special technique is required to keep each social unit functioning properly such that it can meet with stability and prosperity. Buddhism has undergone the cycle of growth and decline since its beginning. It has been found that whenever the members of the Four Buddhist Communities practice Aparihaniyadhamma-7, Buddhism grows, but whenever Aparihaniyadhamma-7 is not practiced, it suffers a decline.

The disappearance of a tribe, the loss of a nation’s independence, the disappearance of a religion and the fall of an empire all occur because of the absence of Aparihaniyadhamma. Therefore, it would behoove every member of a social unit, whatever it may be, to learn about Aparihaniyadhamma-7 and to begin practicing it if he wishes to see his social unit meet with prosperity rather than decline.

### **4.2 The Components of Aparihaniyadhamma**

Aparihaniyadhamma comprises seven parts altogether.

#### **Aparihaniyadhamma as Applied to the Householders<sup>2</sup>**

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<sup>1</sup> Pin Mutugun, Dhamma Lessons for the First Level Dhamma Students, (Bangkok: Klang Vittaya, 2514 B.E.) pages 287-288.

<sup>2</sup> Maha Makut Buddhist University, “Sarandada Sutta”, The Suttas and the Commentary Translation of the Anguttaranikaya Sattaka-Atthaka-Navakanipata, Vol.37, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), article 19, pages 43-44.

### **1. Holding a Meeting Regularly:**

It means coming together to discuss different activities on a regular basis. Regular meeting serves to solve communication problems, exchange ideas, agree on what is correct, reasonable and beneficial, foster better understanding and find solutions to different problems.

Meeting together frequently or talking together frequently is a form of brain-storming. It provides an arena where the abilities and talents of each member of the team can be deployed to make the necessary improvements so that the team can grow. In a workplace, if the head of the unit meets with its members for every new assignment and every problem that arises, the work will proceed smoothly. In a family, if members of the family take the time to sit down and talk with each other about things that matter to them, it will foster a close relationship among the members.

**Note:** Meeting together can be getting together for a conversation, a meal, a football game, a recreational activity, etc. At each meeting, it is necessary that each team member learns to control his temper and mind his conduct.

### **2. Starting and Ending a Meeting Together, Starting and Ending Relevant Work Together:**

It means doing things together to create harmony and mutual responsibility. Every member of the team has a stake in the effective performance of the work. And in times of danger, every member of the team is ready to come together to protect the team.

**Note:** It is not easy to start and end a meeting together because it requires that every member of the team make sure to be on time. Being on time is a show of respect for the team and the rest of its members. Therefore, it is important that the head of the team starts and ends a meeting promptly.

In performing the work assigned by the team as agreed in the meeting, the team members must be selfless, agreeable, patient and most importantly trustworthy. They must be willing to share the work so that everyone has the opportunity to contribute to the work even if mistakes are made at times.

It is important that the team lays down necessary standards, prepare relevant documents and establish a system whereby work can run effectively and smoothly.

### **3. Not Decreeing What Has Not Been Decreed, Not Abolishing What Has Already Been Decreed, Adhering to Traditional Values:**

It means adhering to the original ideal of the team, following the rules and regulations of the team for the sake of equality, good governance and effectiveness. For example, if a school decrees that uniforms are worn, every student must comply.

**Note:** The team's vision, mission, goal, strategy, planning, etc., belong to this part of Aparihaniyadhamma. Therefore, they must be strictly adhered to without deviation.

#### **4. Having Respect for Experienced Persons, Paying Attention to What They Have to Say:**

It means having respect for senior team members and listening to their advice. In every team, there must be leaders and followers. Respect must be shown to the head and the executive members of the team. In a family, children must obey their parents. Disobedient children create chaos for the family unit.

**Note:** It is imperative that the team leader be a virtuous person besides being well-qualified for the job. He must be deserving of honor and respect. A well-qualified leader who is a womanizer, a gambler, a cheat, a selfish person or lacking in moral values will not be able to create the kind of environment conducive to effective teamwork.

#### **5. Not Molesting Women Physically or Mentally:**

It means that girls and women are given a safe and secure environment in which to live their lives. They must never be molested physically or mentally.

The female gender is the gender of motherhood and its members deserve to be honored, admired and protected from harm. Any society where its female members are routinely raped, that society will meet with decline.

**Note:** Sexual misconduct, oppression of females, sexual exploitation and sexual discrimination are the very means which lead to the decline of society.

#### **6. Worshipping at the Places of Worship, Not Canceling the Making of Offerings at these Sacred Sites:**

It means protecting the community's places of worship which serve as its spiritual centers and as reminders of the need to perform wholesome deeds. It means not taking away the funds needed to maintain these sacred sites. It means not neglecting to worship at these sites.

This part of Aparahaniyadhamma is an expression of good habits, the love of peace, and the readiness to perform wholesome deeds together. It ensures that members of the community are good and decent and are contributing to the good of the community as a whole.

**Note:** A community's spiritual center may be a monument of an important person or an ancestor. Each community needs to have a stupa, a monument, an ancient site or a sacred shrine to act as the spiritual center of the community so that harmony among its members can be fostered.

#### **7. Providing Protection for the Arahats with the Hope that the Arahats Who Have Not Yet Arrived Will Want to Come to the Community and Those Who Have Already Arrived to Live Happily:**

It means providing protection and support for the Buddhist monks who practice righteousness according to the Dhamma-Vinaya, who are the role models of morality for the people. It means welcoming them joyfully and hoping that they can live happily in the community.

It also means protecting and supporting righteous persons and appointing good, virtuous and competent persons to help run the community. It means not trying to trip them or hinder them in their work.

Each community can protect and support righteous Buddhist monks who do the work of perpetuating the Lord Buddha’s Teachings by offering them the four requisites on a regular basis.

**Note:** An Arahant is a sage who can point to us the way to Nibbana. We stand to gain tremendous benefits by welcoming them, attending to them and listening to their teaching. We should also treat our parents and righteous elders the same way. It is said that one should not only associate with the persons who are wise in the way of the world but one should also associate with the persons who are wise in the way of the Lord Buddha’s Teachings.

### **Conclusion**

Aparihaniyadhamma is the Dhamma that leads to the growth and prosperity of a community and it includes:

- a. Good Management: This is described in Aparihaniyadhamma-1, 2, 3 and 4.
- b. Good Personal Conduct: This is described in Aparihaniyadhamma-5 and 6.
- c. Protection of Role Models: This is described in Aparihaniyadhamma-7.

### **Aparihaniyadhamma as Applied to the Buddhist Monks**<sup>3</sup>

#### **1. Holding a Meeting Regularly:**

It means that the members of the monastic community meet regularly before every monastic activity. Meetings are scheduled daily, weekly, monthly or annually or on occasions as needed.<sup>4</sup>

Regular (Samanna) meeting includes the meeting held in the Uposatha Hall, meeting together to do morning and evening chanting, meeting on the day of Dhamma conversation. Special (Visamanna) meeting includes meeting to hold an ordination ceremony, meeting to discuss a case or a dispute and meeting to discuss a special activity.

This style of management is a democratic style in that the voice of every member of the community however senior or junior is heard. It gives each member a sense of belonging (Mamaka). It gives him the opportunity to help shape the community (Okasa). It gives him a sense of authority. And he will want to do all he can to help protect and support the community.

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<sup>3</sup> Maha Makut Buddhist University, “Mahaparinibbana Sutta: Bhikkhuaparihaniyadhamma-7”, The Suttas and the Commentary Translation of the Dighanikaya Mahavagga, Vol.13, fourth printing, (Bangkok: Maha Makut Buddhist University, 2541 B.E.), article 70, pages 239-240.

<sup>4</sup> Pin Mutugun, Dhamma Lessons for the First Level Dhamma Students, (Bangkok: Klang Vittaya, 2514 B.E.) page 289.

## **2. Starting and Ending a Meeting Together, Starting and Ending a Shared Assignment together:**

Attending a meeting is an obligation of every member of the monastic community. And it requires that every member be punctual. For example, in a ceremony where nine Buddhist monks are required, all nine Buddhist monks must be present before the ceremony can commence.

One rule to an effective meeting is punctuality. Prompt attendance is required in the following two scenarios.<sup>5</sup>

- a. In the case of a committee meeting, every committee member must be present at the time of the meeting. Should one not be able to attend, the committee must be formally notified beforehand.
- b. In the case of a general meeting where all members are required to attend, every member must be present at the time of the meeting. Should one not be able to attend due to, for example, an illness, one must either send a formal notification or appoint someone to take one's place.

Every member of the monastic community understands each meeting to be important because it is a shared responsibility. This teaching prevents a meeting to be scheduled when particular persons cannot attend in order to circumvent their attendance for some devious reason. The Lord Buddha uses meetings to foster harmony and unity among members of the monastic community. Without them, divisiveness is waiting to happen.

## **3. Not Decreeing What Has Not Been Decreed, Not Abolishing What Has Already Been Decreed, Adhering to Traditional Values:**

It means not decreeing what the Lord Buddha has not decreed. It also means not canceling what has already been decreed. The Disciplinary Rules (Sikkhapada) as decreed by the Lord Buddha work like the monastic community's constitution. They must be adhered to. They must not be canceled or added to. They must not be transgressed against. Each member of the monastic community must endeavor to abide by all of the Disciplinary Rules.

This part of Aparihaniyadhamma is very important.<sup>6</sup> It can be compared to the core of a tree or the constitution of a state which every citizen must adhere to.

When this part of Aparihaniyadhamma is practiced, Buddhism will stay intact for a very long time. Without it, Buddhism runs the risk of losing its identity and being assimilated into another religion.

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<sup>5</sup> Pin Mutugun, Dhamma Lessons for the First Level Dhamma Students, (Bangkok: Klang Vittaya, 2514 B.E.) pages 289-290.

<sup>6</sup> Pin Mutugun, Dhamma Lessons for the First Level Dhamma Students, (Bangkok: Klang Vittaya, 2514 B.E.) pages 290-291.

#### **4. Having Respect for Experienced Persons, Paying Attention to What They Have to Say:**

It means having respect for the Buddhist monks who have been in the monkhood for a long time. It means having respect for and listening to the senior monks, the presiding monk, the abbot, and members of the monastic governing body.

In the monastic community, senior monks are given different ranks. The higher the rank, the more authority one has. Monks of different ranks are to be treated accordingly.

Authoritative figures are needed for effective governing based on the principle<sup>7</sup>: Every community needs a governing body which is made up of individuals possessing executive ability. Such individuals may not have been as long in the monkhood. In that case, it is important that respect is shown to one another accordingly. Senior monks are divided into categories as follows.

- a. Thero: An older monk
- b. Cirapabbajito: A monk who has been in the monkhood for many years.
- c. Sanghapita: A monk who acts as a Preceptor (father-like).
- d. Sanghaporinayako: A monk who is the head of a group (by appointment).

They need to be deferred to accordingly. In terms of governing authority, a Cirapabbajito must defer to a Sanghaporinayako. In terms of Dhamma practice, a Sanghaporinayako must defer to a Cirapabbajito. Etc.

In the Thai monastic community, the Supreme Patriarch is the head of the entire monastic community. And it is the Supreme Patriarch who appoints all of the high-ranking monks all the way down to the abbot of a temple.

The practice of this part of Aparihaniyadhamma enables the monastic community to be governed effectively and smoothly. It ensures the stability of the community.

#### **5. Not Falling Prey to Craving Which Gives Rise to Rebirth:**

It means not coming under the power of selfish craving that can bring harm to the monastic community. One must cultivate restraint so that one is not dominated by defilements and craving because as a Buddhist monk, one has already made the decision to work earnestly at removing one's defilements and craving.

This part of Aparihaniyadhamma enables the monastic community to maintain its integrity and be the source of faith for the laity. It also facilitates its governing.

This fifth part of Aparihaniyadhamma supports the fourth part and it deals mostly with personal restraint.<sup>8</sup> By nature, one's innate character is plagued by craving (as Tanha, Lobha or Mahiccha). Human craving exists in three different forms as follows.

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<sup>7</sup> Ibid, pages 290-291

<sup>8</sup> Ibid, page 291

- a. Wanting to have something such as wanting to have material wealth, position, fame, etc.
- b. Wanting to be something such as wanting to be a movie star, a Prime Minister, etc.
- c. Not Wanting to be something such as not wanting to be poor, not wanting to be ill, etc.

Craving often shows up as envy, jealousy, backbiting, rivalry, a lack of deference, a superior attitude, etc. A Buddhist monk must not fall prey to craving. When members of the monastic community are plagued by craving, it can cause widespread havoc and tarnish the reputation of the monastic community as a whole.

When members of the monastic community conscientiously cultivate restraint and patience when dealing with craving, their favorable conduct reflects well on the monastic community and Buddhism as a whole.

### **6. Being Content to Live Near the Forest:**

It means having a penchant for solitude. A Buddhist monk's lifestyle must be simple and his sole purpose in life must be to embark upon the Path and Fruit of Nibbana. This requires that he live in a place conducive to meditation practice.

A dwelling near the forest means a forest temple.<sup>9</sup> A forest temple is traditionally situated about 500 meters away from a village.

The temples in Thailand started out that way. But with population growth, villages began to spring up around the temple. Therefore, most of the temples seen today in Thailand are situated in the center of a village or a town or a city.

This sixth part of the Aparihaniyadhamma encourages the Buddhist monk to practice sitting and walking meditation. Without meditation practice, it will be impossible for the Buddhist monks to perpetuate the Lord Buddha's Teachings. The Lord Buddha encourages His disciples to spend some time in a place of solitude in order to earnestly practice meditation if it is not possible for them to live in such a place permanently.

When the members of the monastic community practice meditation regularly the peace and happiness derived from their practice will motivate them to learn more about the Lord Buddha's Teachings. And they will be more committed to remaining in the monkhood in order to help perpetuate Buddhism and pass on their Dhamma knowledge to the laity.

### **7. Bearing in Mind to Welcome Those Righteous Monks Who Have Not Yet Arrived and to Make Sure that Those Who Have Already Arrived Can Live Happily:**

It means looking forward to meeting and associating with one's fellow monks who practice righteousness according to the Dhamma-Vinaya, who are knowledgeable in the Dhamma.

Buddhist monks must warmly welcome new members while maintaining a good relationship with existing ones. They must work together to promote and support righteous monks and novice monks, since they are the continuation of Buddhism.

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<sup>9</sup> Ibid, page 292



The seventh part of the Aparihaniyadhamma enables the members of each temple to work together and support one another and to also cooperate with other temples inside and outside the country. It fosters harmony and unity among all the Buddhist monks. In times of need, they must help each other. For example, the Buddhist monks in Thailand and Sri Lanka have always helped each other all throughout their history.

The Lord Buddha also wishes His disciples to welcome fellow monks from other temples to their temple so that they can learn from each other and work together for the good of Buddhism. But the new arrivals must practice righteousness according to the Dhamma-Vinaya and they must not come for the purpose of taking advantage of existing members of the temple.

### **Conclusion**

Growth and prosperity of Buddhism depend on the following factors.

- a. Good Management: Aparihaniyadhamma-1, 2, 3 & 4
- b. Good Members: Aparihaniyadhamma-5 & 6
- c. Public Relations: Aparihaniyadhamma-7

### **Stories about Aparihaniyadhamma as Described in the Tipitaka:**

#### **For the Householders<sup>10</sup>**

While the Lord Buddha was staying at the Sarandada Cetiya near the city of Vesali in the kingdom of Vajji, several Licchavi royalty came to see Him. On that occasion, the Lord Buddha gave them a Dhamma lecture on Aparihaniyadhamma-7 as follows.

When the people of Vajji meet together regularly, they can expect to experience growth and avoid decline. When the people of Vajji start and end a meeting together, they can expect to experience growth and avoid decline. When the people of Vajji do not decree what has not been decreed and do not cancel what has already been decreed, and when they adhere to traditional values, they can expect to experience growth and avoid decline. When the people of Vajji pay careful attention to the words of their elders, they can expect to experience growth and avoid decline. When the people of Vajji abstain from molesting their women, they can expect to experience growth and avoid decline. When the people of Vajji continue to worship at their places of worship and make their offerings at these sacred sites, they can expect to experience growth and avoid decline. When the people of Vajji protect and support the resident Arahats with the hope that more Arahats would come to their kingdom, they can expect to experience growth and avoid decline. When the people of Vajji practice these seven parts of Aparihaniyadhamma and for as long as they continue to practice them, they can expect to experience growth and avoid decline.

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<sup>10</sup> Ibid, pages 292-293

It is because the Lord Buddha wished the Licchavi royalty to work together as one unit for their own good and the good of the people that He taught them about Aparihaniyadhamma-7. This Dhamma Principle teaches the means to create effective teamwork and growth, in this case, for the Licchavi rulers, their subjects and their kingdom.

### **For the Buddhist Monks<sup>11</sup>**

After the Brahmin, Vassakara, returned to the kingdom of Magadha, the Lord Buddha told Venerable Ananda to call a meeting of all the Buddhist monks in the city of Rajagarh. In the meeting hall, the Lord Buddha taught the Aparihaniyadhamma-7 to the monks as follows.

1. As long as the Buddhist monks continue to meet together regularly, they can expect to meet with growth and avoid decline.
2. As long as the Buddhist monks continue to start and end each meeting together, they can expect to meet with growth and avoid decline.
3. As long as the Buddhist monks do not decree what the Tathagata has not decreed or cancel what has already been decreed, and as long as they continue to adhere to the disciplinary rules that have already been decreed, they can expect to meet with growth and avoid decline.
4. As long as the Buddhist monks continue to pay respect and homage to the senior monks who have been in the monkhood for a long time, who are the fathers of the monks, who are the heads of the monks and listen to their advice, they can expect to meet with growth and avoid decline.
5. As long as the Buddhist monks can continue to distance themselves from craving which gives rise to rebirth, they can expect to meet with growth and avoid decline.
6. As long as the Buddhist monks continue to seek a place of solitude near the forest, they can expect to meet with growth and avoid decline.
7. As long as the Buddhist monks continue to do what they can to welcome the righteous monks who have not yet arrived and to keep those who have already arrived comfortable and happy, they can expect to meet with growth and avoid decline.

The Lord Buddha wishes the monastic community to remain strong and united so that it can continue to help perpetuate His Teachings for the benefits of all humankind and for as long as possible. For this reason, He has taught them the Aparihaniyadhamma-7.

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<sup>11</sup> Maha Makut Buddhist University, “Mahaparinibbana Sutta: Bhikkhuaparihaniyadhamma-7”, The Suttas and the Commentary Translation of the Dighanikaya Mahavagga, Vol.13, fourth printing, (Bangkok: Maha Makut Buddhist University, 2541 B.E.), article 70, pages 239-241.

### 4.3 Things to Know

#### **Current political situation and the Aparihaniyadhamma**

Thailand today is plagued by chaos, all kinds of hardship, divisiveness, crimes and external encroachment. These factors can cause any country to undergo decline unless its people can come together to do something about them. Internal divisiveness and external encroachment can only further weaken the country.

Thailand used to be a prosperous country but within just one decade of continuing problems, it has now become a backward country when compared to its neighbors.

It can be said that the decline of Thailand has been brought about by the lack of harmony and effective teamwork. In other words, it fails to practice the Aparihaniyadhamma-7 which says,

1. Coming together regularly for a meeting
2. Starting and ending a meeting together  
(being ready to defend the community when necessary)
3. Not decreeing what has not been decreed (violating what has been decreed) and not canceling what has already been decreed but to adhere to it instead
4. Paying respect and homage to experienced persons and paying attention to their advice.
5. Not molesting the women in the community physically or mentally
6. Paying homage and worshipping at the community's sacred sites, making offerings at these sites
7. Protecting and supporting the Arahats (spiritual centers and role models of morality) who have arrived with the intention of welcoming those who have not yet arrived.

Let's see how Thailand has been lax in any of these seven parts of the Aparihaniyadhamma.

#### **Aparihaniyadhamma-1 & 2:**

These are not practiced at all. For example, the house representatives do not meet regularly. They do not start and end a meeting together. During the meeting, there are many arguments and many opposing views. The leaders of the country are divisive and so are the people whom they represent.

#### **Aparihaniyadhamma-3:**

This is not practiced. The Constitution is forever being revised and without clear guidelines. New laws are added for the politicians' selfish gain. The rule of law is not exercised judicially in that a double standard exists. The situation has been deteriorating for a very long time until it has become a huge problem.

**Aparihaniyadhamma-4:**

This is not practiced. Senior government officials are treated with contempt and disrespect. It appears that good manners are disappearing and have completely disappeared with certain groups of people.

**Aparihaniyadhamma-5:**

This is not practiced. Women are not being well treated and sexual oppression exists. Young girls are being forced into the sex trade. Some are not given the opportunity to be educated so that they can earn an honest living. As a result, they enter the sex trade voluntarily.

**Aparihaniyadhamma-6:**

This is not practiced. Some sacred sites such as stupas and monuments which used to be the spiritual centers of the people are being neglected and the funds needed to maintain them have been removed. Offerings that used to be made at these sacred sites are no longer being done.

**Aparihaniyadhamma-7:**

This is not practiced. Righteous monks who are the continuation of Buddhism and the role models of the people are being mistreated, abused, and killed in Southern Thailand. Several newspapers are motivated by ill-wishers to print defamatory stories about the real or imagined misconduct of certain Buddhist monks in an effort to erode the people's faith in the Sangha and in the performance of wholesome deeds.

These examples are enough to cause Thailand to undergo a steep decline. If something constructive is not done, Thailand's sovereignty may be in jeopardy.

Every Thai at every level needs to care enough to want to come together to find ways to help solve many of the country's problems and reverse its current direction.

<b>4.4 The Benefits of Practicing Aparihaniyadhamma-7</b>
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The practice of Aparihaniyadhamma-7 promotes and supports effective teamwork be it at the family level, the community level, the organizational level or the national level. The practice of Aparihaniyadhamma-7 at every social level enables the society to grow and prosper.

1. It enables every member of the community to feel responsible for the welfare of the community, to respect each other, to work together effectively as a team, and to create stability for the community.
2. It enables the community to meet with growth and prosperity because its members know to come together as one to help create good things in the community for the benefits of one and all.

3. It enables the community to avoid decline because when the community members stand united, it cannot easily come to harm.
4. It enables the community to more effectively perform altruistic work for the peace, happiness, safety and security of every member.
5. It enables good persons and righteous monks to be supported and protected as role models of morality.
6. It enables members of the community to be reborn in the Celestial Realm and to work toward the Path and Fruit of Nibbana.

# **CHAPTER 5**

## **SAPPURISADHAMMA – 7**

### **(The Seven Qualities of a Righteous Person)**

#### **TOPICS COVERED IN CHAPTER 5**

Sappurisadhamma-7

(The Seven Qualities of a Righteous Person)

- 5.1 The Meaning of Sappurisadhamma
- 5.2 Its Components
- 5.3 Its Main Points
- 5.4 Things to Know
- 5.5 The Benefits of Cultivating Sappurisadhamma

## CONCEPTS

1. The Pali word “Sappurisa” corresponds with the Sanskrit word “Satapurusa” and it means a righteous person. The term “Sappurisdhamma” means the Dhamma that enables one to be righteous. Therefore, Sappurisdhamma-7 means the seven factors involved in creating a righteous person.
2. Sappurisdhamma-7 includes:
  - 1) Dhammannuta (knowing the Dhamma or knowing the cause)
  - 2) Atthannuta (knowing the Attha or knowing the effect)
  - 3) Attannuta (knowing the self)
  - 4) Mattannuta (knowing how to exercise moderation)
  - 5) Kalannuta (knowing how to manage time)
  - 6) Parisannuta (knowing the different groups of people)
  - 7) Puggalannuta or Puggalaparoparannuta (knowing how to read people)
3. Whoever practices Sappurisdhamma-7 can be said to be smart and good and well-equipped for success. It is the virtue that makes one a virtuous friend and a role model. Practitioners of Sappurisdhamma-7 are capable of creating prosperity wherever they live and they can lead their community to live in peace and happiness. The knowledge gained by studying Sappurisdhamma-7 allows one to know the kind of person that one should associate with and use as one’s role model.

## OBJECTIVES

1. To enable the student to learn about the meaning of the word “Sappurisdhamma”.
2. To enable the student to learn about the components of Sappurisdhamma-7 and its details.
3. To enable the student to learn about the benefits of practicing Sappurisdhamma-7.
4. To enable the student to apply what he has learnt about Sappurisdhamma-7 in his own life and to help others to do likewise.

## **Sappurisdhamma-7 (The Seven Qualities of a Righteous Person)**

### **5.1 The Meaning of Sappurisdhamma-7**

Each and every teaching of the Lord Buddha as recorded in the Tipitaka can be said to be “humanity’s treasure trove”. The Lord Buddha’s Teachings are timeless (Akaliko) and are never out of fashion. Later in his life, Albert Einstein, one of the most prominent scientists of the twentieth century, had the opportunity to study Buddhism. What he learnt so astounded him that he said, “Buddhism has the characteristics of what would be expected in a cosmic religion for the future: It transcends a personal God, avoids dogmas and theology; it covers both the natural and the spiritual; and it is based on a religious sense aspiring from the experience of all things, natural and spiritual, as a meaningful unity.

He also said, “If there is any religion that would cope with modern scientific needs it would be Buddhism.”

*The word “Sappurisa” is a Pali word and it corresponds with the Sanskrit word “Satapurusa” or “Sappapurusa” which means a righteous person. The term “Sappurisdhamma” means the Dhamma that enables one to be righteous. Sappurisdhamma consists of seven components. Therefore, Sappurisdhamma-7 means the seven factors involved in creating a righteous person.*

In considering whether or not someone is righteous, one cannot depend on one’s personal opinion alone. Fortunately, the Lord Buddha has given us the Sappurisdhamma-7, the gold standard for determining whether or not someone is truly righteous.

Whoever practices Sappurisdhamma-7 can be said to be smart and good and well-equipped for success. It is the virtue that makes one a virtuous friend and a role model. Practitioners of Sappurisdhamma-7 are capable of creating prosperity wherever they live and they can lead their community to live in peace and happiness. The knowledge gained by studying Sappurisdhamma-7 allows one to know the kind of person that one should associate with and use as one’s role model.

### **5.2 The Components of Sappurisdhamma-7**

The Lord Buddha teaches that any Buddhist monk who practices Sappurisdhamma-7 is the laity’s merit-field and is worthy of the laity’s reverence and support. Sappurisdhamma-7 consists of seven components as follows:

1. Dhammannuta (Knowing the Dhamma or knowing the cause)
2. Atthannuta (Knowing the Attha or knowing the effect)
3. Attannuta (Knowing the self)



4. Mattanuta (Knowing how to exercise moderation)
5. Kalannuta (Knowing how to manage time)
6. Parisannuta (Knowing the different groups of people)
7. Puggalannuta or Puggalaparoparannuta (Knowing how to read people)

Knowing the cause, the effect, the self, knowing how to exercise moderation, knowing how to manage time, knowing the different groups of people and knowing how to read people qualify one as a righteous person according to the Lord Buddha. But to arrive at the knowledge takes a great deal of study and practice as well as accumulated experience.

Knowing the cause means being knowledgeable in the Lord Buddha's Teachings. In the secular world, it means being knowledgeable in one's line of work.

Knowing the effect means being experienced enough to know that a certain event can be traced back to its cause. It means not being gullible.

Knowing the self means knowing one's capability and limitations, knowing how well one is doing, etc.

Knowing how to exercise moderation means knowing how much or how little to do something, to eat or drink something.

Knowing how to manage one's time means knowing when to do something and how much time to spend on doing something. It means knowing how much time and effort to give to one's work, one's family, etc.

Knowing the different groups of people means understanding the customs and traditions of the different groups of people so that one can conduct oneself accordingly in their midst. For example, when organizing a Buddhist activity that requires the cooperation of the monastic community and local authorities, one must know who to contact, approach, inform, etc., so that the event can be organized accordingly.

Knowing how to read people means putting the right person on the right job, being able to motivate people of different temperaments so that they can work together toward the shared goal.

What is given above is an overview of the Sappurisadhamma-7. The following is what the Lord Buddha teaches on the subject.

### **Details of the Sappurisadhamma-7**

#### **1. Dhammannuta (Knowing the Dhamma or Knowing the Cause)**

The Sappurisadhamma-7 is given in the Dhammanna Sutta which deals with the step-by-step self-training process. It begins with learning how to become a Dhammannu person.

In learning how to become a Dhammannu person, the Lord Buddha says;

*“Behold, monks, how does a Buddhist monk become a Dhammannu person? He does so by being knowledgeable in the Dhamma which includes the Sutta, the Geyya, the Veyyakarana, the Gatha, the Udana, the Itivuttaka, the Jataka, the Abbhutadhamma and the Vedalla. If a Buddhist monk is not knowledgeable in the Sutta.....and the Vedalla, he cannot be considered to be Dhammannu. Only when a Buddhist monk is knowledgeable in the Sutta.....and the Vedalla can he be considered to be Dhammannu.”*<sup>1</sup>

The word “Dhamma” here means the Lord Buddha’s Teachings which can be practiced by human beings for the purpose of attaining the Path and Fruit of Nibbana. It is Kusaladhamma in that it is the pure nature which exists inside every human being. Whoever can attain the Path and Fruit of Nibbana will be pure in body, speech and mind.

The Lord Buddha calls this pure nature “Saccadhamma”. It is the Dhamma that He attained at the time of His Self-Enlightenment. It is the Dhamma that He later teaches to the world and is called “Desanadhamma.” A person practices the Lord Buddha’s Teachings in order to scrub clean his body, speech and mind. Such a person cherishes Sila or morality, Dhamma or the truth and Punna or merit.

The word “Dhammannu” (being knowledgeable in the Dhamma) here means being knowledgeable in “Desanadhamma”. The reason is that the Lord Buddha had taught many different groups of people for forty-five years. These people differed in terms of their family background, innate character and skills. When someone put a question in the form of a poetic verse, the Lord Buddha would also answer him in the form of a poetic verse. At times, the Lord Buddha taught the Vinaya or the Disciplinary Rules to the Buddhist monks. At other times, He recounted His previous lives to them. Overall, the Lord Buddha’s Teachings can be divided into nine categories, namely, Sutta, Geyya, Veyyakarana, Gatha, Udana, Itivuttaka, Jataka, Abbhutadhamma and Vedalla.

The name used to call these nine categories of teachings is “Navangasatthusasana”. These Teachings had been passed down through the oral tradition from one generation of monks to another until they were eventually written down. The written version is called the Tipitaka and it contains three parts as follows:

**1. The Vinayapitaka:**

It includes all of the Disciplinary Rules or the Fundamental Precepts as applied to the male and female Buddhist monks. It makes up part of the Sutta.

**2. The Sutantapitaka:**

It includes general Dhamma lectures. It makes up part of the Sutta and the Veyyakarana and all of the Geyya, the Gatha, the Udana, the Itivuttaka, the Jataka, the Abbhutadhamma and the Vedalla.

**3. The Abhidhammapitaka:**

It includes all of the Paramatthadhamma and makes up the rest of the Veyyakarana.

**Today, being knowledgeable in the Dhamma means being knowledgeable in the Lord Buddha's Teachings as described in the Tipitaka.**<sup>1</sup>

**Why Must One Be Knowledgeable in the Dhamma?**<sup>2</sup>

One must be knowledgeable in the Dhamma so that one can know what the Lord Buddha teaches. Once equipped with such valuable knowledge, one can then apply what one has learnt in every aspect of one's life and to the best of one's ability. At the very least, one knows to perform wholesome deeds and to abstain from the unwholesome ones. One knows to accumulate merit and pursue Perfections.

In studying the Dhamma, one can expect to gain knowledge in the following areas:

**1. The Truth about the Reality of Life and the World:**

One learns that everything including our body comes into being, exists for a time and comes to an end. This law is called the "The Three Characteristics". Knowledge of the truth about the reality of life and the world inspires one to grow tired of life in the round of rebirth and to loosen one's attachment to all things temporal. At the same time, one is inspired to perform only wholesome deeds which are the sources of merit. And merit is the source of every good thing in life here and now and throughout one's future existences.

**2. The Law of Kamma:**

One learns that wholesome deeds have wholesome consequences and unwholesome deeds have unwholesome consequences. This fact is emphasized in the Lord Buddha's Jataka stories, which were accounts of some of the Lord Buddha's previous lives. These true stories motivate one to abstain from all unwholesome deeds, to be ashamed of evil deeds and to be fearful of their ill consequences.

**3. The Four Noble Truths:**

One learns that birth gives rise to all forms of suffering which include aging, sickness, death, grief, frustration, etc. One also learns that suffering is caused by one's defilements and craving. One also learns that defilements, which have been deeply entrenched in one's mind, can be removed by practicing "the Middle Way" which is the earnest cultivation of Sila (morality), Samadhi (concentration) and Panna (insight).

**4. The Lord Buddha's Pursuit of Perfections:**

One learns how our Lord Buddha had pursued Perfections as a Buddha-to-be or a Bodhisatta from the teachings in the Jataka, the Apadana, the Cariyapitaka, etc. These were accounts of our Lord Buddha's previous lives. They showed clearly how He had pursued Perfections to the fullest extent all throughout His previous countless lifetimes. One learns how our Lord Buddha had had to pursue all ten Perfections to the fullest extent as a Bodhisatta before He could attain Self-Enlightenment in His final existence. These true accounts should inspire

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<sup>1</sup> Dhammakaya Open University California, the Blueprint for the Buddhist Training, (Pathumthani: Academic Department, Dhammakaya Open University California, 2543 B.E.), pages 57-60.

<sup>2</sup> Ibid

one to continue pursuing Perfections with the expectation that they will reach the fullest extent in some future existence.

**It can be concluded that being knowledgeable in the Dhamma also includes being knowledgeable in and having a good understanding of the Lord Buddha's Teachings so that one can earnestly put them into practice.**

### **How to Become Knowledgeable in the Dhamma<sup>3</sup>**

**There are two ways as follows:**

1. During the Lord Buddha's time, the Buddhist monk learnt the Dhamma by listening to the Lord Buddha's Dhamma lectures, memorizing them and passing them on using the oral tradition. It meant that the Buddhist monk had to regularly attend the Lord Buddha's Dhamma lectures. If he lived far away from where the Lord Buddha was, he would need to learn from his Preceptor, his monk instructors or his fellow monks. The most effective way to learn the Dhamma in those days was to listen to the teachings.
2. Today, the Buddhist monk can learn the Dhamma by reading the Tipitaka and other relevant texts in the forms of books and CDs. The question is how the Buddhist monk should read the Tipitaka in order to understand them quickly.

**Here are some tips:**

1. Continuity:

One must make the time to read the Tipitaka continuously and regularly.

2. Understanding:

One must make sure that one looks up any word that one does not understand in the (Pali-Thai) dictionary. One must work at building a large vocabulary because the more Pali words one knows, the easier and quicker it will be for him to understand what he is reading.

3. Summarizing:

One must make the effort to summarize what one has read based on one's understanding. This will make it easier for one to memorize what one has read.

4. Comparative Study:

One may at times need to compare the texts given in one version of the Tipitaka with another or compare the Thai version with the Pali version or compare one Thai version with another Thai version where there are different translators in order to settle a question or to gain more information.

5. Validation:

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<sup>3</sup> Dhammakaya Open University California, the Blueprint for the Buddhist Training, (Pathumthani: Academic Department, Dhammakaya Open University California, 2543 B.E.), pages 61-62.

One should regularly consult an expert to make sure that one understands correctly what one has read.

#### 6. Concentration:

Since the Lord Buddha's Teachings are refined and profound, it is best to practice meditation prior to reading them. This way, the reader's mind will be clear and focused for the task at hand.

Listening is still highly applicable in learning the Dhamma, for it does not matter how much reading a person has done, sooner or later, he will have questions that need answering. He will need to ask an expert his questions and then to listen carefully to the answers.

Therefore, it is important for the Buddhist monk to stay close to an expert of the Dhamma who can explain the Dhamma to him. In the Pannavuddhi Sutta<sup>4</sup>, the Lord Buddha tells us that there are four ways that we can increase our intellect or our understanding of what we are learning.

### 1. Keeping the Company of the Righteous:

It means visiting a righteous and wise individual. Here, it means finding a good teacher.

A good teacher is instrumental to making progress in a person's education. A good teacher can pass on his knowledge to a person, explains things to him and answers his questions. He is also a role model of wholesomeness. A good teacher enables one to grow in knowledge and virtue as a result one's self-training. A good teacher encourages one and helps one to meet with success in one's education.

The Lord Buddha places such a great emphasis on the need of a good teacher in the Buddhist monk's self-training that a new monk (Navaka), meaning someone who has not been five years in the monkhood, to be under the close supervision of the Preceptor. During the ordination ceremony, there was one part where the ordinand made a formal request for his Preceptor to be his refuge, to teach and advise him in the area of the Dhamma-Vinaya (the Disciplinary Rules) so that he can learn to be a true monk who practices righteousness according to the Dhamma-Vinaya.

### 2. Listening to the Saddhamma:

Here, it means listening to the teacher's words. Once a good teacher is found, it would behoove one to visit him often so that one can listen to the Dhamma from him. After listening to the Dhamma, one makes the effort to summarize and understand what is being taught.

In listening to the teaching, one must be respectful and one must be attentive. One must be eager to learn so that the teacher will feel love and kindness for one. This way, one can reap all of the benefits of education.

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<sup>4</sup> Maha Makut Buddhist University, "Pannavuddhi Sutta", The Suttas and the Commentary Translation of the Anguttaranikaya Catukanipata, Vol.35, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), article 248, page 613.

A good student must behave in the following ways:

1. Do not look down on the teaching thinking it to be too simple.
2. Do not look down on the teacher's knowledge and ability.
3. Do not underestimate one's ability to learn.
4. Pay close attention to what is being taught.
5. Exercise appropriate analytical reflection (Yonisomanasikara) to contemplate what is being taught so that one can understand it.

When one has a respect for education, one is ready to receive whatever knowledge being passed on by the teacher. It is like an empty glass placed at a lower level, it is ready to receive water from a container which is placed above it.

### **3. Exercising Analytical Reflection:**

Here, it means contemplating what is being taught in order to address the “why” of the knowledge received. It means finding the cause and effect of things. This exercise enables one to improve upon one's intelligence and intellect.

### **4. Practicing the Dhamma Accordingly:**

Here, it means practicing what is being taught or addressing the “how” of the knowledge received.

It should be clear by now that in learning the Dhamma, a good teacher is still needed to guide one's way and be one's virtuous friend.

Although the Lord Buddha and the Arahats have already attained Nibbana a long time ago, there still exist today virtuous monks who practice righteousness according to the Dhamma-Vinaya. It is important that the student seeks out a good teacher among these virtuous monks and goes often to listen to his Dhamma lectures and to ask appropriate questions so that after he has contemplated what is being taught, he can correctly practice it in his daily life. In time, he will become knowledgeable in the Dhamma.

Knowing the Dhamma means knowing the effect<sup>5</sup> according to the book called “Navakovada” written by His Holiness, the Supreme Patriarch Somdet Phramahasamanajao Kromprayavajirayanvaroros. In part 7 page 53, it says, “1. Dhammannuta means knowing the cause. For example, one knows this is the cause of happiness and this is the cause of unhappiness.” A scholar of the Dhamma, the Most Venerable Phrathamnitestuayharn (Yu Udomsin, graduate of the ninth level Pali Studies) explains that each Dhamma topic is in fact each cause that will send its respective effect in the future. Therefore, the term “Dhammannuta” in the Sappurisdhamma means knowing the Dhamma or knowing the cause.

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<sup>5</sup> Pin Mutugun, Buddhist Studies, Part 3, (Bangkok: Maha Makut Buddhist University Printing Press, 2535 B.E.), pages 220, 222-223.

Being knowledgeable in the cause means knowing how to study and analyze the main points of each Dhamma topic or knowing the causes of different situations and the way life works. It means that one must possess both the Dhamma knowledge and the secular knowledge about one's particular situation. With accumulated experience, one will be able to foresee a future happening based on what is going on now. This way, one will not be caught off guard.

For the Buddhist monk, Dhammannu means being knowledgeable in the Dhamma which is about the reality of life as described in the Tipitaka and other Dhamma books. This way, one will be deeply planted in the Buddhist Ideal and the Lord Buddha's Teachings. One will not think, say or act in a haphazard manner. One will be courageous and bold. One can be a virtuous friend to all humanity. It is not enough that one sits down to practice meditation and be one's own virtuous friend. But one must be able to pass on the Dhamma knowledge to others and be their virtuous friend as well.

When one is Dhammannu, one will be able to see the crux of a situation in terms of its cause and its effect. For example, when one sees a child get up late every morning, one can tell that in future the child will grow up to be easily annoyed and easily agitated. He will grow up to be argumentative and will argue with his parents. He will be a procrastinator. He will be reckless and good at making up excuses for his tardiness. And he will not make a good spouse as an adult.

In addition, when one is Dhammannu, one will be able to organize one's work because one can see both the big picture and the details of a project and how it can be accomplished. One knows who to invite, how to publicize an event, etc.

Being Dhammannu also means that one learns on the job. One must be observant and one must endeavor to improve the way one works.

**In conclusion, a Dhammannu person (being knowledgeable in the Dhamma and the cause) must do the following:**

- 1. He must read the Tipitaka in its entirety.**
- 2. Having read each topic, he must write down its main points, contemplate them and memorize them so that he can put them into practice.**
- 3. He must have Right View and must continue to improve upon it. He must believe in the Lord Buddha's attainment of Self-Enlightenment.**

**Only when a Buddhist monk has succeeded in practicing these three aspects of Dhammannu can he be said to be a Dhammannu person.**

**Learning to Be Dhammannu for the Householder<sup>6</sup>**

**Why Must a Householder Be Knowledgeable in the Dhamma?**

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<sup>6</sup> Dhammakaya Open University California, the Blueprint for the Buddhist Training, (Pathumthani: Academic Department, Dhammakaya Open University California, 2543 B.E.), pages 66-67.

It is a fact that the householder's life is filled with so many obligations that he has little time to study the Dhamma. And yet, it is crucially important that he finds the time to do it.

There are two levels to the householder's life-goal: Success here and now and rebirth in the Celestial Realm. Although a householder cannot earnestly practice the Lord Buddha's Teachings to the same extent as a Buddhist monk, it is important that he makes merit accumulation one of his many obligations. He should make sure that he can give alms, observe the Precepts and practice meditation on a daily basis. These are the sources of merit which will bless him with happiness now and in the hereafter. Alms-giving cleanses one's mind of greed. Precepts observation cleanses one's mind of anger. And meditation practice cleanses one's mind of ignorance. These three practices work together to cleanse the mind of defilements and keep it pure, bright and clear.

### **Dhamma Topics Relevant to the Householder**

Given the limited time the householder has for Dhamma study, the following are some important Dhamma topics that every householder should study, understand and put into practice.

#### **1. Alms-Giving, Precepts Observation and Meditation Practice:**

These Dhamma topics should be studied and understood well enough to put them into routine practice.

#### **2. The Lord Buddha's Pursuit of Perfections:**

These are accounts of how our Lord Buddha had pursued Perfections while He was working toward Buddhahood as a Bodhisatta. They serve as good examples of how to live one's life.

#### **3. Right View:**

The knowledge of Right View enables one to understand the reality of life and the world, and the fact that one is born on earth to accumulate merit and pursue Perfections for the sake of one's happiness here and now and in future existences.

#### **4. The Law of Kamma:**

The knowledge of the Law of Kamma motivates one to cultivate Hiri (being ashamed of unwholesomeness) and Ottappa (being fearful of the ill consequences of unwholesome deeds). It also motivates one to perform only wholesome deeds. One learns about the cause and effect of one's action. For example, one learns that alms-giving is the source of material wealth, Precepts observation is the source of good looks, longevity and good health, and meditation practice is the source of a high intellect, etc.

Once one has made the effort to study these four Dhamma topics, one should then make the effort to study other Dhamma topics whenever one can.

### **How to Study the Dhamma**



The householder can study the Dhamma by reading the Tipitaka and other Dhamma books that meet the needs of the people of different ages. One can also listen to Dhamma CDs or MP3 as well as watching Dhamma VCDs.

In addition, the householder should practice Pannavuddhidhamma-4 as follows:

**1. Finding a Good Teacher:**

The householder should make the time to attend the temple and listen to Dhamma lectures from virtuous monks. He can also take courses in Buddhism.

**2. Listening to Dhamma Lectures:**

The householder is attentive when listening to a Dhamma lecture. He summarizes what he has heard and memorizes it. He also finds answers to whatever questions he may have about the lecture.

**3. Contemplating the Dhamma:**

The householder contemplates the Dhamma in order to understand it correctly and thoroughly.

**4. Practicing the Dhamma:**

It is especially important that the householder gives alms, observes the Precepts and practices meditation on a daily basis.

**How to Practice Dhammannu in One's Daily Life**

To practice Dhammannu means that one makes sure that one understands the principles and the rules involved in whatever one is working on. This applies to one's personal life and work life. One understands one's scope of responsibility and how to go about accomplishing the work. One understands the reality of life to the extent that one conducts oneself properly so that one does not become a slave to life and the world.

One understands that wholesomeness is the cause of happiness; diligence is the cause of success; laziness is the cause of failure; misconduct is the cause of unhappiness; etc. One knows to avoid unwholesomeness, and one knows to perform only what is wholesome.

One knows enough Dhamma to be one's virtuous friend. And one can be a virtuous friend to others as well. One is firmly grounded in wholesomeness. One has a good enough understanding of the Lord Buddha's Teachings and makes the time to study them further.

As a Buddhist, one must also understand the Dhamma Principles that apply to earning right livelihood and creating economic stability.

People in government must have a good knowledge of political science and the country's rule of law and must conduct themselves accordingly. Every community and organization must have clear rules and regulations. Its leader must know them and enforce them and its members must adhere to them.

Students must know how to learn and how to conduct themselves properly. If they study hard and can digest the knowledge being passed on to them, they will be able to get good grades. Etc.

## **2. Atthannuta (Knowing the Attha or Knowing the Effect)**

In order for the Buddhist monk who is Dhammannu to continue with his self-training so that he can make clear the Path and Fruit of Nibbana, he must proceed to the next step which is learning to be Atthannu. It means knowing how to put what he has learnt so far about the Lord Buddha's Teachings into practice. Only then will he be able to continue cultivating good habits such that higher and higher virtues can be realized.

The Lord Buddha says, "How does a Buddhist monk learn to be Atthannu? He does so by understanding the meaning of what he is learning. First, he studies the Dhamma (Dhammannu). Secondly, he understands the contents of the Dhamma (Atthannu)."<sup>7</sup>

**After one studies a Dhamma topic, one must consider its content until one can understand it. Then one commits it to memory. One contemplates it from time to time until one can practice it with one's body, speech and mind. This is what it means to be Atthannu.**<sup>8</sup>

The Main Points of Atthannu<sup>9</sup>

A Buddhist monk can never truly become Atthannu unless he has already learnt to be Dhammannu because...

1. In the steps required to become Dhammannu, the Buddhist monk learns not only about what the Lord Buddha teaches but also the meaning of what is being taught under a particular Dhamma topic.
2. The more Dhamma topics he has learnt, the better he will be in ascertaining the meaning of whatever Dhamma topic he is currently studying.

Having learnt and understood the meaning of different Dhamma topics, he can gain an overview of all of the Lord Buddha's Teachings. He can summarize the main points of each Dhamma topic and memorize them. He can gain an overview of how the Lord Buddha had pursued Perfections during the existences that He was working toward Buddhahood as a Bodhisatta. Then he will be able to learn how to become Atthannu by...

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<sup>7</sup> Maha Makut Buddhist University, "Dhammannu Sutta", The Suttas and the Commentary Translation of the Anguttaranikaya Sattakanipata, Vol.37, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), page 2363.

<sup>8</sup> The Supreme Patriarch, Kromluangvajirayonvong, Dhammanukrom, (Bangkok: Maha Makut Buddhist University, 2527 B.E.), pages 205-206.

<sup>9</sup> Dhammakaya Open University California, the Blueprint for the Buddhist Training, (Pathumthani: Academic Department, Dhammakaya Open University California, 2543 B.E.), pages 73-79.

1. Considering and contemplating each Dhamma topic until he knows its intended meaning.
2. Putting what he has learnt into practice.

Actually, no Buddhist monk waits until he has read the Tipitaka in its entirety before putting all that he has learnt into practice. Chances are that each Buddhist monk tries to learn as much as he can of the Tipitaka, gain a deep understanding of what he has learnt and begin to put it into practice. Therefore, each Buddhist monk studies the Tipitaka and puts what he has learnt into practice sort of simultaneously. In so doing, he needs the guidance of his Preceptor or a monk instructor.

In other words, the processes of Dhammannu and Atthannu occur at the same time and under the close supervision of the Preceptor or a monk instructor.

Reminder

The nature of the Dhamma is so refined and profound that it is nearly impossible for one to penetrate it on his own. The Dhamma is as vast and deep as an ocean, far too vast and too deep for such small animals like a mouse or a rabbit to fathom.

The Lord Buddha had employed His supernormal insight to categorize the Dhamma into topics, hence making it easier for us to understand. However, one should never make the mistake of thinking a Dhamma topic simple and easy because oftentimes there is hidden profundity and complexity in the simplicity. It would behoove one to make sure that one learns to interpret the intended meaning of each Dhamma topic.

Only with the correct interpretation of each Dhamma topic that one can correctly put it into practice and grow one's virtue. Incorrect interpretation can lead one to practice incorrectly, hence, jeopardizing one's opportunity to grow one's virtue.

It cannot be emphasized enough the importance of the Preceptor or the monk instructor(s) because they are the sources of Dhamma knowledge. They are the sources of encouragement. And they are roles models in terms of the Dhamma-Vinaya (the Disciplinary Rules) and good habits.

### **How to Become Atthannu<sup>10</sup>**

Two steps are involved as follows.

#### **1. Correct Interpretation**

Having studied a Dhamma topic, one may have a certain level of understanding of its content. But one cannot yet tell for certain to what extent one has understood it until one has put it into practice. Here, there are ways that one can follow in order to gain a deeper understanding of each Dhamma topic.

- 1.1 Gain an initial understanding of what one has learnt.
- 1.2 Put it into practice based on one's initial understanding.

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<sup>10</sup> Ibid, pages 80-81.

- 1.3 Compare what one is practicing with what has been practiced by more knowledgeable and more senior monks.
- 1.4 Ask one's monk instructor whatever questions one may have about the Dhamma topic.
- 1.5 Evaluate all that one has gained through this process so that improvement can be made on one's understanding and practice of the Dhamma.

It should be clear by now that one is not meant to rely on one's ability alone in interpreting the Dhamma and in putting it into practice. One needs the help of more knowledgeable and more senior monks who have been studying and practicing the Dhamma for a longer time.

## **2. Putting What One Has Learnt into Practice**

In practicing what one has learnt, one must do so earnestly and regularly. One must also pay attention to the way one is practicing the Dhamma so that it suits one's temperament and circumstances. Each Buddhist monk has his own unique way of practicing the Dhamma. But overall, the Dhamma is practiced through one's daily routine and daily activities.

### **2.1 Daily Routine:**

This includes chanting, practicing meditation, going on an alms-round, cleaning the monastery, etc.

### **2.2 Activities:**

These include special assignments such as maintenance work, accounting, etc.

Being knowledgeable in the Attha means knowing the effect.<sup>11</sup> According to His Holiness the Supreme Patriarch, Kromluangvachirayanvong, Dhamma is the cause and Attha is the effect. Dhammannuta means knowing the cause whereas Atthannuta means knowing the effect. Dhammannu means knowing the Lord Buddha's Teachings or knowing each topic of the Dhamma. And Atthannu means knowing the content of each of the topics. According to Somdet Phramahasamanajao Kromprayavachirayanvaroros, Atthannuta means being knowledgeable of the effect, for example, knowing that happiness is the effect of such and such a cause, and unhappiness is the effect of such and such a cause.

Knowing the content of the Dhamma topic means having the ability to trace back to where the teaching originated. It also means that when encountering a certain situation, one has the ability to trace back to its cause.

Knowing the effect means putting what one has learnt into practice until it becomes an experience or a skill that can be applied to real situations. It means the ability to analyze the effect of a situation as well as the cause of a situation. This ability prevents one from being too gullible.

To develop such ability, one must have a deep understanding of the Dhamma. One must also be highly observant and experienced.

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<sup>11</sup> Pin Mutugun, Buddhist Studies, Part 3, (Bangkok: Maha Makut Buddhist University Printing Press, 2535 B.E.), pages 220-221.

For example, having read some books on meditation practice, one can be said to possess head knowledge of the practice. If one does not actually put what one has learnt into practice, one will never be able to gain any real experience associated with meditation practice. It is only through the process of practicing meditation earnestly and regularly that one begins to understand if one is practicing it correctly and how to go about solving the problems associated with the practice when they do arise.

It may be easy to tell that a person suffering from terminal cancer may have just months to live. But it is extremely difficult to know exactly what caused a person to develop cancer, since there can be many causes. However, it is not beyond the ability of someone who has attained the Dhamma and the supernormal insight necessary to ascertain the cause or causes of the person's cancer.

One may be able to tell that a young woman who is in the habit of getting up late and going to bed late will not be able to stay married for long to a good and hard-working man because such a habit is detrimental to married life.

One may be able to tell that the reason for Thailand's slow growth is the Thai people's lack of discipline. Thai people know many different things but they lack discipline. They make it a habit to break rules. They do not cross the street at the pedestrian crossing. They think nothing of rushing through a red traffic light. Etc.

It should be clear to the student by now that being Atthannu or seeing the effect and having the ability to trace back to the cause of something is more difficult than being Dhammannu or merely knowing the cause.

Regular meditation practice improves one's Atthannu especially when one can achieve elevated meditative attainments as in the case of the Lord Buddha and the Arahats. What shows up here and now as an effect may be caused by an action in one's previous life as shown in the following story.<sup>12</sup>

An old couple was cooking some rice in a clay pot. They had to drain off excess water at the end of the process which was quite difficult given the shape of the clay pot. Therefore, they had to use a pot-rest made of rattan with two handles to help tip the pot to the side in order to drain off the excess water. It so happened that on that very day a shard of hot charcoal struck the pot-rest and the pot-rest caught on fire. At that very moment, the wind blew the burning pot-rest up into the air. And a crow which was flying by ended up sticking its head inside the burning pot-rest. It fell to the ground dead as a result. People were wondering how such a thing could have happened.

They asked the Lord Buddha about it and so the Lord Buddha told them what caused the crow to be burnt to death on that day. In one previous existence, this crow was a man who was an expert at training oxen. On one occasion, he had to train a very stubborn ox. Having had no success with it, he decided to soak a piece of rope with oil and tied it around the ox's neck. He then set the oily rope on fire and caused the ox to be burnt to death. In this existence, the ox trainer was reborn a crow. Its past misdeed caused it to fly by and insert its

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<sup>12</sup> Maha Makut Buddhist University, "the Story of Three People", The Suttas and the Commentary Translation of the Anguttaranikaya Gathadhammapada, Vol.42, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), pages 54-60.

neck inside the burning pot-rest and was burnt to death. This was one question that only the Lord Buddha could answer.

Here is another story. A ship was sailing in the middle of the sea when all of a sudden it came to a standstill. No amount of effort on the crew's part and no blowing wind could move it. Finally, the people in the ship decided to carry out an ancient practice to see if there was a person of misfortune among them who was causing the ship to stop moving. The idea was that once the person of misfortune was removed from the ship, the ship would be able to sail on normally. Lots were then drawn by everyone and three times in a row the wife of the ship captain was identified as the person of misfortune. They had to put her on a raft but the ship still refused to move. Finally, they had to drown her. After she was dead, the ship started moving again.

The story was relayed to the Lord Buddha and the Lord Buddha told them what caused the woman to be drowned. In a previous existence, this woman was an adulteress and decided to kill her husband. After he died, he was reborn a dog that kept following his former wife around to the point where she was being teased by the villagers. Finally, she decided to drown the dog. In this existence, her misdeeds caused her to be drowned by her fellow shipmates.

Here is another story. A group of Buddhist monks was traveling to see the Lord Buddha. At one point, they went to take a rest inside a cave. Suddenly, a huge rock rolled in and closed the entrance to the cave. The villagers did everything they could to dislodge the rock but to no avail. The Buddhist monks were stuck inside the cave and had had to go without food for days. But on the seventh day, the huge rock simply dislodged itself.

Once again, the story was relayed to the Lord Buddha. And He told the people that in a previous existence, this group of Buddhist monks was a group of cow-minding children. One day, they saw a monitor lizard going inside a hole. They covered the entrance with a piece of wood since it was morning thinking that they would come for it in the evening. In that evening, they had to rush home. On the next day, they had to take the cow to a different pasture. They did not remember the monitor lizard until seven days had passed. Finally, they opened the hole and the starving monitor lizard moved slowly out of the hole. The thought of killing it for meat disappeared when they saw the poor state of the monitor lizard and they let it go. This was the reason this group of monks had to go without food for seven days.

One may not be able to achieve elevated meditative attainments but if one studies the Law of Kamma as taught by the Most Venerable Phrathepyanmahamuni (Luang Por Dhammajayo), one will be able to guess what situation may have been caused by a particular misdeed in a previous life.

**It can be concluded that for a Buddhist monk to be Atthannu (knowing the Attha or knowing the effect), he must ...**

1. Know to correctly interpret the Lord Buddha's Teachings.
2. Know to put the teachings into practice such that his body, speech and mind become increasingly purer.

*Only when a Buddhist monk can do these things  
can he be considered to be Dhammannu and Atthannu.*

## **Learning to be Atthannu for the Householder<sup>13</sup>**

The steps required are similar to those for the Buddhist monk but with some differences as follows:

### **1. Correct Interpretation**

Generally, it is extremely difficult for a person to have a profound understanding of the meaning of each Dhamma topic. To gain a profound understanding of the meaning of each Dhamma topic, a person has to have studied the Dhamma for a long time and has undertaken self-training for a long time as well. In studying the Dhamma, one needs the help of an expert, which usually is a Buddhist monk. Therefore, one needs to attend the temple and listen to the Dhamma regularly.

The best and quickest way to learn the Dhamma is to practice it. When questions arise, one has an expert to ask for help and guidance. The more one studies and practices the Dhamma, the more profoundly one will understand the Dhamma.

The ultimate life-goal of a householder is the same as that of a Buddhist monk, which is the attainment of Nibbana. Every human being's ultimate life-goal must involve the removal of defilements which consist of three main families, namely, greed, anger and ignorance.

The best way for the householder to get rid of defilements is to practice what is contrary to defilements. One removes greed by giving alms. One removes anger by observing the Precepts. And one removes ignorance by practicing meditation.

### **2. Putting What One Has Learnt into Practice**

One must give alms, observe the Precepts and practice meditation on a daily basis together with earning a living in order to loosen the grip of defilements on one's mind by doing the following.

1. One does not have one's breakfast until one has already given alms.
2. One does not leave the house until one has pledged the Precepts.
3. One does not go to sleep until one has chanted and practiced meditation.<sup>14</sup>

One must endeavor to perform wholesome deeds in spite of obstacles for the rest of one's life.

### **How to Put the Knowledge about Atthannu into Practice**

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<sup>13</sup> Dhammakaya Open University California, the Blueprint for the Buddhist Training, (Pathumthani: Academic Department, Dhammakaya Open University California, 2543 B.E.), pages 82-85.

<sup>14</sup> Venerable Somchai Thanavuddho, Life's Blessings for Dhammadayads, (Bangkok: Taan Karn Pim, 2542 B.E.), page 49.

One begins by correctly interpreting the relevant Dhamma topic, summarizing it and memorizing it. Next, one begins to put the relevant Dhamma topic into practice.

One has a good understanding of the different Dhamma topics and their objectives. One applies what one has learnt to help solve the problems encountered in one's daily life. In time, one will be able to help others by becoming a virtuous friend to them.

One must know that happiness is the fruit of wholesome deeds, and unhappiness is the fruit of unwholesome deeds. Getting a good grade is the fruit of being a good student. Failing a course is the fruit of laziness or inattention. Etc. One understands that the lack of success in work, study or other activities is caused by the lack of the Four Paths of Accomplishment (Iddhipada-4).<sup>15</sup>

One knows, for example, what one is doing, what one wishes to accomplish and what the end result will be like. Etc.

One knows that cause and effect go hand-in-hand. The problem one may be facing at the moment is the effect, and one should be able to trace back to see what causes it. The understanding of cause and effect makes one open-minded enough to be ready to listen to reason and to what someone else has to say.

### **3. Attannuta (Knowing the Self or Self-Knowledge)**

The step following Dhammanu and Atthannu is called Attannu. The Lord Buddha says,

“How does a Buddhist monk become Attannu? He does so by knowing that he possesses the six criteria, namely, Saddha (faith), Sila (morality), Suta (learning), Caga (charity), Panna (insight or wisdom) and Patibhan (sagacity). If he does not possess these six attributes, he cannot be said to be Attannu.”<sup>16</sup>

The Meaning of Attannu:

The word “Atta” means the self, the mind, the consciousness.<sup>17</sup>

An Attannu person or an Attannuta person is a person who possesses self-knowledge in terms of his status, gender, education, ability, skills, attributes, etc. He knows how much of each attribute he possesses and how to make good use of it.<sup>18</sup>

Attannu means knowing the level of one's virtue (Gunadhamma) and how to go about increasing one's virtue as quickly as possible.

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<sup>15</sup> Iddhipada-4 includes Chanda (aspiration), Viriya (effort), Citta (active thought) and Vimamsa (examination).

<sup>16</sup> Maha Makut Buddhist University, “Dhammanu Sutta”, The Suttas and the Commentary Translation of the Anguttaranikaya Sattaka-atthaka-navakanipata, Vol.37, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), page 237.

<sup>17</sup> Pra Udonkanatikarn (Chavin Sarakum) and Jumlong Sarapadnerk, the Pali-Thai Dictionary for Students, new & improved version, third printing, (Bangkok: Prayooravong Printing, 2538 B.E.), page 14.

<sup>18</sup> Phrapromkunaporn (P.A. Payutto), the Buddhist Dictionary, 12<sup>th</sup> printing, (Bangkok: Mahachulalongkornrajavidyalaya University, 2551 B.E.), page 531.



### **What is Gunadhamma?**

Gunadhamma means virtue.

The word “Guna” means benefit, goodness, harmlessness, an absence of evil.

The word “Dhamma” means truth, nature, merit, rightness, goodness, the state of being non-toxic or non-harmful, the absence of fickleness.

Gunadhamma means rightness and goodness which is expressed by one’s body, speech and mind. A Gunadhamma person is a person who knows to control his body, speech and mind such that he does not think evil thoughts, say evil words, and commit evil deeds. A Gunadhamma person has the ability to encourage himself and others to think, say and do things that are correct and good.

### **How to Cultivate Gunadhamma<sup>19</sup>**

To cultivate Gunadhamma, a Buddhist monk must be knowledgeable in the Dhamma (the Lord Buddha’s Teachings) and have a good understanding of the Dhamma. He must also regularly practice the Dhamma in order to scrub clean his body, speech and mind to the point where he can develop deep within him a love for wholesomeness and a fear for unwholesomeness.

He must continue to practice the Lord Buddha’s Teachings. He must be observant and he must endeavor to look for ways to continue improving himself. He cannot afford to be reckless thinking that he has undertaken sufficient self-training already. The reason is that for as long as one cannot extinguish all defilements, one must always be watchful so that one does not allow one’s Gunadhamma to deteriorate.

### **How to Evaluate One’s Gunadhamma<sup>20</sup>**

It is important that a Buddhist monk regularly evaluates his Gunadhamma so that he can learn what progress he has made so far. How does it measure up to the standard decreed by the Lord Buddha? What step should he take in order to continue making progress? If he is standing still or if he is going backward, he must hasten to find ways to correct the situation. He must endeavor to find out what is causing his slackness. It may be his inconsistent practice, his poor health, his poor environment, his misunderstanding, etc.

### **The Six Criteria Used to Evaluate One’s Gunadhamma<sup>21</sup>**

In order to measure something, one needs a proper tool. To measure the length of something, a tape measure is needed. To measure the weight of something, a scale is needed. To measure time, a clock is needed. Likewise, to measure or evaluate one’s Gunadhamma, the six criteria

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<sup>19</sup> Dhammakaya Open University California, the Blueprint for the Buddhist Training, (Pathumthani: Academic Department, Dhammakaya Open University California, 2543 B.E.), pages 92-103.

<sup>20</sup> Ibid

<sup>21</sup> Ibid, pages 95-103

are needed. These include Saddha (faith), Sila (morality), Suta (learning), Caga (charity), Panna (insight) and Patibhan (sagacity). The details of these six criteria are as follows.

### 1. Saddha (Faith)

Saddha means belief or faith. In Buddhism, Saddha means believing in things that deserve to be believed. It means being rational about what one believes. It means having confidence in the truth, in wholesomeness, in goodness, in doing good deeds. It is the kind of belief or faith that is not tainted by gullibility. There are four types of Saddha as follows.

#### 1.1 Kammasaddha:

It means believing in the reality of the Law of Kamma.

#### 1.2 Vipakasaddha:

It means believing in the fruits of Kamma in that good Kamma bears good fruit and evil Kamma bears evil fruit.

#### 1.3 Kammasakatasaddha:

It means believing that each living being possesses its own accumulated Kamma. It means believing that whatever Kamma one has performed, one must be the recipient of the consequence of that Kamma.

#### 1.4 Tathagatabodhisaddha:

It means believing in the Lord Buddha's attainment of Self-Enlightenment<sup>22</sup> which means...

- Believing that the Lord Buddha was a real person and that He has attained Self-Enlightenment.
- Believing that the Lord Buddha's Teachings (the Dhamma) are true and wholesome.
- Believing that whoever practices the Lord Buddha's Teachings will receive good results with the ultimate result being the attainment of Nibbana.

Of these four types of Saddha, the Tathagatasaddha is the most important because it is the basis of faith in Buddhism.

In terms of meditative attainments, Saddha appears as a light inside the mind. When it is experienced, one is inspired to perform only wholesome deeds with one's body, speech and mind.

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<sup>22</sup> Phrapromkunaporn (P.A. Payutto), the Buddhist Dictionary, 12<sup>th</sup> printing, (Bangkok: Mahachulalongkornrajavidyalaya University, 2551 B.E.), page 98.

For those who possess Saddha, they should continue to improve upon it until it becomes “Acalasaddha” which means the kind of faith that removes every trace of doubt that they may have about the Triple Gem. It is an elevated form of faith which ensures one’s progress in the area of wholesomeness.

## 2. Sila (Morality)

Sila means good physical and verbal conduct. It means restraining one’s body and speech. It means the practices that keep one’s body and speech wholesome. It means normalcy. It means harmless conduct. It means abstaining from evil. It means the practices which improve one’s physical and verbal conduct. It means physical and verbal honesty as well as right livelihood.<sup>23</sup>

Sila is the instrument that keeps the body and speech righteous. According to the Commentary, a Buddhist monk must observe the four types of Sila called the “Parisuddhisila”. They include Patimokkhasamvarasila, Indriyasamvarasila, Ajivaparisuddhisila and Paccayasannissitasila.

### 2.1 Patimokkhasamvarasila:

It means abstaining from what is forbidden by the Lord Buddha and adhering to what is allowed by Him. It means adhering to the Sikkhapada or the Disciplinary Rules which can be divided into three categories as follows:

- Having good manners and a suitable place (Gocara)
- Being mindful of the slightest offence
- Adhering to the Disciplinary Rules

### 2.2 Indriyasamvarasila:

Restraining the six sense-faculties

### 2.3 Ajivaparisuddhisila:

Earning right livelihood and abstaining from such wrong livelihood as deceiving others or currying favor for personal gain

### 2.4 Paccayasannissitasila or Paccavekakkhanasila:

Consuming the four requisites correctly and according to their purposes.

These four types of Sila enable a Buddhist monk to control his body, speech and mind in such a way as to think good thoughts, say good things and do good things.

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<sup>23</sup> Ibid, page 391.

### 3. Suta (Learning by Listening)

The Pali word “Suta” means having heard, having listened.<sup>24</sup>

Suta means to learn something by listening or reading. It means receiving the information necessary for the cultivation of intellect. Dhamma learning can be carried out by listening to Dhamma lectures, by searching relevant Dhamma texts and scriptures, by conversing about the Dhamma, by holding a meeting for the purpose of exchanging Dhamma knowledge with one another.

In summary, Suta means the diligent search for and the accumulation of Dhamma knowledge, contemplating what has been heard, and asking relevant questions if something is not well understood. Suta has five benefits as follows.<sup>25</sup>

1. One can hear what one has not heard before.
2. One can gain a clearer understanding of what one has already heard.
3. One’s doubt can be dispelled.
4. One’s view is made right and in line with the truth.
5. One’s faith is increased.

The ultimate result of listening to the Dhamma is increased faith in the Lord Buddha whereby one feels inspired to learn more and more about His Teachings.

Without the continuous learning of the Lord Buddha’s Teachings, progress in the Dhamma cannot be made. The continuous learning of the Lord Buddha’s Teachings makes it possible for one’s self-training to stay on course. It also enables one to be a virtuous friend to others. Suta is the weapon needed to fight the enemy within in the form of deep-rooted defilements.

### 4. Caga (Charity)

The Pali word “Caga” means to sacrifice something, to give up something, to completely remove something, to give up the very thing which is an enemy of truthfulness, to give up defilements.<sup>26</sup>

Caga and Dana share similar meaning. Dana refers to alms-giving but Caga refers to the giving up of emotions which arise from defilements, namely, greed, anger, ignorance, etc.

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<sup>24</sup> The Royal Institute Dictionary, 2542 B.E. (Bangkok: Nanmee Books Publications, 2546 B.E.), page 1204.

<sup>25</sup> Mahachulalongkornrajavidyalaya University, “Dhammassavana Sutta” the Sutta and Commentary Translation of the Anguttaranikaya Pancakanipata, vol. 36, fourth printing, (Bangkok: Mahachulalongkornrajavidyalaya Printing, 2543 B.E.), page 448.

<sup>26</sup> Phrapromkunaporn (P.A. Payutto), Buddhist Dictionary, 12<sup>th</sup> printing (Bangkok: Mahachulalongkornrajavidyalaya University, 2551 B.E.), page 60.

Caga means sacrificing at least the following three things:

#### 4.1 Sacrificing Material Wealth:

One gives away material wealth in the form of alms-giving as provisions for one's future existences. A person having great material wealth tends to feel possessive and guard his wealth jealously. This tendency has to be remedied by alms-giving. And once the alms have been given, one must not have any regret.

Regular alms-giving works to lessen one's greed, a crude form of defilements. The removal of greed enables subtle defilements to be more easily removed.

#### 4.2 Sacrificing Excessive Comfort:

The love of ease and comfort makes one lazy and impatient. It does little to further one's self-training.

#### 4.3 Sacrificing Emotions:

It means giving up negative emotions or the emotions arisen from greed, anger and ignorance. Negative emotions in the forms of the Five Hindrances prevent the mind from becoming clear and bright. Therefore, in meditation practice, one is called upon to remove the Five Hindrances (Nivara-5) before one can bring one's mind to a standstill and achieve one-pointedness.

The best way to give up negative emotions is to practice equanimity as taught by Phramonkolthepmuni as follows:<sup>27</sup>

“Dana in the Paramattha<sup>28</sup> sense includes Ayatana-6, namely, physical form, sound, smell, taste, touch and emotions. Remove any sense of pleasure from these things. Refuse to be perturbed by them. Realize that these things belong to the secular world and not to the Dhamma world. Release them. Release any attachment to these things. Refuse to be perturbed by them. Keep your mind quiet and still. This process is called giving up emotions as Dana. It is the source of wholesomeness. It leads to Nibbana. It is considered to be exceptional Dana.”

### 5. Panna (Wisdom)

The Pali word “Panna” means having depth and breadth of knowledge, the intellect gained from learning and thinking, the ability to know the cause and effect of things, having a clear understanding of things, the ability to tell the difference between what is good and what is bad, what is beneficial and what is not beneficial, what is useful and what is useless, etc., and the ability to know Sankhara<sup>29</sup> for what it is in reality.

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<sup>27</sup> Phramonkolthepmuni (Sodh Candasarā), “Article 28: Bhattanumodanakatha, May 9, 2497 B.E.”, Dhamma Heritage of Luang Por Wat Paknam (Phramonkolthepmuni), (Bangkok: Amarin Printing and Publishing, 2539 B.E.), page 358.

<sup>28</sup> Paramattha means the ultimate benefit which is Nibbana, the ultimate meaning, the true meaning.

<sup>29</sup> There are two categories of Sankhara or compounded things. Anupadinakasankhara includes things that have no soul, namely, car, mountain, house, etc. Upadinakasankhara includes things that have souls, namely,

There are three levels of Panna as follows.

5.1 Sutamayapanna:

It is the Panna or wisdom gained from learning from others.

5.2 Cintamayapanna:

It is the Panna gained from contemplating what one has learnt.

5.3 Bhavanamayapanna:

It is the Panna gained from meditation practice.

The level of Panna that the Lord Buddha wishes a Buddhist monk to gain is elevated meditative attainments called Adhipanna.

Adhipanna is the Panna gained from having penetrated the Four Noble Truths by the Ariya personages. It is the penetration of Dukkha (suffering), the Cause of Suffering, the Cessation of Suffering and the Path Leading to the Cessation of Suffering.

Adhipanna is the Panna that allows one to penetrate the Three Characteristics, namely, impermanence, the inability to remain the same and the absence of true selfhood. Everything and every living being are marked by the Three Characteristics. The knowledge of the Three Characteristics is the knowledge of the nature of Sankhara (compounded things).

## 6. Patibhan (Sagacity)

Patibhan means ready wits. It means the ability to give a quick and clever response, the ability to solve urgent problems, quick thinking ability.<sup>30</sup> Patibhan is a sublime attribute and it can be cultivated by the pursuit of Wisdom Perfection.

In Buddhism, there are four categories of the ultimate level of wisdom, and the person possessing such wisdom is called “**Patisambhida**”.

6.1 Atthapatisambhida:

It is the ultimate level of wisdom in the area of Attha or meaning.

6.2 Dhammapatisambhida:

It is the ultimate level of wisdom in the area of Dhamma.

6.3 Niruttipatisambhida:

It is the ultimate level of wisdom in the area of language.

6.4 Patibhanpatisambhida:

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human beings, animals, etc. It is the nature of all Sankhara or compounded things to come into being, exist for a time and come to an end.

<sup>30</sup> The Royal Institute Buddhist Dictionary (P.A. Payutto), 12<sup>th</sup> printing, (Bangkok: Mahachulalongkornrajavidyalaya University, 2551 B.E.), page 196.

It is the ultimate level of wisdom in the area of Patibhan.

Of the four categories of the ultimate level of wisdom, Patibhanpatisambhida is considered to be the most sublime. A Patibhanpatisambhida person must necessarily possess Athhapatisambhida, Dhammapatisambhida and Niruttipatisambhida as well.

In providing a response, it can be done in four ways as follows:

1. The response is inaccurate and slow.
2. The response is inaccurate but quick.
3. The response is accurate but slow.
4. The response is accurate and quick.

An accurate and quick response is considered to be the best. It is the fruit of the pursuit of Wisdom Perfection. To be able to give an accurate and quick response, such a person must know how to organize his knowledge and how to recall each piece of knowledge accurately and quickly.

### **The Importance of the Above Six Criteria<sup>31</sup>**

There are at least three reasons why the Lord Buddha tells the Buddhist monks to use the above six criteria as a tool to evaluate themselves in terms of their Gunadhamma.

1. These six criteria can be used as a universal tool for evaluating each and every Buddhist monk regardless of how he chooses to undertake his self-training.
2. This universal tool can be used to evaluate every Buddhist monk be he an ordinary monk or an Ariya monk.
3. The ultimate goal in Buddhism is the extinguishment of defilements and the attainment of Arahathship. Therefore, the criteria used to evaluate each Buddhist monk must work together in such a way as to support the attainment of Arahathship.

### **How to Evaluate One's Self**

One can evaluate one's self by employing the six criteria as follows:

#### **1. Saddha (Faith)**

##### **For the Buddhist Monk**

Saddha means having faith in the Lord Buddha's attainment of Self-Enlightenment or having Tathagatabodhisaddha. One believes that all of the Lord Buddha's Teachings are good and true and must be practiced by every Buddhist monk. One evaluates one's Saddha by considering how earnestly one has endeavored to scrub clean one's body, speech and mind.

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<sup>31</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 104-105

At the level of putting one's life on the line means that the Buddhist monk has endeavored to practice the Lord Buddha's Teachings earnestly and unconditionally in spite of hardship and obstacles for the sake of attaining Nibbana.

In other words, the Buddhist monk must consider whether or not he has endeavored to scrub clean his body, speech and mind by putting his life on the line.

### **For the Householder**

The householder can evaluate his level of Saddha by how well he has endeavored to give alms, observe the Precepts, and practice meditation.

1.1 Has he practiced these three ways of making merit every day?

1.2 Has he given alms accordingly?

- Does he keep his mind bright and clear before, during and after the alms-giving?
- Are his alms of fine quality and neatly arranged?
- Are his alms and the recipient(s) of his alms pure?
- Does he give alms respectfully and with his own hands?

He should also consider if he has endeavored to observe the Precepts and practice meditation in the same way that our Bodhisatta had done; that is, by putting his life on the line.

## **2. Sila (Morality)**

### **For the Buddhist Monk**

The Buddhist monk is to evaluate his Sila practice by seeing how bright his mind becomes whenever he reviews his Sila practice.

2.1 He is to evaluate daily how strictly he has adhered to, for example, the Parisuddhisila by considering how well he has practiced what is allowed by the Lord Buddha and how well he has abstained from what is forbidden by the Lord Buddha.

2.2 He is to evaluate how well he has performed his daily routine such as chanting, practicing meditation, studying the Lord Buddha's Teachings, etc.

2.3 At the level of Adhisila, he is to evaluate his Sila practice by attaining the Sila Sphere as taught by Phramonkolthepmuni as follows.

“Sila is a clear sphere dwelling inside the Dhamma Sphere, which gives rise to the human body. The Dhamma Sphere is a clear and pure sphere the size of a chicken egg-yolk. The Sila Sphere dwells inside the Dhamma Sphere. The Sila Sphere is a clear and pure sphere the size of the moon or the sun as it appears on earth.



When a person practices meditation to the point where the Sila Sphere appears at the center of his body, he can be said to have attained Adhisila.”<sup>32</sup>

2.4 How well has he endeavored to work on his shortcomings?

### **For the Householder**

The householder is to evaluate his Sila practice by evaluating the clarity and brightness of his mind when he considers how well he has been observing the Five Precepts or the Eight Precepts. Ultimately, he can also evaluate his Sila practice by attaining the Sila Sphere.

### **3. Suta**

#### **For the Buddhist Monk**

The Buddhist monk can evaluate himself in terms of Suta in the following four ways:

- 3.1 What is the level of his enthusiasm in listening to or reading the Dhamma?  
How often does he approach his Preceptor in order to learn the Dhamma?  
How attentive is he when listening to or studying the Dhamma?
- 3.2 How well does he understand each Dhamma topic? Why did the Lord Buddha teach it? How can he put what he has learnt into practice? Etc.
- 3.3 How well can he see his shortcomings?
- 3.4 How much effort does he put into dealing with his shortcomings?

#### **For the Householder**

The same principles used for the Buddhist monk also apply to the householder.

- 3.1 What is the level of his enthusiasm in attending the temple?  
How often does he read a Dhamma book?
- 3.2 How well can he apply what he has learnt in his daily life?
- 3.3 How well can he see his shortcomings?
- 3.4 How much effort does he put into dealing with his shortcomings?  
What shortcomings has he been able to rectify? Etc.

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<sup>32</sup> Phramonkolthepmuni (Sodh Candasaro), “Article 19: Sila-3, March 14, 2497 B.E.”, the Dhamma Heritage of Luang Por Wat Paknam (Phramonkolthepmuni), page 240.

#### 4. Caga

##### **For the Buddhist Monk and the Householder**

Both the Buddhist monk and the householder can evaluate themselves in terms of Caga in four ways as follows:

- 4.1 How willing is he in sharing what he has with others? How possessive is he of his belongings? Does he regret having given away something?
- 4.2 How willing is he in giving up ease and comfort? Does he pick and choose easy assignments? Is he lazy?
- 4.3 How willing is he in giving up emotions? How quickly can he give up pleasure and displeasure?
- 4.4 In terms of meditation practice, how readily can he give up the Five Obstacles (Nivara-5) such that he can bring his mind to a standstill and to the point where he can see the “Pathamamagga Sphere”?<sup>33</sup>

#### 5. Panna

##### **For the Buddhist Monk and the Householder**

Both the Buddhist monk and the householder can evaluate themselves in terms of Panna at two different levels as follows.

- 5.1 Secular Panna or secular wisdom is the Panna derived from learning and thinking. Secular Panna includes Sutamayapanna and Cintamayapanna and they can be evaluated as follows:
  - Since the capacity to do work depends on one’s Panna and level of responsibility, secular Panna can be evaluated by one’s capacity to get one’s work done.
  - How well does one know one’s body and its condition? How well can one take care of one’s body so that it is strong and healthy and ready to accumulate merit and pursue Perfections?
- 5.2 Dhamma Panna or Dhamma wisdom can be evaluated by the level of one’s meditative attainments based on the teaching of Phramonkolthepmuni (Sodh Candasaro) as follows:

“Meditative attainments refer to the meditative ability to see all of the Inner Bodies which dwell inside the human body. One sees the Celestial Body which dwells inside the Human Body. One sees the Form Brahma Body which dwells inside the Celestial Body. One sees the Non-Form Brahma Body which dwells inside the Form Brahma Body. One sees the Dhammakaya which dwells inside the Non-Form Brahma Body. When a person dies, his Celestial Body and his

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<sup>33</sup> Phrabhavanaviriyakhun (Padet Dattajeevo), True Monks, (Bangkok: Dhammakaya Foundation), page 197.

Human Body are separated from each other in the same way that the tamarind meat is separated from the tamarind pod. The Lord Buddha's extinguishment of defilements occurred in steps starting with the defilements in the Human Body, the defilements in the Celestial Body, the defilements in the Form Brahma Body, the defilements in the Non-Form Brahma Body, so on and so forth.

The defilements in the Human Body include Abhijjha, Byabada and Micchaditthi.

The defilements in the Celestial Body include Lobha, Dosa and Moha.

The defilements in the Form Brahma Body include Raga, Dosa and Moha.

The defilements in the Non-Form Brahma Body include Kamaraganusaya, Patighanusaya and Avijjanusaya.”

Therefore, the attainment of one's Inner Bodies is the measure of the level of one's Panna because it means that he has penetrated the truth. He has penetrated the defilements in each Inner Body and how these defilements differ in terms of its coarseness and subtleness. Defilements in the Human Body are coarser than those in the Celestial Body. Defilements in the Celestial Body are coarser than those in the Form Brahma Body. Etc. The more Inner Bodies one can attain, the higher the level of one's Dhamma Panna will be.

## 6. Patibhan

For Both the Buddhist Monk and the Householder

Ready wits or the ability to give a quick and accurate response can be evaluated by one's ability to solve problems at work. A person possessing Patibhan does not run away from problems but will deploy it to solve them. And the solutions to his problems never involve anything bad or evil.

### Comparative Evaluation<sup>34</sup>

A Buddhist monk who knows how to evaluate his self-training process by using the six criteria can be said to be heedful. He is not the kind of person to rest on his laurels, but he continues earnestly to train himself further and further so that he can achieve the ultimate goal of monkhood quickly.

During his self-training, a Buddhist monk may wish to compare his effort with that of highly virtuous individuals in the hope that he may emulate them as much as possible. Venerable Ananda reminded the Buddhist monks to endeavor to abandon arrogance.<sup>35</sup> It means that when one sees how another person is able to attain the Path and Fruit of Nibbana, one uses

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<sup>34</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), page 110.

<sup>35</sup> Mahamakut Buddhist University, "Bhikkuni Sutta", the Sutta and the Commentary Translation of the Anguttaranikaya Catukanipata, vol. 35, fourth printing, (Bangkok: Mahamakut Buddhist University, 2544 B.E.), page 378.

the person as a source of inspiration to motivate one to endeavor to work earnestly toward the attainment of the Path and Fruit of Nibbana. Role models for one's self-training include:

1. The Lord Buddha
2. The Arahats
3. The Dhamma teachers who possess supernormal insight and supernatural powers.
4. One's virtuous Preceptor and Dhamma teachers

**In conclusion, to be an Attannu person or a person who possesses self-knowledge, one must:**

- 1. Understand the value of self-evaluation as well as the six criteria used in his self-evaluation, namely, Saddha (faith), Sila (morality), Suta (learning by listening), Caga (charity), Panna (wisdom) and Patibhan (sagacity).**
- 2. Know how to employ the six criteria to evaluate his own Gunadhamma.**

**Only then can a person be considered to be Dhammannu, Atthannu and Attannu.**

#### **How to Apply the Principles of Attannu in the Householder's Daily Life**

One cultivates self-knowledge by knowing one's status, condition, gender, knowledge, talents, abilities and level of virtue so that one can conduct oneself accordingly. One is neither arrogant nor self-deprecating. One is humble. One is truthful in body, speech and mind. One does not show off one's wealth, status, knowledge, etc. One is not overly ambitious. One does not seek material gain in an unethical or immoral manner. One endeavors to continue improving one's self. One does not simply follow popular trends. One is confident because one possesses good self-knowledge.

One learns to be a virtuous friend. It means that one has a firm belief in the Lord Buddha and His Teachings. One believes in the value of the Triple Gem. One has Right View. One observes the Precepts immaculately. One is scholarly and sees the world for what it is in reality. One is generous. One has the ability to teach and advise others. One has ready wits.

In the process of gaining self-knowledge, one also gains self-acceptance. Self-knowledge and self-acceptance in turn lead to self-disclosure. Self-disclosure enables one to analyze information and situation in a rational manner. One is composed and calm. One is a good communicator.

#### **4. Mattannuta (Knowing How to Exercise Moderation)**

The first step, Dhammannu, calls for a Buddhist monk to study the Lord Buddha's Teachings. The second step, Atthannu, calls for the Buddhist monk to know how to correctly interpret each of the Lord Buddha's Teachings prior to putting it into practice. The third step, Attannu, calls for the Buddhist monk to gain self-knowledge by evaluating the level of his Gunadhamma or virtue based on the six criteria. The fourth step is called Mattannu. The Lord Buddha says,

“How does a Buddhist monk learn to be Mattannu? He learns it by exercising moderation when accepting robes, food, shelter and medicine. He cannot be said to be Mattannu if he does not know how to exercise moderation when accepting robes, food, shelter and medicine. It is only when he knows to exercise moderation when accepting robes, food, shelter and medicine that he can be said to be Mattannu. It is in these ways that a Buddhist monk becomes Dhammannu, Atthannu, Attannu and Mattannu.”<sup>36</sup>

### **The Meaning of Mattannu**

The Pali word “Mattannu” means knowing how to exercise moderation. The Commentary adds that it means knowing what amount is sufficient, what amount is just right.<sup>37</sup>

Mattannu means knowing what amount is enough and what amount is just right in terms of the four requisites and everything concerning the four requisites. Therefore, the next step a Buddhist monk must learn to do is to exercise moderation when accepting the four requisites.

### **Attitudes Concerning the Four Requisites**<sup>38</sup>

According to Buddhism, there are at least three attitudes concerning the four requisites namely, basic needs, conservation of natural resources and habits formation.

#### **1. Basic Needs:**

The Lord Buddha deems the four requisites as necessities. They make it possible for life to be sustained. And they make it possible for the monastic duties to be carried out. The Lord Buddha has provided guidelines for consuming the four requisites as follows.

##### **1.1 Robes or Clothing serves the following purposes.**

- 1) To protect the body from the elements
- 2) To protect the body from being bitten or harmed by animals such as insects
- 3) To provide adequate coverage for the body

##### **1.2 Food serves the following purposes.**

- 1) To provide sustenance for the body
- 2) To make it possible for the body to perform different tasks
- 3) To assuage hunger
- 4) To aid chastity practice when just enough food is consumed

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<sup>36</sup> Mahamakut Buddhist University, “Dhammannu Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Sattakanipata, vol. 37, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 237.

<sup>37</sup> Mahamakut Buddhist University, “Mahaassapura Sutta”, the Sutta and the Commentary Translation of the Majjhimanikaya Mulapannasaka, vol. 19, fourth printing, (Bangkok: Mahamakut Buddhist University, 2542 B.E.), page 224.

<sup>38</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 125-126.

- 5) To sustain life

### **1.3 Shelter serves the following purposes.**

- 1) To protect one from the elements
- 2) To protect one from being bitten or harmed by animals such as insects
- 3) To protect one from inclement weather
- 4) To provide a place where one can practice meditation

### **1.4 Medicine serves the following purpose.**

- 1) To alleviate the aches and pains caused by an illness

## **2. Conservation of Natural Resources:**

The Lord Buddha decrees that each Buddhist monk owns just three robes in terms of clothing and consumes only the food that he receives from his alms-round. He cannot consume food after noontime. A Buddhist monk's cell is small in order to foster simple living. Medicine is taken only when one is ill. Therefore, the manner in which a Buddhist monk consumes the four requisites can be said to help conserve natural resources.

## **3. Habits Formation:**

Habit is formed by repeated action. Since the four requisites need to be consumed daily, the way a Buddhist monk consumes each of the four requisites plays a key role in his habits formation.

A Buddhist monk needs to bear in mind that the four requisites can cause his defilements to rear their ugly heads if he is not careful. Fondness for certain things gives rise to greed and attachment. Greed and attachment, in turn, influence a person's thoughts, speech and actions. Greed and attachment have the power to create bad habits.

Good habits can be formed by the conscientious consumption of the four requisites. For example, in regards to food consumption, Venerable Sariputra, one of the Lord Buddha's two Chief Disciples, has the following advice.

“When a Buddhist monk consumes fresh or dry food, he should not consume it for its taste and he should not overeat. About four or five bites before feeling full, he should stop eating and drink some water instead for the sake of his well-being.”<sup>39</sup>

## **The Cycle of the Four Requisites<sup>40</sup>**

There are five steps to the cycle of the four requisites:

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<sup>39</sup> Mahamakut Buddhist University, “Sariputtatheragatha”, the Sutta and the Commentary Translation of the Khuddakanikaya Theragatha, vol. 53, fourth printing, (Bangkok: Mahamakut Buddhist University, 2545 B.E.), page 229.

<sup>40</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 129-131.

1. Finding the four requisites
2. Accepting the four requisites
3. Consuming the four requisites
4. Caring for the four requisites
5. Giving away and removing the four requisites

### **1. Finding the Four Requisites**

According to the Lord Buddha, a Buddhist monk can earn right livelihood by begging from the laity. He is not allowed to buy his own requisites. A Buddhist monk is not allowed to earn wrong livelihood (Anesana) by employing a deceptive scheme, making investment, giving things away and expecting something in return, currying favor with certain householders, practicing black magic, etc.

### **2. Accepting the Four Requisites**

Having found the four requisites, the next step is to accept them from the laity. This is the most important step in the cycle of the four requisites. The consumption of the four requisites cannot take place without first accepting them from the laity. How a Buddhist monk chooses to accept or not accept the four requisites has a direct impact on the Buddhist monk's habit formation and virtue cultivation.

### **3. Consuming the Four Requisites**

The Buddhist monk is to bear in mind the purposes of consuming the four requisites as taught by the Lord Buddha. The correct consumption of the four requisites has the power to help the Buddhist monk to practice self-restraint for the purpose of defilements extinguishment.

### **4. Caring for the Four Requisites**

It means making the best use of the four requisites by taking care of them or maintaining them so that they will last. Robes need to be washed and kept clean. Care must be exercised in washing them so as not to damage them. In hanging them out to dry, they must not be dried under a hot sun; otherwise, the color will fade. After they are dry, they must be folded and kept in a dry place to prevent them from developing a musty odor. Etc.

The caring of the four requisites has the power to inspire a deeper faith in the laity because they can see how the Buddhist monks value their alms. On the contrary, careless treatment of the four requisites can erode the laity's faith and ultimately affect the growth of Buddhism. The Lord Buddha teaches His followers to take care of their possessions as follows.<sup>41</sup>

“Behold, monks, the wealth of a family cannot last for these following reasons:

1. It does not look for something that has been lost.
2. It does not repair something that is broken.

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<sup>41</sup> Mahamakut Buddhist University, “Kula Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Catukanipata, vol. 35, fourth printing, (Bangkok: Mahamakut Buddhist University, 2544 B.E.), article 258, page 623.

3. It does not exercise moderation in its consumption.
4. It appoints an immoral man or woman to manage its household.

## **5. Giving Away and Removing the Four Requisites**

### **5.1 Giving Away the Four Requisites:**

It means sharing what one has with one's fellow monk(s) or offering an item of a superior quality to another monk who possesses a higher level of virtue such as one's Preceptor or one's monk instructor.

### **5.2 Removing the Four Requisites:**

It means that once the lifetime of the four requisites reaches the end, they must be disposed of properly. For example, worn-out robes can be cut into smaller pieces and used as rags. Leftover food that will spoil in a short time must be disposed of properly. Etc.

## **How to Accept the Four Requisites**

A Buddhist monk who knows how to accept the four requisites is well aware of the four steps involved in the cycle of the four requisites. It means that he has a clear picture of the cradle to grave concept of the four requisites. He knows which requisite he lacks and how to go about obtaining it in accordance with the Dhamma-Vinaya. He knows when to accept something and how much of it to accept. He knows how to consume the four requisites in accordance with their purposes. He knows how to make them last. He knows how to give away excess requisites and how to remove old and expired items.

There are four scenarios involved in accepting the four requisites as follows:

### **1. Not Accepting the Requisite Being Offered:**

This scenario is alright if need does not exist. However, where there is need, this scenario can cause unnecessary hardship for the Buddhist monk. For example, when living in a cold climate area, not accepting adequate clothing will make it difficult for the Buddhist monk to fulfill his monastic duties.

### **2. Accepting Too Little of the Requisite Being Offered:**

This scenario can cause unnecessary hardship for the Buddhist monk. For example, if the Buddhist monk accepts just a small amount of food, he will be gnawed by hunger later on, he will feel weak, etc.

### **3. Accepting Too Much of the Requisite Being Offered:**

This scenario can cause added responsibility in caring for what one has in excess. It can also cause possessiveness and anxiety. It can become cumbersome.

### **4. Accepting Just Enough of the Requisite Being Offered:**

This scenario allows the Buddhist monk to gain the most benefit from what is being offered.



## **Contentment**

The Lord Buddha teaches the Buddhist monk to be content with what he is given as follows:

### **1. Yathalabhasantosa:**

It means feeling pleased and satisfied with consuming whatever four requisites that he can obtain.

### **2. Yathabalasantosa:**

It means feeling pleased and satisfied with what he can consume. Anything he has in excess, he is ready to share it with his fellow monk(s).

### **3. Yathasaruppasantosa:**

It means feeling pleased and satisfied with what is fitting for him as a Buddhist monk. He willingly offers items of superior quality to a senior monk or a monk possessing a higher level of virtue.

## **Things to Consider when Accepting the Four Requisites**

1. In accepting a requisite, one needs to bear in mind if one is accepting it out of need, want or greed.

1.1 Need: It means that without the requisite, life will be made difficult and his monastic routine will be disrupted.

1.2 Want: It means that with the requisite, life will be made easier.

1.3 Greed: It means that one is accepting the requisite because one is greedy not because one needs it or wants it.

A Buddhist monk can accept the requisite when there is need or want but in the case of greed, he must abstain from accepting it altogether.

2. In accepting a requisite, one needs to consider: 1) the alms; 2) the intention of the donor; and 3) the Buddhist monk's need or want.<sup>42</sup>

2.1 When a lay person of means wants to offer a small number of alms, let the Buddhist monk accept what is being offered.

2.2 When a lay person of small means wants to offer a large number of alms, let the Buddhist monk accept just a small number of alms.

2.3 When a lay person of means wants to offer a large number of alms, let the Buddhist monk take only what he needs.

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<sup>42</sup> Mahamakut Buddhist University, "Ratha Sutta", the Sutta and the Commentary Translation of the Sanyuttanikaya Salayatanavagga, vol. 28, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 398.

When a Buddhist monk knows how to accept the four requisites, his conduct can inspire a deeper faith in the laity. It enables him to fulfill his monastic duties effectively. And it enables him to cultivate higher virtues as his body, speech and mind become cleaner and purer.

**In conclusion, to be a Mattannu person, one must...**

- 1. Be able to manage the four requisites and know how to accept them.**
- 2. Be able to employ the four requisites as a tool to further one's self-training.**

**Having thus trained himself such that he knows how to exercise moderation, he can then be considered to be Dhammannu: being learnt in the Dhamma; Atthannu: knowing how to correctly interpret the Dhamma and putting it into practice; Attannu: knowing how to evaluate himself according to the six criteria; and Mattannu: knowing how to exercise moderation in accepting the four requisites.**

### **Learning How to Be Mattannu for the Householder<sup>43</sup>**

The householder can modify the Lord Buddha's teaching on learning to become Mattannu for the Buddhist monks as follows:

#### **1. Attitudes Concerning the Four Requisites**

- 1.1 The householder is to regard the four requisites as being life's basic needs. This attitude should help the householder to consume the four requisites in accordance with their purposes. It protects against excessiveness.
- 1.2 He is to be mindful of the conservation of natural resources. This awareness should help the householder to make the best use of the four requisites and to exercise moderation when consuming them.
- 1.3 He is to bear in mind how the mindful consumption of the four requisites can help him to form good habits.

#### **2. The Four Requisites and the Householder's Lifestyle**

Having the right attitudes toward the four requisites, the householder is now ready to incorporate them into his lifestyle.

- 2.1 The householder should dress cleanly and appropriately. He should take care of his clothing by buying good quality and long-lasting clothes. They should not be too expensive or too gaudy. They should serve as proper attire for all occasions.
- 2.2 The householder should make sure that he eats nutritious food. His food should be clean and carefully prepared. He should never overeat. About four or five bites before feeling full, he should stop eating and take a drink of water instead.

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<sup>43</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 137-139.

He should not buy too much food at one time. He should have his meals at a regular time. Etc.

2.3 The householder should live in a suitable place. He should live near a temple, a market, etc. He should live in a community whose members are good and decent. His house should not be so large that it is difficult to clean and maintain. Etc.

2.4 The householder should take good care of his body. He should, for example, exercise regularly, have an annual physical checkup. When he is ill, he should make sure to get proper and immediate medical attention. Etc.

In learning to become Mattannu, the householder is giving himself the opportunity to form good habits and cultivate different virtues which make it easier for him to give alms, observe the Precepts, and practice meditation. He will not become too attached to external things. He can learn to simplify his life.

### **Applying the Principles of Mattannu in the Householder's Daily Life**

The householder learns to exercise moderation by spending less than what he can earn from right livelihood. He learns to be thrifty but not miserly. As a student, he learns to exercise moderation by organizing his activities and his study. As a government, it knows to exercise moderation by collecting sufficient taxes and managing its spending. Etc.

The householder learns to exercise moderation in terms of his action, speech and thought. He is neither too strict nor too lax. He is neither harsh nor weak. He is not overly ambitious. He does things to benefit himself and others.

The householder does not buy stolen goods.

The householder learns to consider his food before eating it. He makes sure to eat good and nutritious food. He eats just enough for the need of his body. He is not a spendthrift. He does not exploit others.

The householder knows his own talents and abilities. He knows how to evaluate risks in terms of making an investment. He makes the best use of opportunity.

The householder knows to work effectively, to get enough rest and to enjoy himself occasionally. He is not given to self-indulgence. He understands the result of each of his decisions and actions.

### **5. Kalannuta (Knowing How to Manage Time)**

Now that the Buddhist monk has undertaken self-training in the areas of Dhammannu, Atthannu, Attannu and Mattannu, the next area is called Kalannu. This is the fifth step.

**On the subject of Kalannu, this is what the Lord Buddha says,**

“How does a Buddhist monk learn to be Kalannu? The Buddhist monk learns to be Kalannu by knowing when it is time to study, when it is time to ask questions, when it is time to practice diligence and when it is time to seek a place of solitude. The Buddhist monk who

does not know when it is time to study, when it is time to ask questions, when it is time to practice diligence and when it is time to seek a place of solitude, cannot be said to be Kalannu. Only when he knows when it is time to study, when it is time to ask questions, when it is time to practice diligence and when it is time to seek a place of solitude that he can be said to be Kalannu. He can be said to be Dhammannu, Atthannu, Attannu, Mattannu and Kalannu for these reasons.”<sup>44</sup>

### **The Meaning of Kalannu**

The Pali word “Kala” has different meanings. These include time, age, period, destroyer. Kala causes life to come to an end. Kala causes one’s days on earth to decrease.

The term “Kalannu” means a person who knows when it is the right time to perform the following four activities: studying, asking questions, practicing diligence and seeking a place of solitude.

### **Learning How to Be Kalannu**<sup>45</sup>

#### **1. Time Management**

There are at least three aspects to time management as follows:

##### **1.1 Having the Correct Attitude Concerning Time:**

It is the attitude that life is short and that life is marked by uncertainty. Therefore, one must hasten to spend whatever little time that one has left of one’s life to perform as many wholesome deeds as possible. This attitude helps the Buddhist monk to be heedful where time is concerned and to spend it on attaining the goal of monkhood by earnestly practicing righteousness according to the Dhamma-Vinaya.

##### **1.2 Performing the Four Important Activities:**

It means giving priority to studying the Dhamma, asking relevant questions, practicing diligence and seeking a place of solitude.

##### **1.3 Knowing How to Prioritize One’s Work:**

It means prioritizing one’s assignments.

#### **2. How to Perform the Four Important Activities**

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<sup>44</sup> Mahamakut Buddhist University, “Dhammannu Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Sattaka-Atthaka-Navakanipata, vol. 37, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 237-238.

<sup>45</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 156-161.

## 2.1 Studying the Dhamma:

The best way to study the Dhamma is to listen to Dhamma lectures followed by putting what one has learnt into practice.

2.1.1 This is based on what the Lord Buddha said to Venerable Punniya as follows.<sup>46</sup>

1. The Buddhist monk must have faith in the Lord Buddha's Teachings.
2. He must go and see a Dhamma teacher.
3. He must go and sit near the Dhamma teacher.
4. He must ask him relevant Dhamma questions.
5. He must listen attentively to the Dhamma.
6. He must memorize the Dhamma he has heard.
7. He must contemplate the content of the Dhamma.
8. He must know how to correctly interpret the Dhamma and put it into practice.

2.1.2 This is based on the advice given by Venerable Ananda, who was foremost in the area of scholarliness as follows:

“When a Buddhist monk is wise in the Attha, in the Dhamma, in the alphabets, in the language, in the beginning and in the end, he will be able to learn the Dhamma quickly and effectively. And he will not forget what he has already learnt.<sup>47</sup>

In both cases, it requires that...

- (1) A Buddhist monk endeavor to listen to Dhamma lectures, contemplate their contents, correctly interpret them before putting them into practice; and
- (2) A Buddhist monk must have a good teacher who is learnt in the Dhamma and capable of explaining the Dhamma to him. He must also be a good role model.

## 2.2 Asking Relevant Questions:

This process enables one to gain an in-depth understanding of the Dhamma and to answer all the questions that one may have. There are three ways to ask a question.

2.2.1 Begin the question with “what” in order to obtain a good explanation.

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<sup>46</sup> Mahamakut Buddhist University, “Punniya Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Sattaka-Atthaka-Navakanipata, vol. 37, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), article 188, page 671.

<sup>47</sup> Mahamakut Buddhist University, “Nisanti Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Pancaka-Chakkanipata, vol. 36, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), article 169, page 361.

2.2.2 Begin the question with “why” in order to receive answers about the cause, the effect and the correct interpretation of the Dhamma.

2.2.3 Begin the question with “how” in order to receive answers about how to put the Dhamma that one has learnt into practice.

Knowing how to ask questions can benefit the Buddhist monk hugely in terms of his self-training. Moreover, it allows him to gain such an in-depth understanding of each Dhamma topic that he can easily pass it on to others. This is exemplified by Venerable Ananda who was allowed by the Lord Buddha to ask whatever question he might have about the Dhamma. As a result, Venerable Ananda was an expert in the Dhamma and has, therefore, contributed so much to Buddhism. It also enabled him to be foremost in the area of scholarliness.

### **2.3 Practicing Diligence:**

It means practicing meditation. This process will be successful when...

2.3.1 The Buddhist monk is not a lazy person.

2.3.2 The Buddhist monk is devoted to meditation practice. It means that however tired he may be, however far he has traveled, however hungry or thirsty he may be, however sick he may feel, he still endeavors to practice meditation.

2.3.3 The Buddhist monk enjoys a suitable condition, lives in a suitable environment, and not be plagued by the following situations.<sup>48</sup>

1. Old age
2. Sickness
3. Poor economic situation, making it difficult to beg for food
4. Divisiveness and conflicts among the laity
5. Divisiveness among the Buddhist monks

2.3.4 The Buddhist monk possesses the following five attributes.<sup>49</sup>

1. He believes in the Lord Buddha’s attainment of Self-Enlightenment.
2. He is healthy and his digestive system is working properly.
3. He is not boastful or dramatic but he is open and honest.
4. He endeavors to abstain from unwholesomeness.
5. He possesses the supernormal insight of an Ariya personage who has penetrated the arising and the extinguishment of defilements such that he can put an end to suffering.

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<sup>48</sup> Ibid, article 54, page 129.

<sup>49</sup> Mahamakut Buddhist University, “Podhirajakumara Sutta”, the Sutta and the Commentary Translation of the Majjhimanikaya Majjhimanipannasaka, vol. 21, fourth printing, (Bangkok: Mahamakut Buddhist University, 2541 B.E.), article 518, page 130.

2.3.5 The Buddhist monk endeavors to practice meditation by putting his life on the line.

### **2.4 Seeking a Place of Solitude:**

It means spending a period of time in solitude in order to practice meditation earnestly.

## **3. Failure in Time Management**

There are several reasons why a Buddhist monk fails to make time for the four important activities.

### **3.1 The Lack of Moderation:**

It means that the Buddhist monk has accepted too much of the four requisites and has to spend too much time caring for them. He must take care, lest the lack of moderation cause his craving to rear its ugly head.

### **3.2 Being in the Same Place for Too Long:**

This causes the Buddhist monk to accumulate too much stuff, spend too much time with others and care too much for his dwelling. In the Abhinivasa Sutta,<sup>50</sup> the Lord Buddha says,

1. A Buddhist monk who lives too long in the same residence tends to accumulate too much stuff.
2. He tends to accumulate too much medicine.
3. He tends to be too busy with extra activities.
4. He tends to spend too much time socializing with his fellow monks and the householders.
5. And when it comes time for him to leave his residence, he is plagued with anxiety.

### **3.3 Bad Habits:**

These are the five habits given in the “Samaka Sutta” as follows.<sup>51</sup>

1. Being too pre-occupied
2. Being talkative
3. Being unmindful
4. Being fond of company
5. Keeping the company of fools

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<sup>50</sup> Mahamakut Buddhist University, “Abhinivasa Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Pancaka-Chakkanipata, vol. 36, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), article 223, page 4755.

<sup>51</sup> Ibid, “Samaka Sutta”, page 579.

These five habits cause a person's wholesomeness to deteriorate. When a Buddhist monk has formed these five habits, it is difficult for him to make any progress in his self-training. Moreover, whatever virtues he may have cultivated will be eroded.

What Can Be Gained from Learning to Be Dhammannu and All the Way to Kalannu?<sup>52</sup>

Once a Buddhist monk has learnt to be Dhammannu, Atthannu, Attannu, Mattannu and Kalannu, it means that he has already learnt what is necessary to be his own virtuous friend. He has cultivated all the virtues necessary to enable him to work toward the Path and Fruit of Nibbana.

**In conclusion, to be Kalannu, a Buddhist monk...**

- 1. Must be able to manage his time properly so that he can make the best use of his time.**
- 2. Must be able to prioritize his work in that he knows how to make time to perform the four important activities: Studying the Dhamma, asking relevant questions, practicing meditation and seeking a place of solitude in order to practice meditation earnestly.**

**Having thus trained himself through these different steps, the Buddhist monk can be said to be Dhammannu, Atthannu, Attannu, Mattannu and Kalannu.**

**Learning to Be Kalannu for the Householder**

The householder begins his Kalannu training by realizing the value of his time and how to make the best use of it. It means that he must learn how to prioritize his work.

1. The first priority is given to the work that is both important and urgent.
2. The second priority is given to the work that is important but not urgent.
3. The third priority is given to the work that is urgent but unimportant.
4. The fourth priority is given to the work that is neither important nor urgent.

Generally, priority is often given to the work that is important but not urgent because it often involves policy-making and planning. If such work is not given first priority, damage to the organization may be caused and progress may be hampered. The work that is both important and urgent occurs rarely and it often has a short-term impact. In terms of learning to be Kalannu, the householder can do as follows:

1. Making the time to study the Dhamma and ask relevant questions.
2. Making the time to practice meditation and seek solitude by attending a meditation retreat.

The householder should proceed with his self-training by putting emphasis on alms-giving, Precepts observation and meditation practice as follows.

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<sup>52</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training, (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.) pages 161-162.



1. Gaining a good understanding of the Lord Buddha’s Teachings on alms-giving, Precepts observation and meditation practice.
2. Putting what he has learnt into practice.

### **How to Apply the Principles of Kalannu in the Householder’s Daily Life**

One does it by managing his time. One makes time for one’s daily activities. One organizes one’s daily activities on a weekly, monthly and yearly basis. One does it in such a way that special activities that crop up from time to time can be accommodated. Whatever may happen in life to disrupt one’s routine, one must endeavor to cope with it and still continue to perform all of the worthwhile activities in one’s life. One must be able to manage one’s time such that one’s work can proceed smoothly and be completed in time.

Knowing how to manage time means that one knows to allot so much time for each activity, when to perform it, how to perform it, etc. It also includes the bigger picture such as being aware of the social environment and putting in place plans to deal with different events should they occur.

It means that one also knows to prioritize one’s activities so that each activity is performed at just the right time so that no time is wasted and no activity is wasted. The Lord Buddha says, Kalanna samayanna ca sa rajavasatim vase, which means that whoever has the right timing can serve in the government because in working for the government, timing is everything.

It also means that one knows when to rush, when to wait, when to rest, etc. One does everything one can to make sure that one can accomplish the work that one wants to accomplish for each day.

### **6. Parisannuta (Knowing the Different Groups of People)**

The fact that a Buddhist monk has successfully undertaken the first five steps of self-training means that he can now serve as his own virtuous friend. The next step is what the Buddhist monk must take in order to serve as a virtuous friend to humanity.

#### **Learning How to Be Parisannu**

The Lord Buddha says, “A Buddhist monk learns how to be Parisannu by knowing the different groups of people, namely royalty, Brahmins, wealthy persons, monks and ascetics. He knows how to approach them, how to conduct himself in their midst, how to be still. If a Buddhist monk does not know these things, he cannot be said to be Parisannu. Only when a Buddhist monk knows the different groups of people, knows how to approach them, how to conduct himself in their midst and how to be still can he be said to be Dhammannu, Atthannu, Attannu, Mattannu, Kalannu and Parisannu.”<sup>53</sup>

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<sup>53</sup> Mahamakut Buddhist University, “Dhammannu Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Sattaka-Atthaka-Navakanipata, vol. 37, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 238.

### **The Meaning of Parisannu**

Parisannu means a person who knows the different groups of people and how to conduct himself properly in their midst.<sup>54</sup>

Parisannu means knowing the four groups of people, namely, royalty, Brahmins, wealthy persons, monks and ascetics and how to conduct oneself properly in their midst.

One knows each group's character, habits, rules, customs and traditions. In other words, one knows the culture of each group of people.

### **Why Is Being Parisannu Necessary?<sup>55</sup>**

The ability to know the four different groups of people and the ability to conduct oneself properly in their midst allows the Buddhist monk to be accepted in such a way that he can serve as a virtuous friend to them. It is the virtue that allows the Buddhist monk to teach and propagate the Lord Buddha's Teachings.

Therefore, it is not enough that a Buddhist monk is learnt in the Dhamma and has the ability to pass on the Dhamma to others. He must also be able to conduct himself properly in the midst of each social group.

### **The Four Groups of People<sup>56</sup>**

During the Lord Buddha's time, He divided people into four different groups as follows:

#### **1. Royalty:**

These include the rulers of different kingdoms.

#### **2. Brahmins:**

These include wealthy Brahmins who have a large number of followers.

#### **3. Wealthy Persons:**

These include millionaires, wealthy merchants, etc.

#### **4. Monks and Ascetics:**

These include right-viewed and wrong-viewed ascetics such as fire-worshipping ascetics, wandering religious mendicants, heretics, naked ascetics, etc.

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<sup>54</sup> P. Longsomboon, the Magadha-Thai Dictionary, (Bangkok: Ah Torn Karn Pim, 2540 B.E., and His Holiness the Supreme Patriarch, Somdej Kromluangvachirayarnvong, Dhamma Dictionary, (Bangkok: Mahamakut Buddhist University, 2527 B.E.)

<sup>55</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), page 169.

<sup>56</sup> Ibid, pages 170-174.

In our time, these four groups of people are as follows.

**1. Royalty:**

These include elected and permanent government administrators. The elected ones include senators, members of the House of Representatives, politicians, Prime Ministers, ministers, etc. The permanent ones include permanent secretaries, directors-general, policemen, soldiers, etc.

**2. Brahmins:**

These include think-tanks, academicians, professors, teachers, the media, etc.

**3. Wealthy Persons:**

These include well-to-do individuals working in different fields, millionaires, etc.

**4. Monks and Ascetics:**

These include religious personnel of different religions.

**The Four Groups of People and Their Importance**

The Lord Buddha knew how these four groups of people played an important role in the propagation of Buddhism. During the course of the Buddhist history, these four groups of people played an important role in supporting Buddhism at different times. At other times, they also played an important role in destroying Buddhism. These are the reasons why the Buddhist monks need to pay extra attention to these four groups of people.

They are like a double-edged sword in that they have the power to either support or destroy Buddhism.

**1. Royalty or Government Administrators:**

They have the power to govern and rule. Therefore, they are extremely influential. During the Lord Buddha's time, absolute monarchy was the norm. These absolute monarchs wielded tremendous power and their influence was enormous. If they approved of Buddhism, the propagation of Buddhism was facilitated.

**2. Brahmins or Academicians:**

They are scholars with a large number of followers. If they approve of Buddhism, they can facilitate its propagation.

**3. Wealthy Persons or Gainfully Employed Persons:**

They have the financial power to support Buddhism as lay devotees. During the Lord Buddha's time, there were many outstanding lay supporters and a few were recognized as being foremost in the area of alms-giving.

**4. Monks and Ascetics:**

They had spiritual power over those who had faith in them and they played an important role in propagating Buddhism. They were respected by the royalty, the Brahmins, the millionaires and the masses.

These different groups of people have their own particular characteristic behavior, habits, customs and traditions. Therefore, it would behoove the Buddhist monk to know these things so that he can conduct himself properly as he seeks to serve as a virtuous friend to them.

### **The Four Groups of People, Their Customs and Traditions<sup>57</sup>**

In the Khattiyadhippaya Sutta<sup>58</sup>, the Lord Buddha provides some insight to these different groups of people as follows.

“Monarchs want material wealth, admire wisdom, have confidence in military might, desire land and absolute power.

Brahmins want material wealth, admire wisdom, have confidence in the mantra, desire the making of sacrificial offerings and rebirth in the Brahma Realm.

Wealthy persons want material wealth, admire wisdom, have confidence in the arts, desire work and the completion of their work.

Monks and ascetics want patience and meekness, admire wisdom, have confidence in morality, desire non-attachment and the attainment of Nibbana.”

Each of these groups of people besides being different in their characteristic behavior, habits, customs and traditions, they can also be prideful in their own ways.

#### **1. Royalty**

Absolute monarchs have absolute power over their subjects. One must take care never to cross them, for even a very young absolute monarch can command a person to be executed if he is crossed with him.

#### **2. Brahmins**

They are the leaders of society and they crave recognition. Today, they include teachers, professors and the media. They can influence the way people think about certain things.

#### **3. Wealthy Persons**

They have material wealth as their power. They can use their material wealth for good by supporting worthwhile causes and Buddhism or they can choose to be miserly.

#### **4. Monks and Ascetics**

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<sup>57</sup> Ibid, pages 174-179

<sup>58</sup> Mahamakut Buddhist University, “Khattiyadhippaya Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Pancaka-Chakkanipata, vol. 36, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), article 323, page 687.

They adhere strictly to the practices they believe in. Some practice self-mortification. Some worship fire. Whatever they believe in and subscribe to, they exert a great spiritual influence over the people.

### **How to Conduct Oneself Properly**<sup>59</sup>

The Lord Buddha defines one's conduct by how one approaches the different groups of people, how one stands, how one acts, how one sits and how one keeps still. A Buddhist monk must inspire respect and faith by adhering strictly to the Dhamma-Vinaya and by being replete with Sila (morality), Samadhi (concentration) and Panna (wisdom). Such a Buddhist monk will not feel awkward under any social circumstance.

#### **1. How to Approach Someone:**

The best example is shown in the way a Buddhist monk goes on his alms-round, since he has to approach people of every class. According to the Vinaya (disciplinary rules), this is what the Buddhist monk must do when he goes on his alms-round.<sup>60</sup>

“Behold, monks, when you go on your alms-round, you must make sure that you wear your robes properly, your alms-bowls are clean and you walk in a composed manner to each house.

Your body must be properly covered. You must be composed. You walk with downcast eyes. You must not laugh out loud but you must be silent. You must not walk with a swagger. You must not swing your arms. You must not tip your head to one side or the other. You must not lean on things. You must not cover your head. You must not skip. When you are inside a householder's house, be aware of your entrance and your exit. You must not rush in. You must not rush out. You must not stand too far or too near a householder. You must not stand too long. You must not hasten to leave. Determine if the householder is going to give alms. If he stops his work to hold a ladle or a pot, stand still to receive his alms. Open the outer robe with your left hand and extend your alms-bowl with your right hand. Hold the alms-bowl with both hands as you receive the alms. You must not look at the alms-giver. After the alms-giving has been completed, conceal the alms-bowl inside your outer robe and leave in a calm manner. Etc.

When you go on your alms-round, you must conduct yourself properly.”

The Lord Buddha gives a Buddhist monk detailed instructions on how to conduct himself properly when he goes on his alms-round. Any Buddhist monk who adheres to these instructions will inspire faith in the people.

The Lord Buddha also tells His disciples not to approach a house whose members behave in the following way:

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<sup>59</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 180-184.

<sup>60</sup> Mahamakut Buddhist University, “Vattakhandhaka Pindacarikavatara”, the Vinayapitaka, vol. 7, Culavagga Dutiyabhaga and the Commentary, vol. 9, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 349.

1. They do not welcome the Buddhist monk.
2. They do not pay homage to him.
3. They do not offer him a seat.
4. They hide their belongings.
5. They have much but give little.
6. They have good quality alms but offer poor quality alms instead.
7. They make their offering disrespectfully.
8. They do not sit nearby to listen to a Dhamma lecture.
9. They do not take delight in listening to the Dhamma.

The Buddhist monks can approach any house whose members do not behave in these ways.

When entering a house, the Buddhist monk is advised to conduct himself properly as follows:

1. Do not take liberty with a lay person that you are not acquainted with.
2. Do not demand a lay person to do this or to do that.
3. Do not keep the company of those who harbor ill-will against a lay person.
4. Do not whisper.
5. Do not ask for too much.

## **2. How to Stand:**

The Lord Buddha's instructions are as follows:

1. Do not stand so far as to have to speak loudly in order to be heard.
2. Do not stand so near as to feel uncomfortable.
3. Do not stand upwind in order to avoid giving out body odor.
4. Do not stand at a higher place because it is a sign of disrespect.
5. Do not stand face to face with someone in order to avoid looking directly for too long into his eyes.
6. Do not stand so far behind someone that one has to crane one's neck.

The proper way to stand is at a proper distance to someone's left or right.

## **3. How to Act:**

An excellent example of how to act was given by the novice monk, Nigrodha, whose conduct inspired Asoka the Great to have faith in the Lord Buddha's Teachings.<sup>61</sup>

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<sup>61</sup> Mahamakut Buddhist University, "The Pathamasamandapasadika Translation" of the Vinayapitaka Mahavibhanga Pathamabhaga, vol. 1, , fourth printing, (Bangkok: Mahamakut Buddhist University, 2541 B.E.), page 84.

One day, Asoka the Great was looking out of his palatial window when he caught sight of Nigrodha, the novice monk who was doing his alms-round. He had a royal page invite the novice monk to come inside the palace. The novice monk arrived in the palace in a calm and composed manner. The king invited him to have a seat. The novice monk looked around him and noticed that there was not a Buddhist monk in the hall. Therefore, he approached the throne and extended his alms-bowl toward the king. King Asoka thought that the novice monk deserved to sit on his throne on that day. After the novice monk gave the alms-bowl to the king, he went to sit on the throne. The king then politely offered all kinds of food to the novice monk.

*When invited to take a seat, the novice monk needed to first make sure that there was not a Buddhist monk in the room to whom he needed to pay respect. When there was none, he knew that given his status as a novice monk and the number of Precepts observed by him he could choose the best seat in the hall which in this case was the throne. His overall conduct so pleased Asoka the Great that Buddhism flourished as a result. However, this is not a set code of conduct for every novice monk. It so happened that Nigrodha's conduct was proper for that particular circumstance.*

#### **4. How to Sit:**

The Lord Buddha gives the Buddhist monk six instructions in terms of how to sit as follows.<sup>62</sup>

1. Do not sit too far away.
2. Do not sit too near.
3. Do not sit upwind.
4. Do not sit too high up.
5. Do not sit face to face with someone.
6. Do not sit too far behind.

The proper way to sit is at a proper distance to someone's left or right.

#### **5. How to Be Still:**

Here, it means choosing to keep quiet because nothing can be gained from saying something. When it comes to speaking, the Lord Buddha advises the Buddhist monk to either talk about the Dhamma or to be silent after the manner of an Ariya personage.<sup>63</sup>

It is very important that a Buddhist monk understands the important role of proper conduct because it has an immeasurable effect on the propagation of the Lord Buddha's Teachings.

**It can be concluded that to be Parisannu, the Buddhist monk must...**

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<sup>62</sup> Mahamakut Buddhist University, "Mahanidana Sutta", the Sutta and the Commentary Translation of the Dighanikaya Mahavagga, vol. 13, fourth printing, (Bangkok: Mahamakut Buddhist University, 2541 B.E.), page 189.

<sup>63</sup> Mahamakut Buddhist University, "Raja Sutta", the Sutta and the Commentary Translation of the Khuddakanikaya Udana, vol. 44, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 173.

- 1. Know the customary practices of each of the four groups of people, namely, royalty (government administrators), Brahmins (academicians), wealthy persons (business owners, professionals) and monks and ascetics.**
- 2. Know how to conduct oneself properly in terms of how to approach someone, how to stand, how to act, how to sit and how to be still.**

**Only when a Buddhist monk has learnt to do these things can he be said to be Dhammannu, Atthannu, Attannu, Mattannu, Kalannu and Parisannu.**

### **Learning to Be Parisannu for the Householder<sup>64</sup>**

Although the life of a Buddhist monk differs completely from that of a householder, the same principles still apply in terms of all the steps involved in self-training.

For the householder, proper conduct means good manners as described in the book “The Attributes of a High-Born Person” written by Chaoprayaprasadetsurentratiptodi (M.R.V. Pia Malakul). An excerpt of the book is given as follows.

“A high-born person is neat in body, speech and mind. For example, he is dressed neatly in clean clothes. He is not rude. As a guest, he does not speak loudly. He does not interrupt when someone else is talking. He does not sneeze loudly without covering his nose and mouth...

A high-born person is polite and respectful in the presence of high-ranking persons. He takes off his hat before entering another person’s house. He pays respect to persons more senior to or older than him. He greets a lady first. He pays respect before leaving. He does not malign someone’s loved ones to his face. He is ready to make an apology when he has made a mistake. He is respectful to his elders. He is gentle to the persons junior to him. Etc.”

When a householder wishes to visit a person at his house in order to perform the duty of a virtuous friend, he should first make an appointment. He should dress properly and have with him all of the information needed for the visit. He should arrive at least five minutes before the appointment. He should never be late. He sits where he is invited to sit. He does not ask personal or impertinent questions. Etc.

One must conduct oneself properly whenever one is among the different groups of people. Good manners apply universally. When one visits a foreigner, it is important that one learns about the foreigner’s customary practices first so that one can conduct oneself properly.

### **Applying the Principles of Parisannu in the Householder’s Daily Life**

The ability to socialize with the different groups of people makes one a valuable and effective virtuous friend. One must learn to be observant. One must learn to be patient. One must know how to gain a stranger’s confidence and trust. One must know how to inspire others.

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<sup>64</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), page 185.



One learns to keep good company. One knows how to conduct oneself properly under all circumstances. One is respectful to one's elders. One knows how to dress and how to conduct oneself at the temple, at a funeral or at other functions. One is never awkward in any social circumstance.

One knows about the state of one's community, town, city, country, other countries and the entire world. One knows their situations, their problems and their needs in such a way as to provide assistance as needed.

One knows the different classes of people in terms of their birth, age, education level, etc., and how to conduct oneself properly in their midst.

One knows the different communities and their customary practices so that one can conduct oneself properly in each of these communities.

One knows the people in one's life in terms of their likes, dislikes, fears, etc. In business, one knows one's competitors in terms of their strategies, strengths and weaknesses. Etc.

### **7. Puggalannuta or Puggalaparoparannuta (Knowing How to Read People)**

In the sixth step of self-training, the Buddhist monk has learnt to be Parisannu by knowing the different groups of people and their customary practices. He has learnt how to approach them, how to stand, sit and walk among them and how to talk to them in such a way as to earn their trust and respect so that he can perform the duty of a virtuous friend to them.

Having now learnt to be Dhammannu, Atthannu, Attannu, Mattannu, Kalannu and Parisannu, the next and final step is to learn to be Puggalaparopalanu.

#### **On this subject, the Lord Buddha says**

*“A Buddhist monk learns to be Puggalaparopalanu by learning how to read the two groups of people under the following scenarios.”*

- 1. The first group wishes to see Ariya personages while the second group does not.**  
The second group will receive blame while the first group will receive praise. The group of people that wishes to see Ariya personages can be divided into two groups as follows.
- 2. The first group wishes to listen to the Dhamma while the second group does not.**  
The second group will receive blame while the first group will receive praise. The group of people that wishes to listen to the Dhamma can be divided into two groups as follows.
- 3. The first group pays close attention to the Dhamma lecture while the second group does not.**  
The second group will receive blame while the first group will receive praise. The group of people that pays close attention to the Dhamma lecture can be divided into two groups as follows.

4. **The first group makes the effort to memorize the Dhamma lecture while the second group does not.** The second group will receive blame while the first group will receive praise. The group of people that makes the effort to memorize the Dhamma lecture can be divided into two groups as follows.
5. **The first group makes the effort to contemplate what it has memorized while the second group does not.** The second group will receive blame while the first group will receive praise. The group of people that makes the effort to contemplate what they have memorized can be divided into two groups as follows.
6. **The first group puts what it has contemplated into practice while the second group does not.** The second group will receive blame while the first group will receive praise. The group of people that puts what they have learnt into practice can be divided into two groups as follows.
7. **The first group practices the Dhamma to benefit itself only while the second group practices the Dhamma to benefit itself as well as other people.** The first group will receive blame while the second group will receive praise.

Behold, monks, this is how a Buddhist monk learns to be Puggalaparopalannu.”<sup>65</sup>

The Lord Buddha divides people into seven categories according to their behavior, and each category can be divided into two groups as follows:

1. Those who wish to see a monk and those who do not.
2. Those who wish to listen to the Dhamma and those who do not.
3. Those who listen to the Dhamma lecture attentively and those who do not.
4. Those who memorize the Dhamma lecture and those who do not.
5. Those who contemplate the Dhamma lecture which they have memorized and those who do not.
6. Those who put the Dhamma which they have contemplated into practice and those who do not.
7. Those who practice the Dhamma to benefit themselves alone and those who practice the Dhamma to benefit themselves as well as others.

The ability to distinguish people based on these seven characteristics allows the Buddhist monk to perform the duty of a virtuous friend effectively as follows:

- (1) Those who wish to meet a Buddhist monk means that they have some basic knowledge about Buddhism; hence, they will be easier to teach than those who do not wish to see a Buddhist monk at all.

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<sup>65</sup> Mahamakut Buddhist University, “Dhammannu Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Sattakanipata, vol. 37, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), pages 238-240.

- (2) Those who wish to listen to the Dhamma means that they know how the Buddhist monks are spending their time studying the Lord Buddha's Teachings and endeavoring to scrub their body, speech and mind clean. They wish to listen to the Dhamma so that they can learn more about the Lord Buddha's Teachings from the Buddhist monks. Those who do not wish to listen to the Dhamma view the Buddhist monks as persons who can bring them luck, tell them their fortune, dispel bad luck, etc.
- (3) Those who listen to the Dhamma lecture attentively know that Dhamma knowledge can benefit them hugely and they earnestly wish to learn. Those who do not listen attentively to the Dhamma lecture do not truly appreciate the value of Dhamma knowledge and how it applies to their lives.
- (4) Those who make the effort to memorize the details of each Dhamma lecture are eager to learn the Dhamma. They wish to commit to memory, for example, the Six Causes of Ruin and the details of other Dhamma topics. They are more committed to learning the Dhamma than those who do not make the effort to memorize the details of each Dhamma lecture.
- (5) Those who make the effort to contemplate what they have memorized show that they wish to grow in the Dhamma by understanding the true meaning of each Dhamma topic. They know that an in-depth understanding of each Dhamma topic can help them to grow in knowledge and wisdom. They are more committed to cultivating wisdom than those who do not make the effort to contemplate what they have memorized.
- (6) Those who put what they have contemplated into practice understand that only by practicing what they have contemplated will they be able to realize the true benefits of the Lord Buddha's Teachings. They are more committed to gaining the true benefits of the Dhamma than those who do not put what they have contemplated into practice.
- (7) Those who practice the Dhamma for their own benefits are acting as a virtuous friend to their own persons. But those who practice the Dhamma for their own benefits as well as others' are acting as a virtuous friend to their own persons as well as to other people. They appreciate the fact that everyone can benefit from practicing the Lord Buddha's Teachings. They also appreciate the fact that if those around them do not practice the Dhamma, they can have no real peace and security. Only when members of the community practice morality and decency will the community be able to meet with peace and security. Examples of model virtuous friends include the Lord Buddha and His Perfected Disciples (the Arahats).

When a Buddhist monk can distinguish people based on these seven characteristics, he will be able to teach first those who are ready to learn. He will be able to judge how much Dhamma knowledge he should give to each person or each group of people. He will know how to select a suitable Dhamma topic. He will know how to pass on the Dhamma knowledge in an effective manner. He will also be able to evaluate the effectiveness of his Dhamma lecture in terms of its content and its delivery.

## **How to Choose a Suitable Dhamma Topic**

First of all, a Buddhist monk needs to bear in mind that the ultimate objective of a Dhamma lecture is emancipation from defilements. Each time that he gives a Dhamma lecture, he must aim to benefit his audience at all three levels as follows.

The ultimate level is emancipation from defilements and the attainment of the Path and Fruit of Nibbana.

The intermediate level is happiness both here on earth and in the hereafter.

The basic level is giving the audience the opportunity to listen to the Dhamma in a future existence, since it is not yet ready to learn the Dhamma in the current existence.

The Lord Buddha instructs a Buddhist monk on how to teach the Dhamma as follows.

### **1. Choose What to Teach Based on the Audience's Intrinsic Nature**

There are six types of intrinsic nature as follows:

1. Ragacarita: Being fond of beauty
2. Dosacarita: Being quick to anger, being hasty
3. Mohacarita: Being ignorant, a tendency to believe blindly
4. Saddhacarita: Being gullible
5. Buddhicarita: Being fond of thinking and contemplating
6. Vitakacarita: Being anxious and worried, scattering of mind

The Lord Buddha instructs a Buddhist monk on what to teach each type of intrinsic nature as follows:

- For a Ragacarita person, he is to contemplate the ugliness and dirtiness of the body.
- For a Dosacarita person, he is to contemplate love and kindness.
- For a Mohacarita person, he is encouraged to study the Dhamma, listen to Dhamma lectures, ask questions about the Dhamma, converse about the Dhamma and keep the company of a good Dhamma teacher.
- For a Vitakacarita person, he is to contemplate his breathing.
- For a Saddhacarita person, he is taught the Lord Buddha's attainment of Self-Enlightenment, the value of His Teachings (the Dhamma), the righteous conduct of His Disciples (the Sangha) and the Precepts observed by them.

- For a Buddhicarita person, he is to contemplate the fact that everything and everyone are marked by the Three Characteristics (impermanence, the suffering resulted from the inability to remain the same and the absence of true selfhood).”<sup>66</sup>

## 2. Choose a Dhamma Topic According to the Audience’s Background

When giving a Dhamma lecture, the Lord Buddha would choose a topic that His audience was familiar with. For example, in teaching the three fire-worshipping brothers in the sub-district of Gayasisa by the Gaya River who were familiar with fire worship, the Lord Buddha taught them the Adittapariyaya Sutta.<sup>67</sup>

“Behold, ascetics, everything is hot. What does it mean? It means that the eyes (Cakkhu), the physical form (Rupa), the eye-consciousness (Cakkhuvinnana), the eye-contact (Cakkhuphassa) are hot. Happiness, unhappiness and neither happiness nor happiness derived from the eye-contact are all hot.

Why are they hot? They are hot because of the fire inherent in lust (Raga), anger (Dosa), delusion (Moha), birth (Jati), aging (Jara), death (Marana), sorrow (Soka), lamentation (Parideva), suffering (Dukkha), displeasure (Domanasa) and despair (Upayasa).”

A Buddhist monk can assess his audience’s background by considering their occupation, their hometown, their level of education, their age, by asking the person who has invited him to give a Dhamma lecture about his audience, etc. Therefore, for best results, it is necessary that a Buddhist monk does his homework where his audience is concerned.

## 3. Choosing a Dhamma Topic According to the Audience’s Level of Intelligence

In spite of retaining the same intrinsic nature and background, with time and experience, the same person may develop a higher level of intelligence; therefore, the choice of a Dhamma topic must be adjusted accordingly. For example, when the novice monk “Rahula” was seven years old, the Lord Buddha taught him to practice honest speech. When he was a young man, the Lord Buddha taught him to restrain his thought and to look at everything the way it was in reality. The reason was that as a young Buddhist monk, what he had to be mindful of was the ravage of sensual lust. As Venerable Rahula grew in years and wisdom, the Lord Buddha taught him the reality of the Five Aggregates (Khandha-5) until he could bring his mind to a complete standstill, the state of mind which allowed him to be emancipated from defilements and attain Arahathship. He was later recognized by the Lord Buddha as being foremost in the area of eagerness for learning.

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<sup>66</sup> Mahamakut Buddhist University, “Cakkhu-5”, the Sutta and the Commentary Translation of the Khuddakanikaya Mahaniddeśa, vol. 66, fourth printing, (Bangkok: Mahamakut Buddhist University, 2545 B.E.), page 304.

<sup>67</sup> Mahamakut Buddhist University, “Adittapariyaya Sutta”, the Sutta and the Commentary Translation of the Sanyuttanikaya Salayatanavagga, vol. 28, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 33.

## How to Give a Dhamma Lecture<sup>68</sup>

It is necessary that a Dhamma lecturer understands the following two facts.

### 1. It Is Not Easy to Give a Dhamma Lecture:

To qualify as a Dhamma lecturer, the Buddhist monk must be well-versed in the Lord Buddha's Teachings and must also have the ability to pass them on accordingly as told by the Lord Buddha to Venerable Ananda as follows.<sup>69</sup>

“Behold, Ananda, it is not easy to give a Dhamma lecture. There are five factors that a Buddhist monk must bear in mind when giving a Dhamma lecture. These include:

1. The lecture must proceed accordingly.
2. The lecture must contain a cause and its subsequent effect.
3. The lecture must be given in the spirit of love and kindness.
4. The lecture must not be given for the sake of material gain.
5. The lecture must not be given for the purpose of satirizing oneself or some other person.

### 2. Never Underestimate the Value of a Dhamma Lecture:

It means that regardless of whom the audience may be, the Buddhist monk must be well prepared for his Dhamma lecture. The Buddhist monk must treat the Dhamma lecture with respect in that he must pay close attention to the accuracy of the content of his lecture.

There are at least seven ways to deliver a Dhamma lecture as follows:

1. **The lecture should proceed from what is simple and easy to understand to what is complex and more difficult to understand.**
2. **The depth of the lecture should increase gradually from beginning to end.**
3. **The lecture should contain some real life examples.**
4. **The lecture must not at any time stray from its subject.**
5. **The lecture should make complete sense and contain the relevant causes and effects.**
6. **The lecture should not contain too much or too little material.**
7. **The lecture should contain material which can benefit its audience.**

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<sup>68</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 203-205.

<sup>69</sup> Mahamakut Buddhist University, “Udayi Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Pancakanipata, vol. 36, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 334.

In addition, the delivery style must meet the four requirements as follows:

**1. Clarity (Sandassana):**

The lecturer should enable the audience to clearly understand the Dhamma being taught.

**2. Inspiration (Samadapana):**

The lecture should inspire the audience to put what they have heard into practice.

**3. Encouragement (Samuttejana):**

The lecture should encourage the audience to continue practicing the Dhamma for their own benefit even in the face of obstacles.

**4. Joy (Sampahansana):**

The lecture should have an uplifting effect on the audience. It should make them joyful, cheerful and not bored.

Both the content of the Dhamma lecture and the delivery style play an important role in passing on the Dhamma knowledge to others. A good Dhamma lecture and an effective delivery style can inspire, encourage and uplift its audience.

### **Techniques Used in Giving a Dhamma Lecture<sup>70</sup>**

There are three techniques as follows:

**1. The Use of a Case Study**

The use of a case study makes it easier for the audience to understand and remember the teaching without it being boring. The Lord Buddha often used a case study in His Dhamma teaching. Most of the case studies given were accounts of His previous lives. Some had to do with current events and others had to do with His disciples.

**2. The Use of an Analogy**

An analogy can be used to make it easier for the audience to understand a difficult concept.

The Lord Buddha employed this technique when Venerable Malunkayaputra asked Him questions about the world: Is the world permanent? Is the world finite or infinite? Etc. Such questions had nothing to do with the removal of defilements which was the chief aim of monkhood. Therefore, the Lord Buddha chose instead to give him an analogy.<sup>71</sup>

“Behold, Malunkayaputra. Suppose a man was shot by an arrow coated with poison and his friends and relatives wanted to fetch a surgeon to remove the arrow, but the man wanted first to find out the identity of the person who had shot him.

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<sup>70</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 205-207.

<sup>71</sup> Mahamakut Buddhist University, “Culamalunkayaovada Sutta”, the Sutta and the Commentary Translation of the Majjhimanikaya Majjhimappannasaka, vol. 20, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 301.

Moreover, he wanted to find out all the details about the bow used to deliver the arrow as well as the arrow itself. He wanted to know what the bow was made of and how it was made; what the arrow was made of and how it was made.

Now, Malunkayaputra, before the man could find out anything about the person who had shot him and all the details about the bow and arrow, he would have already expired.”

### **3. The Use of a Teaching Aid**

The Lord Buddha often used the nature around Him as a teaching aid. On one occasion, someone had built a huge fire and He saw it fit to use it as a teaching aid as follows.

“Behold, monks, take a look at that roaring fire. Now tell me, between embracing a roaring fire and embracing a young lady from a royal household, a Brahmin family or a millionaire’s family, which will be better?”<sup>72</sup>

The monks answered that it was better to embrace a young lady. But the Lord Buddha said that it was better to embrace the roaring fire because in so doing one would die but would not be reborn in the Hell Realm. But a Buddhist monk who transgressed the Precepts by embracing a woman would be reborn in the Hell Realm after he died.

With the current advancement in technology, multi-media can be used as an effective tool in teaching the Dhamma. Examples include overhead projectors and transparencies, computer programs, CDs, VCDs, and the broadcasting of Dhamma via satellite.

These modern teaching aids make it possible for the Dhamma to reach every corner of the world. Therefore, it is necessary that a Buddhist monk familiarizes himself with these teaching aids.

### **Evaluation of a Dhamma Lecture<sup>73</sup>**

After each Dhamma lecture, a Buddhist monk needs to evaluate his Dhamma lecture so that he can find out about the strengths and weaknesses of his lecture. Such an evaluation enables him to make improvement on future Dhamma lectures. He can evaluate his Dhamma lecture by evaluating his performance as well as his audience.

#### **1. Evaluating One’s Performance**

However well a Buddhist monk can give a Dhamma lecture, there is always room for improvement. The process of evaluating one’s performance is as follows:

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<sup>72</sup> Mahamakut Buddhist University, “Aggikhandhupama Sutta”, the Sutta and the Commentary Translation of the Anguttaranikaya Sattakanipata, vol. 37, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 260.

<sup>73</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 207-210.



### **1.1 Evaluating the Content of the Dhamma Lecture:**

There are five ways as follows:

1. Did one's Dhamma lecture proceed accordingly and step by step?
2. Did one's Dhamma lecture contain relevant causes and effects?
3. Did one give the Dhamma lecture in the spirit of love and kindness?
4. Did one give the Dhamma lecture without expecting any material gain?
5. Did one use the Dhamma lecture to satirize oneself or another person?

### **2.2 Evaluating One's Intention:**

The process of evaluating one's intention is given by the Lord Buddha as follows:<sup>74</sup>

After giving the Dhamma lecture, if the Buddhist monk thinks that the Dhamma is his own, the words are his own, and he wants the audience to respect and believe in him, then his intention is impure.

But if he thinks that the Dhamma belongs to the Lord Buddha and he wishes his audience to practice the Lord Buddha's Teachings for their own sake, then his intention is pure.

### **2.3 Evaluating the Audience:**

This can be conducted in two ways as follows:

- 2.3.1 In writing by using an evaluation form which contains such questions as the manner in which the Dhamma is delivered, the content of the Dhamma lecture, the way the Dhamma topic is explained so that it can be easily understood, the length of the lecture, etc. Answers to these questions provide the information that allows the Buddhist monk to make the necessary improvement.
- 2.3.2 Not in writing but by paying attention to what is being said by the audience in terms of criticism and praise. For example, that Buddhist monk gave a good Dhamma lecture. That Dhamma topic is completely new to them. The other Buddhist monk shook his legs while delivering the Dhamma lecture, etc.

The information received, whether in writing or not, needs to be recorded so that improvement can be made both in terms of one's performance and an improved evaluation form.

## **2. Evaluating the Audience**

There are two reasons for evaluating the audience.

### **2.1 To Evaluate the Audience's Understanding of the Dhamma Lecture:**

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<sup>74</sup> Mahamakut Buddhist University, "Candupama Sutta", the Sutta and the Commentary Translation of the Sanyuttanikaya Nidanavagga, vol. 26, fourth printing, (Bangkok: Mahamakut Buddhist University, 2543 B.E.), page 550.

This can be carried out as follows:

- 1.1) By talking to the audience
- 1.2) By observing the manner in which the audience is listening to the Dhamma lecture
- 1.3) By using a questionnaire

**2.2 To Develop the Audience** according to the seven types of persons given in the Puggalaparoparannu. If the audience does not wish to see a Buddhist monk (1), it is necessary to teach an appropriate topic which will inspire them to want to see one (2). In other words, the Dhamma lecture is given for the purpose of converting type 1 persons into type 2 persons, type 2 into type 3 persons, so on and so forth until from type 6 persons to type 7 persons.

**In conclusion, to be a Puggalaparoparannu person, the Buddhist monk must...**

- 1. Be able to read people.**
- 2. Be able to give a Dhamma lecture which suits each type of people.**

**It is only after a Buddhist monk knows how to do these things that he can be said to be Dhammannu, Atthannu, Attannu, Mattannu, Kalannu, Parisannu and Puggalaparoparannu.**

### **Learning to be Puggalaparoparannu for the Householder**<sup>75</sup>

A householder can also learn to be Puggalaparoparannu so that he can fulfill his duty as a virtuous friend to others by ...

**1. Choosing an Appropriate Dhamma Topic** when conversing about the Dhamma with others. Such Dhamma topics include...

- 1.1 Those which are relevant to alms-giving, Precepts observation and meditation practice.
- 1.2 Those which are relevant to the Law of Kamma.

### **2. How to Give Dhamma Advice**

- 2.1 For a person of similar status, it should be in the form of an exchange of ideas, knowledge and experience.
- 2.2 For a person of inferior status, it should be in the form of an instruction which explains the reason, the good and bad points of something.
- 2.3 For the general public, it should be in the form of a Dhamma lecture.

### **How to Apply What One Has Learnt about Puggalaparoparannu in One's Daily Life**

What one has learnt about Puggalaparoparannu allows one to read people for the purpose of being a virtuous friend to them. It means that one can tell how ready a person is in learning

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<sup>75</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), page 211.

to be a practicing Buddhist. And if a person is already a practicing Buddhist, one can assess how ready he is in becoming a better practicing Buddhist.

The ability to read people means the ability to choose one's Dhamma teacher, one's friends and acquaintances, one's boss, one's colleagues, one's subordinates and one's spouse. On a larger scale, it allows one to choose the right candidate in an election. It means that one is fairly equipped to see through any person's intrinsic nature, habits, likes and dislikes. Most importantly, it allows one to know who one should stay away from.

### **5.3 Conclusion<sup>76</sup>**

The main points of Sappurisadhamma-7 are as follows.

#### **1. Dhammannuta (Knowing the Dhamma or Knowing the Cause)**

The process of self-training begins with learning about the Lord Buddha's Teachings as written in the Tipitaka. It means that the Buddhist monk is well-versed in the way our Bodhisatta had pursued Perfections for the purpose of attaining Buddhahood. He believes in the Lord Buddha's attainment of Self-Enlightenment and Super-knowledge so completely that he wants to follow in the Lord Buddha's footsteps.

For the householder, it means regularly attending the temple and listening to Dhamma lectures. He contemplates what is being taught until he can understand it correctly so that he can begin to practice it. He is inspired to learn more and more about the Lord Buddha's Teachings as time and occasion allow. Men can enter the monkhood for a time whereas women can become a volunteer at the temple.

#### **2. Atthannuta (Knowing the Attha or Knowing the Effect)**

The next step calls for the Buddhist monk to correctly interpret the Dhamma and to put what he has learnt into practice. To accomplish this step of the self-training process, he needs the guidance of a good Dhamma teacher or his Preceptor.

For the householder, it means earnestly practicing alms-giving, observing the Precepts and practicing meditation. To accomplish this step of the self-training process, he needs the guidance of a good Dhamma teacher.

#### **3. Attannuta (Knowing the Self)**

In this step, the Buddhist monk learns to evaluate the progress of his self-training process by employing the six criteria, namely, Saddha (faith), Sila (morality), Suta (learning), Caga (charity), Panna (wisdom) and Patibhan (sagacity).

The same principle can be modified and applied to the householder.

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<sup>76</sup> Dhammakaya Open University California, the Master Plan for the Buddhist Training (in Thai), (Pathumthani: Academics Department, Dhammakaya Open University California, 2549 B.E.), pages 211-214.

#### **4. Mattannuta (Knowing How to Exercise Moderation)**

The Buddhist monk learns to exercise moderation and forms good habits in the way he manages and consumes the four requisites in his daily life.

For the householder, it means exercising moderation in the way he purchases, consumes and maintains the four requisites.

#### **5. Kalannuta (Knowing How to Manage Time)**

It means that the Buddhist monk learns to manage his time such that he can perform the four most important activities, namely, studying the Dhamma, asking Dhamma questions, practicing meditation and seeking a place of solitude in order to practice meditation in earnest.

Aside from spending time to earn a living and fulfill his family obligations, the householder should make time to study the Dhamma and practice meditation daily. It means that he attends the temple regularly to listen to Dhamma lectures, practice meditation and accumulate merit. Whenever possible, he takes some time out to attend a seven- or ten-day meditation retreat.

#### **6. Parisannuta (Knowing the Different Groups of People)**

The first five steps of the self-training process enable the Buddhist monk to be his own virtuous friend. The sixth and seventh steps enable the Buddhist monk to be a virtuous friend to others.

In this step, the Buddhist monk learns about the four different groups of people, namely, government administrators, academicians, businessmen and religious personnel and the important roles they play in the propagation of the Lord Buddha's Teachings. It means that the Buddhist monk learns about their customary practices so that he can conduct himself properly in their midst.

The same principle applies to the householder but the work concentrates more on his boss, his colleagues, his subordinates and whoever he comes into contact with.

#### **7. Puggalannuta or Puggalaparannuta (Knowing How to Read People)**

It is the duty of the Buddhist monk to pass on his Dhamma knowledge to the laity. If he knows how to read people and their level of readiness, he will be able to choose a suitable Dhamma topic for them.

The householder should also learn how to read people and their level of readiness so that he can pass on his Dhamma knowledge mostly in the form of advice. On some occasions, he may be invited to give a Dhamma lecture to a group of people.

Sappurisdhamma-7 is the most effective process used in the self-training of the Buddhist monk. Its modified form is also applicable to the householder. Self-training allows one to be a virtuous friend not only to himself but to others as well.

## 5.4 Things to Know

Sappurisdhamma-7 can be summarized as knowing the cause, knowing the effect, knowing the self, knowing how to exercise moderation, knowing how to manage time, knowing the different groups of people and knowing how to read a person. These cultivated attributes enable a person regardless of his/her gender, age, background or level of education to be a righteous person and a role model.

The term “Satapurusa” here means a peace-loving person whose physical, verbal and mental conduct is in line with what is wholesome. A Satapurusa person is far removed from unwholesomeness. He does not take advantage of or harm other people.

One should seek not only the company of a Satapurusa person, but also his Dhamma teaching and wise words of advice. In this way, one can learn about what is unwholesome, what is wholesome, what is beneficial, what is harmful, what is useful, what is useless so that one can learn to perform only what is wholesome and beneficial.

To gain the most benefits from cultivating the Sappurisdhamma-7, one needs to study the Dhamma, contemplate it and put it into practice.

- 5.1 Study can take several forms such as listening to a Dhamma lecture, reading a Dhamma book, etc. But the most important source of Dhamma information should be the Tipitaka. In other words, one should first study the Tipitka before reading other Dhamma texts or books which do the job of elaborating on and explaining a particular Dhamma subject. One should also do a comparative study by reading books on the same Dhamma subject but written by different authors.
- 5.2 While studying each Dhamma subject, one should contemplate its content and summarize its main points to make it easier to understand and memorize. Should any question arise, one can then address it to a Dhamma teacher. The objective of this step is the correct interpretation of the Dhamma subject being studied.
- 5.3 The last step calls for one to put the Dhamma subject one has learnt into practice and in such a way that it becomes a habit. One should also make it a practice to evaluate one’s conduct so that one can make correction where necessary.

These continuous practices enable one to succeed in cultivating the Sappurisdhamma-7.

### **5.5 The Fruits of Cultivating the Sappurisdhamma-7**

They are as follows:

1. It enables one to be scholarly and have breadth and depth of Dhamma knowledge.
2. It enables one to be reasonable, open-minded, devoid of stupidity and gullibility.
3. It enables one to gain a broader view of things in general such that one can trace the cause and effect of what is happening. It allows one to correctly predict the outcome of an event.
4. It enables one to exercise moderation in everything.
5. It enables one to manage time effectively.
6. It enables one to conduct oneself properly in every social situation.
7. It enables one to read people so that one can choose to associate with virtuous persons.
8. It enables one's self-training to progress effectively and rapidly and in such a way as to benefit oneself and others.
9. It enables one to exercise heedfulness as one endeavors to pave one's way to the Celestial Realm and Nibbana.
10. It enables one to be a good role model.

# CHAPTER 6

## MAGGA-8

### (The Noble Eightfold Path)

#### **TOPICS COVERED IN CHAPTER 6**

##### Magga-8 (The Noble Eightfold Path)

- 6.1 The Meaning of Magga-8
- 6.2 Magga-8 and Its Components
- 6.3 Things to Know
- 6.4 The Benefits of Practicing Magga-8

## CONCEPTS

1. The word “Magga” means the path of practice or the path of life. It comprises eight parts called Magga-8 or the Noble Eightfold Path. It is the path leading to the end of suffering.
2. The Noble Eightfold Path comprises:
  - 1) Sammaditthi (Right View)
  - 2) Sammasankappa (Right Thought)
  - 3) Sammavaca (Right Speech)
  - 4) Sammakammanta (Right Action)
  - 5) Sammaajiva (Right Livelihood)
  - 6) Sammavayama (Right Effort)
  - 7) Sammasati (Right Mindfulness)
  - 8) Sammasamadhi (Right Concentration)

The word “right” here means correct.
3. The Noble Eightfold Path can be categorized as Sikkhattaya or the Threefold Training as follows:
  - 1) Sammaditthi or Right View
  - 2) Sammasankappa or Right Thought;  
these can be grouped together as Pannasikkha or wisdom training.
  - 3) Sammavaca or Right Speech
  - 4) Sammakammanta or Right Action
  - 5) Sammaajiva or Right Livelihood;  
these can be grouped together as Silasikkha or morality training
  - 6) Sammavayama or Right Effort
  - 7) Sammasati or Right Mindfulness
  - 8) Sammasamadhi or Right Concentration  
these can be grouped together as Samadhisikkha or concentration training.



## **OBJECTIVES**

1. To enable the student to learn about the meaning of Magga-8.
2. To enable the student to learn about the components and the details of Magga-8.
3. To enable the student to learn about the benefits of practicing Magga-8.
4. To enable the student to put what he has learnt about Magga-8 into practice in his daily life and in his work.

## MAGGA-8 (The Noble Eightfold Path)

Magga-8 is part of the Four Noble Truths which include:

1. Dukkha: Suffering in the forms of physical and mental discomfort
2. Samudaya: The Cause of Suffering
3. Nirodha: The Cessation of Suffering
4. Magga: The Path Leading to the Cessation of Suffering

Dukkha can be compared to an illness. Samudaya can be compared to the microbes that cause the illness. Nirodha can be compared to recovery. And Magga can be compared to the medicine that cures the illness.

For this course book, the emphasis will be placed on Magga or the Path Leading to the Cessation of Suffering.

### 6.1 The Meaning of Magga<sup>1</sup>

Each religion teaches its members how to live their lives in order to achieve their ultimate goal in life. Christianity has the Ten Commandments. Islam has the Five Pillars. Hinduism has the sixteen Sanskaar. And Buddhism has the Noble Eightfold Path or Magga-8.

Magga-8 is the path of practice which leads to the end of suffering.

Magga-8 is referred to by different names as follows:

#### **Dukkhanirodhagamini Patipada:**

It means the path leading to the end of suffering. It is the only path of practice which can lead its practitioners to attain Nibbana. It is the path by which the Lord Buddha and the Arahats attain Nibbana.

#### **Majjhima Patipada:**

It means the Middle Way. It is the path that lies between two extremes. One extreme involves Kamasukhallikanuyogo (being immersed in sense-desire). The other extreme involves Attakilamathanuyogo (self-mortification). One extreme is too lax and the other extreme is too taut whereas the Middle Way is neither too lax nor too taut. It is just right.

#### **Atthangikamagga:**

It means the eight practices.

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<sup>1</sup> Pin Mutugun, Dhamma Teaching for First Level Dhamma Study, (Bangkok, Klang Vitaya, 2514 B.E.), pages 124-128.

### **Ariyamagga:**

It means the sublime path of Ariya personages, the path which leads to Ariyahood. It means that whoever practices Magga-8 to the fullest extent will be able to attain Ariyahood. Ariya personages include the Lord Buddha and the Arahats.

It is necessary that all eight parts of the Magga-8 are practiced simultaneously in order to achieve the ultimate result. Each part of Magga-8 has many different levels from the very basic to the very highest. Therefore, every Buddhist can embark upon the practice of Magga-8 at the very basic level and gradually advances his practice to a higher and higher level. The result of one's practice depends entirely on one's effort. At the very least, one can become a righteous person, a worthwhile citizen of the world who can meet with a certain level of happiness. At the Ariya level, one can attain Ariyahood starting from the Fruit of Sotapanna, the Fruit of Sakadagami, the Fruit of Anagami and all the way to Arahatship.

## **6.2 Magga-8 and Its Components**

Magga-8 comprises eight parts as follows:<sup>2</sup>

1. Sammaditthi (Right View)
2. Sammasankappa (Right Thought)
3. Sammavaca (Right Speech)
4. Sammakammanta (Right Action)
5. Sammaajiva (Right Livelihood)
6. Sammavayama (Right Effort)
7. Sammasati (Right Mindfulness)
8. Sammasamadhi (Right Concentration)

\*The word "right" is used here to mean correct or precise.

### **Magga-8 and Its Details<sup>3</sup>**

#### **1. Sammaditthi or Right View**

The word "ditthi" means view or belief. One's view comes from one's thought; therefore, it is the product of one's mind.

The word "ditthi" is neutral in that it can be either good or bad. Correct or right "ditthi" is called "Sammaditthi" whereas incorrect or wrong "ditthi" is called "Micchaditthi".

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<sup>2</sup> Somdet Phrayanasanvorn, the Supreme Patriarch (Jaroen Suvadthanamahathera), Basic Principles of Buddhism, (Bangkok: Mahamakut Buddhist University, 2549 B.E.), pages 359-360.

<sup>3</sup> Pin Mutugun, Dhamma Teaching for First Level Dhamma Study, (Bangkok, Klang Vitaya, 2514 B.E.), pages 128-140.

“Ditthi” reflects a person’s view on life and the world. Since a Micchaditthi person has the wrong view of life and the world, his conduct is a reflection of his wrong view. Such a person views what is wrong as being right, what is bad as being good and he ends up being on the wrong side of morality and the rule of law. A Sammaditthi person has the right view of life and the world and his conduct is a reflection of his right view. Such a person sees reality for what it is; therefore, it is very likely that he will meet with happiness and prosperity.

There are two levels of Sammaditthi as follows:

a. At the high level:

Sammaditthi at the high level means Nana or supernormal insight. It is the supernormal insight that enables the practitioner to penetrate the Four Noble Truths. This is called perfect Sammaditthi.

b. At the low level:

Sammaditthi at the low level means believing in the Law of Kamma in that every action has its own consequence. A wholesome deed begets a wholesome consequence and an unwholesome deed begets an unwholesome consequence. It means believing in the reality of merit and demerit, the reality of the hereafter, the reality of spontaneous arising, the debt of gratitude one owes to one’s parents, the attainment of the Lord Buddha’s Self-Enlightenment, etc.

It can be concluded that having right understanding about matters concerning the extinguishment of defilements is called Sammaditthi or Right View.

In regards to one’s view, it can be summarized as follows.

If one already has Sammaditthi or Right View, one is to nurture and increase the level of one’s Sammaditthi.

If one does not have Sammaditthi or Right View, then one should cultivate it in three ways (Ditthujukamma), namely, Dhammanussarana or reviewing the Lord Buddha’s Teachings; Dhammasavana or listening to Dhamma lectures; and Dhammasakaccha or conversing about the Dhamma. These three activities or Ditthujukamma will help one to develop Sammaditthi or Right View.

### **2. Sammasankappa or Right Thought**

The word “Sankappa” means thought or creative thinking. For example, one thinks about doing such and such a thing in order to continue making progress as opposed to someone who allows himself to simply drift along through life. A Sankappa person can be said to be a creative person.

Creative thought can be either good or bad. When it is good, it is called Sammasankappa. When it is bad, it is called Micchasankappa.

When a person wants to do something and he does it, what follows will be the consequence of his action. It is for this reason that the Lord Buddha tells us to cultivate Sammasankappa or Right Thought.

There are two levels of Sammasankappa as follows:

a. At the high level:

Sammasankappa at the high level means thinking about abandoning sense-desire; abandoning vindictiveness; and abandoning killing or harming other living beings.

b. At the low level:

Sammasankappa at the low level means thinking about not indulging in sense-desire. One does not consume alcohol or other addictive drugs. One is not addicted to sex. One does not indulge in the Causes of Ruin. Etc. One realizes that such indulgences obstruct one's spiritual progress. In addition, one is not vindictive or exploitative.

### 3. Sammavaca: Right Speech

The word "Vaca" means conversation or verbal expression. One expresses one's intention directly by speaking and indirectly by making a gesture. Writing, using an image or a particular color and wearing a uniform are all considered as part of Vaca.

"Vaca" or speech allows human beings to communicate with each other.

- Learning requires the use of Vaca.
- Teaching requires the use of Vaca.
- Starting a family requires the use of Vaca.
- Buying and selling require the use of Vaca.
- Discussing issues in a meeting requires the use of Vaca.
- The field of medical care requires the use of Vaca (conversations between physicians and patients).
- To vote in an election requires the use of Vaca (filling in the ballot paper).
- Transportation requires the use of Vaca (traffic signals, telegrams, mail delivery).
- Industry and economy require the use of Vaca (trademarks).
- International trading requires the use of Vaca.
- Religious ceremonies require the use of Vaca.
- Religious administration requires the use of Vaca.

Practically every business involves the use of Vaca. Therefore, it is very important that one learns to cultivate Sammavaca or Right Speech and to avoid Micchavaca or Wrong Speech at all cost.

There are two levels of Sammavaca or Right Speech as follows:

- a. at the high level
- b. at the low level

Both levels of Sammavaca must never involve Vaciducarita or dishonest speech<sup>4</sup> as described below:

### **1. Musavada or False Speech:**

It involves words spoken in order to deliberately mislead others. Misleading words appear as 1) Lies; 2) Swearing that one did not commit a misdeed when one did; 3) Boasting (boasting about one's supernatural powers, etc.); 4) Pretense (pretending to be sicker than one is, etc.); 5) Deliberately causing others to misunderstand one's word; 6) Exaggeration; and 7) Hiding the true gravity of a situation.

The main objective of abandoning false speech is to encourage everyone to be truthful and to be courageous enough to face the truth the way a righteous person does.

### **2. Pisunavaca or Divisive Speech:**

It involves the deliberate act of causing divisiveness by telling one person things about another person and vice versa in a way that causes misunderstanding, arouses suspicion, etc. It involves turning one person against another so that one will be looked upon more favorably.

The main objective of abandoning divisive speech is to discourage fawning behavior.

### **3. Pharusavaca or Offensive Speech:**

It involves the deliberate use of words aimed to irritate, annoy and degrade. These include name-calling, disingenuous praise, sarcastic remarks, abrasive remarks, swear words, lewd remarks and threats.

The main objective of abandoning offensive speech is to encourage verbal restraint.

### **4. Samphappalapa or Nonsensical Speech:**

It involves constant talking that communicates nothing meaningful or substantial.

The main objective of abandoning nonsensical speech is for everyone to be responsible for what he says.

Sammavaca or Right Speech must not contain the above four categories of Vaciducarita or dishonest speech. One practices Vacisucarita or truthful speech as described below:

1. One speaks only the truth.

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<sup>4</sup> Pin Mutugun, Dhamma Teaching for First Level Dhamma Study, (Bangkok, Klang Vitaya, 2514 B.E.), pages 337-338.

2. One says things that are useful.
3. One says things at the right place and the right time.
4. One uses polite words.
5. One says things in the spirit of love and kindness.

#### **4. Sammakammanta: Right Action**

Kamma means work.

Kammanta means a person who works. Buddhists are expected to work or to have a job. They are not to be lazy or to be without work.

Work here means the things that one does based on one's age and state of health. It also includes one's responsibilities. One goes to school. One works as a teacher. One works as a rice farmer. One works as a fruit grower. One works as a merchant. One works as a sportsman. One works as an entertainer. One works in the tourism industry. One works as a laborer. Etc. Work also includes practicing meditation for the purpose of ending one's round of rebirth.

The human body is built to perform different kinds of work, some may be moral and others may be immoral. Our hands can be used to form a lotus bloom as homage paid to the Lord Buddha. They can be used as fists in a fist fight. They can be used to hold a hoe for digging and planting. In other words, they can be used for good or for evil.

Out of ignorance of the Law of Kamma, people use their body to perform work that is morally wrong. It is the kind of work that ultimately robs them and destroys them. Moreover, after they die, they will have to be reborn in the States of Unhappiness. For those who use their body to perform morally right work are doing themselves justice. And after they die, they will be reborn in the States of Happiness.

It is for these reasons that the Lord Buddha teaches people to do work that is morally right or Sammakammanta and to avoid work that is morally wrong or Micchakammanta.

There are two levels of Sammakammanta as follows:

a. At the high level:

It means the intention

- 1) To abstain from killing
- 2) To abstain from stealing
- 3) To abstain from sexual intercourse

(Here, it means chastity practice for those who are observing the Eight or higher Precepts)

b. At the low level:

It means employing one's talents and abilities to perform honest work which is the kind of work that does not involve killing, stealing or sexual misconduct.

**It can be concluded that Sammakammanta or Right Action must not involve the forms of dishonesty as described below.**

**Dishonest work includes:**<sup>5</sup>

**1. Panatipata or Killing:**

It means killing living beings. It means killing one's parents, killing anyone to whom one is indebted, killing a human being, killing a work animal, killing different kinds of animals. The retribution incurred from killing differs depending on the virtue level of the victim. Patricide and matricide incur the gravest retribution. The Celestial Realm and Nibbana are denied the perpetrator of such crimes.

The main objective of this teaching is to encourage Buddhists to learn to solve their life problems peacefully. Killing is a brutal crime and it makes one's mind gloomy. It also incurs terrible retribution.

**2. Adinnadana or Misappropriation:**

It includes many forms of dishonesty such as stealing, snatching, extortion, robbery, making a false claim of ownership, cheating, deception, employing an illusory trick such as using a tampered scale, forgery, denial, hiding part of the possessions about to be confiscated, furtive exchange of better quality goods for worse quality goods, tax avoidance and embezzlement.

The main objective of this teaching is to encourage everyone to make an honest living because money obtained by honest means does not carry with it incurred retribution.

**3. Kamesumicchacara or Sexual Misconduct:**

The worst crime of sexual misconduct is adultery. Sexual misconduct includes rape and other forms of sexual harassment.

The objective of this teaching is to encourage everyone to be noble-minded, to respect the rights of other people, to keep peace in the community and to prevent sexual crimes from happening.

**5. Sammaajiva or Right Livelihood**

The word "Ajiva" means to earn a living

What everyone loves the most is his life. Life has to do with existence. Life is the opposite of death. Life makes it possible for us to be a human being and everything else such as a teacher, a student, a Buddhist monk, a novice monk, a director-general, a minister, a king, etc. When one's life comes to an end, one also ceases to be a human being and everything else.

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<sup>5</sup> Pin Mutugun, Dhamma Teaching for First Level Dhamma Study, (Bangkok, Klang Vitaya, 2514 B.E.), pages 336-337.



In order to sustain one's life, one must be able to provide for what it needs in order to survive. In other words, one must earn a living. Every decent human being must earn a living. Even a Buddhist monk or a novice monk must beg for a living.

Ignorance causes many people to earn wrong livelihood or Micchaajiva. It means that their means of earning a living is dishonest and immoral; hence, it brings about demerit. Demerit makes one's life gloomy, dirty, lowly and evil. Therefore, one must choose one's livelihood carefully and one must also make sure that one earns right livelihood.

There are two levels of Sammaajiva as follows:

- a. At the high level
- b. At the low level

According to the Maggavibhanga Sutta, Sammaajiva or Right Livelihood at both levels calls for one to abstain from earning wrong livelihood or Micchaajiva and to earn right livelihood or Sammaajiva instead.

For the Buddhist monk, wrong livelihood means acquiring things in an inappropriate manner such as getting paid to do something. For the householder, wrong livelihood means earning a living by dishonest, immoral and illegal means. Work that goes against traditional values and work that is blameworthy are also considered to be wrong livelihood.

The Lord Buddha considers the following five types of work as wrong livelihood.

1. Work that involving the trading of humans.
2. Work that involves the trading of animals destined for the slaughterhouse.
3. Work that involves the trading of weapons as killing instruments.
4. Work that involves the trading of poisons.
5. Work that involves the trading of alcohol as well as other addictive substances.

### **6. Sammavayama or Right Effort**

The word "Vayama" means effort or endeavor. It has to do with the effort exerted in order to accomplish something. It is a virtue; therefore, it is an attribute of the mind. Whoever possesses such a virtue loves what he is doing and endeavors to do it as best as he can.

Vayama is a virtue that must be cultivated by anyone who wishes to succeed because certain work calls for one to forgo comfort. Certain work takes a long time to accomplish. Certain work requires one to overcome many obstacles. Without Vayama, it is difficult to succeed in anything worthwhile. Take education, for example. One must go through six years of primary school, six years of secondary school and four more years of undergraduate study in order to obtain a Bachelor's degree. To attain Buddhahood, a Bodhisatta must pursue Perfections for countless existences. In the final existence, our Bodhisatta had to spend six years looking for the way to attain Self-Enlightenment. He had had to encounter countless obstacles. As the Lord Gotama Buddha, it had taken Him forty-five years to establish Buddhism.

Vayama or effort is needed in the process of developing one's mind. There is a Buddhist saying, "Vayametheva puriso" which means "A human being must continuously practice endeavor."

However, Vayama or effort can be either bad or good. It is not enough that one continues to make effort, but it must be Right Effort or Sammavayama. And it must never be Wrong Effort or Micchavayama.

Many ascetics during the Lord Buddha's time endeavored to find the way to attain Self-Enlightenment by practicing self-mortification. Such endeavor is called wrong effort or Micchavayama. It was also the practice subscribed by our Bodhisatta for six long years. And it was not until He decided to practice right effort or Sammavayama that He was able to attain Self-Enlightenment.

There are two levels of Sammavayama as follows:

a. At the high level:

It means the four forms of effort or Padhana-4 which include:

1. The effort made to prevent the unwholesomeness which has not arisen from arising
2. The effort made to abandon completely the unwholesomeness which has arisen
3. The effort made to cultivate wholesomeness which has not yet been cultivated
4. The effort made to grow whatever wholesomeness which has already been cultivated

b. At the low level:

It means the effort made to prevent unwholesomeness from arising, the effort made to quell whatever unwholesomeness which has arisen, the effort made to cultivate wholesomeness which has not yet been cultivated (such as gaining new knowledge), and the effort made to maintain and grow whatever wholesomeness which has already been cultivated (such as not forgetting what has been learnt and continuing to gain new knowledge).

These four forms of right effort or Padhana-4 must be cultivated by everyone as part of the Noble Eightfold Path.

### **7. Sammasati or Right Mindfulness**

The word "Sati" means mindfulness, attentiveness, awareness.

Without Sati or mindfulness, all the knowledge, abilities, intelligence and diligence mean nothing. For without Sati, no worthwhile work can be accomplished.

A person without Sati is a forgetful person. Much damage can be wrought by forgetfulness. A patient forgets to take the prescribed drug. A physician forgets his patients. A Buddhist monk forgets the Disciplinary Rules. A soldier forgets to go on his watch duty. A student forgets what he has learnt. A citizen forgets to pay tax. The accused and the accuser forget to appear in court. Etc. A very forgetful person becomes an insane person.

There are two levels of Sati or mindfulness as follows:

a. At the high level:

It means Satipatthana-4 or the Four Foundations of Mindfulness. It includes mindfulness as regards the body, mindfulness as regards feelings, mindfulness as regards thoughts and mindfulness as regards ideas.

A summary of Satipatthana-4 or the Four Foundations of Mindfulness is as follows:

**Mindfulness as Regards the Body:**

It means contemplating the body and its components in minute detail in order to remove one's attachment to one's body.

**Mindfulness as Regards the Feelings:**

It means contemplating the arising and the ending of happiness (Sukhavedana), unhappiness (Dukkavedana), and equanimity (Upekkha) in order to remove one's attachment to one's feelings.

**Mindfulness as Regards Thoughts:**

It means contemplating the flow of one's thoughts and how quickly they move and change: love, hatred, illusion. One is to remove one's attachment to one's thoughts.

**Mindfulness as Regards Ideas:**

It means contemplating such mind-objects as the Five Hindrances (Nivara-5). It means contemplating the objects that exist in one's mind.

These Four Foundations of Mindfulness (Satipatthana-4) constitute the high level of Sammasamati or Right Mindfulness.

b. At the low level:

It means performing one's work by exercising awareness and attentiveness. One is not heedless or absentminded.

## 8. Sammasamadhi

The word "Samadhi" means concentration.

Our body is made up of two main parts, namely, body and mind. Our mind is the boss whereas our body is the subordinate. Sammasamadhi deals specifically with our mind.

Our mind has several duties. It has to seek knowledge, goodness, brightness and clarity. But its most important duty is to achieve concentration or Samadhi.

Even so, Samadhi can be either wrong or right. Right concentration or Sammasamadhi is what we must cultivate. And we must stay away from Wrong Concentration or Micchasamadhi.

There are two levels of Sammasamadhi as follows:

a. At the high level:

It means Jhana attainments. There are altogether four Rupajhana levels and four Arupajhana levels. Jhana attainments increase the purity of one's mind such that it is further and further removed from defilements and finally to the point where Nibbana can be attained.

b. At the low level:

It means endeavoring to perform wholesome deeds and practice meditation.

### 6.3 Things to Know

The Noble Eightfold Path can be put into practice together with the Threefold Training, namely, observing the Precepts, practicing meditation and developing insight as follows:

1. Sammasamadhi	Right View	Insight development
2. Sammasankappa	Right Thought	Insight development
3. Sammavaca	Right Speech	Precepts observation
4. Sammakammanta	Right Action	Precepts observation
5. Sammaajiva	Right Livelihood	Precepts observation
6. Sammavayama	Right Effort	Meditation practice
7. Sammasati	Right Mindfulness	Meditation practice
8. Sammasamadhi	Right Concentration	Meditation practice

One may be practicing the Noble Eightfold Path already, but one must make sure that one is constantly striving to improve one's practice. Most importantly, one must endeavor to practice meditation earnestly. Meditation practice purifies one's mind and motivates one to constantly spiral upwards along the Noble Eightfold Path. With earnest and continuous endeavor, one will be able to achieve elevated meditative attainments and penetrate the Path and Fruit of Nibbana.

The Lord Buddha encourages all of us to hasten to practice meditation earnestly and with the same urgency that a person hastens to extinguish the fire on his head so that we can penetrate the Path and Fruit of Nibbana.<sup>6</sup>

On one occasion, the Lord Buddha asked the Buddhist monks, Behold, monks, when your head is on fire, what should you do? The Buddhist monks answered, Most Exalted One, we

<sup>6</sup> Maha Makut Buddhist University, "Cela Sutta", The Suttas and the Commentary Translation of the Sanyuttanikaya Mahavaravagga, Vol.31, fourth printing, (Bangkok: Maha Makut Buddhist University, 2544 B.E.), page 453.

should continue to endeavor to maintain mindfulness and self-composure in order to quench the fire.

The Lord Buddha said, Behold, monks, a person should pay no mind to the fire on one's head but to continue to endeavor to attain the Four Noble Truths, namely, Dukkhaariyasacca, etc. Behold, monks, all of you should endeavor to know that this is Dukkha, etc.

### **6.4 The Benefits of Practicing the Noble Eightfold Path**

Whoever practices the Noble Eightfold Path can expect to receive the following benefits.

1. He will see and understand life for what it is in reality such that he will live his life accordingly and for the purpose of achieving emancipation from suffering.
2. He will have wholesome thoughts which are the sources of merit. At the same time, he will stay away from unwholesome thoughts which are the sources of demerit. His mind has the tendency to think good thoughts which lead to the removal of all forms of suffering.
3. He will speak words that are good, reliable, lovely, polite and endearing. He speaks words that encourage harmony. His words inspire others to earnestly perform wholesome deeds for the sake of being emancipated from suffering.
4. He will do the kind of work that is clean, pure, devoid of retribution, not harmful to other people's lives, possessions and spouse. Such kind of work enables one to be morally pure and facilitates one's meditation practice for the sake of being emancipated from suffering.
5. He will earn right livelihood. Right livelihood does not cause any harm to himself or others. Right livelihood promotes Precepts observation. And Precepts observation promotes meditation practice for the sake of being emancipated from suffering.
6. He will persist in performing his work in spite of obstacles in order to complete it to the best of his ability. He will endeavor to practice meditation for the sake of being emancipated from suffering.
7. He will be mindful and aware of all that goes on. He has the ability to complete his work in an effective manner. He is mindful about achieving emancipation from suffering.
8. His mind will be focused on the work that he is doing. He will wish to do the best work he can especially the work of practicing meditation for the sake of being emancipated from suffering.

# CHAPTER 7

## Lokadhamma-8

### (The Eight Worldly Conditions)

#### **TOPICS COVERED IN CHAPTER 6**

#### Lokadhamma-8 (The Eight Worldly Conditions)

- 7.1 The Meaning of Lokadhamma-8
- 7.2 The Components of the Lokadhamma-8
- 7.3 Things to Know
- 7.4 The Benefits of Learning about the Lokadhamma-8
- 7.4 Putting the Knowledge Gained into Practice

## **CONCEPTS**

1. The word “Lokadhamma” mean the conditions that everyone in the world must experience at one time or another.
2. “Lokadhamma-8” means the eight worldly conditions which include the gain and loss of Labha, the gain and loss of Yasa, receiving praise, receiving blame, experiencing happiness and experiencing unhappiness. These four pairs of opposing conditions can be divided into two categories: 1. Ittharammana (satisfactory), namely, the gain of Labha, the gain of Yasa, receiving praise and experiencing happiness. 2. Anittharammana (dissatisfactory), namely, the loss of Labha, the loss of Yasa, receiving blame and experiencing unhappiness.
3. A personage who has attained the Path and Fruit of Nibbana is unperturbed by the Lokadhamma-8 or the Eight Worldly Conditions. Therefore, his mind is grounded in equanimity. It is as stable as a mountain. When faced with the loss of Labha, the loss of Yasa, blame and unhappiness, his mind remains quiet and calm. When faced with the gain of Labha, the gain of Yasa, praise and happiness, his mind remains equally quiet and calm.

## **OBJECTIVES**

1. To enable the student to learn about the meaning and the details of the Lokadhamma-8 or the Eight Worldly Conditions.
2. To enable the student to learn about the benefits gained from understanding the Lokadhamma-8 or the Eight Worldly Conditions.
3. To enable the student to know how to apply the knowledge gained about the Lokadhamma-8 or the Eight Worldly Conditions in his daily life.

## **Lokadhamma-8**

### **(The Eight Worldly Conditions)**

#### **7.1 The Meaning of Lokadhamma-8**

The Lokadhamma-8 or the Eight Worldly Conditions are the conditions encountered by every human being. They are simply unavoidable.

Everything that exists in this world has its own unique components. A sea is made up of saltwater, waves, aquatic vegetation and animals, etc. A forest is made up of trees, plants, wild animals, etc. A mountain is made up of stones, boulders, trees, etc. Likewise, the Human Realm is made up of the Lokadhamma-8 or the Eight Worldly Conditions.

Therefore, it is necessary that every human being learns about these eight worldly conditions so that he will know how to deal with them. This way, one will not be unduly affected by them but will be able to deal with them wisely.

#### **7.2 The Components of the Lokadhamma-8**

The Lokadhamma-8 is made up of eight components, namely, the gain of Labha, the loss of Labha, the gain of Yasa, the loss of Yasa, receiving praise, receiving blame, experiencing happiness and experiencing unhappiness.

The Lokadhamma-8 or the Eight Worldly Conditions can be divided into four pairs as follows:

1. The gain of Labha – The loss of Labha
2. The gain of Yasa – The loss of Yasa
3. Receiving praise – Receiving blame
4. Experiencing happiness – Experiencing unhappiness

The Eight Worldly Conditions can be divided into two categories as follows:

**1. Ittharammana** (satisfactory):

This includes the gain of Labha, the gain of Yasa, receiving praise and experiencing happiness.



**2. Anittharammana** (dissatisfactory):

This includes the loss of Labha, the loss of Yasa, receiving blame and experiencing unhappiness.

The Lokadhamma-8 or the Eight Worldly Conditions are here to remind us that nothing can remain the same but that everything is constantly changing. Change is a fact of life. Therefore, one must not be unduly perturbed when faced with what is satisfactory or what is dissatisfactory.

**1. The Gain and Loss of Labha**

The word “Labha” means receiving what one considers to be desirable. Labha is unique to each individual. Something that is considered to be a blessing for one person may be considered to be a curse for another person.

Since our life is sustained by such material things as money, rice, water, clothing, means of transportation, shelter as well as livestock, these are the things that everyone wants and guards jealously. They are considered to be Labha. Naturally, if one loses any of these things, one feels unhappy. One is being perturbed by the loss of Labha.

But everything in life comes into existence, exists for a time and eventually comes to an end. Naturally, material wealth can be gained and then lost. Anyone who does not understand the Eight Worldly Conditions tends to have misguided views about material wealth.

1. One may try to gain Labha by using such dishonest means as embezzlement, fraud, theft, etc.
2. One may become so drunk with such ill-gotten Labha that one uses it to further one’s unwholesomeness.
3. One may become hurt and discouraged altogether if one fails to obtain whatever Labha one wanted. One may blame someone else for one’s failure.
4. One may become inconsolable when one loses one’s Labha.

But for a person who has a good understanding of the Eight Worldly Conditions, he can remain calm when faced with the gain or the loss of Labha.

**The following story appears in the Tipitaka and can be used as a case study of the gain and loss of Labha.**

**The Kalabahu Jataka<sup>1</sup>**

This story was told by the Lord Buddha when He was staying at the Veluvana Temple about Venerable Devadata and his loss of Labha.

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<sup>1</sup> Maha Makut Buddhist University, “Atthakathakalabahu Jataka”, The Suttas and the Commentary Translation of the Khuddakanikaya Jataka, Vol. 58, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), pages 578-582.

Venerable Devadatta had made several attempts to assassinate the Lord Buddha by hiring sharpshooting archers to shoot at the Lord Buddha, by letting loose a drunken and ferocious elephant on the Lord Buddha, etc. Once the laity had learnt about Venerable Devadatta's attempts to assassinate the Lord Buddha, they no longer made an offering of food to him. As a result, he had to beg for food from certain families. One day, the venerable monks were talking about this situation at the Dhamma Hall and how Venerable Devadatta had tried so hard to gain Labha only to lose it all in the end. The Lord Buddha arrived at the hall and said to the venerable monks that the same thing had happened to Venerable Devadatta in a previous life as well.

In that existence, King Dhananjaya was the ruler of Varanasi and our Bodhisatta was reborn a white monkey called "Radha". He was an alpha male and the head of a large troop of monkeys. He had a brother called "Potathapada". Both monkeys were caught by a hunter and offered as gifts to the king of Varanasi. The king had them put inside a gold cage. They were fed popped rice mixed with honey. They drank water mixed with crystalline sugar. In other words, they were very well treated. Sometime later, another hunter offered to the king a large and black monkey called "Kalabahu". Now, all of the favorable treatment of the two monkeys seemed to get transferred to this new monkey. The Bodhisatta monkey did not react to the new situation in any way but his brother did. He told the Bodhisatta monkey that they should leave the palace and return to the forest now that they no longer received the same favorable treatment from the king.

The Bodhisatta then told his brother about the Eight Worldly Conditions and how they ought to remain calm. The younger monkey praised the older monkey for his wise ways but he himself wanted to know if and when he would see the new monkey being evicted from the palace. The Bodhisatta monkey told the younger monkey that the new monkey had been making faces at the royal children and had been frightening them. Soon enough, the new monkey would fall out of favor as a result of its own conduct.

Within the space of just a few days, the new monkey had already made faces at all of the royal children and had frightened them so badly that they screamed loudly. Once the king found out that his children had been frightened by the new monkey, he had the new monkey evicted from the palace. As a result, favorable treatment returned to the Bodhisatta monkey and his brother.

At the end of the Dhamma lecture, the Lord Buddha revealed that the black monkey in that existence was Venerable Devadatta in this existence, the younger monkey in that existence was Venerable Ananda in this existence, and the Bodhisatta monkey in that existence was the Lord Buddha in this existence.

**The lesson that can be learnt from this true story is the fact that the gain and the loss of material wealth occur as part of life. Therefore, a wise person is not too perturbed when he suffers a financial setback. At the same time, he does not feel too elated when he suddenly makes a lot of money. He does not feel slighted, envious or jealous when someone else comes into money.**

## 2. The Gain and Loss of Yasa

**The word “Yasa” means elevated or outstanding.**

There are three kinds of Yasa as follows.

1. Yasa in terms of power is called “Isariyayasa”.
2. Yasa in terms of a retinue of attendants is called “Parivarayasa”.
3. Yasa in terms of fame is called “Kittiyasa”.

**The Three Kinds of Yasa: Isarayayasa, Parivarayasa and Kittiyasa.**

**Isariyayasa means having power or position.** It includes a military rank, a policeman’s rank, a civilian position, a monastic title, etc. It also includes personal autonomy.

**Parivarayasa means having a retinue of attendants.** It means being loved and respected by one’s colleagues and friends.

**Kittiyasa means being famous.** It refers to the kind of fame received as a result of a person’s great good work or a person’s great virtue.

Like everything else in life, Yasa can come and go. A person with Yasa today may lose it tomorrow. A person without Yasa today may gain it tomorrow.

Some people are willing to do anything for the sake of Yasa. These people will have a hard time when their Yasa is gone.

A person having a good understanding of Yasa does not strive too hard to gain it. Once he has it, he does not feel overly confident knowing that he can lose it anytime.

**The following story appears in the Tipitaka and can be used as a case study of the gain and loss of Yasa.**

### **The First Story: Yasa and Kitti**<sup>2</sup>

What is Yasa? Some Buddhist monks are revered and admired and they are offered robes, food, shelter and medicine.

What is Kitti? Some Buddhist monks are praised and admired for their virtue. Some are wise sages. Some are scholarly. Some are sagacious. Some are good at memorizing the Sutta. Some are good at memorizing the Vinaya. Some are good at preaching the Doctrine. Some live in the forest. Some only eat the food that can be obtained from their alms-round. Some only wear the robes that are made from discarded cloths. Some wear the three robes at all

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<sup>2</sup> Maha Makut Buddhist University, “Yasa and Kitti”, The Suttas and the Commentary Translation of the Khuddakanikaya Jataka, Mahanidessa, Vol. 65, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), Article 241, pages 674-675.

times. Some go on an alms-round each lane at a time. Some stay in an appointed area only. Some have achieved the First Jhana. Some have achieved the Second Jhana. Some have achieved the Third Jhana. Some have achieved the Fourth Jhana. Some have achieved elevated meditative attainments at the level of Akasanacayatana. Some have achieved elevated meditative attainments at the level of Vinnanacayatana. Some have achieved elevated meditative attainments at the level of Akincannayatana. Some have achieved elevated meditative attainments at the level of Nevasannanasannayatana.

Once they disrobe and become a householder, the Yasa and Kitti accorded them as a Buddhist monk will be no more.

**Depending on a person’s conduct, Yasa and Kitti can be here today but gone tomorrow.**

### **The Second Story: Partiality Leads to the Loss of Yasa<sup>3</sup>**

Behold, monks, partiality has four causes, namely, love, hatred, stupidity and fear. Whoever is partial because of love, hatred, stupidity or fear will end up chipping away his Yasa like a waning moon.

Behold, monks, impartiality means that a person is not partial because of love, hatred, stupidity or fear. Whoever practices impartiality, his Yasa will increase like a waxing moon.

**Therefore, it would behoove everyone not to practice partiality but to practice impartiality instead. Impartiality is good for the self and it is good for other people.**

### **3. Receiving Praise – Receiving Blame**

Praise means having a good reputation as a result of one’s virtue and goodness. It means that a person is praised openly and behind his back.

Blame means criticizing a person behind his back. It means talking about a person’s mistake behind his back.

Blame is the deliberate intention to villify someone for his badness. If a teacher is telling the class about a particular student’s misconduct as an example of badness, it is not considered to be blame. Likewise, in citing a particular person’s misconduct during a meeting in order to find a solution to the problem is not considered to be blame.

Praise brings joy and happiness to whoever receives it while nobody wants to receive blame. But then it is the law of nature that everyone receives both praise and blame throughout the course of one’s life. No one receives praise only. And no one receives blame only. Even the Lord Buddha is not exempted from this rule.

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<sup>3</sup> Maha Makut Buddhist University, “Tatiyaagati Sutta”, The Suttas and the Commentary Translation of the Anguttaranikaya Catukanipata, Vol. 35, fourth printing, (Bangkok: Maha Makut Buddhist University, 2544 B.E.), Article 19, page 49.

A person ignorant of the Eight Worldly Conditions enjoys praise to an overwhelming degree but when blame befalls him, he is completely inconsolable.

**The following story appears in the Tipitaka and can be used as a case study of receiving praise and blame.**

**The First Story: What to do When the Triple Gem Receives Praise or Blame**<sup>4</sup>

The Lord Buddha said, “Behold, monks, should anyone criticize me or the Dhamma or the Sangha, you should not feel sad or vindictive. If you feel hurt or vindictive as a result of someone criticizing me or the Dhamma or the Sangha, you will come to harm.

Behold, monks, should anyone criticize me or the Dhamma or the Sangha for something that is untrue, you should tell him that what he says is untrue and the truth is this or that.

Behold, monks, should anyone praise me or the Dhamma or the Sangha, you should not be overjoyed because if you are, you will come to harm.

Behold, monks, should I or the Dhamma or the Sangha receive praise from someone for something that is true, you should let him know that what he says is true.

*The Lord Buddha has given us an instruction on how to react when He or the Dhamma or the Sangha is blamed or praised for something. We are to provide the truth if something false has been said about the Triple Gem. And we are to affirm the truth if something true has been said about the Triple Gem.*

**The Second Story: No One on Earth Is Beyond Blame**<sup>5</sup>

This story was told by the Lord Buddha about a lay devotee called **Atula who was angry at Venerable Revata for not speaking to him.**

Atula is a lay devotee living in the city of Savatthi. He had a retinue of 500 men. One day, he took his attendants to the temple because he wanted to listen to a Dhamma lecture from Venerable Revata Thera. In the presence of the venerable monk, Atula paid homage to him before sitting himself down. Venerable Revata Thera, being a monk who had a penchant for solitude, did not say anything at all to Atula. This angered Atula, so he left and went to see Venerable Sariputra Thera instead.

Upon being asked by the venerable monk as to their business, Atula answered that he and his attendants had been to see Venerable Revata Thera in order to listen to a Dhamma lecture,

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<sup>4</sup> Maha Makut Buddhist University, “Brahmajala Sutta”, The Suttas and the Commentary Translation of the Dighanikaya Silakhandavagga, Vol. 11, fourth printing, (Bangkok: Maha Makut Buddhist University, 2544 B.E.), pages 3-4.

<sup>5</sup> Maha Makut Buddhist University, “Tatiyaagati Sutta”, The Suttas and the Commentary Translation of the Kuddakanikaya Gathadhammapada, Vol. 42, fourth printing, (Bangkok: Maha Makut Buddhist University, 2544 B.E.), pages 462-467.

but he did not say anything at all to them. He was angry with the venerable monk and now he wanted Venerable Sariputra Thera to give him a Dhamma lecture. And so, Venerable Sariputra Thera gave him and his attendants a long and detailed lecture on the Abhidhamma.

**Venerable Sariputra Thera’s long and detailed Dhamma lecture on the Abhidhamma angered Atula** and he went with his attendants to see Venerable Ananda Thera next. He told Venerable Ananda Thera about his experiences first with Venerable Revata Thera and then with Venerable Sariputra Thera. And so, Venerable Ananda Thera gave Atula and his attendants a short and simple Dhamma lecture.

**Venerable Ananda Thera’s short and simple Dhamma lecture angered Atula** so he and his attendants went to see the Lord Buddha. Atula told the Lord Buddha about his experiences at the offices of Venerable Revata Thera, Venerable Sariputra Thera and Venerable Ananda Thera.

The Lord Buddha said, “Atula, since ancient times, people have been criticized for being silent, for saying too much and for saying too little because no one on earth receives only praise and no one on earth receives only blame. Even a king receives praise from some people and receives blame from other people. Even the landmass, the moon and the sun are praised by some and blamed by others. Even the Lord Buddha is praised by some and blamed by others. But a wayward person’s praise or blame has no meaning. Only the praise or blame of a sage means something.”

The Lord Buddha then said, “Atula, **blame and praise have always been with humanity.** Some people are blamed for not saying anything. Some people are blamed for saying too much. And some people are blamed for saying too little. No one receives only praise and no one receives only blame. But a wise person praises anyone who constantly practices the Dhamma, who is wise and steeped in Panna (insight) and Sila (morality). Such a person is praised by human beings, celestial beings and Brahma beings alike.”

At the end of the Dhamma lecture, Atula and his 500 attendants were able to attain the Fruit of Sotapanna.

***This story teaches that no one can avoid praise and no one can avoid blame. Praise and blame were here in the past, are here now and will be here in future. Therefore, it would behoove everyone to keep his mind quiet and calm in the face of praise and blame alike.***

#### **4. Experiencing Happiness and Unhappiness**

It can be said that ultimately human beings experience only two conditions: Happiness and Unhappiness. A person desires Labha, Yasa and praise because these things make him happy. Conversely, a person fears the loss of Labha, the loss of Yasa and blame because these things make him unhappy.

However, happiness and unhappiness as components of the Lokadhamma-8 can be caused by many different things. For example, a person is happy when he feels healthy again after an illness. A person is happy when he comes into money, when he has passed an exam, when he

has won a competition, etc. A person feels unhappy when he is ill, when he is sued, when he is harassed for not paying his debt, when he fails an exam, when he is rebuked, when he is vilified, when he loses something or someone that he loves, etc.

Everyone wants to meet with happiness. No one wants to meet with unhappiness. But the fact is that everyone has to meet with the vicissitudes of life. But the intensity and frequency of the peaks and troughs differ with different persons.

Since happiness and unhappiness are part of life, it would behoove everyone to bear in mind that neither happiness nor unhappiness can last. It comes, it stays a while and it is gone like day following night and night following day.

Understanding the Lokadhamma-8 or the Eight Worldly Conditions enables one to accept happiness and unhappiness with equanimity. This way, one is not given to feeling so high as to forget oneself or so low as to commit suicide or commit a misdeed.

**The following story appears in the Tipitaka and can be used as a case study of experiencing happiness and unhappiness.**

### **The First Story: Venerable Mahakassapa Thera's Non-Attachment to Happiness<sup>6</sup>**

On one occasion while the Lord Buddha was spending the Rains-Retreat in the city of Rajagarh, He told His Disciples that He would be trekking to different places. The Lord Buddha made this announcement knowing that His Disciples had already completed the tasks of fashioning their alms-bowls and dyeing their robes, and it was time for them to accompany Him on His trek.

At the time, the Buddhist monks were talking about Venerable Mahakassapa Thera and how all of the 180 million inhabitants of the city were either his relatives or his lay supporters. These people were always making him ample offerings of the four requisites. Therefore, it would be impossible for him to leave his haunt (Mapamada) and to accompany the Lord Buddha on His trek.

The term "Mapamada" is the word used by the Lord Buddha to mean a place which is unsuitable for a Buddhist monk to frequent. Therefore, its use here by the monks was meant to be derogatory.

At the start of the trek, the Lord Buddha thought that there were bound to be some bad people among the city's 180 million inhabitants. And it would not be wise to leave the temple completely unattended.

The Lord Buddha wanted Venerable Mahakassapa Thera and his monks to return to the temple and to be on hand should the laity need the Buddhist monks to perform different

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<sup>6</sup> Maha Makut Buddhist University, "Venerable Mahakassapa Thera's Story", The Suttas and the Commentary Translation of the Khuddakanikaya Gathadhammapada, Vol. 41, fourth printing, (Bangkok: Maha Makut Buddhist University, 2544 B.E.), pages 369-373.

auspicious and inauspicious ceremonies. Venerable Mahakassapa Thera did as commanded and left the Lord Buddha to return to the city with his monks.

After Venerable Mahakassapa Thera left, the rest of the monks started to criticize him among themselves. They were saying how they had been correct in thinking that he would not be able to accompany the Lord Buddha given his attachment to all the material things offered to him by the laity.

The Lord Buddha heard what the Buddhist monks were saying and said to them, “Monks, you accuse Kassapa of being attached to the different families and the offerings they make to him. I tell you now that Kassapa is returning to the city because he wanted to obey my command. In times past, he had also vowed to be detached from the four requisites and the different families. Whenever I wanted to compare someone’s conduct with the moon or the family of Ariya personages, I always used Kassapa as an example.”

The Buddhist monks wanted to know when Venerable Kassapa Thera had vowed to be detached from the four requisites and the different families. The Lord Buddha told them that Venerable Kassapa Thera had made the vow 100,000 Kappa ago during the time of the Lord Padumuttara Buddha.

Having given the monks some details about the venerable monk’s previous life, the Lord Buddha said that it was for this reason that He always used the venerable monk as an example of someone whose conduct could be compared to the moon and the family of Ariya personages. The Lord Buddha said, “This son of mine is detached from the four requisites, families, monasteries and other monastic buildings, for he is like a great swan that alights in the mud, walks in the mud and takes off into the air.” The Lord Buddha added,

“A mindful person is naturally detached from his abode and other concerns in the same way that a great swan can readily leave the mud.”

After this Dhamma lecture, many were able to attain the different stages of Ariyahood beginning with the Fruit of Sotapanna, so on and so forth.

*As an Arahant who was removed from all defilements, Venerable Kassapa Thera felt no attachment to anything, any person or any place. He consumed whatever four requisites made available to him wherever he was staying. He felt no regret when he had to leave a place and go somewhere else. In other words, he was unperturbed by the Eight Worldly Conditions.*

### **The Second Story: This Story Is about a Woman Called Mallika**<sup>7</sup>

#### **The Murders of the Minister, Bandhula, and His Sons**

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<sup>7</sup> Maha Makut Buddhist University, “King Vidudabha’s Story”, The Suttas and the Commentary Translation of the Khuddakanikaya Gathadhammapada, Vol. 41, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), pages 31-33.



It so happened that one day all the persons who had lost their cases as a result of corrupt practice in the court of law saw the minister, Bandhula, walking by. They pleaded with him for justice. Bandhula had to return to the court with them so that he could rehear the different cases. He judged each case accordingly and gave the right of ownership to its rightful owner. After all had been said and done, the crowd cheered loudly with joy.

The king heard the commotion and wanted to know what was going on. When a page reported back to him as to the cause of the loud cheering, he decided to remove the corrupted officials from their offices. He subsequently appointed Bandhula to be in charge of the court of justice. Having been suddenly deprived of both a salary and bribes, the corrupted officials began to spin a yarn by telling the royal family that Bandhula was planning to assume the throne. The king eventually believed the lie and wanted to have Bandhula killed. Therefore, he came up with an evil scheme where he told his officials in the border town to attack the town and pillage it. He then summoned Bandhula and his sons to quell the thieves in the border town. At the same time, he told some of his high-ranking soldiers to accompany Bandhula and at the right moment they were to decapitate Bandhula along with his thirty-two sons.

When Bandhula arrived at the border town, the culprits fled and peace was once again restored. On the way back to the city, he and his sons were decapitated by the king's soldiers.

On that very day, Mallika had invited the Lord Buddha's two Chief Disciples along with 500 Buddhist monks to receive a food-offering at her house in the following morning. On the day of the food-offering, she received a message which said that her husband and sons had been decapitated by thieves. Having read the message, she folded it and put it inside her clothing and continued to welcome the Buddhist monks as if nothing had happened.

At that moment, a maid was carrying a platter of clarified butter but somehow managed to drop it and broke it right in front of the Chief Disciple, Venerable Sariputra. The venerable monk said, "It is natural for things to break. Once they are broken, one should not worry about them."

It was then that Mallika removed the message from her clothing and said to Venerable Sariputra, "This message was delivered to me to inform me that my husband along with my thirty- two sons had been decapitated by thieves. Even then, I did not worry. How then can I be worried about a broken platter?"

Venerable Sariputra said, "Every life comes to an end and without warning. Life is filled with suffering."

After the Buddhist monks returned to the temple, Mallika called her daughters-in-law, thirty-two in total and said to them, "Your husbands were not guilty. What happened to them was caused by some misdeeds committed by them in a previous life. You should not grieve and lament over your husband's death. And you should not harbor vengeful feelings against the king."

The king's spy heard the conversation and reported it to the king. The king felt contrite and went to see Mallika at her residence. He asked Mallika and her daughters-in-law for forgiveness and told them that he granted them a wish. Mallika asked the king to allow her

and her daughters-in-law to return to her and their respective family homes. And the king granted her her wish. As a result, Mallika returned to her family home in the city of Kusinara.

*This story shows very clearly how Mallika had a profound understanding of the Eight Worldly Conditions. These are the conditions that cause the vicissitudes of life. She was able to remain calm in the face of the sad and shocking news about the death of her husband and her thirty-two sons. She did not grieve and lament over the deaths of her loved ones. She had the wisdom not to harbor vengeful feelings against the king. She was wise in the way that only a practicing Buddhist could be.*

### 7.3 Things to Know<sup>8</sup>

#### **Maintaining equanimity in the face of the Lokadhamma-8**

Fearfulness is caused by the fact that one does not want to meet with anything undesirable. Anxiety is caused by the fact that one is longing for something desirable.

Worldly Conditions are the conditions that everyone must encounter. They are unavoidable. Even the Lord Buddha could not avoid them. There are altogether eight worldly conditions and these can be divided into two main categories.

##### **a. The desirable category which includes:**

1. Receiving Labha:  
It means receiving such benefits as material wealth, children, spouse, house, land, precious gems, etc.
2. Receiving Yasa:  
It means receiving a position of authority.
3. Receiving praise:  
It means being praised, being admired, being lauded.
4. Experiencing happiness:  
It means being physically and mentally comfortable, being cheerful, being joyful.

These are desirable conditions. And they are sought after by all who do not have them. But once a person finds them, he tends to be plagued by possessiveness and jealousy. His mind then becomes perturbed by his possessiveness, jealousy and worry.

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<sup>8</sup> Somchai Thanavuddho Bhikku, Life's Blessings the Path of Progress Version, (Bangkok: Thana Printing, 2543 B.E.) pages 331-334.

**b. The undesirable category which includes:**

1. Losing Labha:

This includes losing money, losing one's home, the death of a child, the death of a spouse, etc.

2. Losing Yasa:

This includes being demoted, being fired, etc.

3. Receiving blame:

This includes being criticized or being vilified openly or behind one's back.

4. Experiencing unhappiness:

This includes physical and/or mental discomfort.

These are undesirable conditions. They are shunned. No one wants to experience any of these undesirable conditions. One worries that one may have to encounter them. When one does encounter them, one wishes them to disappear. And once they disappear, one fears their return.

**What does it mean to be unperturbed by the Lokadhamma-8?**

Only a person who has attained the Path and Fruit of Nibbana can remain unperturbed by the Lokadhamma-8. The reason is that the mind of such a person is as steady as a mountain, since it is marked by equanimity.

He remains unperturbed when he loses Labha and Yasa, when he receives blame and when he experiences unhappiness.

He remains equally unperturbed when he receives Labha, Yasa, praise and when he experiences happiness.

He understands the reality of life in that nothing can remain the same, nothing can last and that everything in life falls under the Three Characteristics.

**The Three Characteristics**

Everything and every life are characterized by the Three Characteristics.

1. Aniccan:

It means impermanence. A house undergoes deterioration. A body undergoes the aging process.

2. Dukkhan:

It means suffering resulting from the inability to remain the same.

3. Anatta:

It means the absence of true selfhood. We know that this is true because we cannot tell our body not to age. We cannot tell it not to get sick. Our body is made up of different organs which in turn contain the four primary elements. Once the body is taken apart down to its primary elements, it can no longer be identified as a particular individual. It is the same way with things.

It would behoove all of us to truly understand how everything and everyone are marked by the Three Characteristics so that we will not be too perturbed when we are faced with the Eight Worldly Conditions.

The personage who has attained Arahathship can see the Dhammakaya and Nibbana with their supernormal insight. He knows with his supernormal insight that the Dhammakaya is above and beyond the Three Characteristics. The Dhammakaya is characterized by Niccan or permanence, Sukkhan or the ability to remain the same, and Atta or true selfhood. It is for these reasons that an Arahath cannot be perturbed by the Eight Worldly Conditions.

Ordinary people when they get sick, the physical discomfort affects them both physically and mentally. But for an Arahath whose mind is focused on Nibbana, the body may get sick but his physical illness can never exert any influence on his mind.

**Reminder:**

The sages of old tell us that we can assess how a person will react to hard times by looking at the way he reacts to good times as follows.

If he laughs out loudly when he is glad to have received something desirable, chances are that he will cry loudly when he loses it.

If he smiles when he is glad, chances are that when he is sad, he will just grit his teeth briefly and the sadness will be dispelled.

They tell us to smile with just a tilt of one corner of our mouth when we are happy. This way we will not break down and cry when we are unhappy. They also give us encouragement by saying that the darker it gets, the later in the night it will be; and the later in the night it is, it means that dawn is approaching.

They remind us to continue performing good deeds despite hard times. And the harder the times get, it means that the end of hard times is drawing near.

Additionally, we must practice meditation by keeping our mind quiet and still at the center of our body on a regular basis so that our mind can be properly anchored.

In the Lokadhamma Sutta<sup>9</sup>, the Lord Buddha says,

Behold, monks, the Eight Worldly Conditions turn with the earth and the earth turns with the Eight Worldly Conditions. What are the Eight Worldly Conditions? These are the gain of Labha, the loss of Labha, the gain of Yasa, the loss of Yasa, receiving praise, receiving blame, experiencing happiness and experiencing unhappiness. These Eight Worldly Conditions turn with the earth and the earth turns with the Eight Worldly Conditions.

These Eight Worldly Conditions occur because nothing is permanent and nothing remains the same but is constantly changing. But the sages (Arahats) know these conditions to be impermanent and are constantly changing. Therefore, they are unperturbed by the Eight Worldly Conditions. They entertain neither pleasure nor displeasure. They have attained the Path and Fruit of Nibbana which is devoid of dirt and sadness. They have attained the Truth.

#### **7.4 The Benefits of Learning about the Eight Worldly Conditions**

They are as follows:

1. The knowledge allows one to understand the fact that everything and every life are impermanent but constantly changing. It also allows one to know that every life is marked by the Eight Worldly Conditions. When one meets with desirable conditions, one should not be too gleeful. At the same time, when one meets with undesirable conditions, one should not be too sad.
2. Equipped with the knowledge of the Eight Worldly Conditions and the ability to deal with them with relative calmness, one can then be a good example to other people.
3. One's attainment of the Dhamma will be facilitated, since one is able to let go of things fairly quickly once one sits down to practice meditation.
4. One's removal of defilements will also be facilitated as a result of one's elevated meditative attainments.

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<sup>9</sup> Maha Makut Buddhist University, "Lokadhamma Sutta", The Suttas and the Commentary Translation of the Anguttaranikaya Sattaka-Atthaka-Navakanipata, Vol. 37, fourth printing, (Bangkok: Maha Makut Buddhist University, 2543 B.E.), page 308.

## **7.5 Putting the Knowledge Gained into Practice<sup>10</sup>**

No person on earth can escape the Eight Worldly Conditions. When a person fails in his job despite his best effort, instead of feeling sad and sorry, he should take the time to consider the reality of the Eight Worldly Conditions as follows.

### **1. Labha**

When a person receives Labha, instead of feeling beside himself with joy, it will be better for him to consider how things in life do not last but are constantly changing. The Labha he receives today may be gone tomorrow.

### **2. Yasa**

When a person receives Yasa, instead of feeling puffed up with a sense of self-importance, it will be better for him to consider the fact that he was given position and authority as a result of his contributions. But one day when his contributions are deemed inferior to someone else, he may be demoted.

### **3. Praise**

When a person receives praise from someone, instead of feeling self-congratulatory, it will be better for him to consider the fact that he is praised because he has benefited that someone. But it will come a time when he may no longer be able to benefit that someone and when that time comes, the praise he receives today will be no longer.

### **4. Happiness**

When a person experiences happiness, instead of wanting it to last and wanting more of it, it will be better for him to consider the fact that the happiness he is experiencing today may be gone tomorrow.

### **5. The Loss of Labha**

When a person experiences the loss of Labha, instead of blaming the stars or fate, it will be better for him to consider his own performance and whether or not he has done his very best.

### **6. The Loss of Yasa**

When a person experiences the loss of Yasa, instead of feeling very disappointed, it will be better for him to understand that Yasa can come and it can go.

### **7. Receiving Blame**

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<sup>10</sup> Phrarajsanvarayarn (Put Thaniyo), "The Eight Worldly Conditions that Everyone Must Meet", [http://www.thaniyo.com/index.php?option=com\\_content&view=article&catid=21:2009-05-13-14-28-20&id=158:-8-&Itemid=125](http://www.thaniyo.com/index.php?option=com_content&view=article&catid=21:2009-05-13-14-28-20&id=158:-8-&Itemid=125), [searched on June 1, 2555 B.E.]

No one on earth wants to receive blame. And yet, no one can escape it, not even the Lord Buddha. It will be better for him to understand that it is one of the conditions that everyone on earth must encounter.

### **8. Experiencing Unhappiness**

No one on earth wants unhappiness. Everyone on earth wants happiness. But both happiness and unhappiness are the conditions that everyone on earth must meet. It will be better for a person to consider the fact that he is encountering unhappiness because he did not accumulate sufficient merit in his previous life. It will be better for him to earnestly accumulate as much merit as possible here and now. At the same time, he should consider the factors that have brought about his unhappiness. He should then employ his intelligence and intellect to address them. Once they can be resolved, happiness will return.

The Eight Worldly Conditions are the conditions that every person must encounter during the course of his life. They are unavoidable. They are the results of the good and the bad Kamma accumulated by each individual all throughout his countless previous lives as well as here and now. And since each individual life is dictated by the individual's overall good and bad Kamma, it will be better for him to concentrate on performing wholesomeness and earn as much merit as possible while he can. It is important to know that merit is the source of every desirable thing in life whereas demerit is the source of every undesirable thing in life.