1. "Virtuous person" defined by Myasekkya Sayadaw

Virtuous person is defined as.....

1. A serene person who is physically, verbally and mentally peaceful and calm without any hatred, greed, or worries; oneself is serene, as well as makes others have a peaceful life.

2. An honest and upright person who performs noble activities.

3. An ideal who attempts in order to help others elevate (morally and spiritually) by being a prototype.
2... Seven Character Traits of the Noble

1. Take the responsibility of looking after parents
2. Pay respect to elders
3. Speak softly and sweetly
4. Refrain from slandering
5. Give away in charity and make a sacrifice
6. Be loyal (tell the truth)
7. Develop loving-kindness

May all of you practice and raise these seven character traits in your heart. After your perfections become stronger and stronger by practicing these, even in this life may all of you attain Nibbana (Ultimate Peace) with magga nana and vipassana nana.
3... Standard Ruler

If you do not work for the benefits of sasana and the world applying with the education you acquired, but you just wallow in luxury, the degrees that you received are worthless.

However, if you try to work for the benefits of sasana and the world, even though you do not possess any degrees, you can be a worthy person.

4... Mutual Respect

Despite the word spoken by servants, or sons and daughters, or students (followers), if it is true and beneficial, we do not necessarily need to examine, "Who said that?" Instead, we have to cherish it as a treasure and practice respectfully.

If the word is not only spoken by parents or teachers but also true and beneficial, it is exceptionally superb.

This practice is called "Mutual Respect".

The superiors gain respect from their inferiors. Similarly, they need to respect their inferiors as well.
5... Dignity and Misconduct

Most of the people know the meaning of Dignity as the grandeur and ostentation. They assume a bachelor's or master's degrees as their grandeur.

According to the Lord Buddha's Dhamma, dignity means "Free from misdeed", right conduct.

Evil deeds (immorality) such as greed, hatred, and delusion, etc. are called misconduct.

We need to be free from any misdeed: greed, hatred and delusion. Therefore, any business that is free from lobha, dosa, moha is called the business with dignity.
If one does business with full of greed and anger, aiming for being wealthy for himself and his family, for wallowing in luxury, such kind of business cannot be called that the business is free from any misconduct, or it has dignity.

ဗိုဏ္ အျပစ္
***************
ဗိုဏ္ေရာဆိုတာက ဂိုဏ္ဆိုတာဘာလိုတာ အျပစ္လို႔ေခၚပါတယ္။
6...Reverence and worship versus donation

If you want to worship and revere as Venerable masters, you have to choose and pay homage to the virtuous monks who are full of morality, concentration, and wisdom, and practically applying the Buddha's doctrine and learning Buddhist scripture with noble attitude.

When you are going to donate offerings, you should consider and donate such as, whether they are full of sila, samadhi and panna or not, etc.

However...
if you just want to give away as a gift or charity with your generosity, you should not choose such as, whether they come from Lowest or, medium or highest class.
You must help and donate any needy ones.
You are not worshipping or admiring them. Since they are in danger or trouble needing your help, you have full of sympathy and loving-kindness, and generously giving away your belongings.
That is a kind of fulfilling the Perfection in Giving or Dana Parami.
7... No Way to Remedy

There is no way to remedy those people who are idle and who do not want to learn and study, in order to make them good ones....

8...Head and Tail

I have read in a book. A silver coin is useful for trading only when it has both head and tail, and it has no damage, too.

Just like that example. A person cannot be successful in both secular and transcendental activities unless he has honesty and efforts. It is a very good comparison.
9... Haystack and Jewel

Even though huge sum of money (millions) is donated, if it is surrounded by show of status, greed and hatred, it is the same as the haystack. Since the quality of volition is poor, the value decreases.

Although only small amount of money (one hundred thousand) is donated, if it aims to escape from samsara (round of rebirths), and to wish the donees be peaceful, the quality of volition is highly superb.

Since the quality of goodwill is noble, it is as valuable as diamond or gold or jewel.
10... Practicing by applying Dana

Even though You want to use your own possessions for yourself and for your family, you do not use them.

You give away and donate for Buddha sasana and for the World (Loka) instead.

Such kind of deed means that you are attempting to diminish your attachment to your belongings called craving.

It can be said that you are practicing to lessen defilements (kilesa) or impurity of your mind that arose from craving, by applying generosity (Dana).

...........................................................................................

ဗုဒ္ဓဘာသာသူများက ကျောင်းသားများအတွက် သာသနာအတွက် စြန်းလွန်းတယ်။

ဒီလိုက်ဆောင်ရွက်တာဟာ ပစ်ညာ ရာစီမာ စြိုလွယ်တာများ တွေ့တာ ဖြစ်ပါတယ်။

( ျမတ္မိခင္သိို႔ကန္ေတာ့ပန္း - အရ င္ဣႏၵကာဘိ၀ံသ (ျမစၾကာ) )

...........................................................................................
11... Two kinds of responsibilities

As a human being, we must be able to repay our gratitude to those whom we owe a debt of gratefulness such as our parents or teachers. We are responsible to repay our gratitude.

It is a must to carry out a duty to leave inheritance to our sons and daughters, nieces and nephews, and followers.

12.. Essential Rain

It can be said that rain is absolutely indispensable for all living and non-living things to survive.

For those who want to build a virtuous life until you become Arahat, very essential and meaningful admonition is exceptionally imperative ( just as we need rain ).
13...The wise person means....

No matter how many degrees are achieved, or how much powerful one is, or how much extremely wealth one has, if one cannot correctly differentiate between dignity and misconduct, merit and demerit, one should not be called as the wise person.

If one is able to distinguish according to the Buddha's way of practice, even though he does not pass Grade -4, he deserves to be called the wise person.
14, 15, 16... Right thought (1) (2) (3)

Right thought (1) Nongreed

For those who want to decorate the world and Sasana beautifully, you must effort " For the advantages of the many, sacrifice , wish to cease the round of rebirth ( samsara ) " based on nongreed.

Right thought (2) loving kindness

You should run your business based on loving kindness, such as " I will support sasana; I will donate a school ( monastic institute ); I will help the needy common people " and so on.

When teaching Dhamma, preaching or teaching how to meditate, Bhikkhu
also works with right thought based on loving kindness " May Upasaka, Upasika attain the truth; my fellows ( pupils ) be noble and educated; May Buddha sasana be passed on", etc.

Right thought ( 3 ) Compassion

You should beautify the world with all your might by developing right thought based on compassion, such as, " To eliminate the standard of the illiterate, what can I do?. what can I help the poor? " etc.

17...Not one way only

Some people think that the Dhamma of the Buddha intends entering Nibbana (Ultimate Peace) only. It is not like that.

Actually the Dhamma or teachings of the Buddha include, while we are practicing vipassana meditation to enter the final liberation, ways how we can practice to be prosperous, how to be virtuous persons, rules of conducts how to fulfill perfections, and so on.

The Dhamma is closely related with prosperity in the secular world.
On your way to somewhere, you give a little bit of something to someone who needs your help, as passing out your helping hand. It is also called Dana. The essence of Dana is giving away (abandoning your belongings).

Only donation expressing donor's name does not mean merit.

18... Only donation with donor's name on board does not mean Dana....

Only donation expressing donor's name does not mean merit.
19...Only the one who practices practically

Your mind will be virtuous only when you practice practically.
It cannot be said that your mind is virtuous by being a mere Buddhist.

20...Miss the point...

You made a pilgrimage to pagodas. But actually, your heart was
overwhelmed with unwholesome defilement, greed (loba), such as, desires
to fulfill your wishes, to boom your business and so on.
If your wishes were not fulfilled, or your business was not boomed as you
expected after your pilgrimage, you became skeptic. This kind of
pilgrimage just resulted in demerit consequences.
If you diminish ......

If the efforts are made deliberately to diminish the commitments and contributions of our heroes (martyrs) who sacrificed their lives for our country and of those who are worthily deserved to be grateful, or to vanish aiming not to pass on to future generations, little by little the character traits of the noble become diminished.

If the country does not reflect any virtues, there is no way for a country to be peaceful and prosperous.

As a matter of fact...
the contributions and commitments of the worthily honorable persons are needed to be acknowledged and written occasionally.
The virtuous spirit of the heroes must be succeeded by the future generations.

Consequently, you can be a serene and virtuous person yourself, and you will surely be the one of true nobility that provides serenity to others, as well.

ဗိုလ်ချုပ်အမှတ်အလာနိုင်ငံ

ဗိုလ်ချုပ်အမှတ်အလာနိုင်ငံ အသုံးပြုပါသော အချက်အလက်များ အချက်အလက်များကို သုံးပြောင်းဖို့ မျဖစ်းရှားပါလိမ့်း။
သူ့အားလုံးကို သုံးပြောင်းဖို့ မျဖစ်းရှားပါလိမ့်း။

ဗိုလ်ချုပ်အမှတ်အလာနိုင်ငံ အနေဖြင့် သွားလည်ပစ္စည်းများနှင့် အထောက်အထားများ၏ သို့မဟုတ် ပြင်သစ်ပြီးချိန်တွင် သွားလည်ပစ္စည်းများ ထွတ်ပြောင်းသိမ်းပါလိမ့်း။

ဗိုလ်ချုပ်အမှတ်အလာနိုင်ငံ အနေဖြင့် သွားလည်ပစ္စည်းများနှင့် အထောက်အထားများ၏ သို့မဟုတ် ပြင်သစ်ပြီးချိန်တွင် သွားလည်ပစ္စည်းများ ထွတ်ပြောင်းသိမ်းပါလိမ့်း။
22...Do not reveal unnecessarily

Without being questioned, you wish to talk about your gain, honor, fame, or power (and so on) to show off; without having any specific reasons you want to reveal.

In relations with this, you should take an example of Venerable Abbot of Mahaghandayon (Ashin Janakabivamsa).

When Sayadaw wrote his thesis, he just stated "Akhrepru Sadda by Ashin Janakabivamsa" on cover page.
He did not even include Aggamahapandita, but mere Bivamsa.
The one who bravely enables to effort the right and beneficial work with all one's best spirit can be called Visarada.

You must train your sons and daughters, or followers of generation who only know to be egoistic and self-centered for own prosperity, who inconsiderately care about own family itself, into the ones who fairly enable to possess the right vision for race, language and religion, and for the world and environment.

Only when you can train and look after them to improve in order to have sense of generosity and sacrifice, you can be said that you are passing on the best heritage to your sons and daughters.
ဗိုလ်ချင်းဝင်ချင်းခံရာမှာ ဗိုလ်ချင်းဝင်ခံရာမှာ တို့သော်လည်း ကိုယ်အတွက် ထိုသော်လည်း ကိုယ်စိုးစိုက်လာသည်။ တို့ကိုမှတ်တမ်းတင်ရန်မှာ ကျွန်ုပ်တို့ကို မကြည့်ရှုနိုင်သည်။

မှန်ကန်ချင်းကျင်မှုမှာ ထိုသော်လည်း ကိုယ်စိုးစိုက်လာသည်။ (ဗိုလ်ချင်းကျင်မှုကို ဆိုလျှင် " သင်များကို ကျင်သည့်အတွက်"

25...Vague on the lost way

We, the Order of the Bhikkhus, ordained in order to attain the Path and Fruition, and the Final Liberation, the Ultimate Peace (Nibbana).

If you crave more than that you should accept, you will never have a chance of attainment of Nibbana.

You will be vague and uncertain on your lost way while traveling on journey (of samsara).

You might get lost your way.
26...Loving-kindness verbally

Let's say someone is mentally miserable.

In order to lessen his sufferings at least a little, or to make him peaceful, if you encourage and comfort by words as much as you can, you are spreading your loving-kindness verbally.

As long as you think loving-kindness is only sending in words like "Those who live in the east direction.........", you will never possess a peaceful life.

27...Huge wave under the boat

No need to be frightened despite furious waves.

No matter how huge the waves are, if a proficient helmsman steers and handles the boat with his adept skills, the boat becomes maneuverable among the waves and leads him towards the shore safely.

If the helmsman is not an experienced one, since he does not know where
the waves come from and which direction to steer, the boat will be pitching and tossing.

At last his boat will submerge and unable to take him to his destination.

28...The benefits of Venerable Bhikkhus

We all have a chance to practice meditation.

We all have a chance to listen to a religious sermon (preaching).

We can differentiate which is good or bad. To whom should we express our gratitude?????

There is only one answer: the benefits of the venerable Bhikkhus or the monks who have been protecting, as guardians, the Lord Buddha's Dhamma and Three Baskets (scriptures) not to be vanished.
We can say that your task carried out is fully right according to the performance of your work, if you put efforts to the tasks of teaching Dhamma (Doctrine), or practical application of the Doctrine.

However, if your performance is intended to gain fame or to have the affluent four requisites, the true good-will of your purpose is not right.

If your purpose is not right, your performance also cannot be virtuous merit.
You think Dana means only when you spend hundreds of thousands of money and donate. But, if you help as much as you can by giving a book to someone (friend), it is also called Dana. Simultaneously, you are also spreading out living-kindness (to him). Loving-kindness does not mean only sending out in words like "Those who live in the east direction........".

You lend your hand physically. Someone accidentally fall down and need your help. Instead of making fun of him, you should help out. It is called loving-kindness physically.

30...Loving-kindness physically

...
31...Responsibilities for All

Our Lord Buddha founded Buddha Sasana for the liberation (happiness) of all beings by enduring all sufferings (fulfilling all perfections).

In order not to vanish Buddha Sasana, we, all Sangha (Buddhist Monks) and all lay people, as the followers of the Lord Buddha, are responsible to distribute and uphold the Buddha Sasana for long.

32...Wish and Reality

Even though you do not pray "May I have an attainment of Nibbana", you are getting closer to enter Nibbana if you have little desire.

However, if you are craving too much, you will be farther and farther away from Nibbana, no matter how much you wish for it.
33...Right Vision

The meaning of right vision (here) refers to perceive four kinds of requisites and possessions as (scaffolding) outer skin, and the Teachings of the Buddha (Dhamma), such as, morality (sila), concentration (samadhi), wisdom (panna), etc. as the essence.

ဗြားမီးပြည့်စ်၏ ဟူသည် ပစ်ည့်ပါး၊ ဥစာစီးပြားမ်ားကို (မိော) အကာဟူ၍လည်းချင်၊ သီလ၊ သမာဓိ၊ ပညာ စေသာတရားတိို႔ကို အစ္အျမဳေတ ဟူ၍ လည်းချင်၊ ခြျခြင်းသိျမင်းသေဘာပင်ျဖစ္သည်။ (အျမဳေတ-၂၁၁) အာဒ်ာံသ၏ "ဘုံးပြား၂ ြန္ဒႆနမ်ား"

34... Real Hero

No matter how many degrees one achieved highly, as long as striving for oneself as prior importance, one will never be the Real Hero. Only when one does not place self benefit as priority, but works for the sakes of the Sasana and the World, one can be called as the Real Hero.

အာဇာနည့်စစ္၏ မိိုးထိျမင့္ေအာင္ ရထားပါေစ။ကိိုယ္က်ိဳးကိုေရ ႕တန္းတင္ၿပီး ႀကိဳးစားလိုပ္ေဆာင္ေနသေရြ႕ အာဇာနည့်စစ္အမ န္ မျဖစ္ႏိိုင္ဘူး။ ကိိုယ္က်ိဳးကိုေရ ႕တန္းမတင္ဘ  သာသနာအက်ိဳး ေလာကအက်ိဳးကို ေရ ႕တန္းတင္ႀကိဳးစားလိုပ္ေဆာင္ပါမ  အာဇာနည့်စစ္ျဖစ္ႏိိုင္ပါတယ္။ (အျမဳေတ-၁၃၇) အာဒ်ာံသ၏ "ဘုံးပြား၂ ြန္ဒႆနမ်ား")

25
35...Ashin Rahula’s Attitude

The novice Rahula woke up early in the morning; scooped a handful of sand; then he vowed.

"For today, I wish I could listen to the sermons and admonitions that were equal amount of this handful of sand, from the Lord Buddha or my first teacher (presiding monk on the first day of ordination ceremony) or other teachers."

36...Pariyat accompanied by Patipat

While we are undertaking to teach the Dhamma as our instrumental task, at night we also have to recite Dhamma verses with obeisance, contemplate and spread out Buddha Bhavana, Metta Bhavana, and Vipassana Bhavana with all our might.
37....Wishes of the virtuous
~~~~~~~~~~~~~~~~~~~~~~
Sanguih Bhasa Tika 's author Ashin Janakabivamsa 's wish
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~
How did Sanguih Bhasa Tika appear?
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~
Ashin Anuruddha wrote a thesis called Abhidhammatasingaha of 167 pages. It was written as a summary of the essence of the Canon of Ultimate Realities, that was of about 5000 pages even in Pali excluding a commentary, without changing any meanings.

Taung Myo, Mahaghandayon Sayadaw Ashin Janakabivamsa wrote "Sanguih Bhasa Tika " in Myanmar and simplified Abhidhamma of original work of Ashin Anuruddha. When he wrote, he was just 30 years old and took 8 years to complete his work of 600 pages.

I want all of you know very well that Sanguih Bhasa Tika is the one which is very impressive, which was ex. Prime Minister U Nu's favorite, which is being used by those who learn Abhidhamma, which is always kept aside next to us ( monk teachers ) and used as reference when we are teaching.

His wish at the conclusion of thesis
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~
We all should know how Venerable Sayadaw who wrote such an extraordinary work, wished for.

He exerted to write this Sanguih Bhasa Tika which is so effective and valuable.
But supposing that, in the future if someone, who were eager to learn, attempted to write a thesis better and easier to teach than his Sanguish Bhasa Tika and appeared...
In order to give a chance to that new thesis, which appeared later and provided for Sasana, and to shine brightly, may my thesis, which took many years to complete, be vanished quickly....

No Egotism
~~~~~~~~~~
He had no desire like, "May my thesis last long, may my work be popular".

If the latter were better, the learners (monks) could be educated easily. The Sasana could shine more brightly.
May that very beneficial thesis to Sasana help Sasana brightly shine.
May it be long lasting.
He had such a virtuous attitude only, but no egotism.
လက္မလ ြတိႏိိုင္တ ့က်မ္း၊ အခိုေခတ္ အဘိဓမၼာေလ့လာေနသူေတြ လက္စြ ျပဳရတ ့က်မ္း၊ ဘိုန္းႀကီးတိို႔ ကိိုယ္တိိုင္လည္း စာသင္စာခ်လိုပ္တ ့အခါ အၿမ အနားမ ာေဆာင္ထားၿပီး ၾကည့္ရႈေလ့လာေနရတ ့က်မ္း၊ ျဖစ္တယ္ဆိိုတာကိိုေလးေလးနက္နက္ သိေစခ်င္လိို႔ ေျပာျပေနတာပါ။

ဒီေလာက္နက္န ခက္ခ တ ့ က်မ္းစာႀကီးကိို ေရးသားခ ့တ ့ဆရာေတာ္ဘိုရားႀကီးအေနန ႕ ဘယ္လိိုဆိုေတာင္းခ ့သလ ဆိိုတာသိသင့္ပါတယ္။

dေပမ ့ ေနာင္လာေနာင္သား ပညာ လိိ က္စားတ ့ ပိုဂ ိိုလ္ေတြအေနန ႕ သူျပဳစိုခ ့တ ့သျဂၤိဳဟ္ဘာသာဋီကာက်မ္း စာထက္ သင္ယူပိို႔ခ်ရတာ ပိိုမိိုလြယ္ကူေကာင္းမြန္တ ့က်မ္းစာမ်ိဳးကိို တကယ္လိို႔ ႀကိဳစားေရးသားလိို႔ ျဖစ္ထြန္းေပၚေပါက္လာခ ့ၿပီဆိိုပါေတာ့။

သာသနာေတာ္ျကီး ပိိုမိိုထြန္းေတာက္နိိုင္တယ္။

dေပမ ့ ေနာင္လာေနာင္သား ပညာ လိိ က္စားတ ့ သျဂၤိဳဟ္ဘာသာဋီကာက်မ္း စာထက္ သင္ယူပိို႔ခ်ရတာ ပိိုမိိုလြယ္ကူေကာင္းမြန္တ ့က်မ္းစာမ်ိဳးကိို တကယ္လိို႔ ႀကိဳစားေရးသားလိို႔ ျဖစ္ထြန္းေပၚေပါက္လာခ ့ၿပီဆိိုပါေတာ့။

ငါစြ ကင္းစင္တယ္

"ငါ့က်မ္းစာ ေရရ ည္တည္တံ့ပါေစ။ ငါ့က်မ္းစာပ တြင္က်ယ္ပါေစ " ဆိိုတာမရ ိပါဘူး။

ငါစြ ကင္းစင္တယ္
After I reached up to post 100, I wish......
Feb. 14, 2014

MY WISH

I paid obeisance respectfully, and endeavored with efforts to translate admonitions and sermons of Sitagu Sayadaw, Chan Myae Sayadaw and Myasekkya Sayadaw, and Dhamma thoughts of Ven.Thuvira @ U Thu Mukha, Ven.Eindacara, and Ven.Vasettha.

100 Dhamma posts were successfully completed in translation..

By doing that meritorious deed, I wish I would be able to translate more profound Dhamma of the Lord Buddha.

In accordance with enrichment of knowledge, I wish I would be able to apply practically as I know.

Before I attain Nibbana (Ultimate Peace), throughout my different existences in the cycle of rebirth, may I be healthy physically and mentally in order to propagate Buddha Sasana....
38...The basic foundation principles of Bhavana

In constructing a building or the skyscrapers, the basic foundation principles are necessarily important.
Similarly, if you really wish Nibbana, the elimination of all sufferings, or if you highly destined the attainment of Nibbana, it is absolutely imperative to have solid foundation.

The Lord Buddha expounded in the Metta Sutta.
Only when the basic foundation principles are solidly built, Metta Bhavana will also be more efficient.
Buddhanussati Bhavana seems to be more peaceful.
In meditating Vipassana Bhavana, only when building the basic foundation principles and applying them daily, you will be very efficient and serene one who cuts off all defilements.

" It is a must that you practice daily in doing your business, or the sanghas also practice daily in undertaking Pariyatti or Patipatti...."

There are 14 kinds of basic foundation principles of Bhavana:
1. Be able
2. Be upright
3. Be very upright
4. Be easily tamed (obedient)
5. Be gentle
6. Not to be conceited
7. Be contented
8. Be raised easily
9. Be involved in less tasks
10. Live your life lightly without any anxiety
11. Be serene in eyes, ears, nose, tongue, body and mind
12. Be mature and wise
13. Be courteous, not to be rough and rude
14. No deep attachment to family members

ဘာ၀နာအေျခခံအိုတ္ျမစ္မ်ား

" သင္တိို႔ေန႔စဥ္ စီးပြားေရးလိုပ္ရင္လည္း က်င့္သံိုးရမယ္။ သံဃာေတာ္အရ င္ျမတ္ေတြ ဆိိုရင္ ပရိယတ ိ လိုပ္ရင္လည္း က်င့္သံိုးရမယ္။ ပဋိပတ ိ လိုပ္ရင္လည္း အၿမ ေန႔စဥ္က်င့္သံိုးရမယ္။...... "

ပို့မဟာမားားေကာင္းမြန္ခိိုင္ခံ့ေနမ ပိိုၿပီးျငိမ္းျငိမ္းတ ့ အသြင္ကိို ေဆာင္ပါတယ္။
39...Basic Foundation principle (1)

No 1. Foundation principle says "Be an able one":
1. Ability in faith
2. Ability in efforts

If a person is competent with these two, one becomes an able one.

1. Ability in faith

We must have full faith in the truth of the Buddha, the truth of Dhamma, and the truth of Sangha, and the truth of Kamma as well.

Then, we also must believe that good deeds result in good effects and bad deeds result in bad effects; no need to ask for wish. We must believe the truth of Kamma and its results.

Some people worship and revere, wishing "To boom in business, or to get promotion in rank or authority (power)". If so, we can say that the foundation principle, ability in faith, is not built properly.
If one does not take priority for his own sake, it can be said that his ability in faith is firmly rooted.

2. Ability in efforts

Ability in efforts means attempts are made not to appear promising demerits (akusalla), and to drive the existed demerits (akusalla) away. At the same time, we should always strive to develop any merits even very little, as well. It is called ability in efforts.

No matter what kind of business we are running, we all should try not to commit any demerits and to perform any kind of merits. If we want to assess how much valuable one is, we have to ponder these aspects such as whether he is having demerit, or merit; concerning with him whether he is beneficial for the many or not.

Since one has very solid foundation of abilities in faith and efforts, one enables to construct virtuous life.
သံဃာစစ္သံဃာမ န္ကိို ယံိုၾကည္ရမယ္။ကံတရားကိိုယံိုၾကည္ရမယ္။

ေနာက္ၿပီး ေကာင္းတာလိုပ္ရင္ေကာင္းက်ိဳး ျဖစ္မယ္၊ မေကာင္းတာလိုပ္ရင္မေကာင္းက်ိဳးျဖစ္မယ္၊ ဆိုေတာင္းေနဖိို႔ မလိိုဘူး။ ဒီလိိုကံရ ႕အက်ိဳးကိိုလည္းယံိုၾကည္ရပါတယ္။

" စီးပြားေရးတက္ခ်င္လိို႔၊ ရာထူးအာဏာတိိုးတက္ခ်င္လိို႔ " ဆိိုတ့ အလိိုေတြန ႕တခ်ိဳ႕သူေတြက ဆည္းကပ္ၾကည္ညိဳၾကတယ္။

ဒါ 'သေကၠာ' ဆိိုတ့ ယံိုၾကည္မႈစြမ္းအား အိုတ္ျမစ္မေကာင္းဘူးလိို႔ေျပာရမယ္။

ကိုယ္အတြက္ရလိိုမႈစြမ္းအားကို ေရ ႕တန္းမတင္ၾကဘူး။ 'သေကၠာ' ဆိိုတ့ ယံိုၾကည္မႈစြမ္းအားခိိုင္တယ္လိို႔ေျပာရမာပါပ ဗိုးေသးေတြက ျဖစ္ပြားေနဖိို့အျမ တမ္းျကိိုးစားေနတယ္။

( ၂ ) ႀကိဳးစားမႈ...

ျကိိုးစားမႈစြမ္းအားဆိိုတာ မျဖစ္ေသးတ ့အကိုသိိုလ္ေတြ ျဖစ္မလာေအာင္...

ျဖစ္ျပီးအကိုသိိုလ္ေတြကိို ပယ္နိိုင္ေအာင္ ျကိိုးစားအားထိုတ္တယ္။

ကိုသိိုလ္တရားအတြက္ဆိိုရင္ ေသးေသးမ ြားမ ြားေလးကစျပီး ျဖစ္ပြားေနဖိို့အျမ တမ္းျကိိုးစားေနတယ္။

ဒါကိိုျကိိုးစားမႈ စြမ္းအားလိို့ေခါ ္တာ။

အားလံိုးဟာ ဘယ္လိိုလိုပ္ငန္းမ်ိိုးကိိုလိုပ္ေနပါေစ၊ အကိုသိိုလ္ျဖစ္ေနသလား၊ ကိုသိိုလ္ျဖစ္ေနသလား၊

သူ့ကိိုအေျကာင္းျပိုျပီး အမ်ားအက်ိိုးရိေနသလား၊ အမ်ားအက်ိိုးမ ့ေနသလာ....

ဒါေတြန ့တိိုင္းတာျပီးတန္ဘိိုးျဖတ္ရပါတယ္။

ယံိုၾကည္မႈစြမ္းအား၊ ႀကိဳးစားမႈစြမ္းအား ေကာင္းတ ့အတြက္ အိုတ္ျမစ္ေကာင္းလိိုက္တ ့အတြက္ သူဟာ ျမင့္ျမတ္တ ့ ဘ၀တစ္ခိုကိိုတည္ေဆာက္နိိုင္တာဘ ။

( စိတ္ထားစင္ၾကယ္ စြမ္းအားႂကြယ္ - အရ င္ဣႏၵကာဘိ၀ံသ ( ျမစၾကာ) )

........................................................................................................................................
**40...Basic Foundation Principles ( 2 ) & ( 3 )**

No.2 and No.3 foundation principles state, " Be honest and upright. Be very honest and upright ".

It is not enough to be honest and upright once, but be honest and upright throughout your life. You should always be honest and upright until your last breath. Besides, your thoughts, mental actions, must be upright and straight( not deceitful) as well.

No matter how much you are preaching, or teaching the Dhamma, attempting Bhavana meditation, unless you are honest, you will never attain development in sila, samadhi, and panna ( morality, concentration and wisdom ). You will just build a restless ( not peaceful ) life with your loba( greed ) and dosa (hatred). Since you do not build a solid foundation of " honesty and uprightness", you just turn back to your starting point.

Another definition denotes that without possessing sila, samadhi and panna, if you pretend you do by speaking indiscreetly in public in order to impress others, or you give speeches about Dhamma, sila, samadhi or panna to gain attraction from others, your foundation principle of uprightness is ruined.

Consequently, Honesty is the best quality, we can say.
အကျိုးစီးန်း (၂) (၃)

နံပါတ် (၂) နှင့် နံပါတ် (၃) အကျိုးစီးများက "ဥဇို - သိပ်၍ အများသားျဖာင့္မတ္ရမယ္။ သိုဟိုဇို - သိပ်၍ အများသားျဖာင့္မတ္ရမယ္။ " တစ်ကြိမ်းလာကြေညား႐ိုးိုးသားေျဖာင့္မတ္ရမယ္။

ဥဇို - တစ်ကြိမ်းလာကြေညား႐ိုးိုးသားေျဖာင့္မတ္ရာစွာေျဖာင့္မရပါဘူး။ သိုဟိုဇို - တစ်သက္လံိုး ႐ိုးိုးသားေျဖာင့္မတ္ေနရပါမယ္။

ေနာက္၍ သိပ်၍ ႐ိုးိုးသားေျဖာင့္မတ္ေနရာစွာေျဖာင့္မရပါဘူး။ တသက္လံိုး အသက္ဆံိုးတစ်ထိ ႐ိုးိုးသားေျဖာင့္မတ္ေနရမယ္။

ေနာက္၍ သိပ်၍ အားထိုတ္ပါတယ္ေျပာေျပာ ႐ိုးိုးသားျခင္း " ဆိိုတစ်ထိ အကျိုးစီးများကို မေကာင္းတစ်ထိ အတြက္ တရားကထြက္လာရင္ ဒံိုရင္ေရာက္တတ္ပါတယ္။

(စိတ္ထား စင္ၾကယ္ စြမ္းအားႂကြယ္ - အရင္းလာလာပါအတိုင္း (၁၄၇ကီ) )

........................................................................................................
This time I will clarify the foundation principles (4) (5) and (6):
Be easily tamed (obedient)
Be gentle and soft,
Do not be conceited.

If you are competent with one principle, you will possess other qualities as well, no need to fulfill separately.
If you are honest and upright, you easily listen to admonitions and you are easily tamed, so that you are gentle and soft. Then, since you are soft and gentle, you are not conceited, but humble. These are very important foundation principles to build a peaceful life.

..............

(4)...Now I will explain about "Be easily tamed (obedient)."
If you are admonished by someone, you should bear in mind that "For my well-being, for my own benefits, not being destructive", and you should always welcome to the one who admonishes you as if he showed you where the pot of gold was buried.

In this case, you should take an example of Ashin Rahula's attitude. The novice Rahula woke up early in the morning; scooped a handful of sand; then he vowed.
"For today, I wish I could listen to the sermons and admonishes, that were equal amount of this handful of sand, from the Lord Buddha or my first teacher (presiding monk on the first day of ordination ceremony) or other teachers."

...........................
(5)... "Be gentle and soft."
It was said in literature that the one who is gentle and soft looks like a good harbor.
The Buddha’s son, Rahula, had solidly built foundation principles of be easily tamed and be gentle and soft throughout his existences. When he reached his last existence, he became very easily well obedient listener, gentle and soft, and very humble without any conceit.

You also need to examine yourself, "Am I easily obedient to listen to admonitions? Do I look like a good harbor? Am I soft and gentle?"
If not, you should be aware of that your foundation is not being built properly yet.

(6)... The next one is "Do not be conceited."
If you are well obedient and listen to the admonitions, and also gentle and soft, then you will be humble surely. You will pay homage to the elders; you deal with those of your same age respectfully; you feel sympathetic and compassionate to the young.

Here I would like to give you example of Ashin Sariputtara. One day he wore the robe unevenly and draped. One of the novices who was just seven, said that his robe was uneven and it was improper. Then, Ashin Sariputtara wore his robe again until it was even and asked respectfully that if it was alright.
That showed how much Ashin Sariputtara was gentle. The one who was soft and gentle became the humble one.

Therefore, the Lord Buddha said that those who wish to attain the final liberation, Nibbana, have solid foundation firmly in order to possess a noble life.
အကယ်၍ (၉) (၅) (၆)

***************

" (၄)  -  (၅)  -  (၆) " ကြည့်ကြည်စွာ အခြေခံရနိုင်သောစောင်းကမ်းတွင်

(၄)   -  (၅)   -  (၆)   -  (၇)

အင်္ဂလိပ် နောက်ပိုင်းချင်း (၄) (၅) (၆) အိုတ္ျမစ္ေတြကိိုေျပာေပးပါ့မယ္။

(၄) ဆိိုဆံိုးမလြယ္ကူသူလည္း၊ အႆျဖစ္ရာ၏၊

(၅)   မိုဒို စနူးညံ့ ေပ်ာ့ေပ်ာင္းသူလည္း၊ အႆျဖစ္ရာ၏၊

(၆)   အနတိမာနီ စမာန္ေထာင္လြားျခင္းမရိသူလည္း၊ အႆျဖစ္ရာ၏၊

ဆိိုဆံိုးမလြယ္ကူသူ ျဖစ္ရမယ္၊ နူးညံ့ ေပ်ာ့ေပ်ာင္းသူ ျဖစ္ရမယ္၊

မာန္ေထာင္လာျခင္းမရိသူ ျဖစ္ရမယ္။ ဒါေတြက တစ္ခိုျပည့္စံိုရင္ က်န္တာေတြလည္း

ျပည့္စံိုသြားေတာ့တာပ ။ တစ္ခိုခ်င္း လိိုက္ျဖည့္က်င့္စရာမလိိုပါဘူး။

(၄) ရိိုးသားမႈရိတ ့ပိုဂိဳလ္ဟာ ဆိိုဆံိုးမစကားကိို နားေထာင္ေတာ့တာပ ။ ေနာက္ျပီး

(၅) ဆိိုဆံိုးမစကားကိို နားေထာင္တ့သူဟာလည္း နူးညံ့သြားေတာ့တာပါပ ။

(၆) နူးညံ့တ့ပိုဂိဳလ္မာ မာနျကီးျခင္းဆိိတာမရိနိိုင္ေတာ့ပါဘူး။

(၇) ဒါေတြဟာ ျငိမ္းခ်မ္းတ့ဘ၀တစ္ခို တည္ေဆာက္ဖိို့အတြက္

အေရးျကီးတ့ အိုတ္ျမစ္ေတြပါ။

(၄) ဆိိုတာကိို ရ င္းျပပါမယ္။

(၅) ဆိိုတာမှာ ငါ့အက်ိဳးကိို လိိုလားလိို ့ ဆံိုးမတာပ ኌ ငါ့ေကာင္းက်ိဳးကိို

(၆) လိိုလားလိိ့ဆံိုးမတာပ ኌ ငါ့ကိို ပ်က္စီးေစခ်င္လိိ့မဟိုတ္ဘူး။

(၇) ယေန႔တစ္ေန႔တာအတြက္ ဘိုရားရ င္အထံကျဖစ္ေစ၊ ဥပဇၥ်ယ္စတ့ ဆရာသမားေတြအထံက

(၈) ဆိိုပါတယ္။

(၁) ဘိုရားသားေတာ္ရာဟိုလာဟာ ဘ၀ဆက္တိိုင္း ဆိိုဆံိုးမလြယ္ကူျခင္း၊
နူးညံ့ေပ်ာ့ေပ်ာင္း ဆိုတ္ အိုတ္ျမစ္ေတြကိို ခ်လာခ့တာပါ။

ေနာက္ဆံိုးဘူးျခင္း အင္မတန္မ စကားနာယူလြယ္တ့ ပိုဂိဳလ္၊ နူးညံ့ေပ်ာေပ်ာင္းတ့ ပိုဂိဳလ္၊ မာန္မာနကင္းစင္တ့ ပိုဂိဳလ္ ျဖစ္သြားတယ္။

မိမိတိို့လည္း ကိိုယ့္ကိိုယ့္ကိိုစိစစ္ျကည့္ရမယ္။ ငါဟာဆံိုးမစကားကိို နားေထာင္လြယ္ရ ့လား၊ ငါဟာဆိပ္ကမ္းေကာင္းန ့တူတ့၊ နူးညံ့ေပ်ာ့ေပ်ာင္းမိုရ ့လား၊ မရ ိေသးဘူးဆိိုရင္ ကိိုယ့္ရ ့အိုတ္ျမစ္ဟာ မခိိုင္ေသးဘူးလိို့ မ တ္ရမယ္။

(၆)...ေန ျကီးသူေတြကိိုရိိုေသတယ္။ ရြယ္တူေတြကိို ေလးေလးစားစား ဆက္ဆံတယ္။ ငယ္သူေတြက် သနားည ာတာတတ္တ့ ပိုဂိဳလ္ ျဖစ္သြားတယ္။

ဒီေနရာမှာ အရ င္သာရိပိုတရာ ရ ့ အျပဳအမူေလးကိို အတိုယူနိိုင္ေအာင္ေျပာျပပါမယ္။

တေန ့ေတာ့ အရ င္သာရိပိုတရာ သင္းပိို င္၀တ္ထားတာ အနားမညီ ဘတြက်ေနတယ္။

(စိတ္ထားစင္ၾကယ္ စြမ္းအားႂကြယ္ - အရှင်နားကြား (၆၂၈))

.................................................................
42...Basic foundation Principles (7) (8)

7...Be contented
8...Be raised easily

I will expound from the point of views of the monks and the lay people.

(7)... Own possessions of the monks

Content from the point of view of the monks means no desire for those that do not belong to you. Food, robe, shelter and medicine are necessarily needed for the monks. Despite the necessity, you should not ask for with loba. It can be called as your own belongings that are achieved without any alluring, but offering by one's own will and reverence.

Those monks who are contented with own belongings build the solid foundation of being contented ( Santussaka ). That is why Taung Myo Mahaghadayon Sayadaw said " Happiness (sukha) comes from content only , not from affluence."

Be contented with what you get.

As a human being, you have to work hard in doing your business, but fairly. Then, you have to be contented with what you achieve by working with efforts of your luck, intelligence, and diligence. As an example, if you get one hundred thousand (kyats), you try to balance your income and expense within your limit of income, then you can be called you are of content.
(8)...You can be raised easily if you are contented.

Being contented and being raised are closely related. The quality of Subara is completed when you build Santussaka.

As a monk, when the lay people donate, you must be contented with what they offer. The offerings are suitable for you, but you said, "I do not like that...". So you are not the one who is easily raised (Subara). You become the one who is hard to be raised.

Then, for lay people, it is just the same. The husband must think nicely, "My wife cooks for me; doing kitchen chores are not easy; she is cooking for me with true good will; it is ok just being enough to work for my family". If you have like that kind of mind, it is said that you can be raised easily, and you are reflecting loving kindness (Metta) to each other.

The wife also must know how to be grateful to her husband such as, "He is the one who leads the business; I will think of how to manage to cover with his income.....".

The one who builds up the solid foundation of being easily raised, can be the owner of a serene life virtuously when one is contemplating deeply. In everyday life one can lessen defilements and one's physical and verbal actions will enable to provide peacefulness, as well.
အကြမ်းဖက်သူ (၇) (၁)

***************

နာမာ (၇)နံပါတ်နှင့် (၈)နံပါတ်အိုတိုမစာက သနားက တင်းတိမ်းရလာသူလည်း၊ အိုတိုက်ဖစ်ရာ" တွင်သော်၊

နာမာကိုရိုစာမျက်မျက်မျက်လျဖစ်ရာ၏။

ရဟန္းဘက်ရေထာင်၊ လူဘက်ရေထာင် ဆိုပါစွာမီးမီးခြားခြောက်းဆိုပါမယ်။

(၇)...အိုတိုမစာမျက်မျက်လျဖစ်ပါသည်။

---------------------------

ရဟန္းများကိုယ်ပိုင်ပစာည္းကိုရိုမယ့်ဆိုတာ သုံးတာအရ င္သူမတြရာကိုထားျပီး မလ္ိိုခ်င္န့်ပါတယ်။

ရဟန္းျဖစ်ရာမှာ ဆြာ၊ သက္နာ၊ က်ငါး၊ ဆိုတာမရိမျဖစ်လိုအပ္ပါတယ်။မရိမျဖစ်လိုအပ္တယ်ဆိုပါစွာမတူသော် သြားမရို့။

ဘယ္သူကမဆြာတရားမှာ ဘန့်ကိုသြားညိိုလိုအပ်တယ်ဆိုရင် ကိုယ့်ပိုင်ပစာည္းလို့ခါရပါတယ်။

ဒီကိုယ့်ပိုင်ပစာည္းနှင့်တင်းတိမ်းရာတွင် "သနားကိုယ့်"

ဒါကြား ေတာင်းမိို မဟာဂနၶာရာဆရာ့ဘိုရားျကီးက အမိန့်ရိခ်တာ။ "ေပါမ်ားလို့ခ်မ္းသာတာမဟိုတာ" တွင်။

ရလာသမ်နှင့်ရမယ့်။

---------------------------

လူျဖစ်လာစီးပြါးရာကို ျကိိုးစားပါမယ်။ရာရိမယ့် ဓာတ်၊ ဥာဏ့္၊ ၀ီရိယန်းရလာတွင်ပစာည္းဥစာနှင့်ရာရမယ့်။ တင်းတိမ်းရမယ့်။

ကိုယ်ကတစ္လကိုတစ္သိန်းရတယ်ဆိုရင် တစ္သိန်းနှင့်လာင်သံံိုးပါမယ်။

ကိုယ်က "သနားကိုယ့်"လို့ခါရပါတယ်
(၈)...ရာင့္ရ လြယ္ရင္ ေမြးျမူလြယ္တယ္။

တင္းတိမ္ေရာင့္ရ တာန ့ ေမြးျမူလြယ္တာဟာ တစ္ခိုန ့တစ္ခို ဆက္စပ္ေနပါတယ္။ သန ဳႆက ဂိုဏ္ရ ိရင္ သိုဘရဂိုဏ္ လည္း ျပည့္စံိုသြားတာဘ ။

ရဟန္ေတြအေနန ့ ဒကာ၊ ဒကာမေတြက လႈျကတန္ျကတ ့အခါမ ာ လႈတာန ့

တင္းတိမ္ေရာင့္ရ ရပါတယ္။ ဒကာ၊ ဒကာမေတြ လႈတာကိို ကိိုယ္န ့ သင့္ေတာ္ပါလ်က္“

တိို့ကေတာ့ ဒါမ်ိိုး မျကိိုက္ဘူး။“စသျဖင့္ေျပာမိရင္ သိုဘရ

-အေမြးအျမူလြယ္သူမဟိုတ္ဘူးတ ့။ ေမြးျမူရခက္တ ့အထ ေရာက္သြားတယ္။

ေနာက္ျပီးလူေတြအတြက္လည္းဒီအတိိုင္းဘ ။ ခင္ပြန္ျဖစ္သူက “ေျသာ္ ငါ့ရ ့ဇနီးျဖစ္သူက

ခ်က္ျပဳတ္ေက်ြးေမြးရ ာတယ္။ မီးဖိိုေခ်ာင္ကိစၥဆိိုတာလြယ္တာမဟိုတ္ဘူး။ သူကငါ့ကို

ေစတနာထားျပီးခ်က္ျပဳတ္ ေက်ြးေမြးေနတာ။ က်န္းမာေရးေကာင္းျပီး

အလိုပ္လိုပ္နိိုင္ရင္ေတာ္ျပီ။” ဒီလိိုစိတ္ထားမ်ိဳးရ ိရင္ သိုဘရ

-ေမြးျမူလြယ္ကူသူလိို့ေခါ ္ပါတယ္။ဒါဆိိုတစ္ဦးန ့တ

စ္ဦး ဒီေမတ ာတရားေတြ ယ က္နြယ္သြားေတာ့တာဘ ။

ဇနီးျဖစ္တ ့ပိုဂ ိဳလ္ ကလည္း “လိုပ္ငန္းလိုပ္တ ့ေနရာမ ာ သူကဦးစီးလိုပ္ရတာ၊

လိုပ္လိို့ရတ ့ေငြန ့ မ် တေအာင္ ငါဘယ္လိိုစီမံရမလ “ စသျဖင့္

ေက်းဇူးတရားကိိုသိတတ္တယ္။

ဒီလိိုေမြးျမွဴလြယ္ျခင္း ဆိိုတ ့ အေျခခံအိုတ္ျမစ္ခိိုင္ခံ့တ ့ပိိုဂ ိဳလ္ဟာ

တရားအားထိုတ္တ ့ေနရာမ ာ အဆင့္ျမင့္ျပီး ျငိမ္းခ်မ္းတ ့ဘ၀ပိိုင္ရ င္ျဖစ္သြားပါတယ္။

ေန့စဥ္ဘ၀မ ာလည္း ကိေလသာေတြ နည္းပါျပီး သူ့ရ ့ ကာယကံ ၀စီကံေတြဟာ

ျငိမ္းေအးမႈကိိုေပးစြမ္းနိိုင္ပါတယ္။

( စိတ္ထားစင္ၾကယ္ စြမ္းအားႂကြယ္ အရ င္ဣႏၵကာဘိ၀ံသ ( ျမစၾကာ) )

..................................................................................................................................................................
43... Basic Foundation Principle (9)

I will keep explaining about foundation principle (9), Be involved in less tasks.
"Be involved in less tasks" means you have to undertake your primary task only. I mean like that.

For sanghas, if you are mainly concerned with Pariyat, your primary task is Pariyat.
If you perform Patipat mostly, your major task is Patipat.

Choose your primary task.

For lay people, you must take priority to learn at your leaning stage of life.
Instead, you hang out with your buddies by giving priority to them. You waste your time at a tea shop. You shouldn't do that.
If you are doing business, you have to do business essentially. You should run your business bearing wholesome consciousness.
"What is my primary task?" You must set up your goal. You must choose it.

You must work according to your goal that you set up and selected. That is what I mean.
Basic Foundation principle (10)

Then, No.10 foundation principle says "Live your life lightly without any anxiety".

No matter being a monk or a lay-people, if you possess more than you should, that will surely bother you and cause anxiety.

Live your life lightly.

When not only men but also women go to a meditation centre, they wear too much ornaments of jewelry that make them anxious to keep and look
after. While meditating, they are just concerned worryingly, "What might happen to my stuff?", and that causes your samadhi (concentration) ruined.

Since such kind of people have too much to worry and to take care, that does not help them to develop their magga nana.

Similarly also for the monks, you need to live lightly. If you possess refrigerators, or materials (furniture) that are not necessarily concerned with the monks, you cannot be called as you have the quality of Sallahukavutti. Your possessions of such stuff are disturbances for you and drag you away from Dhamma.

As lay-people think, the expensive and costly gear for the monks are not the glorious authentic materials (furniture).

As a matter of fact, whether being a monk or a lay-people, it is imperative to construct a solid fundamental foundation principle (10), live lightly. You must strive to carry out your task contentedly and lightly with what you necessarily need and possess.
45...Basic foundation principle (11)

I will continue to explain foundation principle (11), "Be calm and serene (composed and self-controlled)."

You must have self-control of six organs of senses - eye, ear, nose, tongue, body, mind. (see, hear, smell, taste, touch, feel).

You must guard by being mindful in order not to let the defilements enter.

If you want to be peaceful and calm like that, you ought to always train your mind by contemplating any kind of meditation.
While riding a car, you are supposed to be reciting Metta Sutta or spreading out your loving-kindness or reciting the superior qualities of the Lord Buddha.
As another option, you can also try to be aware of breathing in and out, By having a habit of practicing contemplation while traveling, if you are a monk you seem to be revered and glorious, and we feel your calmness and serenity spread to us; similarly lay persons will be peaceful and calm as well.

If no mindfulness

~~~~~~~~~~~~~~
It is obvious who has no practice of Bavana (mental development) looks around here and there; listens to this and that with no self-control; does this and that; these signify no sign of mindfulness.

In order to be calm and serene (to self-control), the moment you are traveling or doing your business, you should be accustomed to practice any kind of meditation. You can also recite the paritta, or listen to the sermon or read a book, so that you will be a person of composure.
"Be mature and wise" which is foundation principle (12).

Nowadays, some sermons that are preached seem to be right; however, there are many wrong ones. Consequently, you must have wisdom that can evaluate which is right or which is wrong. Unless being wise to analyze which is right or wrong, you will definitely follow as others do; you will revere as others revere.

Due to the lack of wisdom to judge, you are unable to build a peaceful life.
Basic foundation principle (13) says "Be courteous; do not be rude and rough."

Behave well. Be polite. Eliminate your rudeness mentally, physically and verbally.

As it is necessarily essential to be polite and courteous physically and verbally, you should not contrive any evil thought as well.
Therefore, your speeches and actions should not be impolite and your thoughts as well.
Hence, the foundation of "be courteous and not to be bad-mannered" is also well built.
For such kind of persons, when they strive vipassana meditation of advanced level, a peaceful life belongs to them forever.
If your actions, speeches, and thoughts are discourteous, no matter how many times you enter meditation retreat, when you return home you will turn back to your starting point.
As a matter of fact, you should apply these basic foundation principles as daily practice.

(၁၃) အေျခခံအိုတ္ျမစ္ ( အေျခခံအိုတ္ျမစ္ )

**************

(၁၃) အေျခခံအိုတ္ျမစ္က " အပၸဂေဗၻာ စမျကမ္းတမ္းမရိိုင္းျပ၊ ယဥ္ေက်းလိမၼာသူလည္း အႆ ျဖစ္ရာ၏ " တ ့။ ဗိုလ် ဟာအထက္မိုးေတြဟာ အထက္တန္းဘာ၀နာေတြကိို ျကိိုးစားအားထိုတ္ျပီဆိိုရင္ ျငိမ္းခ်မ္းတ ့ဘ၀ကိို ထာ၀ရပိိုင္ဆိိုင္သြားျကတယ္။ ကိုယ္နႈတ္စိတ္ရိိုင္းပါတယ္ဆိိုရင္ တရားဘယ္ေလာက္ထိိုင္ထိိုင္၊ ထြက္လာရင္ ဒံိုရင္းဘ၀ျပန္ေရာက္ေတာ ့တာပ ။ ဒါေျကာင့္ ကိုယ္နႈတ္ မရိိုင္းစိိုင္းရဘူး။ စိတ္လည္း မျကမ္းတမ္းမရိိုင္းစိိုင္းရဘူး။ ဒါဆိို မျကမ္းတမ္းမရိိုင္းပ်၊ ယဥ္ေက်းလိမၼာျခင္းဆိိုတ ့ အေျခခံအိုတ္ျမစ္ေကာင္းသြားေတာ ။

(စိတ္ထားစင္ၾကယ္ စြမ္းအားႂကြယ္ - အရှိန္းကာဘိ၀ံသ ( ျမစၾကာ ))

.................................................................................................
Lastly, Basic Foundation Principle (14) denotes "No deep attachment to family members (others, lay people).

Sanghas are not supposed to visit lay people in subservient attitude in order to obtain their materials. At the moment of their grief, you make believe to be sorrowful; when they have great time, you act as if you felt happy, too. You should not behave like these.

Moreover, since being a monk you should not use inappropriate language, such as, "Kyuntaw, Kyunote, Akogyi, Amagyi".

Such kind of language makes you tie attachment to lay people. But, if you can cut off such attachment, when you contemplate deeply, you can train your mind developed very fast. You become the one who always enjoy in virtues.

Similarly, lay people also need to avoid too much attachment. You must be able to go to meditation retreat ignoring your belongings. You must enable to study at somewhere away from your home. Then, these will help you achieve improvement in your life.

If you can live with less attachment to others, you can be said that you build Foundation Principle (14) very firmly. Based on that, you can pursue to construct Samatha Vipassana, skyscrapers.
အေျခခံအိုတ္ျမစ္ (၁၄)

***************

ခုစံကြား (၁၄) မျိုးဝင်ပညာသင်္ခဲများက "ကိုေလသြ နာႏိုဂိေဒၶါ။ ကိုေလသို -
မိုင်းသားသားလူမ်ားတိို့၌ အနာႏိုဂိေဒၶါ စမတြယ္တာ မမက္ေမာသူလည္း အႆျဖစ္ရာ၏" တ့။

ရဟန္ေတြအေနန ပစၥည္းလိိုခ်င္လိို့ အိမ္အလည္သြားျပီး ေအာက္က်ိဳ့ခယတာမ်ိဳး
မလိုပ္ရပါဘူး။ သူတိို့၀မ္းနည္းေသာကေရာက္ေနခ်ိန္မ ယ္လည္း၀မ္းနည္းဟန္ေဆာင္တာမ်ိဳး၊
သူတိို့ေပ်ာ္ရ ြင္ေနရင္ ေပ်ာ္ဟန္ေဆာင္တာမ်ိဳးတြ မလိုပ္ရပါဘူး။ သံဃာေတြန မသင့္ေတာ္တ အေျပာအဆိိုေတြကိိုေရာင္ရပါမယ္။ "က်ြန္ေတာ္၊
က်ြႏို္ပ္၊ အစ္ကိိုျကီး၊ အစ္မျကီး၊" ဒါမ်ိဳးမေျပာရပါဘူး။

ဒါမ်ိဳးေတြေျပာရင္ လူေတြကိိုတြယ္တာရာေရာက္တယ္။

ဒီလိိုခင္မင္တြယ္တာတ စိတ္ကင္းရင္ တရားအားထိုတ္တ့အခါ တရားျမန္ျမန္တက္သြားတာေပါ့။

အျမတရားကိန္းေနတ့ တရားပိိုင္ရင္ ျဖစ္သြားပါတယ္။

လူေတြအေနန လည္း အလြန္အက သံေယာဇဥ္ျဖစ္တာမ်ိဳးကိို ေရာင္ရမာပါဘူး။

ဥစၥာပစၥည္းေတြကိို မတြယ္တာ၊ မမက္ေမာဘတရားထိိုင္စရာရိရင္ သြားထိိုင္နိိုင္ရမယ္။

ပညာသင္စရာရိရင္ သံေယာဇဥ္ေတြျဖတ္ျပီဆိိုရင္ (၁၄)ခိုေျမာက္ေျခခံအိုတ္ျမစ္ ခိိုင္မာသြားျပီလိို့ ဆိိုရမယ္။

ဒီအိုတ္ျမစ္ေပါ္မာ အေျခခံျပီး သမထ၀ိပႆနာ ဆိိုတ့ အဆင့္ျမင့္တိိုက္တာေတြတည္ေဆာက္သြားနိိုင္တယ္။

(စိတ္ထားစင္ၾကယ္ စြမ္းအား ကြယ္-အရင္ဣႏၵကာဘိ၀ံသ (ျမစၾကာ))

...................................................................................................
I want to talk about dissatisfaction with sons and daughters (own children). You need to know, such as how much your child is intelligent, up to what extent he or she is striving.

Instead, your child is dull, and not hardworking as well. But other children progress due to being luckier, more intelligent, more diligent and so on. They are not only advanced in education but also successful in business.

In such situation, you might feel unsatisfactory and regret "Why can't he???". You put pressure on him that results in suffering yourself. Actually unsatisfactory greed causes you suffered.

Greed is the ocean. The ocean is never full with water that flows from the rivers big and small. It accepts all water that flows in.

Another metaphor is that greed is the bonfire. Try to put fuel in it. No matter how much you put the fuel, the bonfire will never say "No more. That's enough."

You should practice to be contented concerning with your children.
ဒီလိုမဟိုတ္ဘ ကိုယ္သားသမီးက ဥာဏ္ရည္ဥာဏ္ေသြးညံ့ေနတယ္။

ျကိုးစားမႈလည္းမရ ိဘူး။ သူမ်ားေတြရ ့ သားသမီးေတြက ကံ၊ ဥာဏ္၊ ၀ီရိယ၊ အစစအရာရာ သာလိို့ တိိုးတက္သြားတယ္။

ပညာေရးက သိပ္ျမင့္မားသြားတယ္။စီးပြားေရးေလာကမ ာ သိပ္ေအာင္ျမင္သြားတယ္။

ဒီလိုအေျခအေနမ်ိဳးမ ာ ငါ့သားသမီးက်ေတာ့ မျဖစ္ရေကာင္းလားဆိိုျပီး အားမလိိုအားမရ ျဖစ္ေနမယ္။

သားသမီးအေပါ္ ဖိအားေတြေပးေနမယ္ဆိိုရင္ ပူေလာင္တ ့သေဘာေတြပါခံစားရတတ္ပါတယ္။

မျပည့္နိိုင္တ့ေလာဘေျကာင့္ ပူေလာင္မႈသေဘာျဖစ္သြားပါတယ္။

ေလာဘဟာ ဘာန ့တူသလ ဆိိုတ့ာ သမိုဒႀကိရာ န ့တူတယ္တ ့။ ျမစ္ျကီးငါးသြယ္၊ ျမစ္ငယ္ငါးရာက စီးဆင္းလာေနတ ့ ေရေတြေျကာင့္ သမိုဒႀကိရာဟာ ဘယ္ေတာ့မ ျပည့္ မသြားပါဘူး။ သမိုဒႀကိ ကေတာ့ လာသမ် ေရေတြကိို အကိုန္လက္ခံတာပါဘခ။

ေနာက္တမ်ိဳးက တဏ ာေလာဘဟာ မီးပံိုျကီးန ့တူတယ္။မီးပံိုျကီးထ မ ာ ေလာင္စာေတြ ထည့္ျကည့္ပါ။ ဘယ္ေလာ က္ပ  ေလာင္စာေတြထည့္ထည့္ မီးပံိုျကီးကေတ့ာ ေတာ္ေလာက္ပါျပီလိို့ ဘယ္ေတာ့မ ေျပာမ ာမဟိုတ္ဘူး။

သားသမီးန ့ စပ္လာရင္ ကိိုယ္ စိတ္ကိို ေရာင့္ရ တင္းတိမ္နိုိင္ေအာင္ ေလ့က်င့္ေပးရမ ာပါ။

( သူေတာ္ေကာင္းတိို့၏ ေတာင္းဆိုမ်ား - ျမစျကာ)
50...Wrong Appreciation
~~~~~~~~~~~~~~~~~~~~~~
Nowadays (sons and daughters) view even their parents who divide the inheritance as "His share is more, mine is less". Concerning with the worthless bequest, incomparable benefits and true Metta of the parents are being insulted and abused.

51... Prince Razakumara
~~~~~~~~~~~~~~~~~~~~~~~~
Prince Razakumara did not crave royal prosperity that can be appraised. The Gupyaukyi pagoda proved that he just valued merits of the virtuous and the truth that cannot be evaluated.

The Beauty of History
~~~~~~~~~~~~~~~~~~~~~~~~
Besides, between Alaungsithu and Razakumara, the former is the king who inherited, the latter is the prince who did not. However, the historians said that they both lived lovingly throughout their life.

May you express appreciation correctly.
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~
By taking an example of Prince Razakumara, siblings (brothers and sisters)
must try not to trade precious and incomparable merits of the parents with worthless materials.
TABLE OF CONTENTS

1... Virtuous person - ႏွါရှားယူစာချောင်း - ပြည် တောင်းသော နေ့စဉ် 1
2... Seven Character Traits of the Noble - ႏွါရှားယူစာချောင်း - ပြည် တောင်းသော နေ့စဉ် 2
3... Standard Ruler ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 3
4... Mutual Respect ႏွါရှားယူစာချောင်း - ပြည် တောင်းသော နေ့စဉ် 3
5... Dignity and Misconduct ႏွါရှားယူစာချောင်း - ပြည် တောင်းသော နေ့စဉ် 4
6... Reverence and worship versus donation ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 6
7... No Way to Remedy ႏွါရှားယူစာချောင်း - ပြည် တောင်းသော နေ့စဉ် 7
8... Head and Tail ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 7
9... Haystack and Jewel ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 8
10... Practicing by applying Dana ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 9
11... Two kinds of responsibilities ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 10
12... Essential Rain ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 10
13... The wise person means ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 11
14,15,16... Right thought (1)(2)(3) ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 12
           (၁)၊ (၂)၊ (၃) - ပြည် တောင်းသော နေ့စဉ်
17... Not one way only ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 13
18... Only donation with donor's name on board ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 14
       does not mean Dana ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ်
19... Only the one who applies practically ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 15
20... Miss the point... ႏွါချင်း - ပြည် တောင်းသော နေ့စဉ် 15
21... If you diminish ..... အသေအရာစိဗ်စို့တော် " - စိတ်ဝင်စာအီ 16
22... Do not reveal unnecessarily စိဗ်စို့တော် - စိတ်ဝင်စာအီ 17
23... Visarada စိဗ်စို့ - စိတ်ဝင်စာအီ 18
24... Wonderful heritage ဟိန်းသားသောစိဗ်စို့ ဗိုလ်ချုပ် 18
25... Vague on the lost way ဖျင်နိုင်သောစိဗ်စို့ ဗိုလ်ချုပ် 19
26... Loving-kindness verbally စိဗ်စို့တော် - စိတ်ဝင်စာအီ 20
27... Huge wave under the boat လော်စောင်းချုပ်စိတ် ဗိုလ်ချုပ် 20
28... The benefits of Venerable Bhikkhus ဗိုလ်ချုပ် 21
29... Pure merit or not... ကြီးစိဗ်စို့တော် - စိတ်ဝင်စာအီ 22
30... Loving-kindness physically စိဗ်စို့တော် - စိတ်ဝင်စာအီ 23
31... Responsibilities for All အိုးနေသောစိဗ်စို့ - စိတ်ဝင်စာအီ 24
32... Wish and Reality စိတ်ဝင်စာအီ 24
33... Right Vision စိတ်ဝင်စာအီ 25
34... Real Hero စိတ်ဝင်စာအီ 25
35... Ashin Rahula's Attitude စိတ်ဝင်စာအီ 26
36... Pariyat accompanied by Patipat စိတ်ဝင်စာအီ 26
37... Sanguih Bhasa Tika 's author Ashin Janakabivamsa 's wish စိတ်ဝင်စာအီ 27
38... The basic foundation principles of Bhavana စိတ်ဝင်စာအီ 32
39... Basic Foundation principle (1) အေျခခံအိုတ္ျမစ္
(၁) - မိန့်စောင်စည်ကို
40... Basic Foundation Principles (2) & (3) အေျခခံအိုတ္ျမစ္
(၂)၊ (၃) - မိန့်စောင်စည်ကို
41... Basic Foundation principles (4) (5) (6) အေျခခံအိုတ္ျမစ္
(၄)၊ (၅)၊ (၆) - မိန့်စောင်စည်ကို
42... Basic foundation Principles (7) (8) အေျခခံအိုတ္ျမစ္
(၇)၊ (၈) - မိန့်စောင်စည်ကို
43... Basic Foundation Principle (9) အေျခခံအိုတ္ျမစ္
(၉) - မိန့်စောင်စည်ကို
44... Basic Foundation principle (10) အေျခခံအိုတ္ျမစ္
(၁၀) - မိန့်စောင်စည်ကို
45... Basic foundation principle (11) အေျခခံအိုတ္ျမစ္
(၁၁) - မိန့်စောင်စည်ကို
46... Basic foundation principle (12) အေျခခံအိုတ္ျမစ္
(၁၂) - မိန့်စောင်စည်ကို
47... Basic foundation principle (13) အေျခခံအိုတ္ျမစ္
(၁၃) - မိန့်စောင်စည်ကို
48... Basic foundation principle (14) အေျခခံအိုတ္ျမစ္
(၁၄) - မိန့်စောင်စည်ကို
49... Nature of greed ဗိုင်းတိုင်းတယူ - မိန့်စောင်စည်ကို
50... Wrong Appreciation ဗိုင်းတိုင်းတယူ - မိန့်စောင်စည်ကို
51... Prince Razakumara... ကြမ်းမြင် အေျခခံအိုတ္ျမစ္
အေျခခံအိုတ္ျမစ္- မိန့်စောင်စည်ကို

Thanda Than
April.3,2014

My dear friends,

These days I have been busy with working on compiling my trans posts (61-114) for my book 3.

Here is the table of contents....

Hopefully book 3 will be ready to come out before Thingyan....so that ...

My book 3 will be my new year gift to you all who love Dhamma and learning English.
(I remember my book 2 came out in Jan.as my new year gift for 2014.)

I tried my best even though I am not competent enough yet.

Thank you all for your interest to read, like, write comments, share, and tag.

Your feedback really made me fresh up again to keep moving on.

Coming soon.......... 

Special credit goes to Ashin Thuwira @U Thu Mukha who took us to Sayadaw. He generously gave us his books.

Without his help there was no chance to meet Sayadaw.

I really acknowledge him for any assistance he offered me to run my trans work smoothly..

Thank you,
Thanda
- Einyein Chan, Min Sein Ko Ko, Kay Thi and 22 others like this.
- U Thu Mukha စိတ်ဝင်စီးရာ အဘိုင်--
- Saw Htut Sandar Great job. Congratulations my dear sis.
- Ashin Manijota In your life standing with intensive trying, may you be success and happy . I pay praying.
- Ashin Eindacara စိတ်ဝင်စီးရာ အဘိုင်-- The gift for new year of you is very good
- Ven KeLasa I tried my best even though I am not competent enough yet. Good Good Good to hear. feedback really made my teacher fresh up again to keep moving on. we will hope to come out many book to read for our learning English. Please give my loving-kindness to my teacher to be healthy and happy!
- Thanda Than Oh..how wonderful Ven KeLasa....thank you...yeah...I will keep working on that...i dedicated my time for that my good student....I know you are also very hardworking student to me...
- Thank you all....
April 6, 2014

~~~~~Acknowledgements~~~~~

My Dhamma translation book of Myasekkya Sayadaw is being processed...

Here is the book cover beautifully designed by Ashin Thuwira @ U Thu Mukha.
He is the one who took us to Sayadaw and let us receive Sayadaw's books.
Without his introduction there was no chance for me to meet Sayadaw,
taste his books, and translate them.
He is the one who advised me and encouraged me to have a try to
translate Sayadaw's books.
He is the one who gave me any assistance that I needed for my translation
work such as patiently explaining that I did not clearly understand, editing
my work, and designing book-cover very beautifully.
My special appreciation goes to him for his kind assistance to me. He is my
teacher, too.

May I acknowledge Sayadaw for his kind heart to write books despite being
busy with his teaching Dhamma, leading us how to be virtuous persons
and all of his admonitions. May you perform sasana's duties many times
over happily and healthily, Sayadaw!

I am also thankful all of my Dhamma friends who always pay attention to
my translation work to read, like, share, tag, write comments.
All of your encouragements help me to pursue my translation work
continuously and successfully.
I promise I will keep moving on until my last breath.
I wish I could work on more profound Dhamma of the Buddha.

Coming soon!
Ashin Kelasa You did a great job but I really want you to learn meditation and practice it seriously by taking a 7 days' retreat; I believe that it will bring you incomparable benefits.

Ko Tint Great to know. Well done par Sayarma . May you be happy and healthy.

Ashin Eindacara great

Thanda Than Sayadaw Ashin Kelasa shint, thanks very much for your advice. Yes, surely I will. Very honestly I willingly want to learn and get experience. Unluckily this year is very miserable one. I will try to take a retreat in the natural forest next year. But now at home, I just try to focus on breathing in and out regularly. I also believe it will bring me incomparable benefits, that I have never experienced yet. I will....I will....I will.

Ko Tint I hope, your dream will come true.


U Thu Mukha မ်က္နာဖိုးကာဗာကိုိသေဘာက်တယ္ဆိုိလိုိ႔ ဝမ္းသာပါတယ္ ဆရာမ --

Thanda Than Thank you all! U Thu Mukha, thanks for your kind help to me...very nice cover!

Nyimalay Ohnmar, you are doing a great job too...we are pleased with what we have done for others...writing our own history ourselves...Go ahead!
If you want to worship and revere as Venerable master, you have to choose and pay homage to the virtuous monks who are full of morality, concentration, and wisdom, and practically applying the Buddha’s doctrine and learning Buddhist scripture with noble attitude.