

A Good Use of a True Buddhist's Day
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A person who accepts and practices the teachings of the Buddha is named a Buddhist, Those who are called them. Buddhists only by the name but not practically follow the teachings of the Buddha are not true Buddhists. A true Buddhist should follow the following principles for a day so as to use his day very auspiciously and happily. In Theravada Myanmar country most of typical devout Buddhists practices these 'principles as extracted from the Theravada Buddhist scriptures by the most learned Maha 'Theras such as Monywa Moehnyin Tawya Sayadawgyi, Abhidhajamabarathaguru, Patthana Master, Masoeyein Kyaungtaik Ven. U Visuddhabhivamsa etc.They composed these principles in the style of poems or verses In Myanmar language so that the Buddhist devotees may easily, put them into their memories and practice them one after another with thorough understanding. In order to study and practice them we mention these extracts and give explanatory notes on each principle for English readers.

1. Pay obeisance to the Buddha. Sun-rise and sun-set.

(နေထွက်နေဝင် ၊ ကိုးဂုဏ်ရှင် ၊ နေ့စဉ်ရှစ်မိုးမယ်)

The Buddha is replete with the.Nine Supreme Attributes which can be possessed only by the Enlightened Buddhas. A devout Buddhist should start his day with the obeisance to the Buddha and end his day with the same service. According to Mora Sutta the hunters although then tried for about thirty years, could not catch the Great Being, who was reborn as a peacock while fulfilling the necessary perfection for Buddhahood and who made protection by this Paritta. The peacock, on every early morning, paid homage to the Buddha and then went foraging about for food. In the same way when it roosted at night it did the same. The peacock followed this practice for about thirty years. When it forgot to do so due to craving for a pea-hen, it was in a body-trap set by the hunters. It if proved that forgetting the supreme.attributes of the Three Gems is dangerous The Dhammapada Verses 195 and 196 said that:-' He pays homage to those who have overcome obstacles and have rid of themselves of sorrow and lamentation. 'he merit gained by such a person who pays homage to those who have been freed from moral defilement and have nothing to fear, cannot be measured by anyone, as this much or that much,'

2. Pay respect to the attributes of Five Great Benefactors.

(အနန္တငါး ၊ ဂုဏ်တော်များ ၊ ညွတ်တွား ၊ ကန်တော့မယ်)

Paying respect to the attributes of the Five Great Benefactors and asking for pardon from them in order to eliminate the offences committed by worshiper is a lovely traditional practice of Myanmar people. The -five great benefactors in this world are Buddha. Dhamma (teaching), Sangha Order, Parents and Teachers. A devout Buddhist should contemplate on the attributes of them and pay due respect to them.

3. Disseminate " Loving- Kindness" on seeing water while you are washing your face at the very start of your day.

(မျက်နှာသစ်လျှင် ၊ ရေကိုမြင် ၊ မြင်စဉ်မေတ္တာ ပွားဝါ့မယ်)

At the very start of your day of, early in the morning, you see the washing-water while you are washing your face. Natural element of the water is coolness.- when you touch your face with cool water you become fresh and peaceful. Simultaneously, be mindful of cool nature of the water and compare it with.Loving-kindness. And disseminate Loving-kindness towards all living creatures like sprinkling cool water on flowers. It is stated in the Dhamniapada Verse. 197," Indeed, we live very happily, without hatred among the hateful; among the hateful we live without hating anyone.

4. Be mindful of the deteriorating nature of coporeality while washing your face.

(သစ်ရင်းသစ်ရင်း ၊ လျှော့ယိုယွင်း ၊ ရုပ်ဆင်းသတိ ထားဝါ့မယ်)

According to title Buddha's teaching.. coporeal. or mental phenomenon arises and passes away at every moment; it is ever changing; it is it-impermanent; in never exists for long. Be mindful of the deteriorating nature of the body like this," yesterday's coporeal body went away; today's is new one, indeed, I am older and older." This body is worn out with age it is the seat of sickness; it is subject to decay. This putrid body disintegrates..(Dham. Verse. 148)

5. Contemplate on the loathsomeness of the body while staying in toilet

(မသန့်အစင် ၊ ရေအိမ်ဝင် ၊ ဆင်ခြင်အသုဘ ပွားဝါ့မယ်)

Every morning you are to be in toilet and. call file cause -of nature inevitably. Whenever you are in toilet. and. calling the nature you can contemplate on the loathsomeness of your body being filled with dirt and filth.. Look at this dressed up

body , a mass of sores, supported by bones, sickly, a subject of many thoughts of sensual pleasure. (Dham..Verse. 147.)

6. Feed the body like giving the medicine to the sick

(လူမမာကြီး ၊ ဆေးကျေးနည်း ၊ ပုံမှီး၍သာ ဤစွနာ ၊ အစာရေစာ ကြွေးပါ့မယ်)

The human body is always lacking something to be fed. if it is not fed regularly it becomes like a sick person without having suffered any disease. Only when it is filled with some food-stuff or drinks, does it become fresh and vigorous again like before. Actually, it is like a sick person!

7. Wear the clothes just like blinding the leprous body in splints.

(နူနာကောင်ကြီး ၊ ကြပ်တွေစီး ၊ ပုံမှီး၍သာ ဤစွနာ ၊ တန်ဆာအဝတ် ဆင်ပါ့မယ်)

Every day you have to wear clothes and make yourself eat and tidy. As you have bathed and washed every part of your body for a day, you are likely to be clean on the skin outward. Actually you are still filled with impurities inside. If you do not cleanse your body. just for a day, it will definitely becomes dirty and appear as the leprous body. Whenever you wear yours clothes. contemplate, like this:" Now. I am binding my leprous body in splints."

8. Contemplate on your body in, series of death at every moment and every day in spite of guarding it with food and tender care .

(နေ့စဉ်ယုယ ကျွေးမွေးရလည်း ၊ စကတိုင်းသေ နေ့တိုင်းသေ ၊ သေမှုဆင်ခြင်ပွားပါ့မယ်)

You feed your body everyday, you guard your body with tender care everyday, in spite of doing so., your body is deteriorating and passing away (in series of death) at every moment. Contemplate on the nature of the series of death at every moment. It is stated in the Dhammapada Verse.135 that " As with a stick the cowherd drives his cattle to the pastures so also Aging and Death drive, the life of beings."

9. Pretend not to see something.

(ရုပ်ဆင်းကြန့်အင် ၊ အကန်းသွင် ၊ မမြင်ချင်ယောင် ဆောင်ပါ့မယ်)

Everyday you have to see everything around you; some are desirable and some are undesirable; when- you see the desirable objects you are pleased with them; thus you are always oppressed by both desirable and undesirable objects; the more you followed the objects the more you are tired of them. So, to perform your works comfortably and successfully you have to pretend not to see them. Restraint in the eye is good (Dhama. Verse. 360)

10. Pretend not to hear something.

(တွေ့ကရကေား ၊ နားဝင်လာ ၊ မကြားချင်ယောင်ဆောင်ပါ့မယ်)

Every day you have to hear everything around you. some are desirable and some are undesirable- when you hear the desirable you are pleased with it and when you hear the undesirable you are displeased with it; thus you are -always oppresses by both desirable and undesirable talks; the moreover follow the object of solid the more you are tired of it. So, to perform your works comfortably and successfully you have to Y pretend not to hear every I thing around you. Good is restraint in the car (Dham. Verse. 360).

11. Act as the dumb without speaking anything.

(ကေားပေါက်ကရ ၊ နှုတ်မဟ ၊ အ အလိုပဲနေပါ့မယ်)

Speaking without thinking is very dangerous to oneself and others, Even thoughtful words can produce unhappy results. Silence is golden. Act as the dumb. Guard against evil speech. Control your speech. Giving up evil thoughts, cultivate good speech (Dhama. Verse. 232).

12. Do not speak words of greed, words of hatred. words of delusion. words of conceit and words of malice; stay aloof from these flames.

(လောဘကေား ၊ ဒေါသကေား ၊ မောဟကေား ၊ မာနကေား၊ ဣသာကေား၊ မီးတောက်လား၊ ရှောင်ရှားဝေးစွာ ၊ နေပါ့မယ်)

The above-mentioned words are like flames which can burn everything around you or which can destroy your hopes- and when you are engulfed in these flames you will be helpless to achieve your aims and goals.

13. Disseminate loving-kindness toward the person whom you meet.

(လူရင်းတွေ့လျှင်၊ ကိုယ်ကဝင်၊ အရင်မေတ္တာပို့ပါမယ်)

In common language, loving-kindness means "a good will to help others." From morning to night, generally in your working hours, you meet many persons. Wherever you meet them you should disseminate loving-kindness toward them.

14. Disseminate loving-kindness toward the person who is equal with you in respect of age, status, rank and dignity. If you do not do so, you might compete with him.

(တန်းတူတွေ့လျှင် ၊ မေတ္တာဝင် ၊ မဝင်နိုင်က ၊ ဖြိုင်တတ်တယ်)

15. Instead of competing with him, nurture good-will to him.

(ဖြိုင်မယ့်အစား ၊ မေတ္တာပွား ၊ စိတ်ထားပြုပြင်ပြောင်းပါမယ်)

In this human society, everyone has to struggle for success in life. Occasionally when one meets with a person of the same age or status or rank- or dignity, competition between the two automatically arises and they have to fight each other on the ground of being rivals. Thus, they cannot nurture good-will toward each other and try to overwhelm each other. And the competition never ceases as the two persons are also in trouble.

16. Nurture compassionate feeling towards the person who is inferior to you. If you do not do so you might overwhelm him

(ကိုယ့်အောက်တွေ့လျှင် ၊ ကရုဏာ ရရတာဝင် ၊ မဝင်နိုင်က ၊ နိုင်တတ်တယ်)

17. Instead of overwhelming nurture compassionate feeling to the inferior.

(နိုင်မယ့်အစား ၊ ကရုဏာဝင် ၊ မဝင်နိုင်က ၊ နိုင်တတ်တယ်)

In common sense, it is easy to overwhelm inferior ones because they are originally weak in power or status or health, etc., and cannot compete with the superior ones. It is the nature that life is uncertain and changing: an inferior one might be a superior one at a time or a superior one might also be an inferior one in future. It is stated in the Dhammapada Verse 201 that conquest begets enmity" the conquered live in misery- the peaceful lives happily having renounced conquest and defeat." So, nurturing compassionate feeling to the inferior is the best way of living.

18. Nurture the sympathetic joy when you meet those who are superior in respect of status or -rank or dignity-. if you do not do so. you will be malicious.

(ကိုယ့်ထက်သာလျှင် ၊ မုဒိတာဝင် ၊ မဝင်လှူသာယိုင်တတ်တယ်)

19. Instead of bearing malice, nurture sympathetic joy.

(ယိုင်မယ့်အစား ၊ မုဒိတာပွား ၊ စိတ်ထားပြုပြင် ၊ ပြောင်းပါမယ်)

It is stated in the Dhammapada Verse 262 that "Not by fine talk, nor by good looks could one be a tied-hearted man, if he were envious- malicious, miserly and crafty." Malice cannot produce happy result and it first and foremost hunts the one who entertains it. According to the Dhamma. Verse. 133 it is stated that Malicious talk is indeed the cause of trouble and retribution will come to you."

20. Live in calmness and stability with the equilibrium of mind when you have no chance to help others, contemplating on the natural unknown effects of " karma "

(ကောင်းဆိုးကြုံရ ၊ ဘုံဘဝဝယ် ၊ ကယ်မရှိရာ ၊ နှင့်မသာမူ ၊ သတ္တဝါတစ်စု ၊ ကံတစုဟု ၊ ဥပက္ခေဝင် ၊ ကံဆင်ခြင် ၊ ကြည့်လင်အောင် နေပါမယ်)

It is preached in the Dhammapada Verse. 160 and 165 that "By oneself indeed is evil done and by oneself is one defiled; by oneself is evil done and by oneself is one purified. Purity and impurity depend entirely on oneself-, no one can purify another.-" One indeed is one's own refuge; how can others be a refuge to one ?

So, one has to reap whatever one sows. When we cannot have the chance to cultivate Loving-kindness', compassionate feeling mid sympathetic joy as stated above we are to contemplate on what one has done and to realize that one has to receive what he has done. In this way, we try to live in calmness and stability with the equilibrium of mind.

21. Try to attain the Blissful Peace by controlling the body and taming -the mind which can actually), be controlled and tamed.

(ရုပ်ကိုလဲဖြင့် ၊ စိတ်လဲဖြင့် ၊ ဖြစ်ဆင်တိုင်းရ ၊ ဖြုတိုင်းလှ ၊ သုခနိဗ္ဗာန် ၊ တိုင်လိမ့်မယ်)

As mentioned in Dhammapada verse. 80, " Farmers channel the water, Fletcher straighten the arrows; carpenters work the timber; the ,wise tame themselves" we are to tame ourselves as true Buddhists. 'the above-mentioned principles for a true Buddhist are extracted from the pitak-a scriptures by the most learned. Maha Theras mentioned above and they are also prepared and composed in the- style of Myanmar verse by well-known Dhamma author Sayagyi Dhammacariya U Hay Hlaing who is propagating them. by lecturing young Myanmar students in many parts of Myanmar. We would like to express our deep gratitude to the two; Maha Theras and Sayagyi who have put noble efforts to convey the brief ethical practice of a true Buddhist for a day

With Dhammadana

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