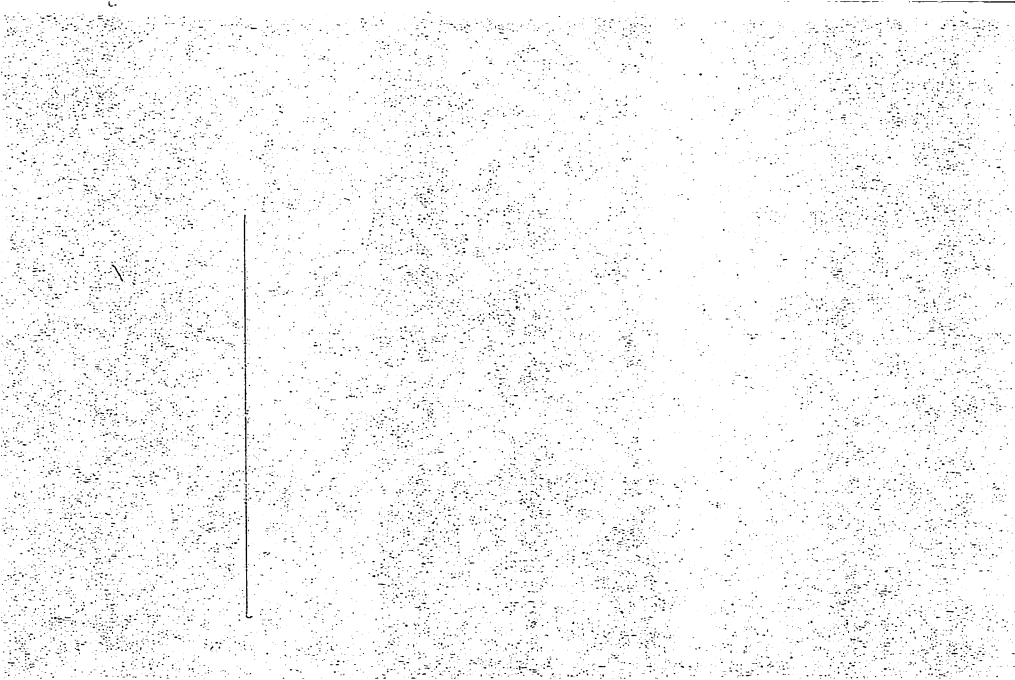




The  
*A*phorisms  
*of*  
Ashin  
Janakabhivamsa





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*A*phorisms  
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## JUST STUPID

As long as Omniscient Knowledge  
has not been attained,  
people in the world are just stupid.

## WISDOM

One could have never before,  
throughout *Samsara*  
gained the kind of wisdom  
that one could get  
after the Buddha had appeared.



## UNAFRAID

No being is afraid  
until it gets into trouble.

## NONE CAN HELP

No point telling others  
about a trouble  
that they can't help to solve.



## NO GUARANTEE

So long  
as you have not yet acquired  
the states of moral purity,  
there is no guarantee  
that you have got the right belief  
for your journey  
in the cycle of existences.

## BASE AND MEAN

Some religionists  
have contempt for other's religion.  
This is base and mean.

## ALL ARE FOOLS

All people are fools  
so long as  
they encourage materialism  
to flourish in this world.

## RELIGIONIST, BEWARE!

Religionist, beware!  
Science will reject anything  
that does not conform to reason,  
anything that is  
not according to cause and effect.

## TRANSITORY LIFE

Don't look only to your situation  
in this transitory life;  
look to the series of existences  
you have gone through.

## DON'T BE LISTLESS

People are born, grow up and die  
in a listless manner.

In fact,  
they should prepare themselves  
for old age, sickness and death  
after they have acquired  
the necessities of life.



## WORK EARNESTLY

Some people  
want to acquire the *Dhamma*  
without working earnestly for it.

## INSIGHT MEDITATION

Insight meditation  
requires constant practice  
or the meditator  
will be just the same  
as any other person.





## DON'T AIM TOO HIGH

People are not satisfied  
with their own position in life  
and are always aiming too high.

## HEED THE BUDDHA'S WORDS

The Buddha cannot save you  
if you take shelter in this *Sasana*  
without heeding His words.

## ONE WHO DESERVES RESPECT

The person who deserves respect ought to have the qualities of *Sila* (morality), *Samadhi* (Concentration) and *Pañña* (Wisdom).

## SERENITY

Serenity, or concentration,  
is of great value.

Discovery of the atom  
is due to concentrated effort.

## CHARITY FOR BIRTHDAY

If you want to do some meritorious deed for your birthday, you should be doing it always. For you are born and you die every moment.

## LIFE SPAN

Life span is not short  
because of living a good life,  
nor is it longer  
by living in dissipation.

## GOOD EFFECT AND BAD EFFECT

Good effects  
takes time to appear  
whereas bad effects  
are often instant.

## MISERY

If you can see the misery  
of the present existence  
you will want no more existences.



## NIHILISM

It is owing to the doctrine  
that death is the ultimate  
and that Immorality  
flourishes in the world.

## A USELESS WORLD

In the useless world where there are only useless people living a useless life, do you think there will be any good improvement for no reason.

If there is any good in the world, it is due to good morals without which nothing good can possible result.

## EQUALITY

In this world  
there is luxury in one place,  
famine in another,  
a war in yet another.  
Is there anything like equality?

## HELP IN AN EMERGENCY

People ask others  
to do for their good,  
but when others need help,  
they won't give it.



## PEOPLE'S HABIT

In this world  
people have the habit  
of getting the better of others  
and scorning and condemning them.

**SNOBBERY**

If you get the better  
of the other person,  
people will side with you,  
but if they get the better of you,  
they will change sides.

That's natural.

## DON'T BE SHORT-SIGHTED

People only consider  
their own benefit and welfare.  
As for others' benefit and welfare,  
they are short-sighted.

## GOOD MOTIVE

If one speaks and acts  
without a good motive,  
all one's speech and acts  
will be just as bad.





## OUTSTANDING

If you want to stand out  
from the common people,  
don't do  
what they are doing.

## REAL GOOD PEOPLE

In this world  
there are real good men and women.  
They are noble, intelligent and  
courageous.



## NO SAMSARA

Just subtract  
*avijja* (ignorance) and *tanha* (craving)  
from one life;  
then there won't be  
any more *samsara*  
(cycle of birth and death).

## KEY POSITION

Human existence  
is the key position;  
you can work for moral purity  
to achieve celestial existences  
and even *nibbana*.

## SACRIFICE SMALLER GAIN

*Lobha* (greed) increases;  
if you can expect  
a gain of thousand,  
you will forgo the hundred.  
Naturally if you want to achieve  
a greater gain, you must sacrifice  
a smaller gain.

## DUKKHA

If you are afraid of  
*dukkha*,  
face up to it.



## THE LONG ROAD

If you take a long run,  
the Buddha's word will not be in vain.

Take the long road  
as long as you can.

Take long to practise the *Dhamma*.

## ADORATION

Concentrate your attention  
upon the Buddha;  
it is like living with the Buddha.





## BUDDHA'S ADMONITION

If you deeply adore the Buddha,  
you will faithfully  
follow his admonition.

## WORLDLY SUCCESSES

When those who take great pains  
to achieve worldly successes  
have reached their goal,  
they revel in the pleasures  
their successes have afforded them



## DON'T TROUBLE OTHERS

Living under comfortable circumstances, one should not do anything that will cause others to be immoral.

## FAME AND WEALTH

Fame and wealth  
are after all nothing.

When you die  
you have to depend on  
*sila* (precept), *samadhi* (stability)  
and *pañña* (wisdom)

## PRACTICAL SOLIDARITY

Inter-racial marriages  
among peoples of  
Upper Myanmar, Lower Myanmar,  
hilly areas and the plains  
are necessary for practical solidarity.

## WHAT AM I?

What kind of person am I?

I ought to be the person  
for whom I myself have a high opinion.  
I can lie to others, but I can't lie to myself.

Everyone should try  
to become the one  
whom he himself has a high regard.

**DO MORE**

If someone offers you  
one kyat,  
you must do something  
worth two kyats.

## WAR AND PEACE

Foolish leaders of the world  
have been expecting to get peace  
only through war.

That's why they are building up  
their power with soldiers and weapons,  
and at the same time  
talking glibly about peace.





## COMPETITION

Competition  
is not always good.  
The world can be ruined  
by competition.

## CLASS EQUITY

If one looks from upper class,  
one can see lower class;  
if, on the other hand,  
one looks up from down under  
one cannot possible see the upper area.


## UPPER AND LOWER

In this world,  
when one gets to upper class,  
one holds those in lower classes  
with contempt.

People of lower classes usually have  
envy and jealousy.

## LET THE BIG MIND ENTER

People say that  
one is arrogant (big-minded)  
if one wears a stern face,  
scolding this and that person;  
or despite being bribed or because of  
power one behaves snobbishly.



---

That is not big-mindedness.  
That's a little mind intruding  
to lower the status of existence in  
*samsara* (cycle of birth and death).  
Don't you let the little mind intrude!

DEATH IS INEVITABLE—BE CAREFUL

In this world  
there are hell, animals, ghosts,  
fools and the destitute.

Death is inevitable.

Be careful.

## WORLD LEADERS

Look at those people  
who are called world leaders.  
Scientists invent strange weapons.  
Capitalists buy and sell weapons.  
Those in power  
never cease giving orders to kill.

## WOMEN

In human world,  
women are very clever.  
If there are no women in the world,  
life will be cold and dreary.  
It would even be difficult  
for the would-be Buddha  
to appear on the scene.





## DON'T POINT YOUR FINGER AT OTHERS

People point the index finger at others but not at themselves. When you point one finger at others four fingers are pointing back at you.

## LOOK AFTER YOUR PARENTS

Instead of weeping  
when your parents are dead,  
you should look after them well  
when they are alive.

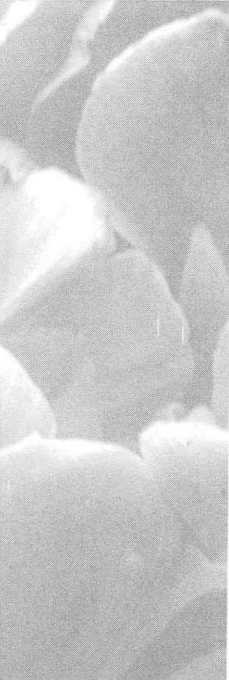


## MAKING GOOD AND CLEVER KIDS

Children become dull  
because their mothers become busy.  
To make good and clever kids  
of tomorrow,  
would-be mothers should only  
work about half as much as their men.

## PUT IT INTO PRACTICE

The Dhamma is such that  
one will benefit  
only if one practises according to it.  
Otherwise one will be like a ladle  
[that has contact with food  
but cannot relish its flavour].



---

Cemetery workers see corpses;  
doctors are familiar with the 32 parts of  
the body;  
but that's just superficial seeing and  
knowing.

## RELATIONSHIPS

It is more difficult  
to relate with a revered person  
than with a person  
whom one does not respect  
[because of the  
kammic consequences].

## DON'T MISUSE

Bhikkhus  
should not misuse  
the laymen's offer  
of the essential materials  
and thus commit an ill-deed.

## WISDOM AND FAME

It is more difficult  
to achieve wisdom  
than to acquire fame and influence.



## PATH OF MISERY

People are talking of trouble,  
but they are walking  
the path of misery.  
So the trouble-infested one  
will meet with trouble  
in the midst of troubles.

## NOBLE MIND

One who has a noble mind  
should leave the human society  
after dealing with people  
according to human moral code.

## SLAVES OF DESIRES

People have been slaves to desires  
while they are alive.  
It isn't good to be candidates for hell  
when dead.

## EARN PEOPLE'S RESPECT

In this world,  
people love you  
if you are generous;  
they respect you  
if you are well-behaved,  
and revere you  
if you have wisdom.



## GAIN MERIT


Commercialists carry on their trade  
to gain profit.

Those who enter the Holy Order  
should work to gain merit.

Do noble needs  
so that there is no loss.

## LIGHT AND DARKNESS

One who comes out of the dark  
and is going into darkness,  
one who comes out of light  
and is going into darkness,  
one who comes out of darkness  
and is going into light,



and one who comes out of light  
and is going into light;  
these are the four kinds of men.  
Try to become the man who comes  
from light and goes into light.

## FORESIGHT

When one gains wisdom,  
one becomes courageous.

Before wisdom is gained, one may be  
rather rough, but with wisdom gained,  
one comes to have foresight.



## TWO PATHS

If you believe in the next existence,  
you should know what you should do  
and what you shouldn't.

If you don't believe,  
then do what you will.  
Yet if you have to choose  
between these two paths,  
follow the right one.

## PARAMI

It is not easy  
to work for achievement of  
*Parami* (potentials).

Although others  
contribute their efforts for it,  
you will get as your share  
as much as you earn it.

## CULTURE

If we conduct ourselves  
in accordance with Buddhist Culture,  
we will keep abreast  
of advanced countries.

## STATUS

The status of laymen  
can be gauged  
by their standard of living;  
but the monks have to live  
on other's Charity.

## CARELESSNESS

Anyone who lives his life carelessly  
will have his mind  
leaning toward evil  
and he will always be  
exposed to ill fate.

## IGNORANCE

Ignorance is worse than poverty.

It is worse than  
not practising the Dhamma.

But disbelief is  
worse than non-practice.

## HAPPINESS

*Sukha* (happiness)  
does not beget another *Sukha*.  
It can be achieved  
only by facing to  
*Dukkha* (unhappiness).

## NO HIDEAWAY

In this world  
there is no hideaway for evil.  
When a thing rots  
it will surely become apparent.



## SASANA

*Sasana* (Buddha's teachings) will be respected by layman only if the monks respect it and if it is respected by all Buddhist, it will be respected by Non-Buddhists.

## VALUE OF LIFE

People can't set value to their lives;  
so they speak, do and live carelessly.

That is why  
they have to lead ordinary lives.

## EXISTENCE

Every being enjoys  
his own existence.

## MAKE GOOD EFFORTS

If you want to obtain good results,  
make good efforts.

People want to enjoy benefits  
without trying.

## MOST IMPORTANT

To every being,  
his own affairs are most urgent  
and important.

## WORK FOR OTHERS

If you don't work  
for other's interests,  
you won't have any benefit  
for yourself.



## MENDACITY

In this mendacious world,  
people are using their lips  
to utter boastful words.

Lip service will not produce solid work.

## TO BE REBORN A HUMAN BEING

Few people are reborn as human beings.

Having become a human being

it is difficult to encounter

the Buddha's teaching.

Having encountered the Buddha's  
teaching it is rare to become a true

Buddhist devotee.



## EXISTENCE AND DEATH

There is nothing strange,  
everything under the sun  
comes into existence  
and everything dies.

## WHAT IS CHERISHED IS SUFFERING

What one cherishes most  
gives one the most suffering.  
One cherished object, one suffering;  
many cherished objects,  
many sufferings;  
no cherished object,  
no more suffering—bear this in mind.

## VALUE

If a person's value is  
in his grave,  
then there is not much  
to reckon with.

## CONTEMPT

If you are educated,  
or wealthy or handsome,  
don't treat others with contempt.



## CHARACTER

Don't let other know your character.

It is for you to know  
if your character is good or bad.

## TRY TO ACHIEVE NORMALITY

In this world,  
it is difficult enough  
to live up to a normal standard  
of living.  
Don't think of rising above it.



## OPPORTUNITY

Opportunity that comes to you is not  
for your enjoyment,  
it is for your progress.

(OR)

When an opportunity comes to you it is  
not for your enjoyment,  
it is for your progress.

## NO EQUALITY

Men are equal  
but there is no equality  
in talent and ability.





**OBJECTIVE**

Everybody must have  
his own objective.

## DON'T BE LATE

Except for dying,  
it's not good to be late in eating,  
in going.

## DON'T DO AS YOU PLEASE

Every being feels happy  
and thinks very much  
of what he has done  
when he does what he wants to do.

## MEASURING THINGS

Everybody measures things with the  
yardstick of his views.

## LIBERAL OUTLOOK

People are generally liberal in their outlook of secular matters but they are not in religious matter.

## ARE YOU LUCKY?

Determine whether you are  
lucky or not  
by examining your personality,  
wealth, intelligence  
and social status.

## TEARS ON DEATH-BED

However great one may be,  
it is not good for him to shed tears  
on death-bed.

## GOODNESS

If you do good,  
you will be good.  
That's natural.



## WORK

If you want to be pretty,  
do your work well.

## LOVE

Loving others is in fact  
loving yourself.

## INJUSTICE

In this world of injustice,  
there is injustice after injustice.  
It is difficult for one to conduct  
one's life justly.

**THINK SERIOUSLY**

Now think about this.

Death comes  
to the old and the young alike.

So what shall we do?

Think about this seriously.

## RELIGIOUS FAMES

If you don't have enough intelligence, you will probably be exposed to religious fames even in such clean and clear religion as Buddhism.

## A BAD SIGN

Courts, entertainment places  
and liquor shops being crowded is a  
bad sign of the times.



## WISDOM

For progress in the world  
wisdom is the chief factor.

## OPPRESSION

People usually oppress others  
when they get the upperhand.



## IGNORANCE

In this world  
one is likely to commit mistakes  
because of ignorance.

## PROFICIENCY

If you want to make headway in life,  
try to become proficient  
in accord with your age.



## ACTING ACCORDINGLY

Sometimes it may not be advisable to act according to the time. People will have to suffer the consequences of bad times.

## MODERATION

If you are too soft,  
you may be insulted.

If you are too tough,  
you may make many enemies,  
it is better to behave moderately.

## DON'T LET THEM HATE

Even if those around you  
don't love you,  
let them not hate you.

**BENEFIT**

You cannot gain any benefit  
from doing useless work.

## FAMILY FEED

In this world  
one may be highly educated,  
very wealthy or holding high office;  
nonetheless it's all in order  
to feed the wife and children.

## PROGRESS

Worldly progress is meant only  
for enjoying the benefits  
of the progress.



## CONTEMPT

In this world,  
people tend to hold others  
in contempt  
against their own skills.

## CUSTOMS AND CULTURE

You can acquire culture  
from parents and teachers  
and their writings.  
It cannot be acquired only from  
customs and traditions.

## EDUCATION

Education exists not only in literature,  
but also in any art or craft  
by which to earn a living.

## KNOWLEDGE

Whatever art or knowledge it may be,  
it must be acquired at an early age.  
Otherwise, there will be a difference  
in status between  
the educated and the uneducated.

**BUDDHA**

If anyone asked me  
who is the greatest person  
in this world;  
I would say the “Buddha”.

## SELF-CONCEIT

If you are self-conceited  
you will be earning  
others' contempt.



## ABOVE THEIR HEADS

People often don't believe  
in what others know because  
it is above their heads.  
They think that it is not true.

## WEALTH AND PRIDE

In this world people are proud  
as much as they are wealthy.



## INTERFERENCE

In this world,  
some people are trying to interfere  
in affairs not their own.

## RESPONSIBILITY

No benefit will accrue from  
two or three persons  
shouldering the responsibility  
that one man can bear.

## HEALTH

The end of food and nutrition  
lies in good health.

## GETTING ON

People think that one gets on well only when one wins a lottery ticket or has good business. However, if one can contemplate upon the natural phenomena and purify one's mind, one gets on very well indeed.

## LESS DESIRE, MORE HAPPINESS

It is not that one has happiness if one is in a good position materially; it is only when one has less desires and anger, one attains happiness.

## GOOD TURN

If you do a good turn,  
you will naturally get thanks.

## DON'T INDULGE IN PLEASURES

You should have fun and games  
only during your leisure time.

## THOUGHTS

Bad thoughts occur spontaneously.

Good thoughts occur only  
when the mind is alert.

It is always good to be on the alert.



## NOT EASY

If you really want to work in this world,  
there is no work as easy as  
eating and drinking.

## BEING ELDERLY

People take pride in what they have done when young.

If they cannot take such pride, they take pride on being elderly.

## LUNATICS

“All men are lunatics”  
is a saying which encourages people  
to do all foolish acts.

## PERSEVERANCE

In doing any work, first, you must have general knowledge, second, you must be mentally active, third, you must choose right from wrong; finally, you must have perseverance.

## GOODNESS

Goodness is apparent  
when compared with badness,  
just as beauty is when compared  
with ugliness.

## PRESTIGE

In this world it is more difficult  
to keep one's prestige than  
to achieve it.

## DRIFTING DOWN

Like the man who makes an effort to row downstream a boat which has been drifting down, some of today's members of the Buddha's holy order are creating the wrong impression which pushes down the boat of the Buddha's teachings.

## SASANA

Our *Sasana* (Buddha's teachings) is like a large boat with full sail and all at oars down the stream with a wind blowing downstream.



## RETINUE

There is no lacking of retinue for the  
wealthy, the educated  
or the high-ranking officer  
whereas there is no one  
to come near the poor,  
the uneducated or the lower class.

## DESIRES

In the world of desire, *Kamaguna*\* desires are the most important factors.

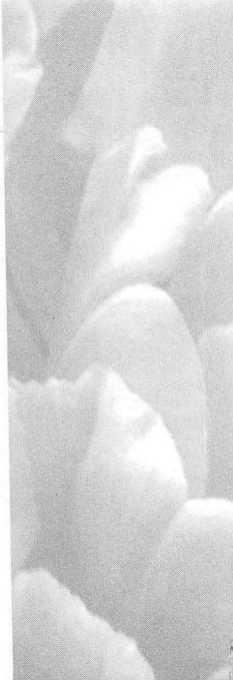
\*All sensual pleasures, the sensual pleasures enjoyed by way of sight, sound, smell, taste and touch.

## PRAYING

People are merely praying  
when there is a clear path to *Nibbana*.

## PRAYING

If mere praying will do,  
then all in the world  
will become Buddhas.



## RELATIVES

In the cycle of existences (*Samsara*)  
relatives are of no account;  
being of noble morality  
is the only thing  
that is of value.

PRAYER

Prayer is not essential;  
practice is.

## KNOWLEDGE AND PRACTICE

In the scope of the Buddha's teachings  
there are as many things to note as  
there are many things to practise.

## THE THREE

*Sasana* is the Buddha's teaching  
and admonitions.

They are *Sila* (precepts),  
*Samadhi* (mental stability) and  
*Panna* (wisdom);  
these three are to achieve.



## SPIRITUAL HAPPINESS

If you do not mend your ways  
with a view to spiritual happiness,  
your doings are all a sham.

**MISERIES**

Only if you see the miseries of  
living this life,  
you will not want to have  
the next life.

## LISTLESS LIFE

If you are asked to show the man  
who is leading a listless life,  
you should show the one  
who neglects in meritorious work.

## BEHAVE WELL

As a Buddhist monk,  
you should do the work of a Buddhist  
monk and behave as such so that you  
will lead a good life and die an  
honourable death. Then you will have a  
good gain along the cycle of rebirths.

## LIFE IS SHORT

Compared with the endless cycle of existences, one life is very short, just a moment.

Don't (you) look to the good of one life, look to the good of your lives in the cycle of existences.

## MATERIAL PROGRESS

Man usually tries to improve the material side of existence; he doesn't recognise the importance of the mental aspect.

That's why people are always looking to material progress.

## PREACHING AND PRACTICE

Preachers preach the good results of charity, precepts and meditation, and the audience listen to the sermons. But they don't get down to practice; they are merely preaching and listening.

**WORK**

You cannot achieve the ultimate state  
of moral purity by praying.  
You must work for the achievement.



## TRY TO QUALIFY FOR *PARAMI*

Both monks and laypersons cannot boil and eat the seeds of charity, moral virtue and meditation obtainable within the *Sasana*. You can only work [perform meritorious deeds] to qualify for *paramis* and try to make progress.

## DEEDS AND RESULTS

Kamma is just a term of  
encouragement.

In fact, if you do good,  
good will result;  
if you do bad,  
bad will result.

## DON'T BE CONCEITED

In this realm of sentient beings,  
there are many beings superior  
to oneself.

**TARGET**

Our body is a target  
which is being hit by  
birth,  
old age,  
disease  
and death.

## LOOK TO FUTURE

It is not fair and just to work for the good of the present without having any regard for the future existences.

## PLAN FROM A SAMSARIC PERSPECTIVE

If you work with *samsaric*  
far-sightedness,  
the short-term benefits for this life  
are already covered.

## YOU—ANIMAL

If you are forgetful  
of doing meritorious deed,  
you will be the same as an animal.

## MATERIAL AND SPIRITUAL

Progress in the material world  
causes regression  
in the spiritual world.



## 32 AGGREGATES

It is better to contemplate  
upon the condition of the thirty-two  
aggregates of your body  
than to look at the surface.

## THE BLIND

The blind  
cannot tell the right path  
from the wrong path.

## MEAN AND BASE

If you have a mean outlook  
and do base deeds,  
you will be mean and base.

## NOBLE OUTLOOK


If you have a noble outlook  
and do a noble deed,  
you will make a noble achievement.

**DON'T COVET**

In the Holy Order  
you should work for the good  
of the order;  
don't covet anything.

CONTEMPLATION, DISSEMINATION,  
MEDITATION

First, contemplate upon  
the attributes of the Buddha  
so that you will adore the  
Buddha increasingly.  
Then disseminate loving-kindness  
for the welfare of all beings.



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Then only start the  
insight meditation  
by contemplating the  
impermanence of all things.

## THE CODE OF THE ORDER

If you do anything in contravention  
of the Code of the Order,  
everything will go away.



## IMAGES AND IDOLS

Images and idols of the Buddha  
are just imitations of the physique  
of the Buddha.

## THE REAL INTENTION

Myanmar sculptures make the Buddha's images in Myanmar style, so do Chinese and Indian sculptures in their own styles. The real intention is to make people think of the Buddha and adore Him all the more.



## DEATH

Death is not a strange thing.  
It is just the end of a life defined by  
one [type of] *kamma*.

## STABLE MIND

If you do meditation you will attain  
stability of mind.

Only when the mind is stable  
can you get rid of  
desires and passions.

## INSIGHT MEDITATION

If you do insight meditation,  
you will gain wisdom.

If you have developed wisdom  
you will be able to remove *avijja*  
(ignorance).

## VISUALIZE FUTURE

You should look both to the present and the future. If you cannot visualise the future that is not visible, you will be blind in one eye. It is necessary to acquire knowledge.

## STABLE MIND

A stable mind can be acquired  
not only in meditation  
but also in religious education  
as well as in other secular pursuits.

## RELIGION

The poor  
mistake religion  
as the refuge  
of the upper classes.



## NO PERSONAL PROPERTY

Religion is not anyone's  
personal property;  
it is a common property.

## RIGHT PATH

It is important to develop  
one's intelligence  
and get on the right path  
through religion.



## PRACTICAL BUDDHISM

In Buddhism there are practical methods of practice.

## CONSTANT FLUX

*Samsara*, or the cycle of rebirths, does not mean merely rebirth after death; it indicates the constant flux and change of all phenomena, physical and mental.

## CHEERFULNESS

If you are not concerned with old age, disease, and death, you will not cease to be cheerful.

## MAN AND ANIMAL

Naturally, man has more benefit from good deeds than animals; and in the case of doing bad deeds, man surpasses animals.

## SELF-LOVE

It is true that man loves himself more than he loves others. His close relations and members of his family may not have been intimately associated in previous existences, but he “I” (self) has been with him all along the cycle of existences.

## MAN OF MORALS

A man of high morals  
performs his duties  
as a human being while  
he is alive;  
and leaves the world  
with courage.



## MINING METALS

It is like mining precious metals with food and clothing provided. You will get precious metals if you mine them. But the stages who do not know the value of gems will hanker after grass only.

## LEGACY

What the parents give their children as legacy will do good to them only for this life. If the parents give them as legacy the teachings of the Buddha, that will do good to them throughout the *Samsara*.



## PARAMI

Prayer alone will not do to attain the state of *nibbana*. You must work to build *parami* (potentials):

- Donation • Morality • Renunciation
- Wisdom • Effort • Forbearance • Truth
- Resolution • Loving-Kindness • Equanimity

## SINKING WHILE BEING ROWED

Our *Sasana* is like a boat that is sinking while it is being rowed. Why? Although devotees offer the Four Requisites to monks and the monks are learning and teaching the Dhamma, there is just no increase in faith, moral virtue and wisdom.


## BUDDHIST MONKS BEHAVE WELL

Buddhist monk who do not behave properly and live loosely, will be held in contempt by foreigners and modern young intellectual. Devotees will also lose confidence in them. The monk will suffer from disgrace, and when they die, they will go to Hell.

## A MISCONCEPTION

People put the blame on *Kamma*. They believe that good fortune will come when *Kamma* is on the rise; that they will meet with failure and misfortune when their *Kamma* is down.

They are labouring under this misconception.



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There is also a saying to the effect that  
one should not depend entirely  
on one's *Kamma*;  
if one treads on a heap of thistle  
one will have one's leg pricked.

## KAMMA

*Kamma* is the deed done with good or bad intention. So long as one has not got rid of ignorance and desires, the consequences of *Kamma* will not fade out. Like the ember covered with ashes, these consequences will flare up when the occasion arises.



## NEW PATH-BEATEN TRACK

People cannot strike a new path;  
they follow the beaten track.

## THEY COVER REAL BUDDHA

Images and idols lay a cover over  
the real Buddha;  
preachers' preaching cover up  
the real Dhamma;  
bogus monks cover up  
the real *Sangha*.

## LOVE, ESTEEM AND RESPECT

In this world, people love the one  
who gives charity;  
hold in high esteem the one  
who has morality,  
respect the one who has wisdom.

## LISTLESS PEOPLE

Listless people's thoughts  
are directed toward evil deeds;  
and the chances of unwholesome  
consequences  
are always with such people.

## NO "SELF"

People are striving for the benefit  
of their selves,  
but there is really no "self"  
in this world.

## CYCLE OF EXISTENCE

You may be able to look forward  
to the next day, but you cannot  
possibly look forward  
to one's entire life  
in the cycle of existences..

## REAL WORK

The real work of a man's life  
lies in one's potentials of  
moral purity and a good mind;  
whatever prestige or good position,  
follows counts for nothing.

## PATH OF GREED, ANGER AND MISERY

Today people of the world  
are tracking the path of development  
of greed, anger and misery.  
They are not able to see the path  
that leads to  
peace and happiness.



## DO IT REGULARLY

Just as you take your meals  
at regular hours,  
so also you should do insight  
meditation regularly.

## DEFEATIST MOTIVE

People do not care to put up a struggle against the situations cropping up, but they think of accepting them with defeatist motive.

## THE GOLD POT

People think only charity  
is a pot of gold.

In fact, morality, mental stability and  
wisdom are also gold pots.  
They are as rich as charity.

## GOOD LUCK AND GOOD DEED

Don't wait for good luck;  
make good luck by doing good deeds.

## ULTIMATELY MORAL PURITY

Since you can't see how your mental process works, you cannot possibly see the state of ultimate moral purity (*nibbana*), which is outside oneself, through one's ordinary intelligence and contemplation.

## PRACTICE THE DHAMMA

The Dhamma  
that is preached and attended to  
is not effective;  
only practice of Dhamma  
could be efficacious.

## TEACHING IS NOBLE

Just as the one who provides others with food and water will never starve or go thirsty, so also the one who teaches others so that they may be wise and polite will never attain an inferior position throughout the cycle of existences.

## SASANA NOT TO FADE OUT

The teachings (*Sasana*) of the Buddha who had endeavoured to attain Buddhahood for four eons should not fade out after only 2500 years. The members of the order should strive to maintain the *Sasana* with the help of the laity.



## A LOST DAY

The day in which meritorious deeds,  
wealth, health, education, power and  
position, or at least one of them  
cannot be achieved,  
is a lost day to be regretted.  
It is a sort of death while being alive.

## BEHAVE WELL

Behave well so that, first, people have a high esteem for you, second, celestial beings, *devas* have esteem for you, and third, you have esteem for yourself.

## DON'T LET YOURSELF SINK

It is said that people love themselves most.  
In fact, if you love yourself, you must try  
your best to improve yourself.  
If you allow yourself to be submerged in  
\**Lobha, dosa* and *moha*, you cannot claim  
that you love yourself;  
you are really letting yourself sink.

\**lobha*—greed, *dosa*—anger, *moha*—ignorance

## A SIN IS A SIN

If you commit a sin  
under the pretext that it is  
a traditional practice,  
it is still a sin.




## WORLD OF CRAVING

In the world that Craving started,  
people are behaving just to display  
Craving's appearance,  
just for the proliferation of Craving.  
Now if Craving were to be removed,  
this world would not be worth  
living in anymore.

## THEY AND WE

If they are rich in gold,  
we are rich in  
morality (*sila*);  
if they are rich in silver,  
we are rich in  
mental stability (*samadhi*);



---

if they are rich in diamonds;  
we are rich in mindfulness (*bhavana*).

## SELECT THE BEST COURSE

One cannot possibly achieve improvement and progress merely by knowing about things; one must select the best course and pursue it.



## NATURAL

It is natural that good deeds  
produce good results.

## ONE-MAN SHOW

Any one-man show  
will be affected  
by the absence of that  
one man.

## OPPORTUNITY

Opportunity is not for enjoyment;  
it is for progress.

## THE IGNORANT ONE

People who cannot grasp  
the meaning of what a person  
is doing  
often say that he is doing  
the wrong thing.

**NO BENEFIT**

If you do anything that is of  
no benefit,  
you will not gain any benefit.

## KNOW YOUR OWN FAULTS

Don't look at other's fault;  
know your own.

## SELF-CONCEIT

If you are self-conceited,  
others will hold you in contempt.

## COOPERATIVE EFFORT

One cannot achieve anything  
only by one's ability;  
only cooperative effort  
will produce achievement.



## MONEY AND MIND

People are under the impression  
that one has made headway in life  
if he wins a lottery ticket  
or comes into money.

It is improvement of one's mind  
that matters.

## HAPPINESS

Happiness does not come from  
beings well-to-do.  
It comes only from reduced  
passion, greed and anger.



## CONCEIT

In this world,  
people who do what they like  
with impunity  
think they are really great.

## WORK AND TIME

If one has no respect  
for work and time,  
one cannot solve a domestic problem,  
nor can he fight a battle with success.

Time is an important factor  
for people of all classes.

## ENJOYMENT OF PLEASURES

Enjoyment of pleasures  
is for attaining happiness,  
but happiness resulting  
from mental stability  
is the most important.

## INDUSTRY AND ECONOMY

People want to be well off.

If we say they must be industrious and economical, they don't work hard or control their desires. The same thing happens in health and education.

## IF THERE WERE NO CULTURE

If there were no religious culture,  
there would be no regard for gratitude;  
than the human world  
would certainly perish.

## A GRAMOPHONE RECORD

Preaching the Dhamma for others  
to practise without practising it  
by oneself is like  
playing a gramophone record.



## GOOD CONDUCT


The one who conducts himself according to the Buddha's teachings has become a good and noble man and attained happiness in this existence, and will be able to leave this existence with no fear because he has committed no sin.

## A LONG JOURNEY

*Samsara* is the physical and moral journey to *nibbana*.

It is a long journey.

If you take a long-term view, you will find the events that often crop up in life to be nothing strange.



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It is important to have the wisdom  
of going on the journey steadily.  
Don't look to the transient events of  
just one existence.  
Look to the destination of journey—  
*nibbana.*

## MAINTAINING PRESTIGE

It is not important to gain prestige.  
Maintaining the prestige already gained  
is more important.

Prestige is gained by right conduct,  
but sometimes it is gained  
by wrong means.

## NO REAL PROGRESS

Today's world is progressing very much.  
There are big buildings,  
various kinds of vehicles.  
But there is no peace of mind;  
the mind is heated with  
anxiety and misery.  
You shouldn't accept that kind of progress.

## CHILDREN

Children are treasures.  
Sons and daughters are born  
to adorn the world.  
They could do a great service to the  
entire world and also to the  
Buddha's Sasana.

## PARENTS' LOVE OF CHILDREN

However much parents are said  
to love their children,  
they do not really love them  
if they do not give them education.  
They don't love them if they don't look  
after their children's health.


## HELPERS ON JOURNEY

In one's existence,  
one cannot just travel alone.

In samsara,  
one cannot just be good alone.

Don't talk of others. [Just look at] our  
bodhisatta. Because he met Devadatta,





he was murdered in his past lives as  
Khantivadi Hermit and Prince  
Dhammapala.

So, it is imperative to have a good  
environment. But if there is  
antagonism around, one must not  
retaliate. Although others may be bad,  
one must try to be good.

**MY BELIEF**


My personal belief is that  
if I receive one kyat,  
I must give them two kyats'  
worth of service.

## COMPETITION

Competition is harmful in all spheres.  
The world could be ruined by  
competition.

## NEARING THE END

You are gradually approaching the end of this life and a transfer to the next existence. It is better to have high morality than charity for the next life. If you have much store of morality you can be happy in your next life



even if you are careful to keep  
moral precepts. It would be better if  
you could observe *ajivatthamaka sila*,  
as observed by people of high morality.

## WHAT OUGHT I TO BE?

What ought I to be? I ought to be a person for whom others should have a high esteem. You can bluff others. You can't bluff yourself. One should try to deserve one's own esteem.

## TEACHER AND PUPIL

A teacher must be able to gauge the ability of his pupils. Some of them are more intelligent than the teacher. However, there will be confusion if the teacher is not efficient.

## CHARACTER BUILDING

Character building should start early  
in life, from childhood.

You can't learn to build good character  
when you are advanced in age.

It's not easy. People like cinemas.

So, Myanmar children are more like  
half-breeds than full-blooded Myanmar.



## GOOD BEHAVIOUR

First, you must be well-behaved.  
Then only can you make others  
well-behaved.

## TEACHER AND MORALITY

The teacher must have high moral principles, or he would not be able to give admonition to his pupils.

If the teacher is of low morality he will never be able to guide and instruct his pupil.

## NOT BY MERE PRAYERS

You cannot get potentials for moral purity merely by praying. You can get it if you practise without praying.

## ENTHUSIASM

You must practise the Dhamma  
with enthusiasm.

If you are listless,  
the practise will be boring.

You cannot achieve your goal unless  
you are enthusiastic and active.

## YOUR SELF-LOVE

Loving yourself best will not do.

You must do as many  
meritorious deeds  
as possible.

Otherwise your love for yourself  
would lead you to ruin.

## SIN AND MISERY

If people have much sin,  
they will be afflicted with diseases  
and short-lived.  
They will be miserable.

## JEALOUSY

In this world the stupid person  
    envies the clever one;  
    the inferior man is jealous  
of the man in superior position.  
Such attitudes emanates from malice.

## THE JOURNEY IS LONG

The journey is long;  
Travellers are fools;  
The food gone rotten;  
Companions are bad.  
Leads one to Hell,  
Where once there, escape is difficult.




*Explanation:*

Samsara (cycle of existences) is a long journey and those taking the road are foolish. The food that they carry for the journey, such as, pride, prestige, charity, morality and contemplation, will have gone rotten. Their constant companion is *Tanha* (passion), so when they go down to Hell, the chances of redemption are remote since *tanha* cannot be eradicated.

## EARN MERIT

Merit cannot be obtained  
without really trying.  
You must do good work to earn it.  
The confidence (in the good) that is  
with you now must be used,  
so that new confidence  
will be developed.



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The diligence that you are using  
at present will intensify the diligence  
you will have in the future.

## LIMITED GREED

Greed should be allowed within limits.

One can be allowed to have desire for one's food, clothing and shelter, but if the desire exceeds the reasonable limit, it cannot be curbed.

PURE MIND, MORE KNOWLEDGE

If the ear is clean you will hear  
more and better.

If the eye is clear you will see  
more and better.

If your mind is pure  
you will gain more knowledge.

## CHARITY AND DESIRES

In giving charity if you hanker for popularity, prestige and desire to get to the realm of celestials in your next existence, then all these desires are *Lobha* (greed).

## WE, THE MYANMAR

We, the Myanmar offer alms food  
on birthdays, and when one dies,  
his relatives offer alms food on behalf  
of the deceased. That's just fine!

We, the Myanmar are all right:  
They have done well.

## CONTENTMENT

The Buddha has said that contentment is the noblest act.

In the olden days people lived on frugal meals, wore home-woven clothes, and they were happy and contented. Happiness does not result from wealth, only from contentment.



## HAPPINESS

Happiness consists of joy,  
satisfaction and delight.

## FOR THE GOOD OF OTHERS

A noble and pure person is one  
who sacrifices his interest  
for the good of others.

He has to reduce  
his desires and ill-will.

**DON'T BLAME OTHERS**

Don't speak ill of others  
in their absence;  
don't condemn them  
in their presence;  
don't be hasty to blame them.

## MAINTAIN MORAL PRECEPTS

The female quail risks her life  
to guard her eggs,  
the mythical *samari* bird guards  
its feathers with its life;  
We the Buddhist monks,  
should maintain our moral precepts  
at the risk of our lives.


## PATCH UP YOUR OWN BOAT

If you can patch up  
another's boat,  
and cannot patch your own,  
you will be drowned  
in mid-stream.

### A REGRETTABLE THING

People make an earning  
with a view to living a happy  
and comfortable life.

If making an earning makes for  
physical and mental misery,  
the purpose of earning will not be  
achieved.



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People should seek a pursuit which  
makes for less physical discomfort  
and more happiness.

If earning a living in this existence  
results in the next existence in Hell,  
it will be a regrettable thing.

## GIVE EDUCATION

Buddhist monks shouldn't be only on the side of taking; they should also be giving. What are they to give? They are to give education to children, preach the *Dhamma* to the laity and contribute their efforts to the welfare of the country.



## GIVING A POT OF GOLD

The person who admonishes you  
by pointing out your faults and defects  
is like the person who gives  
a pot of gold.

## LIFE IS MOVING

Life is not stationary;  
it is always moving.  
We are all going on a journey.  
So we should know  
where we come from and  
where we are going.

## SCIENTIFIC PROGRESS

Scientific progress offers  
a good life materially but it fails to  
develop good morality,  
and so people are unhappy.  
The Buddha's teachings alone can  
afford means for true happiness.

## RUIN

Eventually,  
the progress of science leads to ruin.

## ATTRIBUTES OF THE BUDDHA

Contemplation of the attributes of the Buddha will make the devotee powerful intellectually developed and influential. So you should contemplate the attributes of the Buddha and visualise as if the Buddha is still living.

## DISSEMINATE *METTA*

Disseminate *metta* (loving-kindness) to all beings while adoring the Buddha. The person who does that will have a better *kamma* (destiny).  
So always disseminate *metta*.

## MORAL PURITY

If you are morally pure,  
you will be mentally pure.

You will then experience a subtle joy,  
which will develop into a mature joy,  
and thus you will have true happiness:  
physical well-being and mental stability.

## MORE REWARDING

Alms-giving (*Dana*) entails  
spending of money.

*Sila* (moral precept)  
doesn't need money,  
but it is more rewarding.



## MISERY AND MORAL PURITY

Misery is always the result of passion and desire (*lobha*). More *lobha*, more misery; less *lobha*, less misery. Those who have attained perfect moral purity (*arahanta*) do not have *lobha* in the least, and so they are free from misery.

## FISH ON HOOK

Don't be obsessed  
by anything sensual.


If you are,  
you will suffer like a fish  
caught by the angler's hook.

## DON'T JUST RELY ON KAMMA

People think that whatever happens is due to kamma despite the Buddha's doctrine that encourages rectification through intelligence and effort. If people just blame kamma, the *Sasana* as well as their race will be adversely affected.

**MEAN PRIDE**

The fox is growling proudly  
over the left-over food of the lion.  
So also the one who is enamoured  
of the successive rebirths  
is obsessed by the bribes  
people leave for him.



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It is not fitting for the  
ordinary man  
to gloat over what  
the morally pure man has discarded.

## METTA

*Metta* must be disseminated  
at all times,  
while you are sitting, walking or lying.  
Disseminate *metta* at all times  
except, of course, while asleep.

## MARCH STRAIGHT

The leading bull must march straight,  
or the following cattle  
will fall victim to the tiger.

If the leading monk (abbot) goes up  
the loft, the novice will get on the roof  
of the monastery.

## FISH ON HOOK

One who is obsessed  
with a certain sensual pleasure  
is like a fish on the angler's hook.



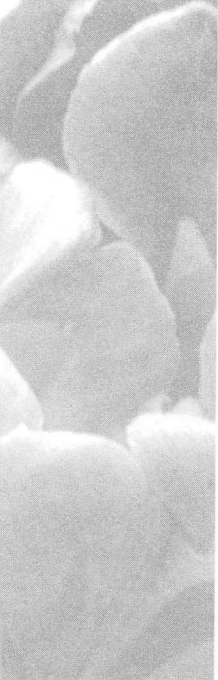
## MAN'S WORLD

I don't want an existence in the celestial region. There I won't have much chance to do meritorious deeds.

Here, in man's world, we can do meritorious deeds and serve others interests. Man's world is much better.

## IF THE SUN DID NOT APPEAR

If the sun did not appear  
upon the earth,  
the people of the world  
would be groping in the dark,  
and some would fall off the cliff.  
If the Buddha did not appear,  
there would be no knowledge  
of the *Dhamma*,




and people would fall  
into the chasm of Hell.

It is because the Buddha appeared,  
there prevailed wisdom to know  
hell from *nibbana*, celestial regions and  
so on. Otherwise, there would be  
profound ignorance.

## FIRE OF IMMORALITY.

Forest fire burn dry leaves  
more easily then wet leaves.  
The fire of immorality burns the man  
who has no *metta* more easily  
than the man who has *metta*  
saturated in his mind.  
If you have a weapon



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to defend yourself,  
no tiger will bite you.  
If you don't have a weapon,  
even a cow will gore you.  
So depend on weapons.  
The most effective is *metta*.

**BENEFICIAL**

*Sila* (morality) confers happiness  
not only here and now but also  
in the hereafter.

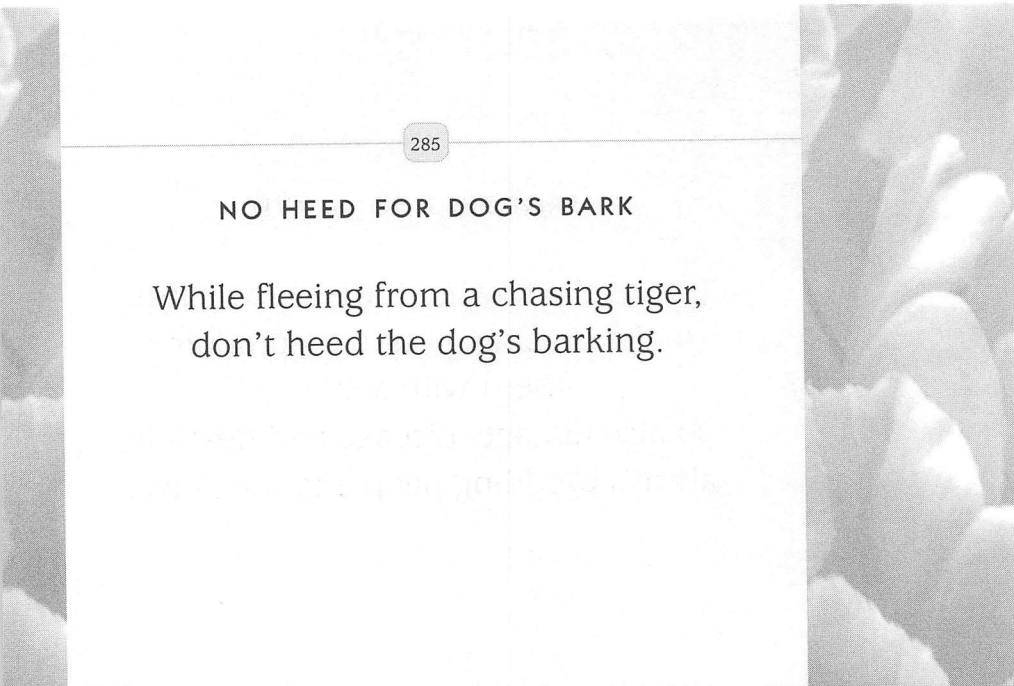
Loving-kindness, Compassion,  
Truth and Perseverance,  
too are beneficial.

## PRODDING TO GRAVE

Just as the cowherd drives the cattle  
to the grazing ground by prodding  
them with a stick,  
so also old age, disease and death is  
always prodding people to the grave.

## NO HEED FOR DOG'S BARK

While fleeing from a chasing tiger,  
don't heed the dog's barking.





## UNAFECTED

The ocean cannot be burned by fire.  
The \**Myinmo* mountain will not be  
shaken by the wind. The rock cannot  
be melted by water. So also the morally  
pure person will not be affected by the  
misdeed of an evil minded person.

\**Myinmo*—*Meru*

## WARNING TO MONKS

You, monks! If you have the ability to teach, and if you are weak in morality, you will be like the tree which cannot bear sweet fruit. If you are good in preaching but cannot properly keep the precepts, you will be like flowers with no fragrance.

## PROGRESS AND RETROGRESSION

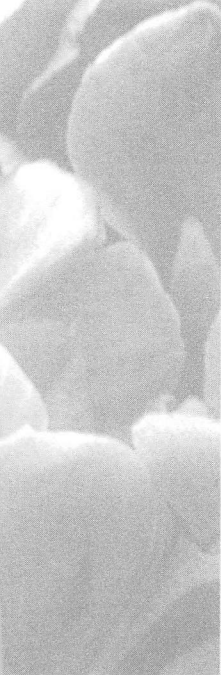
With good behaviour,  
a good mind, and a good education,  
I will make headway in life.  
Otherwise, I will get into the rut.

## BIRTH DAY; AN INDICATION

Birth day anniversary is an indication of your age.

You must warn yourself, saying: "I am one year nearer to death."

Those of my age and those younger and older than I am, have been dead.




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As nothing is permanent,  
I am getting nearer death.  
Before I die I will try to reinforce  
my potential for future goodness.

**STRIVING TO GLORIFY THE SASANA**

I am not working so hard  
to run this big monastery  
for my  
own selfish prosperity.  
I am striving to glorify the  
whole Buddha *Sasana*.



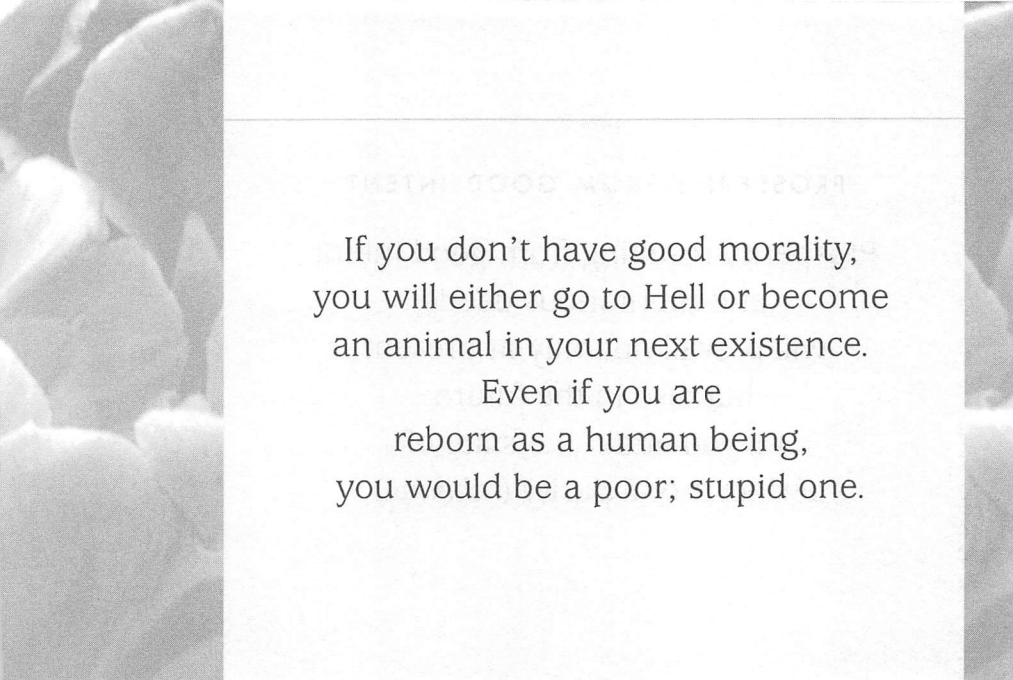
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*Just for my own well-being  
I'm not striving so hard.  
Rather, so that the glory  
of the Buddha Sasana  
received from our forefathers  
will not wilt further  
do I proudly persevere.  
May the Sasana continue to prevail...*

## SILA

Truth is the opposite of falsehood.  
In the present time truth is weak.  
Even in the Five Precepts,  
avoiding lies has been featured.  
The person who has *sila* (morality)  
can get the rewards he wishes to have.






If you don't have good morality,  
you will either go to Hell or become  
an animal in your next existence.

Even if you are  
reborn as a human being,  
you would be a poor; stupid one.

## PROSPERITY FROM GOOD INTENT

Prosperity resulting from good intent  
and meritorious deeds  
will prevail not only at present  
but also in the future  
till you attain the state of  
perfect moral purity (*nibbana*).



---

Merit leads to gradual attainment  
of happiness.


Those who are after material prosperity  
do not know that.

They should try to understand it.

## HAPPINESS THAT OUGHT TO BE REJECTED

Of the two kinds of happiness,  
mental happiness is better  
than physical happiness.

The mental happiness  
that is accompanied by *lobha*  
[attachment ranging from subtle liking




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to gross lust] is always followed by  
suffering sooner or later.  
So, such happiness of the majority  
is not real happiness.  
It is the cause of suffering,  
only a mass of suffering.

### WHAT WILL YOU DO?

I don't want to be alive  
without doing any work.  
I will be serving the interests  
of the country  
and the Buddha's *Sasana*  
(Sphere of teachings)  
as long as I am alive.



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Everyone is trying not to die.  
What will you do if you don't die?  
Having a large following,  
fame and luxury does not defer death.  
Prosperity and misery of all kinds  
are perishable.  
You must add to your life potentials  
(*Parami*) for better future.

## BE A TRULY HOLY PERSON

(Monks), if you use the requisites offered by others and just behave like an average gentleman, your responsibility is not quite fulfilled.



*May the Buddha Sasana (Teachings) contribute to the welfare and well-being of the people of the world.*

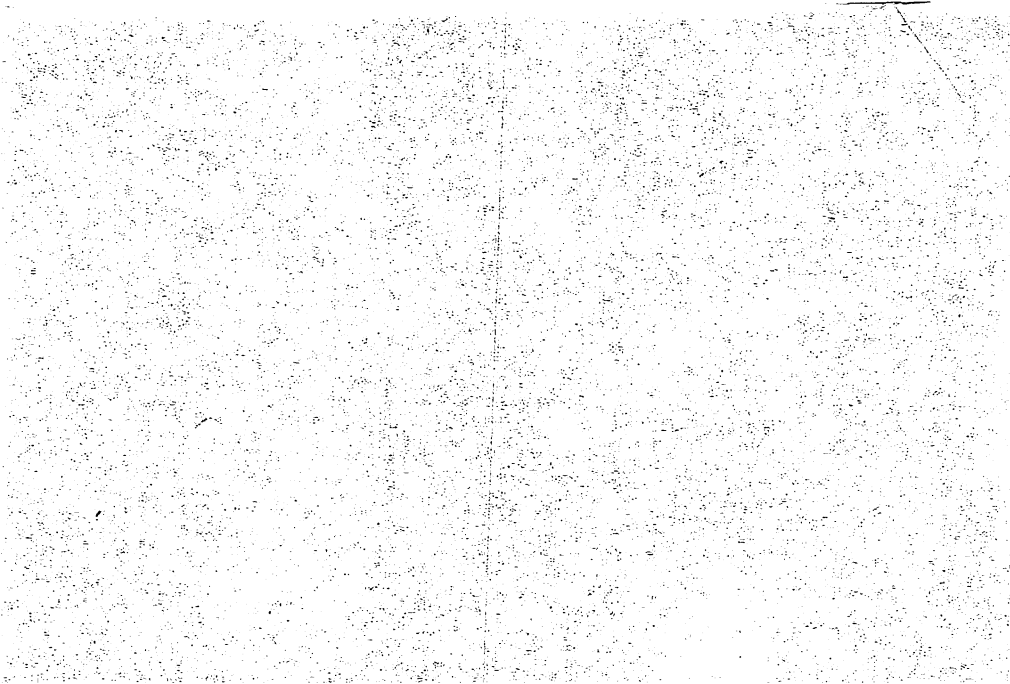
*May the people, following the teachings of the Buddha, enjoy physical well-being and mental happiness.*

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## Man's Precept

Everyone in the world wishes to be happy and prosperous.

And do not try to obtain profits from others' misery.

Don't do anything that may cause unhappiness in many people.

If a sacrifice is called for, you should offer it.

That's man's precept of good conduct.

*Ashin Janakabhivamsa (1900-1977)*



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