

**Paying Reverence
To
Buddha
(The Burmese Buddhist way)**



Distribution as Dhamma Dana

by

Sydney Burmese Buddhist Vihara

65 Orchardleigh Street, Yennora, NSW 2161 Tel: (02) 9721-3543
Sydney, Australia

**1. The Five Touch Method
(Hti Cyin Ngar Par)**

**House Holder – Laity – Dayakar – Upasaka
Place yourself in position**

1. Touch your foot to the floor



2. Touch both your palms to the floor



3. Touch your knees to the floor



4. Touch your full length elbows to the floor, then



5. Touch your forehead to the floor



(Repeat the same three times)

2. The Five Touch Method (Hti Cyin Ngar Par)

Female Laity – Daryakarma - Upasika

Place yourself in position –

1. Touch your foot to the floor



2. Touch both your knees to the floor



3. Touch your palms to the floor



4. Touch your full length elbows to the floor, then



5. Touch your forehead to the floor

(repeat the same three times)

Establishing in Three Jewels

Permission to pay Homage.

Okasa,
Okasa,
Okasa.

(Pali)

The Pali formula for taking refuge

(These verses are usually recited prior to taking on the five precepts)

Buddham saranam gacchami (first time)
(I go to the Buddha for refuge.)

Dhammam saranam gacchami
(I go to the Dhamma for refuge.)

Sangham saranam gacchami
(I go to the Sangha for refuge.)

Dutiyampi Buddham saranam gacchami (second time)
(For a second time, I go to the Buddha for refuge.)

Dutiyampi Dhammam saranam gacchami
(For a second time, I go to the Dhamma for refuge.)

Dutiyampi Sangham saranam gacchami
(For a second time, I go to the Sangha for refuge.)

Tatiyampi Buddham saranam gacchami (third time)
(For a third time, I go to the Buddha for refuge.)

Tatiyampi Dhammam saranam gacchami
(For a third time, I go to the Dhamma for refuge.)

Tatiyampi Sangham saranam gacchami
(For a third time, I go to the Sangha for refuge.)

Five Training Precepts

1. *Panatipata veramani sikkhapadam samadiyami*
I undertake the precept to refrain from destroying living creatures.

2. *Adinnadana veramani sikkhapadam samadiyami*

I undertake the precept to refrain from taking that which is not given.

3. *Kamesu micchacara veramani sikkhapadam samadiyami*

I undertake the precept to refrain from sexual misconduct.

4. *Musavada veramani sikkhapadam samadiyami*

I undertake the precept to refrain from incorrect speech.

5. *Suramerayamajja pamadatthana veramani sikkhapadam samadiyami*

I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.

**Request to undertake five Training Practice
(Burmese Tradition)**

Establishing in the Three Jewels

Okasa,

Okasa,

Okasa.

(BURMESE)

(Request Venerable Monk (**Bante**) to Grant Five Training Precepts)

Okasa, Okasa, Okasa

Aham bante, tisanenena saha panca silam dhammam yacami

Anuggaham katva silam dehta me bhante

Dutiyampi Aham bante, tisanenena saha panca silam dhammam yacami

Anuggaham katava silam dahta me bhante

Tatuyampi Aham bante tisanenena saha panca silam dhammam yacami

Anuggaham katva silam dehta me bhante

Ama bante bar ei Ashin Phaya.

(Translation)

Bante, with I being established in the three jewels, I humbly request to grant me for the five training precepts.

Bante, with I being established in the three jewels, I humbly request to grant me for the five training precepts

Bante, with I being established in the three jewels, I humbly request to grant me for the five training precepts

Five Training Precepts (Burmese)

Okasa, Okasa, Okasa

1. Kayakan, Wezikan, Manawkan,

thaba dawtha khatheinthaw apyit dogo pyaukpa zaychin achoe ngha

2. Pa htama dootiya tatiya,

tachein, hnichein, thonchein myauk aung

Phaya Yadana, Taya Yadana, Thagan Yadana,

Yadana myat thone par dogo

ayo athay alay amyat let oak moe ywe shi hko puzaw

hpu hmyaw hman lyaw kadaw bar ei ashin Phaya.

3. Ei tho kadaw yathaw acho wa chaungt

4. Apair lay bar, Kat thone bar, Yapyit shipa, Yanthu myo ngapar, Weikpathi taya lay par,

Byat tana taya ngar bar do hma akha khat thein kin lut nyein thee hpyit ywe

5. Met taya, Pho taya, Neikban taya daw myat go yaba lo ei Ashin Phaya.

(Translation)

Permission to pray! Permission to pray, Permission to pray!

1. To riddance of all offences that I have committed either in hatred or anger through

physical, verbal or in mental,

With my palms together I bow to you once, twice, thrice to establish in the three jewels (Buddha, Dhamma, Sangha) and I humbly offer my obeisance, adoration.

By the power of this meritorious of obeisance,

May I forever be free from the woeful states, the three epochs of affliction, the eight uncongenial locations, the five enemies, the four misfortunes and the five losses,

And may I thereby attain Megga-phala and finally, Nibbana.

1. Panatipata veramani sikkhapadam samadiyami

I undertake the rule of training to refrain from killing and destroying life.

2. Adinnadana veramani sikkhapadam samadiyami

I undertake the rule of training to refrain from taking What is not given

3. Kamesu micchacara veramani sikkhapadam samadiyami

I undertake the rule of training to refrain from illicit Sexual relationships

4. Musavada veramani sikkhapadam samdiyampi

I undertake the rule of training to refrain from false speech.

5. Sura-meraya-majjha-pamadatthana veramani sikkhapadam samadiyami

I undertake the rule of training to refrain from Intoxicants causing heedlessness

ADORATION TO BUDDHA

(Pali)

Namo tassa bhagavato arahato samma sambuddhassa.

Namo tassa bhagavato arahato samma sambuddhassa.

Namo tassa bhagavato arahato samma sambuddhassa.

Honor To Him The Blessed One, The Worthy One, The Fully Enlightened One

Honor To Him The Blessed One, The Worthy One, The Fully Enlightened One

Honor To Him The Blessed One, The Worthy One, The Fully Enlightened One

THE NINE SUPREME QUALITIES OF BUDDHA

(Pali)

**Iti pi so bhagava Araham Samma Sambuddho
Vijja-Carana Sampanno Sugato Lokavidu
Annuttaro purisa damma sarathi
Sattha deva manussanam Buddho Bhagava**

(Translation)

Iti pi so bhagava: The One who knows the truth and is endowed with the nine virtues

Araham: One who had eradicated defilements and therefore worthy of respect

Samma Sambuddho: One who is supremely enlightened.

Vijja-Carana Sampanno: Perfect in both knowledge and conduct.

Sugato: One who speaks the truth.

Lokavidu: One who understands the the world perfectly.

Annuttaro purisa damma sarathi: One who is the teacher and trainer in Dhamma for all creatures.

Sattha deva manussanam: Master of gods and humans.

Buddho: Knower of the Truth.

Bhagava: One who posses the Supreme Glory

In the **Buddhanusatti Kamatthanna**, the Pali word – **Arahan** or **Buddho** is used as the Kamatthanna practice. Some quickly establish in the union with Devas and some attain the Pathibaga Nimitta in their concentration practice.

THE SIX SUPREME QUALITIES OF "DHAMMA"

**Savakkhato Bhagavata Dhammo
Sanditthiko Akaliko
Ehipassiko: Opaneyyiko**

Paccanatam veditabbo vinnuhi

**Savakkhato Bhagavata Dhammo
Sanditthiko Akaliko
Ehipassiko: Opaneyyiko
Paccanatam veditabbo vinnuhi**

**Savakkhato Bhagavata Dhammo
Sanditthiko Akaliko
Ehipassiko: Opaneyyiko
Paccanatam veditabbo vinnuhi**

(Translation)

Savakkhato Bhagavata Dhammo: The Dhamma Law is well proclaimed by the Exalted One.

Sanditthiko: Can be realized here and now.

Akaliko: It yields result any time.

Ehipassiko: It challenges critics to come 'see' the truth.

Opaneyyiko: To be experienced by oneself

Paccanatam veditabbo vinnuhi: Realizable by the wise

THE QUALITIES OF THE SANGHA

1. **Suppati panno bagavato savaka samgho:**
2. **Ujuppatipanno bagavato savaka samgho**
3. **Nayappatipanno baghavato savaka samgho**
4. **Samisippatipanno baghavato savaka samgho**
- Yadidam cattari purisa yugani attha purisa puggala esa baghavato savaka sangho**
5. **Ahuneyyo,**
6. **Pahuneyyo:**
7. **Dakhi neyyo:**
8. **Anjali karaniyo**
9. **Anuttaram puna khattam lokasa**

(Translation)

1. **Suppati panno bagavato savaka samgho:** Community of virtuous order of Sanghas, who practices and contemplates the truth

2. **Ujuppatipanno bagavato savaka samgho:** practices and contemplates the truth with integrity

3. **Nayappatipanno baghavato savaka samgho:** painstakingly practices to attain liberation in Nibbana

4. **Samisippatipanno baghavato savaka samgho:** practice worthy of respect

5. **Yadidam cattari purisa yugani attha purisa puggala esa bagahavato savaka sangho:** followers of the Buddha; possess the following characters: four qualities and eight characteristics of manhood; maintain morality, samadhi and wisdom and therefore suitable to receive alms and donations.

6. **Ahuneyyo, Pahuneyyo:** as visiting sangha, maintain morality, samadhi and wisdom, and therefore suitable to receive alms and donations.

7. **Dakhi neyyo:** because of virtuous life they lead, are suitable to receive meritorious donations.

SHARING OF MERITORIOUS DEEDS (Burmese)

1. **I share this whole some deed of merits with: my parents, to whom I owe my immeasurable gratitude.**

2. **I share this whole some deed of merits with Devas who looks after me.**

3. **I share this whole some deed of merits with friends, relatives, teachers, grand parents, ancestors spirits and Devas and 'Yama Devas , all sentient beings, all living creatures in water, earth and in the sky, and all living beings in the thirty one realms of existence.**

4. **May all receive this share wholesome deed of merits.**

5. **May the earth witness to my act of charity, may you all share and receive as much as I do this meritorious deed.**

6. **I proclaim my sharing of merits in every directions**

Amhya.....AmhyaAmhya (Share, share, share)

Sadhu Sadhu Sadhu (Well-done, well-done, well-done)

EXPLANATION

It is important for a Buddhist to understand clearly and distinctly of this recitation to accrue greater merits and benefits. Understand all these pali words - **four Apayas, three kappas, eight Atthakkhanas, five Veras, four Vipattis, five Byasanas, and Nibbana!**.

What are the Four Apayas?

In the 31 planes of existence, the four lower planes of existence below the human's are called the Apayas. Those are the realms (**Bhumi**) lack of happiness and continuously packed with sufferings. The beings in these four realms coexist along with the human, us. To name them separately are: -

1. The Realm of intense continuous suffering (*Niraya*);
2. The Realm of animals (*Tiracchana*)
3. The Realm of ever hungry beings (*Peta*)
4. The Realm of petas who live miserably in secluded places (*Asurakaya*).

We firmly believed that outside our human world, there are beings that we can see and beings that we cannot see, yet, they exist. In general, there are – terrestrial and celestial beings that coexist with us. People who practice Samatha (Absorption) could see them.

What are the three kappas ?

The **three kappas** in Burmese is called – (*Kutgyi thone par*) the natural phenomenon and artificial disasters that occur to destroy the world human beings.

1. The disaster by **famine** (*Dubbhikkhantara Kappa*).
2. The disaster by **war** (*Satthantara*). Disaster by the use of weapons –of war.
3. The disaster by **pestilence** (*Rogantara Kappa*). A disaster caused by diseases.

We have in recent time, have witnessed the famine in **Ethiopia** and **Africa**; we also have witnessed the disaster by the use of weapons (war) in **Korea** , **Cambodia** and **Afghanistan**; and again the **pestilence** like **Ebola virus**, **AID** epidemic and **Dengis Virus** (*Twe lun Tokekwe*) in Asia.

What are the Eight Unfortunate Times (*Atthakkhanas*)?

1. Born in the *Niraya*
2. Born as **Animals**
3. Born as **Petas**
4. Born as *Asaannatta-brahamas* and *Arupa-brahamas* as they have no faculty to hear the Dhamma, they cannot listen to the Noble Dhamma.)

5. Born, as a human in the remote part of the country (*Paccantarika*)
6. Born, as a human having the wrong view during Buddha dispensation.
7. Born, as a human with no intelligence to understand the teachings of the Buddha.
8. Born, as a human outside the time of Buddha dispensation.

The inopportune time are those period when one is born with so much deficiencies that one cannot learn to understand the right views of Buddha teaching and is outside the Buddha Dispensation (**sasana**). Gotama Buddha sasana as he predicted, his teaching to liberate sentient beings, will last for 5,000 years and we have passed the halfway mark at the present time.

The Five Kinds of Enemy (*Panca Verani*)

1. Floods
2. Inferno
3. Bad Rulers
4. Thieves and robbers, and
5. Having unworthy heirs - sons and daughters

These five, the five kinds of enemy that can cause harm and disaster, some are natural phenomena and some are manmade. The 9/11 incidence at World Trade Tower, Typhoon, hurricane, fires etc. Are some examples.

What are the Four Deficiencies (*Vipatti*)?

Human being, having fallen into the most deficient state or condition. The four deficiencies is the most undesirable state to be born in for anyone.

1. Born at the time of bad rulers (*Kalavipatti*)
2. Born in four miserable existences (*Gativipatti*)
3. Born with physical deformities and disfigurements (*Upadhivipatti*)
4. Born lazy (*Payogavipatti*)

A person can be born at the time of bad ruler and one example will be one born in a state where one has to struggle for existence everyday of his life. Cambodia (at the time of **Khmer Rouge** – killing field)

What are the Five Kinds of Losses (*Byasana*)

There are five states of ruin, **Byasana** or misfortune.

1. Loss of **relatives** (*Nati-byasana*)
2. Loss of **wealth** (*Bhoga-byasana*)
3. Loss of **health** due to illness (*Roga-byasana*)
4. Loss of **right view** (*Ditthi-byasana*)
5. Loss of **morality** (*Sila-byasana*)

Any of the five states of misfortune is the worse event that could happen to a family. Due to our past bad **kamma** one can be fallen into misfortune that ruin one's wealth, relative, health, morality and or right view that cause one to be away from learning the teaching of Buddha.

What are the (Magga-Phala) (Fruit of the Path) leading to Nibbana. ?

1. The Path of **Stream-winner** (Sotapatti-magga)
2. The Path of **Once-returned** (*Sakadagami-magga*)
3. The Path of **Non-returned** (*Anagami-magga*)
4. The Path of **Arahat** (*Arahatta-magga*)

What are the Four Fruitions (Phala) (Path)?

1. The Path of **Stream-winner** (Sotapatti-phala)
2. The Path of **Once-returned** (*Sakadagami-phala*)
3. The Path of **Non-returned** (*Anagami-phala*)
4. The Path of **Arahat** (*Arahatta-aphala*)

The cessation of the vicious cycle of birth and rebirth through the Samsara is called Nibbana. Buddha has shown us the way to Nibbana through his teaching of – The “Noble Eightfold Path” (Maggin Shit Par).

Sadhu ! Sadhu ! Sadhu !

Well done, Well done, Well done

**May this helps the Readers to attain their Fruits and Path (Magga-Phala)
In the immediate future.**



Uposatha Sila

A Gift of Dhamma

Sydney Burmese Buddhist Vihara

65 Orchardleigh Street, Yennora, NSW 2161 Tel: (02) 9721-3543
Sydney, Australia