

Shwe Oo Min Sayadaw Ovada
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Khantī paramam tapo tītikkhā
Nibbānam paramam vadanti buddhā
Na hi pabbajjito pārupaghātī
Samana hoti param vihethayanto

Enduring patience is the highest moral practice
"Nibbāna is Supreme" say the Buddhas
He is not a true monk who harms another
Nor a true renunciate who oppresses others

(from the Dhammapada by Buddhārakkhita)

The practice of patience (khantī) is the noblest of practices, said the Buddhas. Before the Buddha formulated the Vināya, he always instructed the Sangha with this ovāda.

Without the power of patience, one cannot fully practice and maintain one's sīla. Without pure sīla, it is difficult to develop samādhi. Without well-developed samādhi, there is little hope of developing pañña.

For the Teachings (Sasana) of sīla, samādhi, pañña, viriya, sati etc. to become part of ourselves requires the foundation of khantī.

When meditating, we have to bear with all sorts of bodily discomforts, pains, aches, itchiness, tiredness, heat and other difficulties that arise for various reasons.

The development of sīla, samādhi and pañña frees us from the dangers of samsara, human suffering, deva/celestial suffering, the suffering of the 31 realms and leads to the happiness of Nibbāna. And patience alone leads to success in these practices hence it is the noblest of practices.

Each person who requests for the robes to enter monkhood (the Sasana) and everyone who wishes to be free from samsara must practice patience in order to attain Nibbāna and free themselves of old age, sickness, death etc.

He who harms another is not a worthy monk. He does not behave as a monk should. He has not the patience that leads one to the freedom of Nibbāna and cannot then become free from suffering.

A true monk does not do any harm. One who is a true monk (pabbajjito) cannot harm another. Causing another to break his sīla is also harmful. That is not one who is practicing to eradicate evil.

One who oppresses others cannot be one who stills all defilements in this lifetime. One must not say or do anything that will hurt another mentally, physically or emotionally. One must not corrupt another's sīla.

The Buddha said a monk is one who practices to drive out the defilements. If one revels in the defilements, he is not pure, not a true monk. He is tormented by the defilements; harming himself.

One must not harm oneself or others. If one is burning with defilements, he harms himself and others, destroys his sīla, his samādhi and pañña. Then he is not a true samana (a monk/renunciate). He cannot become free from suffering.

To reach Nibbāna, you need patience, don't break your sīla, practice to be free of defilements and be at peace.

Now we are practicing, we must be patient, persevere and endure all. This is practicing the Teachings of the Buddha.

May you all be able to practice and attain the peace of Nibbāna that you strive and wish for and become free from the suffering of old age, sickness and death.

May you all become patient, persevering and virtuous persons.

SADHU! SADHU! SADHU!

TRANSLATOR: MOUSHUMI GHOSH

TRANSLATOR'S NOTE: IT IS HOPED THAT READERS WILL OVERLOOK ANY SHORTCOMINGS AND UNINTENTIONAL ERRORS IN THIS TRANSLATION AND INSTEAD BENEFIT FROM THE ESSENCE OF SAYADAW'S INSTRUCTIONS.