

BUDDHISM

A LAYMAN'S GUIDE TO LIFE



THE BUDDHIST SUNDAY SCHOOL
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UNDER ROYAL PATRONAGE

คำนำ

วิชาพุทธศาสนาภาคภาษาอังกฤษ เป็นวิชาหนึ่งที่แผนกโรงเรียนพุทธศาสนาวนอาทิตย์มหาจุฬาลงกรณราชวิทยาลัย ได้จัดไว้ในหลักสูตร เพื่อฝึกสอนนักเรียน ให้มีความรู้ความเข้าใจ หลักธรรมในภาคภาษาต่างประเทศ และสามารถแสดงความรู้ นั้นออกด้วยภาษาต่างประเทศให้ผู้อื่นเข้าใจได้

เพื่อให้การเรียนการสอนได้ผลดียิ่งขึ้น ทางโรงเรียนได้จัดทำแบบเรียนให้เหมาะสำหรับนักเรียนในชั้นต่าง ๆ บัดนี้ได้จัดทำแบบเรียนพุทธศาสนาภาคภาษาอังกฤษสำหรับ ชั้นปลายเสร็จเรียบร้อยเป็นเวลานานแล้ว แต่ในชั้นสูง งานนี้ยังค้างอยู่ พระมหาประยุทธ์ ปยุตฺโต ผู้ช่วยเลขาธิการ และรองผู้อำนวยการแผนกโรงเรียนพุทธศาสนาวนอาทิตย์ ผู้เคยได้รับมอบหมายให้จัดทำแบบเรียนสำหรับชั้นปลาย ได้คัดเลือกพระสูตรจำนวนหนึ่ง จัดทำเป็นภาษาอังกฤษ มอบให้โรงเรียนจัด พิมพ์อัดสำเนาใช้ไปพลางก่อน ตั้งแต่ พ.ศ. ๒๕๐๙ เป็นต้นมา โดยได้อาศัย พระมหาสมบุรณ์ สมฺปยุโธ ผู้ช่วยนายทะเบียน และกรรมการบริหาร เป็นผู้จัดการในฝ่ายธุรการ

บัดนี้ ผู้จัดทำได้ตรวจชำระบทเรียนเดิมใหม่ และรวบรวมพระสูตรเพิ่มขึ้นพอสมควร งานดำเนินมาถึงเพียงนี้แล้ว สมควรจัดพิมพ์ขึ้นเป็นแบบ เพื่อใช้เรียนในชั้นสูงหนึ่งแห่ง โรงเรียนพุทธศาสนาวัดอาทิตย์ และเพื่อเป็นเอกสารเผยแพร่สำหรับแนะนำชาวต่างประเทศให้รู้จักพระพุทธศาสนาส่วนหนึ่งสืบไป

ในการเรียบเรียง ผู้จัดทำได้รับความเอื้อเฟื้อสนับสนุนจากเจ้าหน้าที่ของโรงเรียนมี พระมหาอารีย์ เขมจาโร ประธานกรรมการบริหาร และพระมหาสุพจน์ วิจิตฺโต เลขานุการคณะกรรมการบริหาร เป็นต้น ตลอดจนพระอาจารย์ผู้สอนเป็นอย่างดี เป็นเครื่องส่งเสริมให้งานนี้สำเร็จได้ จึงขออนุโมทนาสาธุการในกุศลฉันทะของทุกท่านที่ได้ร่วมกำลังใจกัน บันดาลให้แบบเรียนนี้เกิดมีขึ้นสมตามเจตจำนงของมหาวิทยาลัย ในโอกาสนี้

พระเทพคุณากรณี

หัวหน้ากองวิชาการ

มหาจุฬาลงกรณราชวิทยาลัย

PREFACE

The discourses included in this book have been selected primarily for the first-year advanced students of Mahachula's Buddhist Sunday School. The work first appeared in 1966 on mimeographed sheets with only five selections: Selections I, VIII, IX, X, and another one left out in the present edition. Then it was hoped that the work would be improved and go to press in due time. But other tasks devolved upon me as my primary duties would not permit this to be easily achieved. In this way two full years had elapsed before the present edition could be made.

In this present edition a number of new selections have been added while the old ones have been thoroughly revised to make the work more suitable for the students and more readable for the public. To achieve this, various translations by Eastern as well as Western scholars were consulted. Among the versified paragraphs, Nos. 4, 6, 50—54, and 142 have been quoted from the Pali Text edition, and Nos. 34—36 from the 1958 edition of the "Sources of Indian Tradition" copyrighted by Columbia University Press. My thanks go to these scholars and publishers whose material has been very helpful for the production of this book.

My thanks are also due to Mr. Robert Burrows, the Peace Corps volunteer who is now a lecturer on English in Mahachula, who has helped in proofreading and whose suggestions on the choice of some titles and on usage have also been helpful to me. For any defect and error that may remain I take full responsibility.

P.P.A.

Wat Phra Birendra, Bangkok
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INTRODUCTION

The teachings of the Buddha may be classified into two main groups according to the people to whom the Dharma was preached:

1. Teachings for monks, and
2. Teachings for the laity.

The former are concerned with higher spiritual training—higher morality, higher concentration and higher **wisdom**—for insight into the true nature of things and the attainment of **Nibbāna** which is the final goal of Buddhism, while the latter are mainly everyday-life morality for material well-being and mundane happiness of the people, whether personal or social, and their peaceful coexistence. In comparison, teachings for the laity are of small **number**. For this at least two reasons are apparent. Firstly, teachings for the laity are elementary, that is, easier to understand and **practise**, while those for monks are concerned with the final goal which is very hard to understand and, therefore, need repeated emphasis and detailed analysis and explanation. Secondly, the Buddha lived a monastic life surrounded by the monks who were undergoing spiritual training under him. Due to this close association and repeated instruction, the teachings for the monks were consequently abundant.

Whether for monks or for the laity, the teachings, in spirit, teach the law of nature or the law of cause and effect. Ethically, they teach that everyone is responsible for his own

V

action, whether bodily, verbal or mental. To get good results one must choose to do good actions. To attain success one must make the effort oneself. However, for the purpose of training, various kinds of good actions have been prescribed as duties of people who live at different levels of spiritual life. The duties of the monks are, therefore, different from those of the laymen. But the difference takes only external form; in essence they are the same. These duties consist in the effort towards the goal by the overcoming of evil which arise through one's selfish desire, the cultivation of good through beneficial and helpful actions to one's fellow beings, and the purification of mind through insight into the true nature of things. Accordingly, the course of training towards the goal consists in the devotion to one's duties. And the goal of Buddhism, whether final or relative, is freedom, the state of not being enslaved by, not attached to, anything. To be entitled to the name, of a **Buddhist**, one must develop a sense of responsibility, be earnest and energetic in performing one's duties for the benefit both of one's own and of others, and be resolute to achieve one's aim, while living a happy life with a mind freed and unshaken among all worldly vicissitudes.

Included in this book are some selected discourses of the Buddha mainly intended for the laity. Though primarily meant for the Buddhist Sunday School students, it is hoped to be of use to the public as well.

HOMAGE

Namo tassa bhagavato arahato sammāsbuddhassa.

Homage to the Blessed One, the Worthy One, the Fully-Enlightened One. (Three times)

THE THREE REFUGES

Buddhasmāraṇaṃgacchāmi.

I go to the Buddha for Refuge.

Dhammaṃ saraṇaṃ gacchāmi.

I go to the Doctrine for Refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Order for Refuge.

Dutiyampi

For the second time

Tatīyampi

For the third time

THE FIVE PRECEPTS

1. **Pāṇātipātā veramaṇi sikkhāpadam samādiyāmi.**

I undertake to observe the precept¹ to abstain from killing living beings.

2. **Adinnādānā veramaṇi sikkhāpadam samādiyāmi.**

I undertake to observe the precept to abstain from taking what is not given.

3. **Kāmesumicchācārā veramaṇi sikkhāpadam samādiyāmi.**

I undertake to observe the precept to abstain from sexual misconduct.

4. **Musāvādā veramaṇi sikkhāpadam samādiyāmi.**

I undertake to observe the precept to abstain from false speech.

5. **Surāmerayamajjapamādatthānā veramaṇi sikkhāpadam samādiyāmi.**

I undertake to observe the precept to abstain from intoxicants causing heedlessness.

¹ *sikkhāpadam*, i.e., a training rule,

I. THE LAYMAN'S CODE OF DISCIPLINE

Thus have I heard:-

On one occasion the Blessed One was staying near Riijagaha in the Bamboo Grove at the Squirrels' **Feeding-ground**.

Now at this time **Singāla**, a householder's son, got up early, went out from **Rājagaha**, and, with wet hair and wet garments and hands joined in reverence, paid worship to the several quarters of earth and sky: to the east, south, west, and north, to the nadir and the zenith.

Early that same morning the Blessed One dressed himself, took bowl and robe and entered Riijagaha for alms. He saw **Singāla** worshipping the quarters and spoke to him thus:

"Why, young householder, do you, getting up early and leaving **Rājagaha**, with wet hair and garments worship the several quarters of earth and sky?"

"Sir, my father, when he was on his death-bed, said to me, 'Dear son, you should worship the quarters of earth and sky.' So I, sir, honouring my father's word, respecting, revering, holding it sacred, get up early and worship the quarters in this way."

"But in the Noble Discipline, young householder, the six quarters are not to be worshipped thus."

"How then, sir, in the Noble Discipline, should the six quarters be worshipped? Will the Exalted One be so good as to tell me?"

"Hear then, young householder, pay attention, I will tell you."

"Yes, sir," **Singāla** replied. And the Blessed One spoke as follows: [1]

"If, young householder, the noble disciple has given up the four vices of conduct, if he does no evil action from the four motives, if he does not follow the six ways of squandering his wealth—then he, thus **avoiding** all these fourteen evils, is the coverer of the six quarters, he is on his way to the conquest of both worlds, he is successful both in this world and in the next. At the breaking up of the body, after death, he is reborn to bliss in heaven." [2]

I. FOUR VICIES OF CONDUCT

What are the four vices of conduct that he has given up?

1. *Destruction of life (Pāṇātipātā)*
2. *Taking what is not given (Adinnādāna)*
3. *Sexual misconduct (Kāmesumicchācāra)*
4. *False speech (Musāvāda)*

These are the four vices of conduct that he has given up. [3]

Thus spoke the Exalted One. And when the Blessed One had thus spoken, the Master spoke yet again:

Slaughter of life, theft, lying, adultery:-
To these no word of praise the wise award. [4]

II. FOUR MOTIVES

By which four motives does he do no evil action?

Evil actions are done from motives of

1. *partiality.*
2. *enmity.*
3. *stupidity.*
4. *fear.*

But if the noble disciple is not led away by these motives, he will do no evil action through them..... [5]

Whoso from partiality or hate
Or fear or dulness doth transgress the Norm,
All **minished** good name and fame become,
As in the ebbing month the waning moon.

Who ne'er from partiality or hate
Or fear or dulness doth transgress the Norm,
Perfect and full good name and fame become,
As in the brighter half the waxing moon. [6]

III. SIX WAYS OF SQUANDERING WEALTH

And what are the six ways of squandering wealth?

1. *Addiction to intoxicants which cause heedlessness.*
2. *Roaming the streets at unseemly hours.*
3. *Frequenting shows and fairs.*
4. *Indulgence in gambling.*
5. *Associating with bad companions.*
6. *The habit of idleness.* [7]

1. There are six dangers in addiction to drink:

- a. actual loss of wealth.
- b. increase of quarrels.
- c. liability to disease.
- d. source of disgrace.
- e. indecent exposure.
- f. weakened intelligence. [8]

2. There are six dangers in roaming the streets at unseemly hours:

- a. He himself is without guard and protection.
- b. So also are his wife and children.
- c. So also is his property.
- d. He is liable to be suspected of crimes.
- e. He is the subject of false rumours.
- f. He will meet a lot of troubles. [9]

3. There are six dangers in frequenting shows and fairs:
(He keeps looking about to see)
- Where is there dancing?
 - Where is there singing?
 - Where is there music?
 - Where is there story-telling?
 - Where is there cymbal playing?
 - Where is there the beating of tam-tams? [10]
4. There are six dangers in indulgence in gambling:
- As winner he begets hatred.
 - As loser he regrets his lost money.
 - There is actual loss of wealth.
 - His word has no weight in an assembly.
 - He is scorned by his friends and companions.
 - He is not sought after by those who want to marry their daughters, for they would say that a gambler cannot afford to keep a wife. [11]
5. There are six dangers in associating with bad companions:
- He has as his friends and companions:-
- gamblers,
 - libertines,
 - drunkards,
 - cheats,
 - swindlers, and
 - men of violence. [12]

6. There are six dangers in the habit of idleness:

He always makes an excuse that

- a. it is too cold,
- b. it is too hot,
- c. it is too early,
- d. it is too late,
- e. he is too hungry, or
- f. he is too thirsty,

and does no work. And so all the while he will not do what he ought to do, he earns no new wealth, and what he has already earned wastes away. [13]

* * *

One is a bottle friend. One says, 'friend, friend' only to your face. But he who is a friend in time of need is a friend indeed. [14]

Sleeping late, adultery, quarrelsomeness, **destructiveness**,¹ wicked companions, selfishness—these six things bring ruin to a man. [15]

The man who has wicked comrades and friends, who is ill-mannered and frequents wicked places will fall to ruin in both worlds—here and the next. [16]

Gambling and women, drinking, dancing and singing, sleeping by day and seeking amusement at improper times, wicked companions, **selfishness**—these six things bring ruin to a man. [17]

1. 'anattathā' may be rendered as 'the habit of doing foolish things.'

Those who indulge in gambling and drink intoxicants, go to women who are dear as life to others, associate with the wicked and not with the wise, will decline like the moon in the waning half. [18]

He who is drunken, poor and jobless, drinks whenever thirsty and frequents the bar, will sink in debt as a stone in water and will quickly bring his family to ruin. [19]

He who by habit sleeps by day and hates rising at night, is ever intoxicated and wanton, is not fit to lead a household life. [20]

Those who, though young, always say it is too hot, too cold, too late, and leave their work undone, the opportunities for good go past such men. [21]

But he who does not regard cold or heat any more than a blade of grass and does his duties manfully, will never fall away from happiness. [22]

IV. FALSE AND TRUE FRIENDS

A. FOUR FALSE FRIENDS

Four are they who should be looked on as enemies in the guise of friends:

1. *the out-and-out robber.*
2. *the man who pays lip-service.*
3. *the flatterer.*
4. *the leader to destruction.*

[23]

1. On four grounds the out-and-out robber is to be looked on as an enemy in the guise of a friend:

- a. He is an out-and-out robber.
- b. Giving little, he expects a lot in return.
- c. He gives a helping hand only when he himself is in danger.
- d. He makes friends with others only for his own interests. [24]

On four grounds the man who pays lip-service is to be looked on as an enemy in the guise of a friend:

- a. He speaks you fair about the past.
- b. He speaks you fair about the future.
- c. He tries to gain your favour by empty sayings, offering you help when help is not needed.
- d. When help is needed he points to his own ill-luck. [25]

3. On four grounds the flatterer is to be looked on as an enemy in the guise of a friend:

- a. He consents to your doing wrong.
- b. He consents to your doing right.
- c. He sings your praises to your face.
- d. He runs you down behind your back. [26]

4. On four grounds the leader to destruction is to be looked on as an enemy in the guise of a friend:

- a. He is your companion when you indulge in drinking.
- b. He is your companion when you roam the streets at unseemly hours.
- c. He is your companion when you frequent shows and fairs.
- d. He is your companion when you indulge in gambling. [27]

The friend who's ever seeking what to take,
 The friend whose words are other than his deeds,
 The friend who flatters, pleasing you withal,
 The boon companion down the errant ways:-
 These four are foes. Thus having recognized,
 Let the wise man avoid them from afar
 As they were path of peril and of dread. [28]

B. FOUR TRUE FRIENDS

Four are they who should be looked on as true-hearted friends :

1. *the helper.*
2. *the man who is the same in weal and woe.*
3. *the man who gives you good advice.*
4. *the man who is sympathetic.* [29]

1. On four grounds the helper is to be looked on as a true-hearted friend:

- a. He guards you when you are off your guard.
 - b. He guards your property when you are off your guard.
 - c. He is a refuge to you when you are in danger.
 - d. He provides a double supply of what you may ask in time of need. [30]
2. On four grounds the man who is the same in weal and woe is to be looked on as a true-hearted friend:
- a. He tells you his secrets.
 - b. He keeps secret your secrets.
 - c. He does not forsake you in your troubles.
 - d. He can even die for your sake. [31]
3. On four grounds the man who gives you good advice is to be looked on as a true-hearted friend:
- a. He keeps you back from evil.
 - b. He encourages you to do good.
 - c. He informs you of what you have not heard.
 - d. He shows you the way to heaven. [32]
4. On four grounds the man who is sympathetic is to be looked on as a true-hearted friend:
- a. He does not rejoice over your misfortunes.
 - b. He rejoices in your good fortune.
 - c. He protests against anyone who speaks ill of you.
 - d. He admires those who speak well of you. [33]

The friend who is a helper,
 The friend in weal and woe,
 The friend who gives good counsel,
 The friend who sympathizes —
 These the wise man should know
 As his four true friends,
 And should devote himself to them
 As a mother to the child of her **body**. [34]

The wise and moral man
 Shines like a fire on a hilltop,
 Making money **like** the bee,
 Who does not hurt the flower.
 Such a man makes his pile
 As an anthill, gradually. [35]

The man grown wealthy thus
 Can help his family
 And firmly bind his friends
 To himself. He should divide
 His money in four parts;
 On one part he should live,
 With two expand his trade,
 And the fourth he should save
 Against a rainy day. [36]

V. THE SIX QUARTERS

And how, young householder, does the ⁿnoble disciple protect the six quarters?

The following should be looked on as the six quarters:

1. *parents as the east, (the direction in front);*
2. *teachers as the south, (the direction in the right);*
3. *wife and children as the west, (the direction behind);*
4. *friends and companions as the north, (the direction in the left);*
5. *servants and workmen as the nadir;*
6. *recluses and Brahmins as the zenith.* [37]

1. In five ways a child should minister to his parents as the eastern quarter (saying to himself):

- a. Having been supported by them I will support them in my turn.
- b. I will do their work for them.
- c. I will keep up the honour and the traditions of my family.
- d. I will make myself worthy of my heritage.
- e. I will make offerings, dedicating merit to them after their death. [38]

In five ways his parents, thus served as **the** eastern quarter. show their love for him:

- a. They keep him back from evil.
- b. They train him in virtue.
- c. They have **him** taught arts and sciences.

- d. They arrange for his marriage to a suitable wife.
- e. They hand over his inheritance to him in due time.

Thus is this eastern quarter protected by him and made safe and secure. [39]

2. In five ways a pupil should minister to his teachers as the southern quarter:

- a. by rising in salutation.
- b. by waiting upon them.
- c. by eagerness to learn and obedience to them.
- d. by personal service.
- e. by attentively receiving their teaching. [40]

In five ways his teachers, thus served as the southern quarter, show their love for him

- a. They train him so that he is well-trained.
- b. They teach him in such a way that he understands and remembers well what he has been taught.
- c. They thoroughly instruct him in the lore of every art.
- d. They introduce him to his friends and companions.
- e. They provide for his safety and security in every quarter.

Thus is this southern quarter protected by him and made safe and secure. [41]

3. In five ways a husband should serve his wife as the western quarter:

- a. by honouring her.
- b. by being courteous to her.
- c. by being faithful to her.
- d. by handing over authority to her.
- e. by providing her with ornaments. [42]

In five ways his wife, thus served as the western quarter, shows her love for him:

- a. The household affairs are to be well managed.
- b. She should be hospitable and helpful to friends and relations of both her and his.
- c. She should be faithful to him.
- d. She should take care of the goods he brings home.
- e. She should be skilful and industrious in all her duties.

Thus is this western quarter protected by him and made safe and secure. [43]

4. In five ways a clansman should serve his friends and associates as the northern quarter:

- a. by generosity.

- b. by courtesy.
- c. by helping them.
- d. by treating them as he would treat himself.
- e. by being sincere to them. **[44]**

In five ways his friends and associates, thus served as the northern quarter, show their love for him:

- a. They protect him when he is careless.
- b. They guard his property when he is careless.
- c. They are a refuge for him when he is in danger.
- d. They do not leave him in his troubles.
- e. They show due respect to other members of his family.

Thus is the northern quarter protected by him and made safe and secure. **[45]**

5. In five ways a master should serve his servants and workmen as the lower quarter:

- a. by assigning them work according to their strength.
- b. by giving them due food and wages.
- c. by caring for them in sickness.
- d. by sharing with them unusual luxuries.
- e. by giving them holidays and leave at suitable times. **[46]**

In five ways his servants and workmen, thus served as the lower quarter, show their love for him: . . .

- a. They get up to work before him.
- b. They go to rest after him.
- c. They take only what is given to them.
- d. They do their work well.
- e. They spread about his praise and good name.

Thus is the lower quarter protected by him and made safe and secure. [47]

6. In five ways a clansman should serve recluses and Brahmins as the upper quarter:

- a. by **kindly** acts
- b. by kindly words
- c. by kindly thoughts
- d. by keeping open house to them.
- e. by supplying them with their material needs. [48]

In five ways the recluses and Brahmins, thus served as the upper quarter, show their love for him:

- a. They keep him back from evil.
- b. They encourage him to do good.
- c. They feel for him with kindly thoughts.
- d. They teach him what he has not heard before.
- e. They correct and clarify what he has learnt.
- f. They show him the way to heaven.

Thus is the upper quarter protected by him and made safe and secure. [49]

Thus spoke the Exalted One. And when the Blessed One had so spoken, the Master said yet further:—

Mother and father are the Eastern view,
 And teachers are the quarters of the South.
 And wife and children are the Western view,
 And friends and kin the quarter to the North;
 Servants and working folk the nadir are,
 And overhead the brahmin and recluse.
 These quarters should be worshipped by the man
 Who fitly ranks as houseman in his clan. [50]

He that is wise, expert in virtue's ways,
 Gentle and in this worship eloquent,
 Humble and docile, he may honour win. [51]

Active in rising, foe to laziness,
 Unshaken in adversities, his life
 Flawless, sagacious, he may honour win. [52]

If he have winning ways, and maketh friends,
 Makes welcome with kind words and generous heart,
 And can he give sage counsels and advice,
 And guide his fellows, he may honour win. [53]

The giving hand, the kindly speech, the life
 Of service, impartiality to one
 As to another, as the case demands:—
 These be the things that make the world go round
 As linchpin serves the rolling of the car.
 And if these things be not, no mother reaps
 The honour and respect her child should pay,

Nor doth the father win them through the child.
 And since the wise rightly appraise these things,
 They win to eminence and earn men's praise. [54]

When the Exalted One had thus spoken, **Singāla**, the householder's son, said this:-

"Excellent, Sir, excellent! It is as if one should set up again what had been overthrown, or reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness so that those who have eyes may see. Even so has the Blessed One taught the Doctrine in many ways.

"I take my refuge in the Blessed One, and in the Doctrine, and in the Order. May the Blessed One receive me as his lay-disciple, as one who has taken refuge in him from this day forth as long as my life lasts." [55]

II. BLESSINGS

Thus have I heard:—

On one occasion the Blessed One was dwelling at the monastery of **Anāthapiṇḍika** in Jeta's grove near **Sāvattthī**. Now when the night was far spent, a certain deity of wondrous beauty lit up the whole Jeta Grove, and coming to the Blessed One saluted him and stood at one side. Standing thus, he addressed the Blessed One in verse:

"Many gods and men, longing for happiness, have pondered on blessings. Pray, tell me the highest blessing." [56]

The Blessed One answered him thus:—

1. "Not to associate with fools, to associate with the wise, and to honour those who are worthy of honour—this is the highest blessing. [57]

2. "To dwell in a favourable place, to have **done good** deeds in the past, and to set oneself in the right course—this is the highest blessing. [58]

3. "Great learning and **skill**, highly trained discipline, and well-spoken words— this is the highest blessing. [59]

4. "The support of mother and father, the cherishing of wife and children, and a livelihood which is free from complications — this is the highest blessing. [60]

5. "**Liberality, righteous conduct, the** helping of relatives, and blameless actions — this is the highest blessing. [61]

6. "To cease and refrain from evil, to abstain from intoxicants, and to be steadfast in virtue—this is the highest blessing. [62]

7. "Reverence, humility, contentment, gratitude and the opportune hearing of the **Doctrine**—this is the highest blessing, [63]

8. "Patience, obedience, seeing the holy men, and religious discussion at due seasons—this is the highest blessing. [64]

9. "Self-control, a holy life, perception of the Noble Truths and the realization of **Nibbāna** — this is the highest blessing. [65]

10. "To have a mind which is not shaken when touched by worldly vicissitudes, but remains free from sorrow, undefiled and secure — this is the highest blessing. [66]

"Those who have done these things see no defeat and go in safety everywhere—to them these are the highest blessings." [67]

III. CAUSES OF DOWNFALL

Thus have I heard:-

On one occasion the Blessed One was dwelling at **Anāthapindika's** monastery in Jeta's grove near **Sāvathī**. Now when the night was far spent, a certain deity of wondrous beauty lit up the whole Jeta Grove, and coming to the Blessed One saluted him and stood at one side. Standing thus, he addressed the Blessed One in verse:

"Having come here with our questions to the Blessed One, we ask you, **O** Gotama, about a man who falls. Pray, tell us the cause of a man's downfall." [68]

The Blessed One answered him thus:-

1. "The progressive man is easily known, easily known is he who falls. He who loves Dhamma progresses; he who hates it falls." [69]

The Deity:

"We know this to be so, this is the first man who falls. Pray, tell us the second. What is the cause of a man's downfall?" [70]

The Buddha:

2. "The wicked are dear to him, he does not hold dear the virtuous man, he prefers the way of the wicked—for him that is the cause of downfall." [71]

3. "He who is fond of sleep, fond of society, idle, lazy and given to anger—for him that is the cause of downfall. [72]

4. "He who, though being rich, does not support mother and father who are old and past their youth—for him that is the cause of downfall. [73]

5. "He who by falsehood deceives a priest or a monk or any pauper—for him that is the cause of downfall. [74]

6. "The man who owns much property, who has much food and money, but alone enjoys his luxuries—for him that is the cause of downfall. [75]

7. "The man who, being proud of his birth or wealth or clan, despises his own kinsmen—for him that is the cause of downfall. [76]

8. "The man who, indulging in women or being a drunkard or a gambler, squanders whatever he has gained—for him that is the cause of downfall. [77]

9. "He who, not contented with his own wife, is seen with courtesans and the wives of others—for him that is the cause of downfall. [78]

10. "The man who, past his youth, takes a very young wife and for jealousy of her cannot sleep—for him that is the cause of downfall. [79]

11. "He who places in authority a woman given to drink and squandering, or a man of that same kind—for him that is the cause of downfall. [80]

12. "He who was born in a royal family, having little property but great desire, aspires to sovereignty—for him that is the cause of downfall. [81]

"Knowing well these causes of downfall in the world, the wise man, endowed with noble insight, shares the happy world." [82]

IV. THE WAYS OF THE WICKED

Thus have I heard:-

On one occasion the Blessed One was dwelling at the monastery of **Anāthapiṇḍika** in **Jeta's** grove near **Sāvattḥī**. Then the Blessed One, having dressed himself in the morning and having taken his bowl and his robes, entered Siivatthi for alms.

Now at that time the Brahmin **Bhāradvāja**, a fire-worshipper, was tending the sacrificial fire in his house and had brought forth the offering. And the Blessed One, going from house to house, came to the Brahmin's house.

The Brahmin **Bhāradvāja** saw the Blessed One coming at a distance and called to him, saying: "Hi! you shaveling! Hi! you little monk! Stay there, you outcast!"

At these words the Blessed One said to him: "Do you know, Brahmin, an outcast, or the things that **make** an outcast?"

"No, indeed, Venerable Gotama, I do not know an outcast, or the things that make an outcast. It were well for me if the Venerable Gotama were to teach me so that I may know an outcast, or the things that make an outcast."

"Then listen, Brahmin, attend carefully, I will tell you."

"Yes, sir," replied the Brahmin **Bhāradvāja**. [83]

Then the Blessed One said this:—

1. "He who is angry and bears hatred, who is wicked and detractive, who has gone wrong in his views and is deceitful, let one know him as an outcast. [84]

2. "He who harms living beings, whether birds or beasts, and shows no mercy to any creature, let one know him as an outcast. [85]

3. "He who is a notorious robber, who destroys or lays siege to villages or towns, let one know him as an outcast [86]

4. "Be it in the village or in the forest, whosoever takes by theft what is the property of others, let one know him as an outcast. [87]

5. "He who, having really owed a debt, runs away when called upon to pay, saying, 'There is no debt that I owe you,' let one know him as an outcast. [88]

6. "He who for love of something kills a man who goes along the road and takes his belongings, let one know him as an outcast. [89]

7. "He who for his own sake or for the sake of others or for the sake of wealth speaks falsely when asked as witness, let one know him as an outcast. [90]

8. "He who is seen with the wives of relatives or of friends either by force or with their consent, let one know him as an outcast. [91]

9. "He who, though being rich, does not support mother and father when they are old and past their youth, let one know him as an outcast. [92]

10. "He who strikes or insults mother or father, brother, sister, or mother-in-law, let one know him as an outcast. [93]

11. "He who, being asked about what is good, teaches what is bad and advises another while concealing the good from him, let one know him as an outcast. [94]

12. "He who, having committed an evil deed, hopes none may know of him and acts deceitfully, let one know him as an outcast. [95]

13. "He who, having gone to another's house and eaten of his good food, does not in turn honour him when he comes, let one know him as an outcast. [96]

14. "He who by falsehood deceives a priest or a monk or any pauper, let one know him as an outcast. [97]

15. "He who when mealtime has come does not give anything to a priest or a monk but insults him by words, let one know him as an outcast. [98]

16. "He who himself wrapped up in ignorance tells of untrue things desiring to get a fee, let one know him as an outcast. [99]

17. "He who exalts himself and despises others, degrading himself by his own pride, let one know him as an outcast.

[100]

18. "He who is insulting, who is miserly, has evil desires and is selfish, who is boastful, shameless and never afraid of sinning, let one know him as an outcast.

[101]

19. "He who reviles the Enlightened One or his disciple, whether a monk or a householder, let one know him as an outcast.

[102]

20. "He who without being a saint pretends to be a saint, is a thief in all the worlds including the Brahma realm, he is indeed the lowest of all outcast men.

[103]

"Such men are called outcasts whom I have described to you.

Not by birth is one an outcast.

Not by birth is one a Brahmin.

By deeds is one an outcast.

By deeds is one a Brahmin."

[104]

V. THE WAYS OF THE VIRTUOUS

Monks, a righteous man is born into a family for the good, benefit and happiness of the many. He is born for the good, benefit and happiness of his parents, of his wife and children, of his servants and workmen, of his friends and companions, of the departed, of the king, of gods, and of ascetics and priests.

Monks, just as abundance of rain brings to perfection all crops for the good, benefit and happiness of the many, even so a righteous man is born into a family for the good, benefit and happiness of the many. [105]

The wise man, being active by day and by night, leads a household life really for the good of the many. Mindful of their care in former days, he supports in fitting manner his mother and father. Firm in faith he honours the homeless monks who live the holy life and are uncorrupted. Knowing the rules of conduct he is well-behaved. He serves his **country**¹; he serves the gods; he serves his relatives and friends. **Truly** he renders his services to all. Firmly established in righteousness and freed from the taint of selfishness he joins in the world of security. [106]

1. 'rāja', *lit., the king.*

VI. TRUE FRIENDSHIP

1. He who, overstepping and despising a sense of shame, says, "I am your friend," but does not take upon himself any task that he can do, know him as no friend of yours. .107]
2. He who speaks pleasing words to friends but acts otherwise, him the wise know for certain as a talker not a doer. [108]
3. He is no friend, who always eagerly expects a conflict and looks out for faults. .109]
4. But he is indeed a friend, on whom one can rely like a child sleeping on its mother's breast, who cannot be parted from one by others. [110]
5. A man is cultivating a cause of joy and happiness worthy of praise, if he, hoping for fruit and blessings, bears the human burden of responsibility. [111]
6. Having tasted the sweetness of solitude and peace one becomes free from fear and fault, drinking in the **Dharma's** sweetest bliss. [112]

VII. WELL-SPOKEN WORDS

Thus have I heard:-

On one occasion when he was dwelling at the monastery of **Anāthapindika** in Jeta's grove near **Sāvattihī**, the Blessed One addressed the monks, saying, [113]

"Monks, the word that has four qualities is well-spoken, not ill-spoken, is faultless and not blameable by the wise. What four? Herein a monk speaks goodly words, not evil words; he speaks what is right, not what is unrighteous; he speaks kindly words, not unkindly words; he speaks the truth, not falsehood." [114]

Thus spoke the Blessed One. And when the Blessed One had thus spoken, the Master spoke yet again:-

"**Goodly** words the virtuous call supreme. Let one speak what is right, not what is unrighteous, that is the second, Let one speak **kindly, not unkindly words, that** is the third, Let one speak the truth, not falsehood, that is the fourth." [115]

Then the venerable Vangisa, rising from his seat and placing his outer robe on one shoulder, with joined hands, saluted the Blessed One and said,

"It occurs to me, the Blessed One! It occurs to me, the Wellfarer!"

"Be it declared, Vangisa," said the Blessed One. [116]

Then the venerable Vangisa praised the Blessed One in his presence in suitable verses:-

1. "Let a man say such words by which he causes no regret to himself nor harm to others; such words are indeed goodly words. .117]
2. "Let a man speak what is pleasant and cheerful. The wise man does not take to heart the evil words of others but speaks to them only kindly words. .118]
3. "Truth is indeed immortal speech; this is an eternal law, The virtuous stand fast in the truth which is both **beneficial** and rightful. .119]
4. "The words which the Buddha speaks, which are **conducive** to security, for the attainment of **Nibbāna** and for putting an end to suffering, such words are truly the best." .120]

VIII. A LAYMAN'S WELFARE

Thus have I heard:-

On one occasion the Blessed One was dwelling among the Koliyans in their market town called Kakkarapatta. Then **Dīghajānu**, a Koliyan son, approached the Blessed One, saluted him and sat down at one side. So seated, he spoke thus to **the** Blessed One:

"Lord, we are laymen who enjoy the pleasures of **the** senses. We live surrounded by wife and children. We use sandal wood of **Kāsī**. We adorn ourselves with garlands, perfume, and cosmetics. We enjoy the use of gold and silver. Lord, to such as us, let the Blessed One also preach the **Doc-**trine, teach those things that lead to the welfare and happiness both in this life and in the next." [121]

I. TEMPORAL WELFARE

These four things, **Vyagghapajja**, lead to the welfare and happiness of a clansman in this very life. What four?

1. *Achievement of diligence (Uṭṭhānasampadā)*
2. *Achievement of watchfulness (Ārakkhasampadā)*
3. *Good company (Kalyāṇamittatā)*
4. *Balanced Livelihood (Samajīvitā)*

[122]

1. What is the achievement of diligence?

Herein, Vyagghapajja, by whatsoever activity a clansman earns his living, whether by farming, by trading, by cattle-herding, by serving in the Arms, by serving as a civil servant, or by any kind of craft—at that he becomes skilful and is not lazy. He is endowed with reasoning as to ways and means thereof. He is able to do and manage his job.

This is called the achievement of diligence. [123]

2. And what is the achievement of watchfulness ?

Herein, Vyagghapajja, whatsoever wealth a clansman gets by work and zeal, gathers by the strength of his arm, earns by the sweat of his brow and justly obtains by right means—such he guards and watches so that kings would not seize it, thieves would not steal it, fire would not burn it, water would not carry it off, nor bad heirs carry it away.

This is called the achievement of watchfulness. [124]

3. And what is good company?

Herein, Vyagghapajja, in whatsoever village or market-town a clansman dwells, he associates, converses, engages in discussions with householders or householders' sons, young men grown in virtue, or old men old in virtue, endowed with right faith, virtue, charity and wisdom. He acts in accordance with the right faith of those who are faithful, with the virtue of those who are virtuous, with the charity of those who are charitable, with the wisdom of those who are wise.

This is called good company. [125]

4. What is balanced livelihood?

Herein, Vyagghapajja, a clansman, knowing his income and expenses, lives economically, being neither extravagant

nor stingy, thinking that thus his income will stand in excess of his expenses, but not his expenses in excess of his income,

Just as one who carries scales, or his apprentice, knows, on holding up the balance, that by so much it has dipped down, by so much it has tilted up; even so a clansman, knowing his income and expenses, lives economically, being neither extravagant nor stingy, thinking that thus his income will stand in excess of his expenses, but not his expenses in excess of his income.

If, **Vyagghapajja**, a clansman with little income leads a luxurious life, there will be those who say, 'This clansman enjoys his wealth like one who eats figs.' If, **Vyagghapajja**, a clansman with a large income leads a mean life, there will be those who say, 'This clansman will die like a starveling.'

This is called balanced livelihood.

[126]

* * *

There are four sources for the destruction of the wealth thus amassed:-

1. Debauchery.
2. Drunkenness.
3. Gambling.
4. Bad company.

Just as in the case of a great tank with four inlets and four outlets. if a man should close the inlets and ~~open~~ ~~the~~ ~~out-~~lets and there should be no adequate rainfall, a decrease ~~is~~ ~~to~~ be

expected in that tank and not an increase; even so there are four sources for the destruction of the amassed wealth: debauchery, drunkenness, indulgence in gambling, and bad company. [127]

There are four sources for the increase of the amassed wealth:-

1. Abstinence from debauchery.
2. Abstinence from drunkenness.
3. Non-indulgence in gambling.
4. Good company.

Just as in the case of a great tank with four inlets and four outlets, if a man should open the inlets and close the outlets and there should also be adequate rainfall, an increase is certainly to be expected in that tank and not a decrease; even so there are these four (above-mentioned) sources for the increase of the amassed wealth.

These are the four things that lead to the welfare and happiness of a clansman in this very life. [128]

II. SPIRITUAL WELFARE

These four things, Vyagghapajja, lead to the welfare and happiness of a clansman in the world to come. What four?

1. Achievement of faith (*Saddhāsampadā*)
2. Achievement of virtue (*Sīlasampadā*)
3. Achievement of charity (*Cāgasampadā*)
4. Achievement of wisdom (*Paññāsampadā*)

[129]

1. What is the achievement of faith?

Herein, a clansman has faith and believes in the Enlightenment of the Perfect One, thinking, 'Thus, indeed, is the Blessed One, he is the Worthy One, fully awakened, endowed with wisdom and conduct, the wellfarer, world-knower, incomparable charioteer for the taming of tamable men, teacher of gods and men, the Enlightened, the Exalted One.'

This is called the achievement of faith. [130]

2. What is the achievement of virtue?

Herein, a clansman abstains from killing, from stealing, from sexual misconduct, from lying, and from intoxicants that cause heedlessness.

This is called the achievement of virtue. [131]

3. What is the achievement of charity?

Herein, a clansman dwells at home with heart free from the stain of stinginess, devoted to charity, open-handed, delighting in generosity, fit to be asked for alms, rejoicing in sharing charitable gifts.

This is called the achievement of charity. [132]

4. What is the achievement of wisdom?

Herein, a clansman is wise. He is endowed with wisdom that understands the rise and fall of things, and with noble penetrative insight that leads to the destruction of suffering.

This is called the achievement of wisdom.

These are the four things that lead to the welfare and happiness of a clansman in the world to come. [133]

* * *

The lay disciple is industrious in all his tasks, heedful and skilled in management. He lives a balanced life and carefully protects his amassed wealth.

Endowed with faith and virtue, generous, and free from stinginess, he ever clears the path to welfare hereafter.

Thus for the confident householder these eight things have been declared by the Buddha as leading to happiness in both worlds—to welfare in this and bliss in the other.

Thus is the way by which the charity and merit of laymen grow. [134]

IX. HOW TO ENJOY YOUR WEALTH

Thus have I heard:-

Once the Blessed One was staying near Sāvathī, in Jeta Grove, at Anāthapindika's Park.

Now on that occasion Anāthapindika, the householder, came to visit the Blessed One, and on coming to him saluted him and sat down at one side. As he sat thus the Blessed One said this to him:

Householder, there are these five reasons for getting rich. What are the five? [135]

1. Herein, householder, with riches gotten by work and zeal, gathered by the strength of the arm, earned by the sweat of the brow, justly obtained in a lawful way, the noble disciple makes himself happy, glad, and keeps that great happiness, he makes his parents, his children and wife, his servants and workmen happy, glad, and keeps them so. This is the first reason for getting rich. [136]
2. Again, when riches are thus gotten, he makes his friends and companions happy, glad, and keeps them so. This is the second reason. [137]

3. Again, when riches are thus gotten, he makes himself secure against all misfortunes whatsoever, such as may happen by way of fire, water, the king, robbers and bad heirs. He makes himself secure, keeping his goods in safety. This is the third reason.

[138]

4. Again, when riches are thus gotten, he makes the five-fold offering, namely:
- a. to relatives,
 - b. to guests,
 - c. to the departed.
 - d. to the king,¹ and
 - e. to the devatā.

This is the fourth reason.

[139]

5. Moreover, householder, when riches are thus gotten, the noble disciple offers a gift to all those recluses and Brahmins who abstain from sloth and negligence, who bear all things in patience and humility, each mastering himself, each calming himself, each cooling himself, to such he offers a gift which has the highest results, a gift heavenly, resulting in happiness and leading to heaven. This is the fifth reason for getting rich.

[140]

Householder, these are the five reasons for getting rich.

1 *i.e., to the government or the country through paying taxes, etc.*

Now, if the wealth of that noble disciple, heeding these five reasons, came to destruction, let him consider thus: At least, I've heeded those reasons for getting rich, but my wealth has gone! —thus he is not upset.

And if his wealth increase, let him think: Truly, I've heeded those reasons and my wealth has grown!—thus he is not upset in either case. **[141]**

I have enjoyed my wealth. Those serving me
 And those dependent on me have escaped
 From dangers. I have made the best of gifts,
 Nay, done th'oblations five. The virtuous,
 Composed, who live the good life, I've supported.
 That aim the which to win householder wise
 Should long for wealth, I've won. I've done a deed
 Never to be regretted, —pondering thus
 A mortal man in Ariyan dhamma firm
 Is praised in this world, then in heaven rejoices. **[142]**



X. WORLDLY HAPPINESS

Now the householder **Anāthapiṇḍika** approached the Blessed One, and on coming to him saluted him and sat down at one side. As he sat thus the Blessed One said this to him: [143]

"Householder **there are** these four kinds of bliss to be won from time to time by a layman who enjoys the pleasures of the senses. What four ?

1. *The bliss of ownership.*
2. *The bliss of enjoyment.*
3. *The bliss of debtlessness.*
4. *The bliss of blamelessness.* [144]

1. And what, householder, is the bliss of ownership?

Herein, a clansman has wealth acquired by work and zeal, gathered by the strength of the arm, earned by the sweat of the brow, justly obtained in a lawful way. At the thought, 'Wealth is mine acquired by work and zeal, gathered by the strength of the arm, earned by the sweat of the brow, justly obtained in a lawful way,' bliss comes to him, satisfaction comes to him.

This, householder, is called the bliss of ownership. [145]

2. And what is the bliss of enjoyment?

Herein, a clansman, by means of wealth thus acquired, both enjoys his wealth and does meritorious deeds. At the thought, "By means of wealth thus acquired, I both enjoy my

wealth and do meritorious deeds," bliss comes to him, satisfaction comes to him.

This, householder, is called the bliss of enjoyment. [146]

3. And what is the bliss of debtlessness?

Herein, a clansman owes no debt, great or small, to anyone. At the thought, 'I owe no debt, great or small, to anyone,' bliss comes to him, satisfaction comes to him.

This, householder, is called the bliss of debtlessness. [147]

4. And what is the bliss of blamelessness?

Herein, a clansman is endowed with blameless action of body, blameless action of speech, blameless action of mind. At the thought, 'I'm endowed with blameless action of body, blameless action of speech, and blameless action of mind,' bliss comes to him, satisfaction comes to him.

This is called the bliss of blamelessness.

These, householder, are the four kinds of bliss to be won from time to time by a layman who enjoys the pleasures of the senses. [148]

XI. DRAW OUT YOUR ARROW

1. Without a sign and unknown is the life of mortals in this world, troubled and brief, and combined with pain. [149]
2. There is no means by which those who are born will not die. Though living to reach old age, death comes to one. This is the natural course for a living being. [150]
3. As ripe fruits are in danger of falling, so mortals when born are always in fear of dying. [151]
4. As all earthen vessels made by the potter end in being broken, so does the life of mortals. [152]
5. The young and the grown-up, the foolish and the wise, all fall into the power of death, all are subject to death. [153]
6. Of those overcome by death and passing to another world, no father can hold back his son, no relative can hold back his relation. [154]
7. See! While the relatives are looking on and weeping, one by one of the mortals is carried away like an ox to the slaughter. [155]
8. So is the world afflicted by decay and death. Therefore the wise do not grieve, having realized the nature of the world. [156]

9. While not seeing the way by which he has come or gone, not seeing either end, you weep for him in vain. [157]
10. If by grieving and even foolishly hurting oneself one gains any benefit, the wise man would do the same. [158]
11. Not from weeping nor from grieving will anyone win peace of mind. But his sorrow grows still greater. His body will also suffer. [159]
12. He becomes lean and pale, only hurting himself. Yet the dead are not helped. To grieve is only in vain. [160]
13. He who does not give up grief sinks deeper into pain. Bewailing the dead he falls into the power of sorrow. [161]
14. Look at other men who are passing away to fare according to their deeds. They, fallen into the power of death, are struggling here. [162]
15. Whatever they imagine, it turns out quite different from that. Such is possible disappointment. Look at the nature of the world. [163]
16. Even if a man lives a hundred years or even more, he is finally separated from the company of his relatives and leaves this life. [164]
17. Therefore, having listened to the Perfect One, let one give up lamenting. Seeing a dead person let one know, "It is not possible for me to see him alive again." [165]

18. As one extinguishes with water the fire in a burning house, so also the wise, sensible, skilled, clever man should quickly drive away the sorrow that arises as the wind the cotton-wool. .166]
19. He who seeks his own happiness should draw out the arrow of his own lamentation, longings and grief. [167]
20. With the arrow drawn out, independent, he will obtain peace of mind. He who has overcome all sorrow becomes sorrow-free and entirely cooled. .168]

XII. BE STRONG-WILLED

Neither by grieving nor by weeping can one gain any benefit at all in this world. Seeing a man grieving and afflicted his enemies rejoice. But when the wise man, knowing the true state of affairs, remains unshaken under all misfortunes, his enemies become afflicted, seeing his face of old unchanged.

[169]

If, by wise **speech**¹ or by good **planning**,² by well-spoken words or by liberality or by traditionally accepted dealings, by any way and means can a man attain to his rightful aim, let him exert himself for it just by such means.

[170]

And if he **knows**, "Neither by me nor by any other can this benefit be won," ungrieving, bearing all things, let him think, "How now, how shall I best apply my strength to what's at hand?"

[171]

1. *jappa*, lit., chant 2. *manta*, lit., charm

XIII. DO YOUR DUTY NOW!

Do not brood over the past, nor yearn after the future,
What is past is finished; what is future has not come. [172]

But sure and indisputable is that which now appears
before one. Whoever has vision of such a present thing, having
known it thoroughly, let him carry it through. [173]

Exert yourself this very day. Who knows whether **he**
will die tomorrow? There is no bargaining with the great hosts
of death. [174]

For him who thus lives, earnest and active day **and**
night, even one day of life is blessed, says the Sage who is fully
calmed. [175]

XIV. ĀLAVAKA'S QUESTIONS

Thus have I heard:-

On one occasion the Blessed One was staying at Āḷavī in the dwelling of the Yakkha Alavaka. Then the Yakkha Āḷavaka went to the place where the Blessed One was staying and said to him, "Get out, recluse!"

"Very well friend," the Blessed One replied and went out.

"Get in, recluse!" said Alavaka.

"Very well friend," said the Blessed One and went in.

A second time the Yakkha Alavaka said to the Blessed One, "Get out, recluse!"

"Very well friend," the Blessed One replied and went out.

"Get in, recluse!" said Alavaka.

"Very well friend," said the Blessed One and went in.

A third time the Yakkha Āḷavaka said to the Blessed One, "Get out, recluse!"

"Very well friend," the Blessed One replied and went out.

“Get in recluse!” said Āḷavaka.

“Very well friend,” said the Blessed One and went in.

And a fourth time, too, the Yakkha Āḷavaka said to the Blessed One, “Get out, recluse!”

“No, friend, I’ll not go out; do as you please.”

“I’ll ask you a question, recluse. If you don’t answer, I’ll madden you, or split your heart, or take you by the feet and throw you over to the other side of the Ganges.”

“Well, friend, I do not see any one in this world together with gods, Māras and Brahma, amongst all beings including ascetics and priests, gods and men, who can madden me, or split my heart, or take me by the feet and throw me over to the other side of the Ganges; however, friend, ask as you desire.”

[176]

Then the Yakkha Āḷavaka addressed the Blessed One in verse:—

1. “What in this world is the best property for a man?
What, well practised, brings happiness?
What is the sweetest of all tastes?
How lived is life called the best?”

[177]

1. “Faith is in this world the best property for a man.
The Dharma, well-practised, brings happiness.
Truth is the sweetest of all tastes.
Life wisely lived is called the best.”

[178]

2. "How does one cross the flood?
How does one cross the sea?
How does one overcome suffering?
How is one purified?" [179]

2. "By faith one crosses the flood.
By earnestness one crosses the sea.
By exertion one overcomes suffering.
By wisdom one is purified." [180]

3. "How will one gain wisdom?
How will one acquire wealth?
How will one obtain fame?
How will one win friends?
How will one not grieve when passing away to the other world?" [181]

3. "Through attentive learning will wisdom be gained, if, as to the realization of **Nibbāna**, one believes in the **Dharma** of the Worthy Ones, and is earnest and discerning. [182]

"He who does his business by right means at right time and place, who bears his burden, and is industrious, will acquire wealth. By truth he will obtain fame. By generosity he will win friends. [183]

"He who, leading a household life, is endowed with faith and possesses these four virtues: truth, righteousness, firmness and liberality, will not grieve when passing away. [184]

"Please ask also other ascetics and priests far and wide, whether there is found in this world anything greater than truth, self-control, liberality and forbearance." [185]

"Why should I now ask other ascetics and priests far and wide? I now know even what is my future benefit. It is for my good that the Buddha come to stay at Ālavī. I now know where a gift will bear great fruit. [186]

"I will wander about from village to village, from town to town, worshipping the Fully-Enlightened One and the Excellent Doctrine." [187]

PALI SOURCES

- I. *The Layman's Code of Discipline***
—The Singāla-Sutta, D.III. 180–193 (ທ.ປ. 11/172–206/
194–207)
- II. *Blessings***
—The Mangala-Sutta, Kh. 2–3; Sn. 258–269 (ພ.ພ. 25/
5/3; ພ.ສ. 25/3171376)
- III. *Causes of Downfall***
—The Pariibhava-Sutta, Sn. 91–115 (ພ.ສ. 25/303/346)
- IV. *The Ways of The Wicked***
—The Vasala-Sutta, Sn. 116–142 (ພ.ສ. 2513051349)
- V. *The Ways of The Virtuous***
—The Sappurisa-Sutta II, A. IV.244 (ອ.ຸ.ອ.ຊ.ຈ. 23/128/
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- VI. *True Friendship***
—The Hiri-Sutta, Sn. 253–257 (ພ.ສ. 25/316/375)
- VII. *Well-Spoken Words***
—The Subhāsita-Sutta, S. 1.189; Sn. 450–454 (ສ.ສ. 15/
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IX. How to Enjoy Your Wealth

—The Ādiya-Sutta, A. III. 44 (ဝဒု. ပါဠိဂဂ. 22/41/48)

X. Worldly Happiness

—The Annanātha-Sutta, A. II.68 (ဝဒု. ခုတုဂဂ. 21/62/90)

XI. Draw out Your Arrow

—The Salla-Sutta, Sn. 574–593 (ဗု.နု. 25/380/447)

XII. Be Strong-Willed

—The Thāna-Sutta, A. III. 54 (ဝဒု. ပါဠိဂဂ. 22/48/59)

XIII. Do Your Duty Now!

—The Bhaddekaratta-Sutta, M. III. 187 (မ.ဝု. 14/526/348)

XIV. Āḷavaka's Questions

—The Āḷavaka-Sutta, S.I. 213; Sn. 181–192 (နိ.န. 15/838/314; ဗု.နု. 25/310/359)

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