

THE THIRTY-EIGHT BLESSINGS

FOR WORLD PEACE

*By*

VEN. U ÑĀṆĀDICCA



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THE THIRTY-EIGHT  
BLESSINGS  
FOR  
WORLD PEACE  
WITH  
THE PĀLI TEXT, TRANSLATIONS,  
NOTES,  
WORD FOR WORD MEANING  
OF  
MAHĀ MAṆGALA SUTTA  
AND  
APPENDICES  
BY  
**VEN. U ÑĀṆĀDICCA,**  
MAHĀ THERA.

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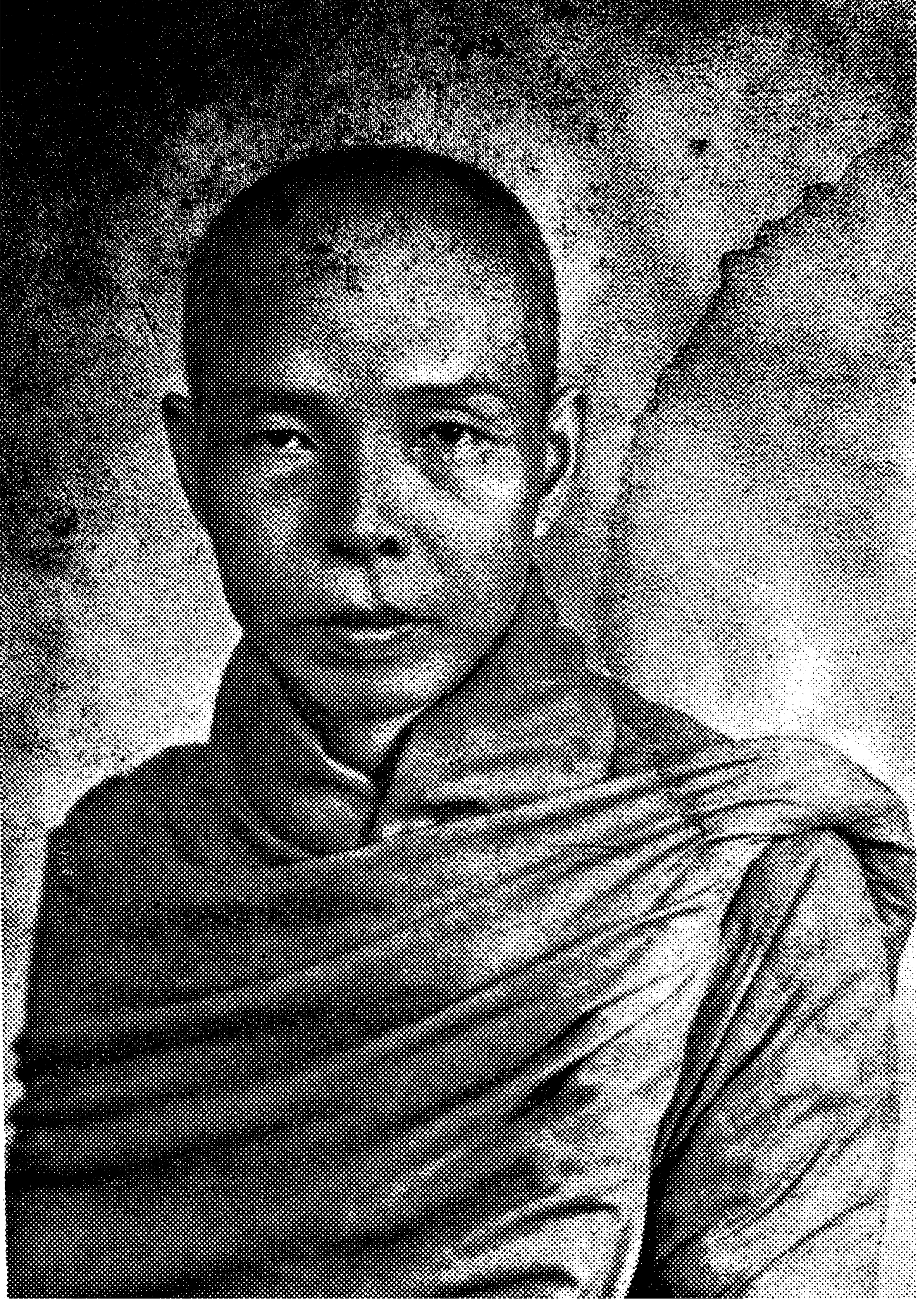
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\* Buddha Sāsana Era.

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## PROLEGOMENON.

The Buddha Dhamma is very profound and subtle. It can be understood completely only by those who have developed Paññā, or Wisdom—wisdom in the fullest sense meaning penetrative insight into causes and their effects on the supra-mundane level.

Yet at the same time, because the Dhamma is universal, it has some aspects that are very simple, and can be understood, appreciated and followed by ordinary people of mundane outlook. Of its three basic divisions, Sīla, Samādhi and Paññā, which march together to the ultimate fulfilment, the goal of Nibbāna, it is Sīla—Morality—that is the chief concern of the average man. And rightly so, because Sīla is the starting-point of Buddhism, from which all the higher attainments are reached.

The beautiful lotus, purest and most spiritual of flowers, blooms with its roots in the unsavoury mire: and so also the man who seeks to crown his life with the supreme achievement of Nibbāna must stand with his feet in the mire of worldly conditions, and must so live that he is unspotted by the impurities around him. Like the lotus, he cannot change the environment that gave him birth; but he can raise himself above it, and flower in truth and holiness as the lotus blossoms in the sun.

The moral principles laid down by the Supreme Buddha in the Mahā Maṅgala Sutta are so beautiful in their simplicity, so stamped with



the hall-mark of eternal Truth, that all men of intelligence and goodwill, no matter what their own creed may be, must acknowledge and pay reverence to them. In this magnificent yet essentially simple Sermon there is no word that is ambiguous or open to misconstruction, no phrase that could possibly be distorted from its true meaning, and no single thought that is not for the highest welfare of *all* men at *all* times. Universal, timeless, all-embracing, the immeasurable wisdom and compassion of the Buddha surpasses all earthly standards as the radiance of the sun outshines a feeble candle.

The Ven. U Ñāṇādicca, in presenting this thorough and carefully-compiled exposition of the Mahā Maṅgala Sutta has performed a valuable service for which all who read the book will be grateful to him. It is a work for people of all ages, but is particularly important for the young, since it gives them a complete training in moral principles that will serve as an infallible guide throughout their later years. In Burma, where the study of English as a second language is intended to promote in the future a two-way cultural exchange with other nations, it has become highly desirable that while learning English children should also absorb Buddhist ideas. It is desirable for two reasons: firstly that their own knowledge of the Dhamma should not be impaired by conflicting ideas; and secondly, that they may be enabled to explain to others, in an international tongue, the noble principles that the Dhamma teaches. Every Burman Buddhist who is able to do this becomes a potential ambas-



sador for world peace wherever the English language is understood.

As the Ven. U Ñāṇādicca has pointed out in the course of his Commentary, the influence of scientific ideas has caused many religious beliefs to decline, and false materialistic ideologies have usurped their place. This is unfortunate, since all religions teach certain wholesome ethical principles on which stable and humane societies can be maintained; but it was bound to happen where the religious doctrines were seen to be in conflict with scientific fact. But in the case of Buddhism such a decline can never take place from this particular cause; the more knowledge is acquired, in any sphere, the more confirmation is gained of the truth of the Dhamma. Buddhism can only decline through neglect of Buddhist teaching, and it is this which we in Burma are seeking to restore in all its former glory, both for the sake of our own future generations and for humanity in general. The Buddha Sāsana is spreading, slowly but surely, outside the Buddhist countries; but it still remains—and will do so for a long time to come—the task of the Saṅgha and laity of the lands where the Dhamma is already established, to preserve and promote Buddhism as a vital influence in the world.

It is because of this that we are deeply grateful to those learned Theras who, like the Ven. U Ñāṇādicca, are working hard to spread the incomparable Doctrine of the Buddha by means of books such as this. The Author of the book intends that it should reach the hands of people of all nations who read English, and that its



illuminating text should be carefully read and followed. By reading this book and strictly following the advice given in it, the ideal of World Peace can be made a reality, for it is able to release people from the wrong ideas that are now being propagated in some parts of the world. Especially in Asian countries such as Burma, India, Ceylon, Thailand, Indo-China, China, Japan, etc., where false propagandas are making headway, if this book is studied and the moral instructions it gives are conscientiously adopted, the result will be the overcoming of false views and harmful propaganda, and the minds of the people will again turn to the Path of Right Views, Right Thoughts, Right Speech and Action, thereby enabling them to fulfil the noble Eightfold Path and establish real democracies and a righteous and humane way of life that will lead to the only true and lasting World Peace.

Therefore I hope that this book by the Ven. U Ñāṇādicca Mahā Thera will be read by people of all religions and by those who have none, so that by its manifest truth and freedom from supernatural dogmas it will gain more followers of the Supremely Enlightened One, bringing them tranquillity of mind, harmony and prosperity in this present life as well as hereafter, up to the Highest Good and the Supreme Peace which the Lord Buddha found and proclaimed to men two thousand five hundred years ago.

(Sd.) KYAW NYEIN,  
MINISTER FOR INDUSTRY.

*Rangoon, dated the 7th November, 1955.*



## FOREWORD.

The following is a treatise on the Mahā Maṅgala Sutta by the Venerable Bhikkhu U Ñāṇādicca, Pariyatti Sāsanahita Dhammācariya of Rangoon, a learned Buddhist scholar-monk and ecclesiastical judge of whose life and achievements a brief sketch is also given.

The great Maṅgala Sutta is one of the best known of the Buddha's Sermons, being endowed with attributes that cause it to be universally used in Buddhist countries as a Paritta Sutta, that is, a Sermon recited for protection and blessing. As a Teaching for the conduct of each man's daily life it is unrivalled, and in Burma it is studied intimately by Monks and lay people alike. The lay devotees, under the direction of a learned Sayādaw, or Bhikkhu Teacher, learn to recite the Sutta in the original Pāli, and its meaning is fully expounded to them by the Bhikkhu, who uses many different illustrations to make its teaching clear. The style in which the present treatise is written gives a faithful reproduction of the manner of preaching adopted by the monks. The lay devotees are then required to demonstrate their full understanding of the meaning of the Sermon by giving their own version of the explanation received from their Teacher. Examinations along these lines are held by innumerable Buddhist groups throughout Burma, and frequently prizes and titles are awarded to the successful students. Large portions of the Tipiṭaka are taught in this way, and the Government of Burma has introduced this kind of religious instruc-



tion in state prisons, with great benefit in the form of moral uplift to the prisoners. Since the attainment of independence a great increase of religious activity has been seen in Burma, and the stability and welfare of the country will ultimately owe its greatest strength to this recrudescence of spiritual life.

The Venerable U Ñāṇādicca presents his commentary on the Sutta as a practical plan for the attainment of World Peace, for it is only in the hearts of men that Peace in its true sense can be established. We have seen the failure of all attempts to achieve peace by the usual worldly methods based on self-interest and opportunism. We have also seen the failure of many ideologies, both religious and secular. A plan for world co-operation and co-existence may in itself be sound, ethical and practical, yet it will be doomed to failure if the hearts of those who try to implement it are not pure. Throughout history, many good plans for living, many sincere and idealistic efforts towards the improvement of human life and its conditions have gone terribly astray, causing more evil than good, simply because of the defects of human nature itself. No programme of human progress is proof against the corruptions of the human heart. And basically these corruptions spring from three things known to Buddhism as Lobha, Dosa and Moha—Greed, Hatred, Delusion. If we try to analyse the sorrows men bring upon themselves, we find everywhere that they reduce to these three primary psychological causes. Because of this, the Teaching of the Supreme



Buddha was directed entirely towards the elimination of these impurities, and their fundamental root-cause, which is the delusion of Self. It is in this light that we must study and try to put into practice the teaching of the Mahā Maṅgala Sutta, for it is, in a sense, an epitome of the whole of the moral teaching of Buddhism.

This treatise does not make any attempt at literary style. The Buddha's sermons were themselves delivered in plain, straightforward words and the beauty of the Pāli verses is the natural product of their truth and the musical quality of the ancient language; the Buddha did not try to clothe His message in any elaborate literary forms, neither did He make use of any imagery but that which springs naturally and inevitably to the mind and is instantly comprehensible. Those who look for the language of mysticism and supernatural revelation, of poetry and symbolism, will look in vain. The sound and fury of apocalyptic thunders has no place in Buddhism. Instead, we listen to the calm, quiet voice of a Teacher Who Himself had seen the Truth, and Whose sole concern was to present it in the simplest possible way, that it might be accessible to all. The Sermons of the Buddha are sometimes clothed in allegory, but it is clear and immediate allegory, requiring no twists of interpretation; but in most cases He spoke directly, with the precision of a scientist explaining his latest discovery, and it is when a Bhikkhu most closely follows this method that he comes nearest to the style of the Buddha Himself.



We who have been privileged to help the Venerable Bhikkhu in preparing this treatise have only made such alterations to his text as were needed for its better clarification; we have not made any attempt to change its style, which is that of a Buddhist Monk addressing his lay followers, and as such provides the most natural medium for the interpretation of his ideas. In giving it to the world we wish to share the merit we have gained with all sentient beings, and echo the sincere Buddhist wish with which our Venerable Thera concludes each section of his treatise on the Buddhist Beatitudes:

**May all beings receive the blessing of the  
Mahā Maṅgala Sutta.**

**May all beings be peaceful and happy.**

**SD/- FRANCIS STORY,**  
*Director-in-Chief,*

**THE BURMA BUDDHIST WORLD-MISSION,  
RANGOON.**

**4th. October 1954.**



## INTRODUCTION.

The importance of ancient Pāli or the language of Magadha, has been so well recognised all the world over that it hardly needs any stress. Works of translation of this age-old literature have often appeared in many languages. But it is a pity that so few or brief translations have been made in the English language that the beauty of the Pāli literature has not been revealed in full to the English-speaking people.

The author of the present book has brought in many new features in English by his successful endeavours in translating the “Mahā Maṅgala Sutta” which forms part of the Suttanta Piṭaka. The Mahā Maṅgala Sutta, otherwise known as the Thirty Eight Noble Blessings, is most important to students of Pāli all over the world, particularly in countries where Buddhism prevails. This work of the Thirty Eight Noble Blessings (Maṅgalās), which teaches the higher duties of human beings and is the oldest rule of Lord Buddha, is most appropriate to be practised by those who truly desire World Peace.

Life of Rev. U Ñāṇādicca, the Author.

Rev. U Ñāṇādicca was born on the 7th Waning of Tagu 1267, B.E. (*i.e.*, 25th of April 1905) in Galon village, two miles west of Meiktila, a district town in Upper Burma. He is the fifth child in his family. His parents, U Paw Oo and



Daw May, were land-owners. During his childhood, through contact with the village Sayādaw, Ashin Ariya, and other persons of learning, he was given an opportunity to acquire an elementary knowledge of Burmese and Pāli literature, both secular and religious.

At the age of ten, with the usual pomp and splendour, he was initiated into the Buddhist novicehood. Two years later, he left his native village for further studies in a monastery named Mahā Visutārāma Taik-thit at Myingyan. When he was fourteen years of age, he proceeded to Masoyein Taik, a Pāli College at Mandalay and before he was twenty, he completed the learning of some of the Pāli scriptures including the philosophy of Buddhism. During the period of his stay in this monastery he had the distinction of passing various Pāli Examinations held under the auspices of several public bodies including the Pathamabyan Examination Board, Burma.

Later, having heard that Maṅgalā-Taik at Amarapūra was noted for the teaching of Philosophy in Pāli, he was sent there for eight months for further study of Buddhist Philosophy. On the attainment of his 20th year, while he was at Tawya-Taik, Nyaunglebin, he was ordained into the Buddhist Monkhood by the high priest, U Ariya, Agga Mahā Paṇḍita of Tawya-Taik in the presence of one hundred monks.

The ceremony was performed with all the magnificence attendant on such occasions, and his dāyikāma was Daw Thet Hlaing, a wealthy



landowner of Wakema. After he had become a fullfledged Buddhist monk, he was again successful, in a single year, the following examinations, namely, the Spécial Pāli Examination of Kyaungdawya-Taik, Rangoon; the Intermediate Pāli Examination of Shwedagon Sediyingana Board; the Special Examination of Thudammārāma Taik of Peinzalok and the Senior Examination of Pariyatti Sāsanahita Society, Mandalay.

In the following year, having been granted a scholarship by the Pariyatti Sāsanahita Society, he successfully completed the course of learning in the field of Pāli language and literature under the guidance of Rev. U Nandimā, Agga Mahā Paṇḍita of Seinban Kyaungthit Taik, Mandalay, and other learned high priests. To acquire further knowledge of the Pāli scriptures he spent another four years at Mahā-visutārāma Taik, Pakokku in learning whatever had been left in the past.

During the course of study in the last monastery, he appeared for the examination conducted by Satkyāthiha Association for three consecutive years, and was successful in each year, thereby completing a five years' course in three years. Having thus passed the final examination of the highest standard, he became fully qualified to teach the Pāli scriptures at the early age of twenty-four, which is a rare achievement indeed. He was therefore awarded the much coveted distinction of "P.S.D." which means Pariyatti Sāsanahita Dhammācariya. Later, he was appointed as a Pāli teacher in the Masoyein Taik, Mandalay

and was in receipt of a monthly grant paid by the Society concerned, and also from the Masoyein Monastery fund. In that year, after about eight months, he was given charge of a monastery by Rev. U Aindariya, Agga Mahā Paṇḍita of Wakema. His parents and his dāyikāma, who was responsible for his ordination, died one after another. Six months later, with the intention of pursuing further studies, he gave up the charge of his monastery and left for Pyapon where in Sakkyāyanaung Shwegyin Monastery he took up Hindi, Sanskrit and English under the direction of Rev. U Sanvara, P.S.D. for two years. Later, with the aid of U Tin and Daw Saw Shin, land-owners of Wakema, he proceeded to Colombo and stayed in Dwipaduttamārāma Monastery. For three years he studied English with the help of a tutor and by attending the Prince College at Colombo. He next proceeded to Benares and studied at the D.A.V. High School for eight months. In July 1936, with the kind permission of revered Pandit Madan Mohan Malviyaji (Ex-V.C. and founder of the Benares Hindu University) he obtained a seat in the Benares University, and attended the Sanskrit and Art Colleges as a special student. Four months later, he was awarded the Birla Scholarship for six years in succession.

When the Second World War broke out in the East, he was compelled to remain in India. But he was not idling. He opened a school for the benefit of the Arakanese refugees who had made a home in the District of Barisal in Eastern Bengal (now in Eastern Pakistan) since the days



of the old Burmese kings from whom they escaped to India.

His fame as a Burmese and Pāli scholar was brought to the notice of Mr. C. Kyin Lyan, an Inspector of Schools from Burma who was then engaged in the work of writing Burmese Text Books for use in Primary schools in Burma on re-occupation. Mr. Kyin Lyan at once recommended to the then Burma Government at Simla for the payment of Sunsandaw to the Rev. Sayādaw every month, to assist him in the preparation of the said text books; this was accordingly sanctioned soon afterwards.

Further honours awaited the Rev. Sayādaw when Burma was reoccupied. He opened a small school for the benefit of the refugees' children in Minmanaing Kwet-thit on U Wisāra Road. This school was later turned into a Municipal Primary School. But this did not last long. The Rev. Sayādaw determined that his school must one day become a state school, and his wishes were finally fulfilled when the Hon'ble Minister for Education, U Than Aung, in the presence of two other Hon'ble Ministers, U Kyaw Nyein and U Kyaw Myint, formally opened his school as a State Middle School on the 2nd September 1951.

The Government of the Union of Burma recognised his services and attainments as a scholar by conferring upon him the title of Bhaddanta Nāṇādiccābhivaṃsa Pariyatti Sāsanahita Dhammācariya in the year 1948. In 1950, he was appointed a Vinayadhara (Monastic Judge) by the

President of the Union of Burma for Central Rangoon. The Rev. Sayādaw is also an Examiner in the highest Pāli Examinations held by the State. He is also a member of the Council of the Pāli University. Realising that Mahā Maṅgala Sutta has not yet been translated into the English language with full explanations and commentaries, he has now brought out the present publication.

MAY ALL BEINGS BE IN PEACE.

(Sd.) PO THA,  
Assistant Secretary,  
Ministry of Finance & Revenue,  
Secretariat.

Rangoon, dated the 14th May 1955.



## P R E F A C E

People at all times wish for the Blessings of life.

At the present time all people long for world peace, but they have not been able to achieve this. If peace is desired, it must be sought for in the right way followed by right action which will make for peace. It is no use talking merely for peace and longing and hoping for peace, if weapons for the mass destruction of human beings, such as arms and ammunitions, atomic-weapons etc. are being manufactured at the same time.

It seems to me that the only way to attain world peace is to adopt the line of action laid down in the *Maha Mangala Sutta*. With this end in view, I have written this work in English to enable those unfamiliar with the Burmese language to have an insight into the moral teachings of 2,500 years ago. These teachings still hold good and must remain so, as long as the world lasts, as long as lust and greed exist.

I thank all those who have encouraged and helped me in the preparation and publication of this work especially U Po Tha, Assistant Secretary, Ministry of Finance & Revenue; Mr. J. F. Jackson, (a) U E Maung, an Editor of the "BURMAN"; Mr. Francis Story of the Burma Buddhist World Mission and U Tun Hla Oung, retd. I.G.P. of the Buddhist World Mission, who took great pains in going through the Mss. and made valuable suggestions.

Many thanks are also due to Ven. U Ukkatṭha, High Priest of National School, Taungdwingyi

and U Ba Htu, B.Sc. Joint Secretary, Pāli University Council, Ministry of Religious Affairs for helping me in revising the Mass.

May peace be attained by all beings.

U Ñāṇādicca,  
Sippamañju Monastery,  
U Wisāra Road,  
Rangoon.

Rangoon,  
Dated 26th April 1955.



# **THE THIRTY EIGHT BLESSINGS**

FOR  
WORLD PEACE

PART 1

## PART I.

NAMO TASSA BHAGAVATO ARAHATO  
SAMMĀ-SAMBUDDHASSA.

Homage to Him, The Blessed One,  
The Exalted One, The Supremely Enlightened.

**CIRAM TITTHATU SADDHAMMO.**

May the Law of the Righteous\* be long  
Established.

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“MAHĀ MAṄGALA SUTTA.”

“DISCOURSE ON NOBLE BLESSINGS.”

### **Brief Life of the Buddha.**

Over 2,500 years ago, good King Suddhodana lived with his Queen Māyādevī in the city of Kappilavatthu and ruled over a small Kingdom of the Sakyas in the northern part of India at the foot of the Himalayas on the borders of Nepai.

At that time a son named Siddhattha was born to them and he was brought up in great luxury. His father engaged the best teachers to instruct him in all the arts and sciences that a royal prince should know until one day his teacher said to him, “You are now no longer a pupil, for you know more than I do.”

At the age of sixteen with great pomp and splendour he married Princess Yasodharā, daughter of King Suppabuddha of Koliya, a neighbouring kingdom. They lived happily for some

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\*May The Doctrine of the Good be long Established.



years and the people too were happy and contented. At his birth, sages had prophesied that he would either become a great king or a great teacher. His parents desired him to rule after them, and endeavoured hard to prevent him from experiencing the miseries of the world and surrounded him with all kinds of pleasures and luxuries. The sight of an old man, a sick man and a dead man had however revealed to the Bodhisatta prince, the impermanency, the suffering and the impersonality of life, and he had seen a recluse and this had strengthened a decision to renounce the world to seek the way to end suffering. In the course of time a son was born to him and he was named Rāhulā. The birth of his son—an additional attachment and a suffering—made him decide what to do. One night he quietly left the palace on his stallion Kaṇṭhaka, accompanied only by his loyal attendant Channa. When he reached his destination, Anomā River, he sent back Channa and Kaṇṭhaka. The latter, however, died of a broken heart on the way, and Channa alone reached Kappilavatthu.

The prince then put on the yellow robe and followed the religious life as taught by two hermits, Ālāra and Udaka Rāmaputta. But he was not satisfied with their teachings, which he believed would not lead to Nibbāna. So he left them. He continued his search and came in contact with the famous ascetics, commonly known as Pañca-Vaggī, who had been awaiting him in the forest of Uruvela, near Gayā, in the province of Magadha to guide them towards deliverance. These five

ascetics attended on the recluse Prince in the hope of receiving the true insight into the Law.

He practised so austere and assiduously all ascetic principles that he even gave up all forms of food. This only weakened him instead of bringing him nearer to attaining the goal. At last he became so weak that he was almost unconscious. He decided to take some food again but in moderation. The Pañca-Vaggi who thought that no one could attain Buddhahood by taking food, and having seen that the recluse Prince could not attain Buddhahood even by giving up all forms of food, left him immediately. At this juncture one Sujāta, daughter of a wealthy man, of the locality, came and offered him rice gruel boiled in milk. He took it, and this gave him strength to resume the search.

Then the Bodhisatta (the future Buddha) proceeded to the Bodhi-tree and seated himself at the foot of that tree in a crosslegged posture; he determined not to leave his seat till he had attained full Enlightenment. Thus he attained Reminiscence of Previous Births at nightfall, Divine Sight at midnight and the Extinction of all Biases at dawn. Finally, he attained Buddhahood and became the Teacher of gods and men. Henceforth, He was known as the Buddha, who saw and realised the Four Noble Truths, namely the existence of suffering, its cause, its elimination and the way or path to its cessation, which is known also as the Noble Eightfold Path.

After attaining Enlightenment, the Buddha went from place to place to preach the gospel of



Truth. Thus was the noble Buddhist religion of Truth founded by the Buddha.

### **Six Ways to attain Blessings.**

There are many Suttas preached by the Lord Buddha at different places for the good of gods and men, and the Mahā Maṅgala Sutta (Discourse on Noble Blessings) is one of them. Its main purpose is to teach gods and men to follow certain rules of conduct for their benefit in the present and hereafter till they attain Nibbāna.

These rules demonstrate the six main points, relating to:-

- (1) the correct way of life,
- (2) the correct way of acquiring knowledge,
- (3) the correct way of gaining good friendship,
- (4) the correct way of attaining wealth,
- (5) the correct way of building up good character, and
- (6) the correct way of gaining Perfect Happiness.

### **Different Views on “Blessings.”**

Before the Blessed One preached this Sutta, people held different views on what Blessings were.

Some said that Blessings were what they would like best to see; others said, Blessings were what they would like best to hear, or to smell, or to taste, or to touch. Thus opinions differed according to what senses each liked best.

There were also differences of opinion in the acceptance of omens which were considered as Blessings and also as to the blessings gained by certain events in life—*e.g.* birth, naming, ear-boring, ordination, marriage etc.

Later, these disagreements spread to the world of “*devas*” who also became divided according to their views. This state of affairs lasted for twelve long years without any suitable solution being discovered. On the advice of Sakka, the king of gods, they agreed to approach the Lord Buddha.

A certain “*deva*” was then sent one midnight to the Lord Buddha, and having paid his respects, he stood at a suitable distance on one side and addressed Him as follows:—

“Venerable Sir, many gods and men have thought deeply for the past twelve years about Blessings and they still cannot agree on what constitutes a Blessing. Kindly Sir, therefore, explain to us what is a Blessing.”

The Blessed One discoursed that there were thirty-eight different kinds of Noble Blessings which both men and gods should observe in daily



life to the best of their ability. These Noble Blessings were preached in ten stanzas in \* Mahā Mangala Sutta.

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\* Mangala—All meritorious deeds that lead to the mundane and super-mundane happiness are called Blessings or Mangala. There are three kinds of deeds ; i.e., deeds in body, deeds in words and deeds in thought. It should be done for the increase of wealth, the gaining of knowledge, exaltation of good character and Peace among the nations of the world, etc. and these great benefits can be enjoyed by practising these noble teachings of the Blessed One.

In short Mangala means whatever removes evil, or whatever is beneficial or whatever is auspicious or whatever gives happiness.

### Maha Mangala Sutta.

Maha Mangala Sutta is one division of the Buddhist Scriptures, comprising thirty-eight Noble Blessings which bring about peace, happiness and prosperity etc., to those who live in accordance with these moral instructions. In short, the Sutta includes rules of happiness or beatitudes.

## THE FIRST BLESSING.

The First Noble Blessing is: “*Not to Associate with fools*”.

This most important Blessing of all, was preached first and foremost by the Blessed One and should be considered in conjunction with all the other Blessings which, with explanatory notes will be described later.

### The Fool.

The fool, or the unwise, or the unskilful, has all the characteristics or signs of a bad or foolish man, but imagines himself to be a wise or virtuous man, thinking highly of himself and slightly of others, and acting accordingly. He cannot distinguish between good and evil, truth and untruth, or right and wrong and is credulous, having greater regard or affinity for untruth. He is devoid of knowledge, love, goodwill, compassion and equanimity of mind and of any sense or form of shame, responsibility or duty towards other living beings. He does not correctly know when, where and how to deal with them or problems as they arise. He acts without forethought or foresight or reason, misuses his powers and is bad mannered and aggressive. He is selfish, greedy, proud and jealous. He loses his temper on the slightest provocation. He does not understand discipline and always leads his friends to evil ways and teaches them to do wrong, because he himself does not know the right way. When



disciplines or good ways are spoken of in his presence, he gets angry for he does not understand them. He thinks himself to be wise and when he reaches a point which he cannot understand, he loses his temper and quarrels.

In addition, he is called a fool who thinks evil thoughts, makes evil speeches and performs evil deeds. He is narrow-minded, changes his mind frequently, is inconsistent, fault finding, blaming others when in trouble for his misdeeds, never admitting his faults, and he regards as enemies those who give him good counsel. He is given to exaggeration, or vice versa, to suit his own purpose. He is shy and afraid when he should be otherwise and vice versa. He is so miserly that he never gives charity. He encourages others in evil deeds, and himself never satisfied with evil doing at any time or place, continues his misdeeds. He knows nothing about the horrors of this or other worlds, or of the consequence of his misdeeds. He merely exists like an animal, concerned only with three things eating, sleeping and sensual enjoyment.

### **Four Kinds Of Fools.**

There are four kinds of fools. The first kind is mentally defective, the second lacks character, the third is devoid of knowledge and the fourth has an evil mind. The evil consequences arising from the actions of a fool are self accusation when he knows that his own action is wrong; accusation by others against him; suffering in this life, such as imprisonment etc., and suffering in another life or hereafter.

There will always be trouble, suffering and misery where fools rule or prosper, and the country will sooner or later meet with disaster. Fools cause themselves calamities; and endanger not only themselves, but also the good people around them, and are like fires, which cause ruin, misery and distress.

### **Three Dangers.**

In such a country there will be:—

- (1) The danger of the inhabitants being in constant fear of impending attack by bad characters, as in the case of crows which feed always in a state of great agitation,
- (2) The danger of the inhabitants being pierced by thorns and stakes, and tripping and stumbling through the thick undergrowth, though bitten and stung by many kinds of insects, while anxiously escaping into the dense jungles with their hastily collected valuables through fear of a threat that bad-characters would attack, rob and murder them, and
- (3) the danger of the surprised inhabitants running about excitedly in anxious attempts to seek shelter when the bad charactered had actually descended to attack, burn, loot and murder after the inhabitants had returned to live



in their homes in a false sense of security when the threatened attack had failed to take place on the appointed date and time.

If anybody associates with fools, he is apt to follow their ways and thus he endangers himself mentally, morally and physically, because all troubles or fear arise from foolishness or ignorance. Even if he does not follow their ways, the mere fact that he associates with them spoils his reputation, as would a lotus leaf, when used to wrap up a piece of rotten fish or meat, become contaminated, dirty and smelly even after the rotten fish or meat is thrown away. As those who keep company with fools may bring or cause disgrace, shame, distress, danger and destruction to themselves and others, it would be well to avoid fools. and to choose associates with the utmost care. This is why the Lord Buddha exhorted this First Noble Blessing, "Not to associate at all with fools."\*

### **The Greedy Expansionists, The Fools.**

There are many more fools in the period of Vippatti (decay), when moral characters of peoples are in retrogression, than in the time of Sampatti (perfection), when they are in progression, and it may be difficult at such times to achieve World Peace, no matter how much some good people may want lasting peace. Foolish, bad, wicked, selfish and crafty people, deaf to the plea for

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\* For illustration and comparison see the numbered verses from the Dhammapada in Appendix I page 258 under "THE FOOL."

World Peace are creating conditions and causing actions endangering World Peace and leading further outbreaks of World Wars, which will again destroy living beings, cause miseries and sufferings. These selfish men, especially those wearing the mask of wisdom, education and learning, are making gigantic war-preparations to gain supreme power, while claiming to be World Peace-Makers, crying for the Peace of the World at the top of their voices. Indeed, their cries for World Peace are false, as what they are actually doing is to prevent World Peace that they may promote their selfish interests. Wars and death, destruction and suffering of human beings are the handiwork of the materially powerful nations, the Greedy Expansionists, the Fools. Just as from a small reptile, the monster crocodile which causes death and destruction to the living water creatures is grown, so the appearance and emergence in the world of foolish people as fully fledged leaders of nations and of the world will be the most unfortunate and sure omen of danger, poverty, damage, destruction and suffering. Fools are unkind and cruel and so they plunder the property of others, oppress the smaller, weaker or powerless people. Fools are indeed very different from the wise. This will be distinctly seen in the verses from the Dhammapada: (Verses on the Truth), which contain the Word of the Buddha.

May all people be free from association with fools.

Peace to all beings.



## THE SECOND BLESSING.

The Second Noble Blessing is : “ *To Associate with the Wise.* ”

### The Wise.

The wise means the learned and the sagacious, the prudent and the enlightened, the holy and the truthful, the skilled and the circumspect.

The wise man is actually aware of shame and always modest, and at all times his fear of committing evil, tenderness of conscience and strict avoidance of causing suffering to others deters him from the performance of what is improper. So daring not to do evil deeds that should not be done he desires to do good deeds of merit that should be done for himself as well as for others.

The wise man has knowledge, is circumspect and judges truly between right and wrong and between good and evil. He knows fully well the roots of all causes and all their effects. This is the characteristic of a wise man. He knows what is moral and immoral, he knows the truth and untruth (Dhamma and Adhamma), that which is acceptable or unacceptable. He knows that this is the cause of this result; this fruit comes out from this cause. The reality of the fact and the consequence is distinctly comprehensible only by the wise.

In other words, he is called the wise who thinks wise thoughts, makes wise speeches and performs wise deeds. He is wise who practises the Dhamma. He is wise who endeavours his utmost to gain both

worldly and religious insight. A wise man will act to the best advantage of himself in conjunction with that of others. He will deal with everything wisely. Generally, a wise man will not meet any kind of penalty and punishment arising from the State, nor dangers arising from enemies, theft, dacoity, earthquake, flood and fires.

The wise man possesses the seven virtues or super-mundane treasures of good and holy people, such as faith, morality, general knowledge, charity, wisdom, sense of fear and shame.

So he makes himself as well as his neighbours prosperous and happy. He is prepared to sacrifice his very life in the defence of his country. He will protect himself and others from all sorts of dangers. Foreseeing events that may possibly happen he will stand and face the facts fearlessly in the midst of the assembly.

He acts without the shadow of selfishness, and is ready to sacrifice his very life for the welfare of others. He also respects the feelings of others and showers love and compassion even to the smallest and lowest forms of life. Those who approach him can feel an aura of calm serenity radiating from him. All people should therefore make an effort to be wise and also help others to be wise. The children of the wise generally become wise and clever. Where there are wise men in any religion or wise leaders in any country, the people live in peace and happiness, love and harmony, progress and prosperity. Such wise men and leaders are always remembered,

for their memory ever remains with their other friends and forbears.

### **The seven qualities of a wise man.**

Briefly, the following are the seven qualities by which a wise man is to be distinguished :—

- (1) He knows the transient nature of Nāma and Rūpa (Mind and Matter).
- (2) He has excellent moral qualities.
- (3) He is capable of solving difficult problems.
- (4) His thoughts, words and deeds are in accordance with truth and are advantageous and beneficial both to himself and others.
- (5) He does good in mind, speech and action.
- (6) He does good both for present and hereafter.
- (7) He cultivates perfection at his work.

The wise man, who should be associated with, should possess the following seven qualities:—

- (1) Good character.
- (2) Moral courage and steady mind.
- (3) Foresight and skill.
- (4) Generosity.



- (5) The ability to instruct by kind words.
- (6) An earnest desire to help others.
- (7) Consideration and impartiality. (To try and bring others to the same level with himself in all respects.)

The holy and the wise are very few in this selfish world. Where the people honour the wise there will be a progressive increase in the number of wise men. Where wisdom shines, there the spirit of toleration and righteousness is found.

So all people should select wise companions with the greatest caution and associate with the wise, a man of vast learning, moral character, concentrated mind and wise counsel.

Those who associate with the wise gain worldly and spiritual treasures. As the leaves of perfumeless trees, when placed with jasmine throw out the jasmine fragrance; parrots speak wise words when associated with the wise; wild elephants perform good actions when trained by the wise mahouts, those who associate with the wise duly become wise.

### **Some advantages of being a wise man.**

- (1) He is free from self accusation, for he knows that all his acts are good and righteous.
- (2) He is greatly esteemed by others as a holy and wise man.

- (3) He enjoys all the benefits such as happiness, riches, prosperity etc. in the present life.
- (4) He will have similar merits in future lives till he gets to *Nibbana*.

**The advantages of associating with a wise man.**

- (1) Being led by a wise man, he has no more the misfortune of meeting with trouble which bad people have to suffer.
- (2) He enjoys worldly pleasures which the real good people deserve, for he always does things which are really good and righteous.
- (3) As a consequence of his good deeds in the present life, he will reap the benefits of these in the lives to come till he reaches *Nibbana*.

So the Lord Buddha taught this Second Noble Blessing, “ To associate with the wise.\* ”

May all people be wise.

Peace to all beings.

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\* For further illustration and comparison, see the verses from the Dhammapada in Appendix 2 page 259 under “ THE WISE ”.

## THE THIRD BLESSING.

The Third Noble Blessing is: “*To honour those worthy of honour.*”

*The Worthy Ones.* There are certain worthy ones who deserve honour, such as the Lord Buddha, the Pacceka (Personal) Buddha, the Dhamma, the Saṅgha, parents, teachers, elder relatives, aged persons, superiors, etc.

### The Lord Buddha.

The Lord Buddha fulfilled the ten virtues (Pāramīs) in countless millions of births and finally He attained the state of perfection. After His attainment of Buddhahood under a Bodhi tree, He preached the pure doctrine which is excellent in the beginning, excellent in the middle and excellent in the end.

In this way, He saved millions of gods and men from the state of suffering, sorrow and pain. He showed boundless love and great compassion to all living creatures. He is the great discoverer of the Dhamma, the universal logic and philosophy of righteousness in which the rational and ethical elements are fused into one. He is truly enlightened, and in the possession of the truth of which He is the Master. He is the Lord of the World and he who sees the Buddha sees the Truth. So the Lord Buddha is worthy of honour by all beings in the world.



## **Nine Highest Attributes of the Lord Buddha.\***

The nine highest Attributes possessed by the Lord Buddha which should be always remembered or memorised by every Buddhist in his heart, viz. Such indeed, is that Blessed One; (1) Exalted; (2) Omniscient; (3) Endowed with knowledge and virtue; (4) Auspicious; (5) Knower of Worlds; (6) a Guide incomparable for the training of individuals; (7) Teacher of Gods and men; (8) Enlightened and (9) Holy.

## **THE PACCEKA BUDDHA.**

The Pacceka Buddha is one who has gained Enlightenment through personal effort, i.e., one who has attained to the supreme and perfect insight but does not proclaim the Truth to the World. Because he is fully enlightened the Personal Buddha is worthy of honour by all beings.

## **The Dhamma.**

Dhamma is universal wisdom or truth and it is the natural law of the universe. It was realised and preached by the Lord Buddha. The preaching of the Lord Buddha is beautiful in the beginning which is *Sīla* (precept and principle), beautiful in the middle which is *Samādhi* (concentration), beautiful in the end which is *Paññā* (wisdom). Righteousness is the banner of the wise.

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\* For further illustration of some of the attributes of the Buddha see the verses from the *Dhammapada* in Appendix 3 page 261 under "THE LORD BUDDHA."

It is welcomed as a friend, beautifully told, and its blessings are immediate. It is likened to a splendid palace on a mountain-top, or to a quiet lake with strong *Sila* as its banks, with *Samadhi* as its pure and still waters and with *Panna* as its beautiful lotus, and it is above age and decay. It leads to the ways and means of attaining the highest truth, happiness and great peace. It protects those who follow it; those who live in Dhamma live in the heart of Buddha. Whoever worships the Dhamma finds in the worship the height of gratification. The slanderer of the Dhamma receives the worst consequences both during the present life and after death. And hence all the teachings of Lord Buddha, i.e., the *Tipitaka*, are worthy of honour by all beings.

### **Six Highest Attributes of the Dhamma.\***

There are the six highest attributes of the Dhamma which should always be remembered by all beings in their heart, namely: (1) Well-expounded is the Dhamma by the Blessed One; (2) to be self-realised; (3) with immediate fruit; (4) to be but approached to be seen; (5) capable of being entered upon; (6) to be attained by the wise; each for himself.

### **THE SAṄGHA or BHIKKHUS.**

Lord Buddha delivered the first sermon, the Wheel of the Law, the truth, to the five ascetic

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\* The verses uttered by the Master of the Truth in the Dhammapada in illustration are given in Appendix 4 page 262 under " THE DHAMMA.

monks at Sarnath near Benares. At that time in Koṇḍañña, one of them, there arose pure and spotless insight and immediately he attained the first stage of the path. And in the second sermon, he attained Arahatta-hood. From that day onward, the order of the Saṅgha was established by the Lord Buddha, which exists to this day. Certain rules known as the Vinaya were laid down by the Lord Buddha for the guidance of the Saṅgha. All Bhikkhus or monks are bound by these rules, and required to teach the Dhamma to mankind for the attainment of happiness, peace and prosperity in this life as well as in the next. Thus the Saṅgha preserved the Buddha's words which passed down successive teachers after His death, and from generation to generation and from age to age, Buddhists now possess the Dhamma, the most precious treasure and in this they place the proudest confidence. In the event of the disappearance of the Saṅgha, the Dhamma would conjointly disappear from the face of the earth. So the Saṅgha is most beneficial to mankind struggling in the waves of miseries and sufferings of the world.

The Bhikkhus spend their days in reading, reciting and teaching the precious Dhamma. They meditate on the subtleties of life and the real nature of Phenomena to the best of their ability. They pass most of their time in striving for the destruction of passion and lust. And thus they come in touch with the real nature of things. They live under the Vinaya rules controlling the objects of their senses and endeavour hard to attain release from the wheel of rebirth and death



even in this very life. And consequently the Saṅgha is worthy of honour by all beings.

### **Nine Highest Attributes of the Saṅgha.\***

There are the nine highest attributes of the Brotherhood of the Noble One, which should be constantly reflected on or revered by all beings.

They are for those in the Order of the disciples of the Buddha,

(1) of good conduct is the Order of the Disciples of the Blessed One;

(2) of upright conduct is the Order of the Disciples of the Blessed One;

(3) of wise conduct is the Order of the Disciples of the Blessed One;

(4) of dutiful conduct is the Order of the Disciples of the Blessed One;

(5) This Order of the Disciples of the Blessed One—namely, these Four Pairs of Persons, the Eight kinds of Individuals—is worthy of offerings;

(6) is worthy of hospitality;

(7) is worthy of gifts;

(8) is worthy of reverential salutation;

(9) is an incomparable field of merit to the world.

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\* For illustration and comparison, see also the verses from the Dhammapada in Appendices 5-6 pages 263-264 under "THE SANGHA AND THE REFUGE."

## THE TEACHERS.

Teachers, whether monk or lay teachers, are of great importance to a country. No nation can build a glorious future without the help of good teachers, in whose hands is the entire promotion of education of the people in a country.

It is generally understood that teachers, especially in these days when education is controlled by a Government Department, must be trained for their vocation. This is certainly true for the rank and file who drift into one of the worst paid professions without any special aptitude or even because they are unfit for anything else. But in reality great teachers are born, not made, for they have an imperative calling for teaching and for nothing else. Such men and women are rare because the qualities necessary for that most exacting work extend far beyond the actual business of instruction.

A great teacher must be a man or woman of unblemished character, for no one, least of all children and people of low mental development will look up to anybody who does not set a high example of character or standard. The teacher must be a natural leader which means that he has outstanding character beyond the definition of mere morals. He must be broadminded, with experience and knowledge beyond that which he actually imparts; and he must be inspired by sympathy with the immature—meaning he must regard them with affection and treat them with understanding. He must know how the immature

feel and appreciate the motives of their actions whether they are good or bad; and above all he must be able to discover what the abilities and inclinations of his charges are so that he can direct their natural inclinations instead of wasting their time and energy against their inclination along paths which are bound to be sterile because they are uncongenial.

The great teacher so gifted and inspired grips the imagination of those he directs, so that master and pupil are, as it were, fused into one general aim, each inspired by the other. A great teacher does not dictate, he recognizes the right of free thought, and even encourages the development and exercise of reason. These qualities are rare, but where they exist they shine, not only for the moment, but even more brightly in later years when youths in their own manhood or womanhood look back with gratitude to their great teachers, recognizing clearly that they owe everything to their example and inspiration, and that without that compelling influence they would not be what they are.

We have had such great teachers in this country whose memory has become a legend, whose harvest has come to fullness even after their death. It is inconceivable that they could ever have been anything else but teachers, or that any training could have made them what they were. Their qualities were natural, their inspiration spontaneous, and their reward lay not in salaries or pensions, but in the fruit of their influence



upon a rising generation, and the gratitude of the nation.

Fortunate are they who had such a teacher who developed their imaginations and taught them how to live rightly. It is not all men who have been so fortunate.

These teachers give not only education to the general masses but also can shape their moral characters. It is obvious that future greatness depends largely on the teachers, who are not only builders of nations, but also the promoters of the moral characters of the people and are thus worthy of honour by all pupils.

## PARENTS AND OTHERS.

Good parents love their children; their love is boundless and they treat their children with very tender care and give the best education for their good and future welfare. Parents are the first and foremost real teachers of sons and daughters. Parents protect and care for their beloved ones at the risk of their own lives, their property and health. The various instances of unbounded love, kindness and tender care, are beyond expression in words. Hence parents are worthy of honour by their children.

In the same way guardians and elder relatives, aged persons and superiors who give moral teachings and help, are worthy of honour.

Good fathers-in-Law and mothers-in-law also love their sons-in-law and daughters-in-law in the same degree as they do their own sons and daughters. Hence they also are worthy of honour.

A good husband, the head of the family, is like a god in the front part of the house. He loves his wife very tenderly and provides her with everything she needs. Hence the householder is worthy of honour by the housewife.

And in the same way the aged persons, the righteous men, and those who observe the precepts, accept the Three Refuges, are firm and steady in a good cause, possess good qualities and great wisdom are worthy of respect.

*Three Holy Fires.*—In other words, there are three kinds of holy fires which deserve unreserved respect, viz., the fire of a good receiver of gifts (Dakkhineyyaggi), the fire of parents (Āhuneyyaggi) and the fire of householder or family (Gahapataggi).

*Two Respects.*—There are two kinds of respect: viz., all forms of physical offering (Āmisa pūjā) and that of accepting the Three Refuges, observing the precepts, meditating and obeying the instructions which the respectful ones give by way of discipline and following to their spiritual directions (Dhamma Pūjā).

\* *Five Rewards.*—Those who respect the ones worthy of honour in this way will obtain five

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\* For illustration and comparison see also the verses from the Dhammapada in Appendix 7 page 264 under “THE FIVE REWARDS.” And see also the duties of human beings in the Ninth Blessing.

rewards such as long life, beauty, happiness, good health or strength and intelligence at the present as well as hereafter.

So the Blessed One exhorted us this Third Noble Blessing, "*To honour those worthy of honour.*"

May all people respect and honour the worthy ones.

Peace to all beings.



## THE FOURTH BLESSING.

The Fourth Noble Blessing is: “*To reside in a suitable locality.*”

### Suitable Locality.

People should live in suitable localities either in villages or towns. They may seek their fortunes, profits and advantages by earning a respectable livelihood in such places. There they will gain good friends and well-wishers, good education and good health, merits and good characters, good neighbours and good comradeship, good doctor and good national physician, and they are under charge of a good ruler or good leader.

Where the inhabitants in a locality are good and upright and avoid the shame arising from doing evil deeds, are highly principled and not corrupt, observe the precepts, are contented and are in the habit of giving charity and rendering help to one another; there the strong will not be aggressive and oppress their weaker neighbours; there the number of wise, good and virtuous men will overwhelm that of wicked persons. Such localities are of great blessing to mankind.

Those who are fortunate enough to dwell in the right localities find safety and harmony, peace and happiness, prosperity and wealth. There is a Burmese saying that where the neighbourhood is good, even a corpse gets a decent burial. So one should always choose one's permanent residence

very carefully. Therefore the Blessed One proclaimed this Fourth Noble Blessing, “To reside in a suitable locality.”

The following is the verse taught by the Exalted One in the Dhammapada.

(98)—“Whether in village or in forest, in vale or on hill, wherever Arahantas dwell, delightful, indeed, is that spot.”

May all people find suitable localities to reside in.

Peace to all beings.

## THE FIFTH BLESSING.

The Fifth Noble Blessing is: “*To have done meritorious actions in the past.*”

### Good Deeds or Actions in the Past.

Those people who have done meritorious actions in the past gain prosperity and happiness in the present. They are born into high families. Their heart is full of kindness and love for their fellow beings. They shun evil actions. Their mind is occupied with noble thoughts. They receive the love and respect of the people. They are brave and fearless in doing right; they act, speak and think rightly. They act calmly and thoughtfully. Other people regard them as their leaders. Their good fame spreads far and wide all over the country and the world. These are the results of meritorious actions done in the past.

For example, a boy receives moral teaching in his youth from good parents, guardians, and teachers. He enjoys at a later date the fruits of his labours. In the same way persons who had performed good acts and deeds in the past enjoy good fruits in the present as a consequence of the good deeds done in the past. They lead a life of happiness, peace and prosperity.

### Kamma.

The Lord Buddha teaches us about the consequence of actions. Kamma is good or bad



actions, and Vipāka is the natural consequence of those good or bad actions. No one can escape from the consequence of one's moral and immoral actions. In other words, result follows action like a shadow following the man. For no power can prevent the consequence of one's actions, or avert the action resulting therefrom. It is therefore necessary to perform an act with good intention as far as practicable. The foundation and condition for heavenly rebirth and a future blissful state are meritorious actions. And the duration of happiness in the present depends on the amount of merits accumulated in the past. But in the performance of any activity one should not forget to use right effort and common-sense, right judgement and reason. Otherwise for want of these one's actions in the past may not bear due fruits in the present.

### **View of some people.**

It is known that there are some people who have doubts and have little faith in the consequence of actions done in the past. They think that all the good things of the world should be equally enjoyed by all classes of people without distinction of character, ability, application, creed, class and colour or wisdom and virtue. In their view the present poverty-stricken state of the people and the unrest prevailing all over the world, are the results of unfair pressure exerted by the rich; not the consequence of their own actions in their past. Their view may be partially true but in most cases these views are not correct, because it is a fact

that the real and natural process of individual mentality and tendency differs between man and man. Consequently the manner of their actions differ from each other. In the same way the consequence of their actions also are not the same, just as their fingers are not the same in length or as their personal appearances, birth, character and ability differ from one another. Some are wise and some are foolish; some are rich and some are poor etc. It is well known that nature, like *Kamma*, can never produce two identical things.

So the Lord Buddha in this connection delivered the Doctrine of *Kamma*, the Buddhist Law of Cause and Effect to the young Subha, the son of Todeya in the *Culla Kamma, Vibhaṅga Suttanta*, the important discourse as follows.

### **Culla Kamma Suttanta.**

“Herein, O youth, a certain man or woman destroys life, is a hunter, smears his hands with blood, is engaged in killing and wounding, is not merciful towards living creatures. As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a sorrowful, painful, miserable state of woe. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be short-lived.

“Such a course of action tends to brief life.

“Herein, O Youth, a certain man or woman abandoning killing, abstains from destroying life“

leaves cudgel and weapon aside, is ashamed (of violence), is merciful, and lives with compassion towards all living beings. As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a happy heavenly realm. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be long-lived.

“ Such a course of action tends to long life.

“ Herein, O youth, a certain man or woman is prone to harming living beings with fist or clod, cudgel or sword. As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a sorrowful, painful, miserable state of woe. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be subject to much ailment.

“ Such a course of action tends to much ailment.

“ Herein, O youth, a certain man or woman is not prone to harming living beings with fist or clod, cudgel or sword. As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a happy heavenly realm. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be subject to less ailment.

“ Such a course of action tends to less ailment.



“ Herein, O youth, a certain man or woman is irascible and wrathful, is provoked, angered, perturbed, and irritated by a trivial word, gives vent to resentment, ill-will, and displeasure. As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a sorrowful, painful, miserable state of woe. If, instead of being born in such state, he comes to birth as a human being, wherever he may be born he will be ill looking.

“ Such a course of action tends to ugliness.

“ Herein, O youth, a man or woman is not irascible and wrathful, is not provoked, angered, perturbed and irritated by a torrent of abuse, does not give vent to resentment, ill-will, and displeasure. As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a happy heavenly realm. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be good looking.

“ Such a course of action tends to beauty.

“ Herein, O youth, a man or woman, is of a jealous mind, envies and detests the gains of others and marks of respect, reverence, esteem, homage, honour shown to others, and stores jealousy (in his heart). As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a sorrowful, painful, miserable state of woe. If, instead of being born in such a state, he comes to birth as

a human being, wherever he may be born he will be powerless.

“ Such a course of action tends to powerlessness.

“ Herein, O youth, a certain man or woman is not of a jealous mind, does not envy and detest the gains of others and marks of respect, reverence, esteem, homage, and honour shown to others, and stores no jealousy (in his heart). As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a happy heavenly realm. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be powerful.

“ Such a course of action tends to power.

“ Herein, O youth, a certain man or woman does not give to monks or ascetics and Brahmans or those in need of gifts, food, beverages, clothes, vehicles, garlands, scents, unguents, bedding, lodging, and lamps. As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a sorrowful, painful, miserable state of woe. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be poor.

“ Such a course of action tends to poverty.

“ Herein, O youth, a certain man or woman gives to monks or ascetics and Brahmans or those in need of gifts, food, beverages, clothes,

vehicles, garlands, scents, unguents, bedding, lodging, and lamps. As a result of such deeds, which he has so fulfilled and accomplished, he will be born in a happy heavenly realm. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be rich.

“ Such a course of action tends to wealth.

“ Herein, O youth, a certain man or woman is stubborn, conceited, salutes not those who should be saluted, rises not for those who should be so received, offers not a seat to those who are worthy of a seat, gives not the way to those who are worthy of the way, respects not those who should be respected, reverences not those who should be revered, honours not those who should be honoured, worships not those who should be worshipped. As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a sorrowful, painful, miserable state of woe. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will have a birth in a low family.

“ Such a course of action tends to low birth.

“ Herein, O youth, a certain man or woman is not stubborn or conceited, salutes those who should be saluted, rises for those who should be so received, offers a seat for those who are worthy of a seat, gives the way to those who are worthy of the way, respects those who should be respected, reverences those who should be revered, honours



those who should be honoured, worships those who should be worshipped. As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a happy heavenly realm. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will have a birth in a high family.

“ Such a course of action tends to high birth.

“ Herein, O youth, a certain man or woman does not approach a monk or an ascetic and Brahman or a holy and wise man and questions:-“ Sir, what is good? What is bad? What is right? What is wrong? What should be practised? What should not be practised? What actions will be conducive to lasting disadvantage and pain? What actions will be conducive to lasting welfare and happiness? As a result of such deeds, which he has so fulfilled and accomplished, with the dissolution of the body, after death, he will be born in a sorrowful, painful, miserable state of woe. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be ignorant.

“ Such a course of action tends to ignorance.

“ Herein, O youth, a certain man or woman approaches a monk or an ascetic and Brahman or a holy and wise man and questions:--“Sir, what is good? What is bad? What is right? What is wrong? What should be practised? What should not be practised? What actions will be conducive to lasting welfare and happiness? What actions will not be conducive to lasting welfare and happiness?

As a result of such deeds, which he has so fulfilled and accomplished, he will be born in a happy heavenly realm. If, instead of being born in such a state, he comes to birth as a human being, wherever he may be born he will be intelligent.

“ Such a course of action tends to intelligence.

“ Thus, O youth, the course that tends to brevity of life gives one short life; the course that tends to longevity gives one long life; the course that tends to much ailment gives one ill-health; the course that tends to less ailment gives one good health ; the course that tends to ugliness makes one ill looking ; the course that tends to beauty makes one good looking; the course that tends to powerlessness makes one uninfluential; the course that tends to make power makes one influential; the course that tends to poverty makes one poor; the course that tends to wealth makes one rich ; the course that tends to low birth gives one a low parentage; the course that tends to high birth gives one a noble parentage ; the course that tends to ignorance makes one unintelligent, the course that tends to intelligence makes one wise.

“ Living beings, O youth, have Kamma as their own, their inheritance, their cause, their kinsman, their refuge. It is this Kamma that divides beings into low and high states.

So the Blessed One taught this Fifth Noble Blessing, “ To have done meritorious actions in the past.”\*

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\* For further illustration and comparison see the verses from the Dhammapada in Appendix 8 page 265 under the title “ GOOD ACTIONS IN THE PAST. ”

*May all people perform meritorious actions.  
Peace to all beings.*

*Note.*—Kamma (Sanskrit Karma): Literally means actions. In its ultimate sense Kamma means good and bad volition.

Kamma does not necessarily mean only past actions. It may be both past and present actions.

Kamma is action, and Vipāka, fruit, is its reaction. It is not fate. It is not predestination which is imposed on us by some mysterious unknown power to which we must helplessly submit ourselves. It is one's own doing which reacts on one's own self. It is a law in itself.

Buddhism attributes this variation to Kamma, but it does not assert that everything is due to Kamma, since to produce any single effect several contributory causes are necessary.



## THE SIXTH BLESSING.

The Sixth Noble Blessing is : “ *To set oneself in the right course.* ”

### Setting Oneself In The Right Course.

Nature (*Kamma*) provides a man with physical and mental power. One should use this power in the right direction for the benefit of oneself and others. It enables human beings to develop natural power to the highest state.

For instance, all people can endeavour to rise from a state of poverty to a state of wealth, or from a state of humble position to the state of a high position, or from a state of a subject nation to the state of a free nation by keeping their fixed intention clearly before them and utilising their entire energy and zeal in the right direction.

### Four Sammappadhānas.

The Blessed One said: “ Everyone should endeavour to refrain from doing evil actions that he has not yet done, and should try to avoid repeating evil actions that he has done. In the same way, everyone should strive to do meritorious actions that he has not yet done and should persevere in and try to increase the meritorious actions that he has done. ”

—(*Sammappadhana, VIBHANGA, ABHIDHAMMA PITAKA*).

Parents, teachers and guardians should so conduct themselves and also bring up their children that they may enjoy practising this virtue and understanding its value from their childhood or infancy. They can thus control themselves and can develop the mind and body to be of gentle, noble and unselfish nature so that no evil thought or act may ever find place in their hearts and bodies. And it is also highly desirable to infuse their minds with noble thoughts so that they may not seek selfish gain for themselves but act in the interests of others.

Iron rusts and destroys itself; in the same way a man is often his own worst enemy. So the Blessed One expounded this Sixth Noble Blessing, "To set oneself in the right course."\*

### **Four Happy States Of Living.**

The four Blessings which are the second, fourth, fifth and the sixth are called, "catucakkas" or "a four wheeler of the body and mind," or Four Happy States of Living. These four "Blessings" are of great importance, and accordingly everyone should make an effort to achieve them to the utmost degree. Without these four accomplished "Blessings," it is very troublesome in all ways for a person in the present life as well as hereafter.

May all people be on the right course.

Peace to all beings.

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For further illustration and comparison see the verses from the Dhammapada in Appendix 9 page (266) under the title "Setting Oneself in the Right Course."

## THE SEVENTH BLESSING.

The Blessed One proclaimed the Seventh Noble Blessing: “*To have vast learning.*”

*Importance of the Blessings.* This blessing and the three following; (eighth, ninth and tenth) are of great importance and accordingly everyone should try to secure them to the utmost degree.

### Vast Learning.

The primary training of children depends largely on wise parents and guardians. At this stage wise parents and guardians should take every possible care to give suitable moral lessons and general knowledge to their children. These good lessons are essential to them, for their moral and mental uplift. Their progress is affected by their environment too, and so they should bring up their children by themselves setting a good example and in association with children of good families in the neighbourhood, keeping them aloof from the company of bad ones. Thus they will imitate the good example they see around them.

The secondary stage of training is their school life. Parents or guardians should select good educational institutions where they may get good education, moral teaching, good discipline and good manners. Further study in a University or College is also of great importance to them to enable them to undertake greater responsibilities in life.



One who has a wise knowledge and good character cannot be misled by wicked people and can gain great fortune and wealth, respect and fame.

So the Blessed One expounded this Seventh Noble Blessing, “to have vast learning.”

The following verse was taught by the Lord Buddha in the Dhammapada.

(152) “The man of little learning grows old like the bull. His muscles grow, his wisdom waxes not.”

May all people gain vast learning.

Peace to all beings.

## THE EIGHTH BLESSING.

The Eighth Noble Blessing is: *Blameless and Beneficial Handicrafts.*”

### Importance of arts, sciences and handicrafts.

Arts, sciences and handicrafts are of importance to a man wishing to make himself successful in the worldly life. There are many who are distinguished in the academic field; but often they find it difficult to earn their livelihood for want of knowledge of other arts, sciences and handicrafts.

People should learn important arts, sciences and handicrafts such as agriculture, engineering, commerce, trade, medical and political science etc. which are congenial to them, and which should however be blameless. Those who acquire knowledge of such blameless arts, sciences and handicrafts, can easily find ways and means to earn good livelihood. And thus they enjoy prosperity, happiness and peace of life.

The value of the blameless arts and sciences is priceless; the skill acquired in these cannot be stolen by thieves and robbers; it is a real friend in this life and it gives happiness in the next life.

If one does not acquire education in the first stage of life, wealth in the second stage and righteousness in the third stage, then what is it that is useful that one can hope to acquire in the fourth or last stage of life?

### **Modern Inventions.**

The various kinds of modern inventions **which** are blameless give every possible comfort and **facili-**ty to men in the many fields of human life. Some such inventions make distant journeys shorter and quicker. For example, in the olden days people used to move from country to country on foot or by bullock cart or on horse-back or in boats, thus they often took many months to reach their destination. But nowadays they can reach such distant places within a few days or even hours. There are many other kinds of modern inventions which are greatly useful to mankind and these are now being used in many different ways for the benefit of the world. So it can be imagined how valuable these inventions are to the world's progress.

### **World Wars.**

But in the world some selfish, foolish, greedy and wicked people are using these inventions for the destruction of lives and property of the peoples of the world for their personal or national gain. This is true of the happenings in the last two great World Wars. Used in this way these inventions are not blessings to the world but curses and evils. The last great World War rendered millions of people homeless and brought death, poverty and misery to the world. The horrible killing by each side in the last two wars has stamped upon living memory the utter horror and futility of war. How happy and prosperous the world would be if these



inventions had been utilised for the benefit of mankind rather than for its destruction.

But the clouds of world wars ever threaten to burst forth in the world. Powerful nations are ever engaged in cold wars. They build up arms, ammunitions and other war materials. They are in preparation for the world war to come, which will be even worse than the last two great World Wars. It is a well known fact that history repeats itself but people are too foolish to profit by this knowledge or by their own tragic experience.

Modern inventions should be used in the right and proper way to promote human progress and world peace instead of in the destruction of the lives of millions of people and their properties. Take the case of nuclear bombs. They can cause great damage, destruction and disaster but if the nuclear power is used wisely and in the right direction, it will make for the good of human progress and the world will be a happier place to live in.

So the Blessed One expounded this Eighth Noble Blessing, “Blameless and Beneficial Handicrafts.”

May all people gain a knowledge of perfect Handicrafts.

Peace to all beings.

## THE NINTH BLESSING.

Then the Blessed One proclaimed the Ninth Noble Blessing : “*A well trained discipline.*”

### Discipline.

Discipline means strict compliance with the orders and rules laid down for the performance of one's duties towards one's nation, family, employers, organization or one's neighbours etc. Obeying the dictates of discipline is a sign of polite manners or good behaviour or good character. The very essence of good people is good character. To have good habits, or a good character means not only refraining mentally, verbally and bodily from committing evil deeds, but also doing good and meritorious deeds, and it is thus the essential duty of all good people. So everyone should always observe discipline strictly, performing perfectly all duties required of human beings.

Discipline is of great importance in the homes, monasteries, schools, organizations, and in every society that works for the common good and welfare of the people as a whole, or a particular organization.

Parents should teach discipline to their children at home. In the same way teachers should impart good discipline in schools. In time to come good discipline results in the formation of good habits and becomes part of one's nature.

## Two Kinds Of Discipline.

There are two kinds of discipline, viz., lay discipline (*Agariya Vinaya*) and monastic discipline (*Anagariya Vinaya*). In each there are the negative discipline or manner of avoiding (*Varitta Sila*) and the positive discipline or manner of performance (*Caritta Sila*).

## Precepts and Principles.

There are five, eight, nine and ten *precepts*, especially laid down for the *laity*. Besides these, there are many good discourses (*Suttas*) and philosophies (*Abhidhamma*) that come under “lay discipline.” They may be found in *Suttanta Pitaka* and *Abhidhamma Pitaka*.

So the laity should observe at least the five precepts in their daily lives, namely, refraining from killing, stealing, sexual misbehaviour, telling lies and taking intoxicants. They should also avoid the ten evil deeds which will be described later. The higher precepts should be observed on “*Uposatha*” days as far as possible.

## Duties of Human Beings.

There are many duties which human beings must perform according to the advice given by the Lord Buddha in the *Singalovada* discourse. The following are some of them, associated in the Sutta



with the “honouring of the Six Directions, North, South, East, West, Nadir and Zenith :—

### **Duties of Children.**

In five ways a child should minister to his parents as the East :—

- I. by supporting them,
- II. by performing his or her duties owing to them,
- III. by preserving the family lineage,
- IV. by being worthy of his or her inheritance,
- V. by offering alms in honour of his or her departed relatives.

### **Duties of Parents.**

In five ways, the parents who are thus ministered to by their children as the East show their compassion towards their children :—

- I. they dissuade them from evil,
- II. they persuade them to do good,
- III. they instruct them in the arts and science,
- IV. they give them in marriage to a suitable wife or husband,
- V. at the proper time they hand over to them their inheritance.

In these five ways do children minister to their parents as the East and the parents show their compassion to their children. Thus is the East covered by them and made safe and secure.

### **Duties of Pupils.**

In five ways, a pupil should minister to a teacher as the South :—

- I. by rising when the teacher approaches,
- II. by attending upon him,
- III. by obeying him attentively,
- IV. by personal service,
- V. by respectfully receiving instructions.

### **Duties of Teachers.**

In five ways do teachers who are thus ministered to by pupils as the South show their compassion to their pupils :—

- I. they train them in the best discipline,
- II. they impart instruction which is esteemed by them,
- III. they teach them every suitable art and science,
- IV. they introduce them to their friends and associates,
- V. they provide for their safety in every quarter.

The Teachers who are thus ministered to as the South by their pupils show their compassion towards them in these five ways. Thus is the South covered by them and made safe and secure.

### **Duties of Husband.**

In five ways should a wife as the West be ministered to by her husband.

- I. by courtesy,
- II. by not despising her,
- III. by faithfulness,
- IV. by handing over due authority to her,
- V. by providing her with ornaments.

### **Duties of Wife.**

The wife who is thus ministered to by her husband as the West shows her compassion to her husband in five ways :—

- I. she performs her duties in perfect order,
- II. she is hospitable to the people of the neighbourhood,
- III. she is not unfaithful,
- IV. she protects his possessions,
- V. she is industrious and not lazy in discharging her duties.

In these five ways does the wife show her compassion to her husband who ministers to her as the West. Thus is the West covered by him and made secure and safe.

### **Duties of Men or Women.**

In five ways, should a householder minister to his friends and associates as the North :—

- I. by generosity,



- II. by courteous speech,
- III. by promoting their good,
- IV. by equality,
- V. by truthfulness.

### **Duties of Friends.**

The friends and associates who are thus ministered to by a householder as the North show compassion to him in five ways :—

- I. they protect him when he is heedless,
- II. they protect his property when he is heedless,
- III. they become a refuge when he is afraid,
- IV. they do not forsake him when in danger,
- V. they are considerate towards his progeny.

The friends and associates who are thus ministered to as the North by a householder show their compassion towards him in these five ways. Thus is the North covered by him and made safe and secure.

### **Duties of Masters.**

In five ways should a master minister to servants and employees as the “ *Nadir*. ”

- I. by assigning them work according to their strength,

- II. by supplying them with food and wages,
- III. by tending them in sickness,
- IV. by sharing with them any unusual delicacies,
- V. by giving them holidays at due times.

### **Duties of Servants.**

The servants and employees who are thus ministered to as the Nadir by their master show their compassion to him in five ways. :—

- I. they rise before him,
- II. they go to sleep after him,
- III. they take only what is given,
- IV. they perform their duties satisfactorily,
- V. they spread his good name and fame.

The servants and employees who are thus ministered to as the Nadir show their compassion towards him in these five ways. Thus is the Nadir covered by him and made safe and secure.

### **Duties of Laymen.**

In five ways should a householder minister to ascetics and Brahmans or monks as the Zenith:—

- I. by loving deeds,
- II. by loving words,
- III. by loving thoughts,
- IV. by not closing the doors to them,
- V. by supplying their material needs.

**Duties of ascetics.**

The ascetics and Brahmans or monks who are thus ministered to as the Zenith by a householder show their compassion towards him in five ways :—

- I. they dissuade him from evil,
- II. they persuade him to do good,
- III. they love him with a kind heart,
- IV. they make him hear (religious teachings) which he has not heard and clarify those he has already heard,
- V. they point out the path to a heavenly state.

In these five ways do ascetics and Brahmans or monks show their compassion towards a householder who ministers to them as the Zenith.

Thus is the Zenith covered by him and made safe and secure.

The mother and father are the East,  
 The Teachers are the South,  
 Wife and children are the West,  
 The friends and associates are the North.  
 Servants and employees are the Nadir,  
 The ascetics and Brahmans or monks are the  
 Zenith;

He who is fit to lead the household life,  
 These six quarters he should salute.

The wise and the virtuous person,  
 Gentle, and of deep understanding,  
 Humble and docile,  
 Such a one to glory may attain.

Energetic and not indolent,  
 In misfortune he is unshaken,  
 Humble in manners, and intelligent,  
 Such a one to glory may attain.

Who is hospitable, a maker of friends,  
 Liberal and unselfish,  
 A guide, an instructor, a leader,  
 Such a one to glory may attain.

Generosity, sweet speech,  
 Doing good to others,  
 Equality towards all,  
 And at every place as the case demands.

These four winning ways in the world exist,  
 As the lynchpin that keeps the car a-rolling,  
 If these in the world exist not,  
 Neither the mother nor the father receive  
 honour

Or respect through their children.  
 Since these four winning ways,  
 The wise observe in every way;  
 To eminence they attain,  
 And praise they rightly gain.

### **Monastic discipline.**

In the Buddhist Scriptures, the discipline known as Vinaya (Rules of morality or canon laws) are laid down especially for the Buddhist monks—the holy order of the Saṅgha. This Vinaya Scripture is called the Vinaya discipline because it sets out precepts and principles to govern both deed and word. So all Buddhist monks should learn these



Vinaya Scriptures thoroughly which they are required to observe for so long as they stay in the holy order. The monks who strictly observe these rules or these precepts and principles are loved and respected by all the people. And ultimately they realise the Four Noble Truths and attain the highest peace beyond this earthly kingdom.

It is a common saying in Burma that the existence of the Vinaya (Rules) implies that our religion is vitally alive, is the essence of our Religion, and that it will last forever if the Bhikkhus follow the Vinaya rules. So Buddhist monks who have renounced the world voluntarily should exercise perfect discipline and emulate the Lord Buddha.

In Vinaya Piṭaka, the Buddhist canon of ecclesiastical codes of the discipline of Bhikkhus, or the homeless ones who are ordained into the Buddhist monkhood wearing the noble Yellow Robe and live in the noble Sāsanā of the Lord Buddha, are given the principles which the Lord Buddha desired all His Bhikkhu disciples to follow precisely:-

- (1) These principles if taken in their narrowest sense are seven Āpatti groups, *i.e.* the transgressions of the seven kinds of offences or seven ecclesiastical offences enumerated in the Pātimokkha.
- (2) If taken in a moderate or mean sense they consist of two hundred and twenty seven Sikkhāpadas or rules.

- (3) And in its widest sense these Principles are nine thousand one hundred and eighty crores five millions and thirty six thousand (91,805,036,000) in number.

The Vinaya Sikkhāpadas or the codes of discipline or principles are as numerous as that but the Bhikkhus, Buddhist monks have to follow and practise them daily with the utmost care and the greatest diligence, for their position is like a little mustard seed placed on a very sharp blade which if a little unbalanced would fall off.

But the Buddhist monk is not bound to the order for life; he can leave it at any moment he chooses. But for so long as he remains in the Holy Order, he is expected to observe these rules, to learn the Scriptures, to teach the laymen, and meditate deeply on spiritual matters.

Great misery is the lot of the man who is not disciplined and has not his mind, body and speech under control.

So the Blessed One taught this Ninth Noble Blessing, “A well trained discipline.”\*

### **Changes of the People.**

Most of the people of the world today want lasting peace. Perhaps a few who are of bad,

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\* For further illustration and comparison see the verses from the Dhammapada in Appendix 10 page 268 under the title “The Discipline.”

turbulent character take advantage of general anarchy and confusion and are deaf to the voice of World Peace. But even those people who are eager and long for it are at times not free from failure to observe the duties of man and the elementary or primary rules of humanism which should be observed at all times. The law of Motion still persists and nothing remains the same. There is change from second to second.

As a result of this law simplicity disappears and complexity occurs in the mental and physical scope or formation of living beings. In reality everything changes; rules, customs, manners and understanding of morality make the present age darker and more gloomy until the discontented and confused man loses world peace finally. Everywhere among the human beings the upsurge of avarice, rage and malice is growing, causing great calamities to fall upon them.

Therefore, everybody should possess perfect discipline and moral principles by observing the noblest duties of human beings and the teaching of the Lord Buddha. Only then will the desire for World Peace be fulfilled.

May all people be well disciplined.

Peace to all beings

## THE TENTH BLESSING.

Then the BLESSED ONE proclaimed the Tenth Noble Blessing : “*Pleasant Speech.*”

### Pleasant Speech.

Every pleasant word has its value and power. A pleasant word has influence over other people. It therefore behoves us to choose the right, fruitful, fine, sincere, polite, clear and sweet words in the right places. One who does this is loved, respected and admired by all wherever he goes.

There are many persons who possess a special gift of speech containing fine and sweet words. But their fine and sweet words have no power to attract the attention of other people. For their words are not uttered in truth and justice, sincerity and honesty. So words should be uttered in truth and justice, sincerity and honesty and in the right time, at the right place, to the right persons and in the right manner so as to make a deep impression on the minds of the listeners. They should be concise and to the point. High sounding, empty and sonorous phrases are not enough. They must be sincere, sweet and come from the heart.

This should be the reason for forming debating societies in every school, college and university all over the world. These societies produce many fine speakers; some of them become famous and well-known public figures. Every one should thus earn to speak pleasantly and truthfully.



**Six Passages.**

The following passages containing definitions of different kinds of speech, occurring in the Abhaya-Rājakumāra Sutta, Majjhima Nikāya, Suttanta Piṭaka and in the Pārājika Atthakathā-kaṇḍa, Vinaya Piṭaka and taught by the Exalted One, are worthy of remembering. They are :-

- (1) “The words of untruth not advantageous and not pleasing to others.”
  - (2) “The words of truth, but not advantageous and not pleasing to others.”
  - (3) “The words of truth, advantageous but not pleasing to others.”
  - (4) “The words of untruth, not advantageous but pleasing to others.”
  - (5) “The words of truth, not advantageous but pleasing to others.”
- and (6) “The words of truth, advantageous and pleasing to others.”

Of these, Nos. 3 and 6 should be observed by all who wish to do well in this life and hereafter; the rest must be avoided at all times throughout their lives.

In other words, not uttering falsehood; not using abusive or harsh language; but speaking pleasant words; saying words that may interest the speaker himself as well as others; these are called speaking pleasant words.

Or not to speak falsehood, not to slander, not to speak harsh language, to avoid frivolous talk;

this is called speaking pleasant words and is the best for one aspiring to lead the higher form of life.

Everyone should speak kindly, clearly, frankly, politely, truthfully, without ambiguity, encouraging and helping others to improve themselves. One's own words must be free from vanity and bitterness of feeling. Gossip must be eschewed at all times; whatever one speaks, one must speak with a kind and pure thought. Those who have evil at heart, but are sweet of speech, are like a pitcher of water smeared with nectar, but full of poison.

Be afraid of telling lies but be brave to speak the truth. If your lies are discovered by others, you will lose their trust and respect, and you will have very little hope of success and greatness in society. Avoid rude manners in deed, in word and in thought as nobody likes these and you will be shunned by others and will be a hateful object in the eyes of others.

Speak pleasant words and be kind to all beings. Show respect and address politely all people in consonance with their dignity. Do not speak more than is necessary. Avoid words that convey no meaning thereby avoiding waste of time.

So the Blessed One taught this Tenth Noble Blessing, "Pleasant Speech."\*

May all people be pleasant in their speech.  
Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 11 page 268 under the title "Pleasant Speech."

## **A Word of Caution.**

These four blessings (seventh, eighth, ninth and tenth) are very important and call for serious thought.

The outlook of the general masses in some parts of the world, including some in Asian countries, is very limited in scope. They have very little knowledge of the outside world, and see very little of it. For they have no interest in the study of the different religious philosophies and languages, arts and sciences. They are thus unable to solve some of their own internal problems, mostly technical and economic, and in consequence have to invite foreign experts to solve their difficulties for them.

Buddhist monks in some countries have little or no interest or are not allowed by narrow-minded and bigoted people to learn foreign languages and understand the views of different religions, or to study world history, philosophies and other subjects which are not against the Vinaya Rules and the teaching of the Buddha. And they should study also the history of various religions, ascertain why this true and noble Buddhist religion has declined in India, where it has its birth, how it has spread to the western and eastern parts of the world and why it has finally disappeared in certain parts of the world. They should open their eyes to the impending dangers that would possibly threaten this noble Religion, the finest religion in the world.

For instance, in the time of our forefathers who lived under their own Burmese kings,

the moral teaching and education of the children were entirely in the hands of the Buddhist Monks who were the natural and upright leaders of the country and played an important role in matters of religion and education. They taught the people every kind of education that would be most useful to them in those days. Indeed, their monasteries were not only educational institutions but also free hostels where weary travellers or the poor could find shelter. It is greatly to be deplored that, with the occupation of Burma by the British, monastic education has almost totally disappeared in most parts of the country, resulting in the deterioration of the moral character of the people.

Many Buddhist monks in some countries, in spite of their learning and knowledge of Pāli, unfortunately have little interest even to encourage the development of their own tongue. All monks cannot claim themselves or be regarded as religious heroes till there are many great monks who are very learned and broad-minded. They are greatly to be admired for their literary and religious works and everyone fortunate enough to meet them must feel benefited and grateful.

Rich non-Buddhists marry money-coveting Burmese Buddhist women who are then converted to their husbands' faith. Similarly many Burmese Buddhist men also are married to women of other faiths and are converted to the faiths and customs of their wives. Their progenies almost invariably follow the faiths of their non-Buddhist parents. As a result, there is great danger that the Burmese race, together with the finest religion, the most



precious treasure, is doomed to disappear from the face of this earth. How greatly pained and wretched the good Buddhists will be should they ponder deeply over the present woeful plight in which they are now placed. It will be most deplorable if they become victims of narrow-minded non-Buddhists by inter-marriage.

And nobody can deny the fact that greedy, wicked and selfish expansionists have done great mischief to the world in the name of religion. And there is also a large section of people who are religiously perfidious hypocrites, deceiving the unsophisticated masses of people in the world. These very people claim themselves to be pious devotees. Sometimes they support non-Buddhist and anti-Buddhist religious activities (Micchā-ditṭhi) by donations in money and by praise. These so-called religious teachers batten on others, leading the illiterate astray by following the wrong path in the matter of religion. Hence they become lazy, dull and inactive and reduce the country to a state of ruin. These malicious practices may result in destroying the religion as well as themselves and others who believe and follow them in blind faith. Such intolerable practices should be checked before it is too late.

## THE ELEVENTH BLESSING.

Then the Blessed One proclaimed the Eleventh Noble Blessing: “*Supporting Mother and Father.*”

### Love Of Parents For Their Children.

Most mothers and fathers realise how greatly they love their children from the time of their conception. Parents naturally desire to have a child or children. The good mother, during the pregnancy of the child has to take great care all the time in the matter of food, exercise, travel, etc. to protect the embryo in her womb. The good father in turn protects her from harm during this period and sees to her needs and treats her most tenderly and carefully. Their happiness when the baby is born is beyond description. The parents cherish their newly born baby. How great must their love be for the baby, the essence of their love and the most precious treasure! The baby is nursed with tender care, and the urine and stools are cleared without the least complaint or disgust. Thus every child should be immensely indebted to its parents. In short, the baby and the parents are of one flesh and blood.

### Filial Service.

In their youth children should help their parents in house work, including the care of the shrine room, and look after them in illness. Girls must

help their mothers in the kitchen; wash the clothes; clean the furniture and rooms; clean, mend, iron, fold the parents' clothes and so on. They will be regarded and recognised as dutiful and obedient children who serve their parents in every way they can. They will gain the praise of their parents and the neighbours. The parents will take pride in their good acts. That home in which they live will be blessed with prosperity and happiness, peace and harmony. These are the blessings that will result from serving parents.

Good parents love, cherish, educate, protect and train their children to become good citizens. So all sons and daughters should not forget to serve and support their parents in return when they grow up. The kindness and love of parents are so much and so great that they cannot be repaid in full. It may be that some parents cannot give their children such things as riches, cannot educate them at expensive schools or cannot provide them with elegant clothes. But these things are nothing compared to the love, the protection, the kind words, the spiritual training which parents can and do lavish on their children.

We must not forget that our parents work their hardest to give us all we need. They place our material and spiritual welfare and wants before theirs. All the wealth they possess is not for their enjoyment but for the enjoyment of their children.

Thus parents are worthy of the gratitude, respect, obedience and care of their children, especially in their old age. They are then like a

fire which needs and deserves constant care and ministration. Filial service is one of the greatest qualities in a man.

So the Blessed One taught this Eleventh Noble Blessing, “ Supporting Mother and Father.”

The following verse was taught by the Purified One in the Dhammapada :—

(332) Happy in this world is ministering unto  
mother,  
Happy too is ministering unto father,  
Happy too is ministering unto ascetics,  
Happy too is ministering unto Noble  
Ones.

May all people cherish and honour their  
parents.

Peace to all beings.



## THE TWELFTH BLESSING.

Then the Blessed One proclaimed the Twelfth Noble Blessing: “ *Cherishing wife and children.* ”

### Married Life.

It is natural for a man to have a wife and a woman to have a husband and for them to live together as husband and wife. Their tender love for each other is beyond words. From the time they are married they bestow trust on one another, and remain faithful to each other. Sometimes differences of opinion may arise between married couples. But they should never come to bitter quarrels during their married life. They are very seldom offended for any length of time with each other. They place their confidence in each other, determined that their happy marriage should firmly last till the end of their lives. The most successful of married lives is when the husband and wife regard one another as belonging to and also dependant upon each other.

But there are many couples who quarrel with each other because of domestic or some other affairs. They lose confidence in each other. And then the feeling of bitterness slowly grows in their mind leading finally to ruin and failure of married life. Separation is the result. And thus their married life ends miserably. To such as these married life is a curse instead of a blessing.

### Selecting A Lifemate.

The man and the woman who intend to marry, should take great care in selecting their lifemate. Both of them should have good health, beauty, wealth, honesty and common-sense. The fulfilment of all these five principal requirements is desirable, but not always possible. There must however be at least three of these attributes, *i.e.*, good health, honesty and common-sense. However poor they may be, though they may even be living in a small thatched house, their married life will be blessed with happiness if they dwell in mutual love and respect, and if they possess at least the above three factors. Otherwise they will pass away their days in misery and sorrow, as if suffering in hell, should they even happen to live in a palace.

### Supporting the Family.

And a good husband must work hard to provide adequately for his family. He must be determined to build up savings to provide a house, ornaments and jewelleries that befit his position in life, if he can, for his wife and children, but he is morally bound to maintain his family adequately at least with the necessities of life.

As for good women who are poor, they must endure their *kamma*. If they cannot have valuable ornaments, they must be content with their lot. Most womenfolk desire to hear sweet words from their husbands and enjoy loving and tender treatment at all times. So all husbands should

treat their wives with tender care and affection and make them happy in whatever way possible. And in the same way it is the bounden duty of good wives, the mistresses of families to look after every comfort and happiness of their masters who are like gods of the households, so that their married life may be a great blessing to them. So they should always put their husbands' comfort and happiness first.

They may possibly have sons and daughters, the fruits of their love. The love of parents for their sons and daughters is beyond description.

Married couples must take great care of themselves and should be thrifty and save some portion of their income for use in the future, *i.e.*, for use at times when they are not in good health and are unable to earn in old age. Money is like a second god. It can manage nearly everything. What is to be done by money, can be done by money only. There is a Burmese saying that "There are no relatives and no friends to a man who has no money. Relatives and friends appear when there is money. "So one should not forget to save some portion of one's money for future use. The Buddha in the Dīghajānu Sutta, Gotamī Vagga Aṅguttara Nikāya and Siṅgālovāda Sutta has advised as follows:

#### 4 Sampadās.

*The causes which bring about wealth and prosperity in life.*

In this world, men or women earn their living by one of the following ways :- trading, farming,

poultry-farming, or in many other ways. Some people serve the government and live on monthly salaries while others earn money by arts and crafts or engineering work or even by manual labour. No matter by what means a man earns his living, he should thoroughly follow the means which bring about wealth and prosperity in life if he has a keen desire to live in this world happily and peacefully in the present life as well as hereafter.

There are four main causes which bring wealth and prosperity in life and which make them last as long as possible.

These causes are :-

### **1. The achievement of persistent effort.**

- (a) Diligence—one must work very hard in order to become an expert in some kind of profession.
- (b) To eliminate laziness.
- (c) Discrimination—to try and think and be able to decide whether a thing is possible or not.
- (d) To make effort and be able to do things which you should do yourself and assign to others the things that you cannot do yourself.

### **2. The achievement of wariness.**

To safeguard that which has been obtained by one's own mental and physical efforts from destruction caused by five enemies, namely, water, fire,



ruler, thief and enemy. One must also be careful not to expend the wealth by being extravagant.

### 3. Good friendship.

To seek friendship with one who has already developed and is developing in wealth and prosperity, and with those who possess the four virtues of good and holy people, such as faith, moral precept, charity and wisdom, and to imitate them in ways of conduct and livelihood.

### 4. Balanced livelihood.

To calculate the income and expenditure *i.e.* neither to be too extravagant when the income is less nor to be too spendthrift when the income is abundant.

No matter by what means a man earns his living, he will experience increase or decrease in prosperity. If he knows that his prosperity increases by living by such and such a standard, he should stick on to it and try to make the well earned property last long. But on the other hand, if he realises that his wealth dwindles gradually by living in such a way, he should at once change his mode of living, *i.e.* try to spend less or be thrifty, and after succeeding in equalizing the income and the expenditure, he should gradually save something and make himself prosperous again.

Just as a person who is an expert in using scales knows how to balance the weights, *i.e.*, to be able to guess the exact quantity to be put in or to be taken out in order to poise the scales, so also, he will be able to do just the same where his wealth and prosperity is concerned. He will carefully consider and calculate his income, expenditure etc., and live moderately, *i.e.* he will neither be extravagant nor too thrifty.

Moreover, if a person with a small income lives lavishly and extravagantly, he will be like a man who, wanting to eat a fig, shakes the whole tree making all the ripe as well as green fruits drop to the ground and get wasted. He will be wasting all he has earned.

If a prosperous or wealthy man getting a large income has a miserly nature, not having the heart to spend on himself or to give charity to others, he will be condemned or blamed by others. He will be friendless and when he gets into any trouble or danger, nobody will come to help him out and thus he meets his death alone.

So all men should carefully consider and calculate the increase or decrease in their wealth and prosperity and live moderately. This should be the correct or medium way of living.

The above described causes are not only conducive to the promotion of wealth and prosperity, but also preserve that which has already been obtained.

### **Four Causes of Poverty.**

*The four main causes which decrease wealth and bring poverty are :-*

1. Excessive enjoyment—either by man or woman,
2. Excessive drinking,
3. Indulgence in gambling,
4. Companionship with evil-doers.

The above mentioned things are not only deterrent to the increase of wealth or prosperity, but also destructive to that which has already been accumulated. For example, a tank has four taps to fill in and another four taps to let out the water. If all the outlets are open and the inlets closed and moreover if there is no rainfall, the tank will soon get dried up and become utterly useless. But on the other hand, if all the outlets are kept closed and the inlets kept open and also if there is heavy rainfall, then the tank will always be full of water. Then not only the human beings but also the animals as well as water creatures such as fish, tortoises etc. can rely on it. It will really become very grand and beneficial.

So in the same way, people who do not practise the four principles or causes which are like the inlets, and give way to the roads of destruction which are like the outlets, will become very poor in this present life like the dried up tank. But if they make effort and follow the four principles to bring wealth and

prosperity and avoid all those things such as excessive enjoyments, excessive drinking etc. they will become rich and prosperous like the great magnificent tank on which all the living creatures depend.

**The four principles which will lead to progress and prosperity forever hereafter.**

There are four different principles which if carefully followed by lay people will help to attain progress and prosperity in various forms of life hereafter. These principles are:-

1. Saddhā Sampadā which means to have full confidence in the final and highest knowledge of the path of Arahanta and omniscience of the Enlightened Buddha who possesses the nine glories.
2. Sīla - Sampadā which means to follow the five precepts namely the avoidance of taking life, stealing other people's property, committing adultery, telling lies and taking any kind of alcoholic drink which makes men forget to do good deeds. These precepts must be very carefully and diligently observed.
3. Cāga- Sampadā, that is to have a charitable mind without envious miserliness, selfishness and stinginess. One must practise to be generous in giving charity and to take pleasure in it.



4. Paññā Sampadā, which means to have wisdom and discretion by which one can distinguish between mundane and spiritual affairs and by practising to have love, charity, forgiveness, truthfulness and absolute purity of life one can attain the true knowledge which leads to Nibbāna or Supreme Emancipation.

The Lord Buddha taught Prince Koliya, a descendant of Byaggapajja, that all men and women who practised those four principles will surely attain happiness and prosperity in all lives hereafter.

After preaching in detail thus, Lord Buddha summarised as follows :—

Koliya Prince, all good men and women who work with great care and diligence can enjoy prosperity in their living. They try and save the income they have earned with the utmost care. They, giving charity without having miserly, stingy and selfish minds, follow and obey the instructions given to them by the good and wise. Understanding these instructions they practise all the principles and precepts which prove the way to true knowledge.

The eight principles will decidedly bring many advantages to all lay people, in the present life as well as hereafter.

## **SIX COURSES FOR DISSIPATING WEALTH.**

There are six courses for dissipating wealth which one should not pursue. These are :—

- I. Indulgence in intoxicants which cause infatuation and heedlessness, is a cause of dissipating wealth.
- II. Sauntering in streets at unseemly hours is a cause of dissipating wealth.
- III. Frequenting theatrical shows is a cause of dissipating wealth.
- IV. Indulgence in gambling which causes heedlessness is a cause of dissipating wealth.
- V. Association with evil companions is a cause of dissipating wealth.
- VI. Addiction to idleness is a cause of dissipating wealth.

There are these six evil consequences in indulging in intoxicants which cause infatuation and heedlessness, namely :—

- I. immediate loss of wealth,
- II. increase of quarrels,
- III. liability to catch disease,
- IV. earning an evil reputation,
- V. shameless exposure,
- VI. weakening of intellect.

There are these six evil consequences in sauntering in the streets at unseemly hours, namely:—

- I. he himself is unprotected and unguarded,
- II. his wife and children are unprotected and unguarded,
- III. his property is unprotected and unguarded,
- IV. he is subject to suspicion with respect to evil deeds,
- V. he becomes subject to false allegations,
- VI. he is beset with much misfortune.

There are these six evil consequences of frequenting theatrical shows, namely :—

- I. he (inquires) where is dancing?
- II. where is singing?
- III. where is music?
- IV. where is recitation?
- V. where is playing with cymbals?
- VI. where is drum-beating?

There are these six evil consequences in indulging in gambling namely :—

- I. victory breeds hatred,
- II. being defeated he grieves for his wealth,
- III. immediate loss of wealth,
- IV. his word is not relied upon in a court of law,

- V. he is despised by his friends and associates,
- VI. he will not be sought for a matrimonial alliance, because he is a gambling person and is not fit to look after a wife.

There are these six evil consequences in associating with evil companions, namely: any gambler, any glutton, any drunkard, any swindler, any cheat, any bandit is his friend and companion.

There are these six evil consequences in being addicted to idleness, namely :-

- I. he does not work, saying that it is extremely cold,
- II. that it is extremely hot,
- III. that it is too late in the evening,
- IV. that it is too early in the morning,
- V. that he is extremely hungry,
- VI. that he is too full.

As he lives thus leaving many duties undone, unacquired wealth he does not get, and acquired wealth dwindles away.

One is a liquor-friend; he says, friend, friend, only to one's face; he is a friend and an associate only when an occasion arises.

Sleeping till sunrise, adultery, irascibility, malevolence, evil companions, avarice—these six causes ruin a man.



The man who has evil comrades and friends and is given to evil ways, to ruin doth fall in both worlds—here and the next.

Dice, women, liquor, dancing, singing, sleeping by day, sauntering at unseemly hours, evil companions, avarice—these six causes ruin a man.

They who play with dice and drink intoxicants, go to women who are dear unto others as their own lives, associate with the mean and not with the wise—they decline just as the moon during the waning half.

He who is drunk, poor, destitute, athirst whilst drinking, frequents the bar, sinks in debt as a stone in the water, swiftly will bring disrepute to his family.

One who by habit sleeps by day, and keeps up at night, is ever intoxicated, and is gluttonous, is not fit to lead a household life.

Saying that it is too hot, too cold, too late, and thus leaving things undone, the opportunities for good go past such men.

He who does not regard cold or heat any more than a blade of grass and who does his duties manfully, does not fall away from happiness.

These four should be understood as foes in the guise of friends, namely :—

- I. he who appropriates to his own use should be understood as a foe in the guise of a friend,

- II. he who renders lip-service should be understood as a foe in the guise of a friend,
- III. he who flatters should be understood as a foe in the guise of a friend,
- IV. he who ruins should be understood as a foe in the guise of a friend.

In four ways should one who appropriates to his own use be understood as a foe in the guise of a friend, namely:—

- I. he appropriates his wealth,
- II. he expects much from little,
- III. he does his duty when in fear,
- IV. he is friendly for his own good.

In four ways should one who renders lip-service be understood as a foe in the guise of a friend, namely:—

- I. he could have helped in the past (but not now).
- II. he could help in the future (but not now).
- III. he treats with what is profitless,
- IV. when there is an immediate need he expresses his inability to help.

In four ways, should one who flatters be understood as a foe in the guise of a friend, namely:—

- I. he consents to his evil deeds,
- II. he dissents from his good deeds,

III. he praises him in his presence,

IV. he speaks evil of him in his absence.

In four ways should one who ruins be understood as a foe in the guise of a friend, namely:—

I. he is a companion when one indulges in intoxicants that cause infatuation and heedlessness,

II. he is a companion when one saunters in the streets at unseemly hours,

III. he is a companion when one frequents theatrical shows,

IV. he is a companion when one indulges in gambling which causes heedlessness.

The friend who takes whatever you possess for himself, the friend that helps merely with words, the friend that flatters, and he who befriends in ruining you—these four enemies the wise recognise as such, and avoid them from a distance as a perilous path.

These four should be understood as warm-hearted friends, namely:—

I. the helper should be understood as a warm-hearted friend,

II. He who is the same in weal and woe should be understood as a warm-hearted friend,

III. He who gives good counsel should be understood as a warm-hearted friend,

IV. the sympathiser should be understood as a warm-hearted friend.

In four ways should a helper be understood as a warm-hearted friend, namely:—

- I. he guards him when heedless.
- II. he protects his wealth,
- III. he becomes a refuge when he is afraid,
- IV. when a need arises he provides him with double the amount he needs.

In four ways should one who is equal in weal and woe be understood as a warm-hearted friend, namely:—

- I. his secrets he reveals to him,
- II he conceals (his friend's) secrets,
- III. in misfortunes he does not forsake him,
- IV. his life too he sacrifices for his good.

In four ways should one who gives counsel be understood as a warm-hearted friend, namely:—

- I. he dissuades him from doing evil,
- II. he persuades him to do good,
- III. he makes him hear what he has not heard (Religious truths),
- IV. he points him the path to heaven.

In four ways should a sympathiser be understood as a warm-hearted friend, namely:—

- I. he does not rejoice in his misfortune,
- II. he rejoices in his prosperity,
- III. he restrains others from speaking evil of him,
- IV. he praises one who speaks good of him.



The friend who is a helper, the friend in weal and woe, the friend who gives counsel, and the sympathising friend—these four friends let the wise recognise as such and be thoroughly devoted to them as a mother to her dear son.

Whosoever is wise and virtuous shines like a blazing fire.

To him who amasses wealth in the way a bee collects honey, riches accumulate as an anthill that gradually grows.

Accumulating wealth thus, the layman who is fit to lead a household life should divide his wealth into four parts. Truly he binds friends to himself by doing thus.

\*With one portion let him meet the daily house-hold expenses, two portions let him set apart for business, the fourth portion let him deposit (so that) it may be of use in times of adversity.

## THE CAUSES OF DOWNFALL.

All householders furthermore should know the causes of downfall, which were preached by the Blessed One, in the Parābhava Suttanta as follows:—

1. Easily known is the progressive one, easily known is the declining one. A lover of the

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\*He should utilise a quarter of his wealth for his daily house-hold expenditure, half the portion for trading etc, and the remaining one quarter should be saved to meet whatever expenditure he may need in future.

Dhamma is the progressive one, a hater of the Dhamma is the declining one.

2. The vicious are dear to him, with the virtuous he seeks no delight, he approves of the doctrine of the vicious—this is a cause of one's downfall.

3. The man who is fond of sleeping, fond of society, not industrious, indolent, and who manifests anger—this is a cause of one's downfall.

4. Being rich he does not support his mother and father who are old and past their youth—this is a cause of one's downfall.

5. He who by falsehood deceives a monk and Brahman or ascetic or any other mendicant—this is a cause of one's downfall.

6. The man who possesses much property, who has gold and food, but enjoys alone his delicacies—this is a cause of one's downfall.

7. The man who is conceited by birth, by wealth, by family, and despises his own kinsmen—this is a cause of one's downfall.

8. The man who is addicted to women, to intoxicants, to dice, and squanders whatever he possesses—this is a cause of one's downfall.

9. Not contented with his own wives he is seen amongst courtesans, and the wives of others—this is a cause of one's downfall.

10. The man who is past his youth takes a young wife and does not sleep through jealousy on her account—this is a cause of one's downfall.

11. He who places in authority a woman given to drink and squandering or a man of similar nature—this is a cause of one's downfall.

12. Whoso, born in a warrior family with little wealth but full of craving, desires a kingdom—this is a cause of one's downfall.

Knowing well these causes of downfall in the world, the wise noble man, endowed with insight, shares a heavenly realm (*Parabhava Sutta*).

## SEVEN CLASSES OF WIVES.

There are seven classes of wives:—

1. Troublesome (a wife not in any way agreeable but finding every chance to nag and quarrel with her husband or members of his family. She is like an enemy.)

2. Thievish (A wife whose outlook in life is bent on squandering away the fortune of her husband or spending it without the knowledge of the husband and is thus like a thief.)

3. Domineering (A wife who takes advantage of the kindness of her husband, and adopts a superior outlook in a manner so as to gain control over him in any matter concerning his family or his outside activities. She is like a master.)

4. Motherly (A wife who looks after her husband's interest with tender care and devotion like a mother over her child.)

5. Sisterly (A wife who by nature is obedient and modest like a sister to a brother.)

6. Friendly (A wife who shares in like manner the happiness or misfortune of her husband.)

7. Submissive or obedient (A wife who lives in tolerance of the wishes and dislikes of her husband and serves him faithfully and silently throughout.)

As a good wife is not amongst the first three classes, husbands should select wives from the remaining four classes. These are worthy to be cherished, and husbands also will be greatly delighted to support them happily during their whole life.

So the Blessed One taught this Twelfth Noble Blessing, "Cherishing wife and children."

The following verse was propounded by the Exalted One in the Dhammapada.

(242) Misconduct is the taint of woman.

Stinginess is the taint of a donor.

Taints, indeed, are all evil things both in this world and in the next.

May all men cherish their wives and children.

Peace to all beings.



## THE THIRTEENTH BLESSING.

Then the Blessed One proclaimed the Thirteenth Noble Blessing: “*Unconfused occupations.*”

### Undisturbed and unconfused work.

Work is of great importance to people. Every person must work to earn his own living. A man who has work will have happiness, health and success in life, as his mind will not turn towards bad thoughts; and because he will be interested in his work and be fully occupied with it.

Every person must be kept busy with some kind of suitable work in any sphere of life. When unemployed persons increase in large numbers in a country *dissatisfaction* and unhappiness arise and their moral character suffers and they will not hesitate to commit criminal offences, such as theft, dacoity and robbery. Even a wealthy person, if he has no occupation will bring ruin to his property and his moral character. An idle person darkens his mind with gloom just as an unused sword is liable to rust and destroy itself. Work is a blessing and to live is to work and to work is to live. Railways, huge structures, huge ships, magnificent bridges and other towering buildings are the manifestation of laborious and skilled work in concrete form, demonstrating the value and dignity of labour. There is a well-

known Burmese saying that labour and effort conquers everything.

A trader must be an expert in business and understand when certain kinds of commodities should be stored or disposed of. He should not be engaged in various trades at the same time. He should not leave one trade unfinished or start another new one before the work in hand is thoroughly completed. If he undertakes many kinds of trades at the same time, the result may possibly be disorder and confusion. He becomes "Jack of all trades and master of none." And thus he is not able to manage his business and carry it on successfully. In the end he is bound to meet with failure in business.

Many people are compelled to close down their business suddenly with heavy losses. For in many cases they do not start their business within the limits of their financial resources. That is, they start with a project beyond their means and power. And moreover they are not well trained in the nature of their business for they do not study the problem of demand and supply. They do not know whether their business is progressing or deteriorating due to competition and world conditions. They have not much practice in dealing with their customers. And therefore all clever and astute traders take unfair advantage of them. And thus eventually they sustain loss. In the same way, those who are employed in agricultural work and handicrafts, etc., should be skilled and expert in their own line.

**Duty of workers.**

It is the duty of all workers in big business firms, in big companies or in the different departments of the state, to perform their work neatly and honestly, paying full attention to the projects in hand, considering them as if they were their own. If they do their work perfunctorily they will be slow in getting promotion and increased pay. One must attend to his work punctually and give his best attention to his work.

It is the duty of parents, guardians and teachers to accustom their charges to a clean life and to be neat, honest and industrious. Good habits must be formed from childhood. It is their duty to teach them how to eat well, how to keep their bodies clean, how to comb their hair nicely, how to wear their clothes neatly and how to place their slates and books in good order. In matters of education, they should be taught a few subjects carefully at a time so that they may master them thoroughly. They should not change from one subject to another, from one school to another and from one teacher to another without sufficient grounds.

In other words, occupation that can be followed in peace, without conflict or enmity of any kind—uncontroversial occupation that does not disturb one's peace of mind or cause one to break the Precepts. Those occupations are bad which bring one into conflict with others, which involve one in quarrels, disputes, the taking of life, trickery, and

subterfuge. Work should not be disturbing, but should be such as can be carried on tranquilly with the approval of all right-thinking people, and for the general benefit of all living beings.

So the Blessed One taught this Thirteenth Noble Blessing, “Unconfused occupation.”\*

May all people have peaceful occupations.

Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 12 page 269 under the title “Unconfused Occupation.”



## THE FOURTEENTH BLESSING.

Then the Blessed One proclaimed the Fourteenth Noble Blessing: “*Giving alms.*”

### Charity.

The basis of charity is goodwill to the needy. It means alms-giving. It may be in the form of service or instruction or necessities (money or kind). Everyone should practise this towards the Lord Buddha, Pacceka Buddhas, (Personal Buddhas who occasionally appear in the intervals between Supreme Buddhas), the eight kinds of Noble Ones (Ariyā Sāvakas), or Saṅghās, or Bhikkus, ascetics, those who are complete in virtue, those who are destitute of virtue and necessities, and animals in the spirit of universal love and goodwill. This practise should be followed daily, however small in extent or however humble in nature. Charity is measured not by the quantity but by the goodwill and sacrifice offered behind it. A charitable man or woman is loved and praised by all.

There are four kinds of Charity. Offering of food; offering of clothes; shelter and the offering of medicine.

Fundamentally, there are two kinds of meritorious gifts, spiritual and material: Dhamma Dāna or spiritual gifts which includes giving instructions, guidance and knowledge for spiritual welfare, which is the highest form of charity and

excels every other gift. *Āmisa Dāna* or giving of material necessities, and shelter, medicine, transport, etc.

### **Eight ways of Giving.**

There are eight ways of making gifts depending on the different intentions and motives of those making them, namely (1) giving to others inferior gifts, or using or enjoying the best things oneself and giving things of less value to others or mean gifts, such as might properly be made to inferiors (*Dānadāsa*); (2) giving gifts equal in value to those which one uses or enjoys i.e. such offerings or gifts as might properly be made to equals (*Dānasahāya*); (3) giving gifts superior in value to anything one uses or enjoys, i.e. liberal or princely offerings (*Dānasāmi*); (4) giving because of confidence in the benefits of *Kamma*, a deed or an action and *Kamma Phala*, fruit of it (*Saddhādāna*); (5) an offering made with great respect to others (*Sakkaccadāna*); (6) giving flowers, food, fruits, clothes to travellers, strangers, sick persons, monks etc. (*Kāladāna*); (7) giving without hesitation, freely, without grudging or covetousness or selfishness (*Anuggahitadāna*); and (8) giving with hesitation, grudging or covetousness or selfishness (*Nuggahitadāna*). And the gift obtained from a righteous man who has keen desire to offer it liberally in his heart, is called *Sappurisa dana*, while that obtained from a wicked man who has envious miserliness in his mind and offers inferior or mean things, is called *Asappurisa dana*.

Charity given in fear or for fame, favour and flattery, promotion, vanity etc. is not charity in the true sense of the term. True charity knows no distinction of class or creed, but is to all. In other words, it is true charity that offers in the spirit of pure love, compassion and service of the needy and of humanity.

Charity should be given also to societies which carry on activities for the common good of the people, e.g. dispensaries, hospitals, free schools and free libraries etc., beneficial to the general public. So those who intend to make charitable offerings either in the form of money or kind should use their common sense or discrimination, and on the lines outlined. Otherwise charity will not give them as much happiness as they would desire but will be a mere waste of money and effort.

### **Results of charity.**

Those who give charity to others live happily amidst the love and goodwill of other persons who enjoy it either by receiving or knowledge of it being given. Fear and anxiety, envy and jealousy, bad intention and evil thought are not known to such donors. Their mind is often in a calm state just like the unruffled surface of a lake. Those who give charities in good faith enter into social gatherings fearlessly and gracefully. In addition they enjoy the merits resulting from charities, by good rebirth, and ultimately they may contribute towards the

attainment of the highest state of purity of mind,  
the supreme peace known as NIBBĀNA.

So the Blessed One taught this Fourteenth  
Noble Blessing, “Giving alms.”\*

May all people be charitable.

Peace to all beings.

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\* The verses taught by the Purified One in the Dhammapada and illustrating this blessing are shown in Appendix 13 page 270 under the title “Charity.”



## THE FIFTEENTH BLESSING.

Then the Blessed One preached the Fifteenth Noble Blessing: “*Righteous Living.*”

### Buddhism or the Dhamma.

The Dhamma is the collection of teachings and moral instructions by the Lord Buddha. It is the law of the universe and world phenomena which the Lord Buddha discovered and preached. It is known that there are eighty-four thousand (84,000) discourses preached by the Lord Buddha for the good and welfare of gods and men. These are called the Buddha-Dhamma or Buddhism.

(**Kālāma Sutta**). The Lord Buddha pointed out that there should be freedom of thought where religion is concerned and this is revealed in the Kalama Sutta, where He said in effect:

“Oh, Kalamas! do not believe any doctrine as true simply because it is old and handed down from ancient time, or because it is believed as true by the majority of the people or because it is a custom of the majority of people in the land. Do not believe any doctrine as *true* and final because it is old and taught by a philosopher or a scientist with big and dazzling titles. Do not accept anything as true until it is proved to be so or is tested as gold is tested by fire. The author of a doctrine may be a scientist or a simpleton or may be a philosopher or an idiot, but the teaching thereby neither gains nor loses in truth or

reason it contained. In the scale of thy reason the dead should not stand higher than the living. The value of truth, Oh Kalamas, is entirely independent of name and fame, status and station of man who gave it to the world. Thou canst, therefore, reason or doubt or test any and every doctrine or ideology and accept it when it is found conducive to peace and happiness of man on earth.”

### **Living a Life of Righteousness.**

#### **(PRACTISING THE DHAMMA).**

Anyone may practise any part of the Dhamma such as concentration of mind, meditating on the nature of Calmness and Insight, precepts. etc. Practising of the Dhamma, or righteousness or the observance of the Dhamma is called the *Dhamma-cariya* Blessing. To live in righteousness or in the teachings of the Lord Buddha is practising the Dhamma.

Here lay-people should live under the moral teachings which concern them, such as observing the five, eight or ten noble precepts, ten Kusala Kammapatha Dhamma (ten Sucarita Dhamma), the duties of lay people, the universal logic, philosophy of righteousness and the sense of the Universe taught by the Lord Buddha in Suttanta (Discourse) Piṭaka and Abhidhamma (Philosophy) Piṭaka.

And Buddhist monks or bhikkhus should live constantly by the rules laid down in Pātimokkha

or Vinaya books of discipline for bhikkhus and should meditate on the nature of Calmness and Insight.

Laymen or bhikkhus who observe the respective rules gain happiness both in this life and in the next. “If you want to see me you may see me through practising the Dhamma”, so said the Lord Buddha.

However much a man makes offerings he cannot be a perfectly good man if he does not follow in practise the laws of the Dhamma or Buddha’s moral teachings, for he is then just like a deformed person. He or she can become a good man or good woman or good child if he or she understands what is right or wrong. And one who is doing all kinds of good deeds, words and thoughts is able to claim himself or herself to be a possessor of this blessing of virtue.

**Five Precepts.** Here are the five (minimum) Precepts for the lay people to practise in thought, speech and deed in their daily life. They are known as *Garu Dhamma Silas*, the Weighty Precepts, or the *Nicca-Silas*, ever to be observed Precepts, namely:—

1. Abstinance from taking life.
2. Abstinance from taking others’ property without their knowledge or *consent*.
3. Abstinance from sexual transgressions.
4. Abstinance from untruth or lies.
5. Abstinance from intoxicants.

**Abstinence from taking Life.**

(I.) People should respect all forms of life from the tiniest to the biggest creatures. All living beings love their own life. It is of priceless value to them, and they prize it beyond all else. So all beings are afraid of being killed, or death. Anyone can imagine how these poor beings feel and what agony and pain they suffer at the time of being killed. So all people should refrain from taking the life of beings under any circumstances. It is horrible to think how many crores of poor, innocent creatures, such as cows, goats, fowls, pigs and fish and so on, are being slaughtered daily in the world for human consumption. Leave alone the killing of poor dumb beings, now-a-days, men destroy human lives in war and even in peace.

(I.) **Bad Results of Killing.** Those who kill living beings will sooner or later meet with misfortune and calamity, such as death of those near and dear to them and loss of property and other similar tragedies. Apart from this, their faces are neither bright nor pure. They are not happy. They lose the love and respect of others. They will not die a happy death. And these are the results of their killing in the present life.

They may be reborn in the lower abodes of hell, animals, ghost-beings and demons. Even if they are reborn in the human world they will lead lonesome lives, live away from their loved ones, may be reborn with deformities, ugly faces, weak bodies, dull demeanour and timid nature. Their



life will be full of diseases, and they may meet with sudden death by being killed or by accident or by some such calamity. Their lives will be short and always full of anxiety.

(I.) **Good Results of Non-killing.** Those who lead a religious life, abstaining from killing living creatures, live in a state of happiness. They are loved and respected by all. They have no ill feeling or bad thoughts towards any other creatures. But they send forth benevolence and compassion in all directions. They enjoy good health and long life. Thus they live in the atmosphere of calmness and Peace. They are reborn happily in this world or in the heavenly world, after their bodies are dissolved. Their lives will be in contrast to the conditions of those who kill.

### **Stealing.**

(2.) The act of taking others' belongings without the consent of the owners is called "Theft". All people treasure their property. They do not like their belongings being stolen by others. In the same way, others do not like their belongings being stolen. So one should not take the belongings of others without their knowledge or consent.

### **Bad Results of Stealing.**

(II.) The man who steals the belongings of others loses his reputation and he is branded as a

thief. He will find no peace in his heart since he has committed a shameful act. Even if not caught he is in almost constant fear. He gives much trouble to others whose belongings are stolen by him. He may escape from the penalty for the crime committed by him, but he will never escape from the consequences of his evil deed.

And he may be reborn in the lower abodes. If he is reborn in the human world, he may be born poor, hungry in want, suffer loss, and the scourge of water, fire, the state, the thief and those who hate him.

### **Good Results of Non-stealing.**

(II.) He who abstains from stealing will enjoy benefits in contrast to the conditions of those who steal.

### **Committing sexual transgressions.**

(3.) This particular precept is not properly understood by some, perhaps because of an essentially different outlook. A more detailed exposition is therefore needed. It is an act of sexual transgression by a man or a woman, with one who is under the protective care of a spouse, parent or guardian. This is the bitterest offence in human relationship. It is beyond the toleration of ordinary human beings. So one should refrain from sexual transgression because one would not like any person committing sexual transgression with one's wife,

sister or other relatives or with any of the 20 classes of women referred to in Appendix 30 page 291 under the title "ADULTERY."\*

### **Bad results of Sexual Transgression.**

(III.) Those who commit this intolerable offence live in constant fear and worry. They can hardly find peace and happiness in their heart. Their minds are haunted by constant anxiety and the feeling of shame. Their appearance is not graceful. Their life is full of danger. They are hated by all good people; they become the object of scorn and their enemies will be many.

They may be reborn in the lower abode. If reborn in the human world they may be reborn in the lower classes and as hermaphrodites, impotents, or as women, and may face great misfortune. They will not enjoy sound sleep and will not be happy even when they are awake. They will be parted from their loved ones, their outward appearance will be poor and they will meet with disgrace.

### **Good results of not Committing Sexual Transgression.**

(III.) Those who do not commit this offence will enjoy benefits in contrast to the condition of those who transgress.

## **Telling Lies.**

(4.) To tell lies means to tell falsehoods as when one speaks truth as untruth and untruth as truth. A man tells lies for selfish gain, or utters lies to injure others, or for fear of others, or for his own advantage. Though the motives of telling lies are different in many ways the act is indeed evil.

## **Results of Telling Lies.**

(IV.) Telling a lie is a great evil and a misfortune. If a man tells lies he has to tell the same lies repeatedly to be consistent and in order that they may not be disclosed to others or to make others believe him. Wherever he speaks, he has to speak lies. Sometimes people put out false news or propaganda with the intention to ruin others. A lie or false news may bring great loss to a country. Sometimes it may lead even to the loss of a country. There are some individual or collective lies that may bring ruin to a whole nation.

A liar is not trusted by anyone. He is an unwelcome visitor to the house of others. He loses the confidence of others. He may be regarded a good man until his lies are discovered by others. His heart burns with constant fear. He cannot enter fearlessly into an assembly of persons or social gatherings. These are the effects resulting from telling lies in this life. Others may bring false charges against him. He may be



reborn in the lower abodes. If he is reborn in this human world he may be reborn with dark skin, harsh voice, uneven or ugly teeth, his mouth will smell, he will have a physical defect which will prevent him from proper speech.

### **Results of Telling Truth.**

(IV.) Those who do not tell lies may live in peace and happiness like a boat in the untroubled waters of a great lake. They have great influence over others, and will enjoy the benefits in contrast to the condition of those who lie.

### **Intoxicants.**

(5.) All kinds of intoxicants are included. All intoxicants are condemned. Further description is given under the Twentieth Blessing on page 149. Besides the Five Precepts, the Eight Precepts, Ten Precepts, Ten Good Deeds (Sucarita) and other suitable Noble Laws (Ariya Dhamma) should be practised to the best of one's ability. Moreover at regular intervals they should meditate on the deeper things of life and try to gain insight in the path that leads to *Nibbana*.

### **Followers of the Buddha.**

In the whole of the visible world, all phenomena are evanescent, painful and unsubstantial. All are liable to change and decay. All beings are under the law of birth, old age, disease

and death, again and yet again. Anything that is destined to come into existence must also cease to exist. Thus with composed mind, one may look on the Truth. He will visualize undiscovered ideas. Then he will gain the Noble Path leading to Nibbāna. He has become independent of the common laws of transmigratory existence, and will attain Nibbāna at the close of the present life. And a person becoming a follower of the Buddha, that is a Buddhist, should conform to His teachings handed down through the Saṅgha. The formula of initiation is three-fold, viz., I take refuge in the Buddha, the Dhamma and the Saṅgha. He who adores the Buddha and His Order will shine in the Heavens. He who sees the Buddha sees the Truth. In the same way, he who sees the Truth sees the Buddha. So all should try to know or to find the Truth, *i.e.*, to realise intuitively the Dhamma with one's own mind so as to gain the Eyerlasting Peace.

At a tender age children may not be able to follow the higher teachings of the Lord Buddha, but they should be trained at least to show goodwill towards all beings, so that they may have no ill-feelings towards anyone. They should not encourage quarrels among themselves but should act as peace-makers. They should have compassion towards all creatures, particularly small and weak ones and try to save them from all kinds of danger.

They should be trained to speak politely and pleasantly to everyone. Thus they may grow up to be admired and loved by all.

“So Dhamma the Law protects him  
who practices it.  
It gives him happiness,  
It is the fruit of the Dhamma,  
He will not go to the states of Suffering.”

So the Blessed One taught this Fifteenth  
Noble Blessing, “Living Righteously.” \*

May all people follow the Righteous Law  
steadfastly.

Peace to all beings.

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\* For further illustration see the verses from the Dhammapada  
in Appendix 14 page 271 under “Righteous Living.”

## THE SIXTEENTH BLESSING.

Then the Blessed One proclaimed the Sixteenth Noble Blessing: “*The Helping of Relatives.*”

### Helping Relatives.

All people are morally obliged to love and care for their relatives, providing the needy with necessities, such as clothes, food or monetary help. Charity begins at home, but some rich people show their poor relatives ill-feeling and avoid them when they come or call at their home. They have no desire to support them in their needs. So ill-feeling may arise between them. In this way they begin to cease to feel and act as relatives. This is the order of the day and is what is happening in this wicked world.

### Four Ways of Helping.

It is the duty of all to help their poor relatives in four ways, (1) To give them some help in the form of food, clothes, money, etc. (2) To talk to them in a gentle manner. (3) To render them every possible service and (4) To treat them as equals.

In other words they are the four characteristics of sympathy, viz. (1) liberality, (2) kindly speech, (3) a life of usefulness or sagacious conduct and justice, and (4) impartiality or regarding



relatives with equality, *i.e.*, a sense of community or feeling of common good. They are also called the four rules of kindness or assistance by which a king or leader or any person ought to govern and which should be observed towards one's parents, children and relatives.

### Need of help.

In this world nobody can live aloof from others. Even the rich man is often in need of help from relatives. In many cases his fortune depends on the help of his relatives. Poor relatives can render help to their rich relatives when occasion arises. So the rich man should not depend upon people not related to him. Blood is thicker than water.

It is not possible for one to live peacefully with his wealthy possessions aloof from others. For instance, there may be only one rich man or family in about every one hundred poverty stricken families. The rich cannot live aloof from his poorer fellowmen. There must be some contact, social, or otherwise. Should he refuse help when requested by the poor, the rich man may become hated. He will not obtain help either from his poor relatives or his neighbours when he is faced with dangers. And in such circumstances instead of giving help to the callous fellow, they can hardly conceal their delight. So the rich one should give help in every possible way to his poor relatives, in order that they may enjoy mutual

happiness and benefit through mutual co-operation and aid.

So the Blessed One taught this Sixteenth Noble Blessing, “The Helping of Relatives.”

May all people love and care for their relatives.

Peace to all beings.

## THE SEVENTEENTH BLESSING.

Then the Blessed One proclaimed the Seventeenth Noble Blessing: “*Blameless Livelihood.*”

### **Blameless Livelihood.**

Any kind of work or profession, however humble in its nature, which is neither criminally nor morally offensive is called blameless work. Even in such works as commercial trading, cultivating farms, rendering service in the various civil departments of the State, working in business firms and factories and in one's own profession, one should be sincere, true and honest and do blameless actions.

Observing the precepts, performing the duty which intelligent beings owe to the Buddha, Dhamma, Saṅgha, teacher, parents, etc., planting trees to give shelter to the weary travellers, providing drinking water for the thirsty, making roads, and footpaths, organising meritorious societies, and taking part in humanitarian and social work are blameless activities. Giving attention to health, playing for health, doing kind deeds for all, collecting funds for the encouragement of education, religion and the nation, building, making fruit and flower gardens for use of travellers, animals, birds and people, building bridges and hospitals for the public, digging tanks and wells are also blameless works.

### **Ten Meritorious Acts.**

There are ten meritorious acts which are blameless. They are:- (1) Charity, (2) Observing the Precepts, (3) Meditation, (4) Giving an opportunity to others to partake in one's own good actions, (5) Taking delight in the meritorious acts done by another, (6) Attending upon others, (7) Honouring those worthy of honour, (8) Explaining the Doctrine, (9) Listening to explanations of the Doctrine, and (10) Going for refuge to the three Treasures which are the Buddha, the Doctrine and the Brotherhood.

### **Eight Precepts.**

There are eight precepts which are blameless and which should be observed by people whenever possible.

They are:—

- (1) To undertake to abstain from taking the life of any living beings.
- (2) To undertake to abstain from taking anything which belongs to another without the consent of the owners.
- (3) To undertake to refrain from all impure acts.
- (4) To undertake not to tell any falsehood.
- (5) To undertake not to take any intoxicants.



(6) To undertake not to take food at unseasonable time, that is, after mid-day.

\* (7) To undertake to refrain from (a) dancing, singing, playing or looking at unseemly shows, (b) using flowers, perfumes and astringents, wearing ornaments and decorations, and from things that tend to beautify and adorn, and

(8) To undertake not to use high, large and luxurious seats and beds.

In this world some people are ashamed or afraid to do meritorious actions when they should not be, and they are not ashamed or afraid to do demeritorious actions when they should.

And many people do not like to be engaged in employment as coolies, labourers, etc. In fact, such employments though humble in nature are truly blameless and necessary. There are also other meritorious actions.

People who are not qualified or fitted for higher posts for which they have not the capacity and the ability should not occupy such posts and they should not be ashamed to work in lower or

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\* Note. Ten Precepts consist of the above precepts, 7 (a) and 7 (b) being treated as two separate Precepts and the addition of the Tenth Precept which is to promise not to use and handle precious stones and all forms of money such as gold, silver, currency notes, etc., in all transactions. The ninth Precept is the addition to the eight precepts, of Metta (Love) to all beings.

humbler jobs which, though not highly placed, are at least honest and necessary. Man should take delight in the dignity of honest labour. A blameless occupation adds to the value or quality of a man.

### **Blameful activities.**

In this world there are many kinds of blameful actions or transactions, which are criminally or morally offensive, such as trafficking in arms, in living beings, in flesh, in intoxicants and in poison, and trading dishonestly. No true man should engage in business which is harmful to others and himself, physically or morally. Though they may bring huge profits, these harmful trades and transactions should be avoided.

Those who carry on blameless actions are loved and respected by all and at the same time they may enjoy a great deal of the advantages and happiness in this world. And they may go to the state of happiness after the dissolution of their bodies.

Those who carry on blameful activities will suffer misfortunes in contrast to the conditions of those who perform blameless actions.

Some people are ashamed to engage in some honest business, simply because that particular job or business may be humble and lowly. But they are wrong, because all blameless works are

dignified and honest. Yet there are many who are not ashamed to engage in “dirty business.” They do not realise the harm they are committing.

So the Blessed One taught this Seventeenth Noble Blessing, “Blameless activities.” \*

May all people engage in blameless livelihood.

Peace to all beings.

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*Footnote.*—\* The verses from the Dhammapada illustrating this Blessing are shown in Appendix 15 page 273 unde “Blameless Deeds.”

## THE EIGHTEENTH AND NINETEENTH BLESSINGS.

Then the Blessed One proclaimed the Eighteenth and Nineteenth Noble Blessings: “*To cease and refrain from evil.*”

This exhortation of the Buddha’s is accepted as the essence of His Teaching:—

“Cease from evil  
Do good  
Develop your mind.”

### Ten Evil Deeds.

There are certain evil actions which people must abandon in thought and refrain from in speech and action. They are ten: three of the mind, four of speech and three of the body.\*

(a) The three evils of the body are:—

- (1) Killing.
- (2) Stealing.
- (3) Sexual transgression.

(b) The four evils of speech are:—

- (1) Lying.
- (2) Slandering.
- (3) Harsh speech.
- (4) Frivolous talk.

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\**Note.* —The use of intoxicants should be included in the evil actions as it will lead to or cause all the ten evil deeds.



(c) The three evils of the mind are:—

(1) Covetousness.

(2) Ill-will.

(3) False view.

## **The Consequences of Ten Evil and Ten Good Acts.**

The four pairs of resultants of (i) Killing or Non-killing (ii) Stealing or Non-stealing (iii) Sexual misconduct or avoidance of sexual misconduct and (iv) Lying or Truthfulness are shown in the Fifteenth Blessing.

(v.) **Slander** means tale-bearing, or words which are spoken in order to create enmity between two friends or associates. The slanderer relates the words of one person to another who is his friend, and so causes misunderstanding and hatred between them; or he tells tales to two persons who have become unfriendly with each other and makes them deadly enemies.

Do to others as you would have them do to you. By reflecting, “I would not like any one to come and spoil my friendship with another by malicious slander ” one comes to realise that if one does this oneself to other people it will cause them unhappiness and anger. How then can such an action be good, if neither oneself nor any other person likes it or is benefitted by it? The considerate and reasonable man or woman, knowing this, will then avoid slander and try to make others avoid it also. He will constantly remind others of the misery

and harm done by slander, and by slanderers who are a danger to everyone with whom they associate.

### **Evil Effects of Slander.**

1. The slanderer loses all his friends.
2. His friendships can only be temporary; never lasting.
3. He or she becomes estranged and separated from loved ones such as husband, wife, children, relatives and even servants.
4. He gets a bad set of teeth (through his bad Kamma).
5. He gets an incomplete set of teeth.
6. He meets with mental and physical troubles.
7. He is reborn in hell after death.

( v. ) There are some people in this world who refrain from slander. They do not relate what is spoken by one to another, or about another, when it is likely to create ill feeling or hatred between friends. Rather, they do their best to make peace, to reconcile enemies, to clear away misunderstandings and distrust and to bring friends closer to one another.

### **Good Effects of Avoiding Slander.**

1. One who avoids slander will not be destroyed by others.

2. He or she will not be separated from wife, husband, children or relatives.

3. He will achieve lasting friendships with others.

4. He will possess a good set of teeth (through his good Kamma).

5. He will be free from mental and physical troubles.

6. He will be reborn in a higher and happier existence after death.

(vi.) **Vulgar speech** means harsh and crude words such as nobody likes to hear. In every walk of life such vulgar and low speech gives offence to those to whom it is addressed, and even to those who overhear it, and it nearly always leads to bitter quarrels. Those who are addicted to this kind of speech are disliked and avoided by others because they create trouble wherever they go. Moreover, they come to be despised on account of their ignorance and ill-breeding.

Speak to others as you would wish to be spoken to yourself. Reflecting thus: "I would not like others to address me in a harsh and rude manner, therefore, if I myself speak to others in such a way they will resent it," one should at all times refrain from vulgar, harsh and abusive words. Remembering this, one should ask oneself: "How can vulgar and harsh speech be good or proper?"

The considerate and reasonable person not only avoids using rude and filthy language, but he

also tries to prevent others from doing so. He will remind others of the great benefits of refraining from vulgar and harsh expressions.

### **Evil Effects of Vulgar and Harsh Speech.**

1. The tone of voice of one who indulges in harsh speech is disliked by all.
2. Those who hear him will blame and deride him.
3. He will never prosper in life.
4. His wealth and prosperity will be destroyed.
5. He will suffer from serious illness.
6. He will have an unsettled mind.
7. He will suffer from insanity.
8. During many lives he will have (i) a short tongue (ii) a double tongue (iii) dumbness (iv) a vocal impediment or (v) hoarseness of voice.
9. No one will like to listen to his speech.
10. He will bring misery and trouble to himself as well as to others.
11. He will be reborn in hell after death.

(vi.) There are some people in this world who do not indulge in rude and harsh speech, and who ever try to avoid abusive language. They only make use of words which are innocent, gentle, loving, kind and pleasant to others. Such speech as this is well-bred and beneficial; it is suitable and becoming to citizens of the world in every walk of life.



One who follows this rule is universally liked and admired, by both his superiors and his inferiors alike. Everyone enjoys his company and listens to him with pleasure and profit.

### **Advantages of Avoiding Vulgar and Harsh Language.**

1. He who thus restrains himself is loved by everyone.
2. He is pleasing to everyone.
3. He gives comfort and joy to his hearers.
4. He is highly esteemed by all.
5. Being of gentle speech, he has a good tongue.
6. He possesses a sweet voice.
7. He gives pleasure both to himself as speaker, and to those who listen.
8. He is reborn in heaven after death.

(vii.) **Frivolous Talk** means speaking untruth, or idle chatter about things which have no benefit at all, at improper times not appropriate to the subject. It is meaningless sound, uttered without thought or due consideration, void of serious meaning and purpose, and it passes out of memory as soon as it is uttered. It is not worth remembering because it carries no advantage, and if it has any result at all it is only the destruction of reputation and hence of prosperity.

Reflecting thus: “Since I do not enjoy frivolous talk myself, how can others like it? And so how can frivolous talk be good or proper?” one should remember to refrain from idle chatter. The considerate and reasonable person who thus avoids frivolous speech also restrains others from indulging in it, and always reminds them of the advantages to be gained from such restraint.

### **Evil Effects of Frivolous talk.**

1. People do not have any respect or regard for the opinions or views of one who talks frivolously; they pay no heed to anything he says.

2. Even when he makes a true and worthy speech people will not value, but only condemn and despise it.

3. After death he is reborn in hell.

4. In his future lives he will suffer from a short or malformed jaw.

5. People will have no confidence in his words.

6. His thoughtless speech tends to bring misery both to himself and those who listen to him.

(vii.) There are some people in this world who speak only true, instructive and well-considered words which bring advantage to both speaker and listener. Such words are worth remembering because they are concerned with the well-being of all, in this life as well as hereafter. He who speaks thus

comes to be respected by all, his views carry weight and influence others for good. Those who hear him place reliance on what he says, knowing it to be founded on truth and the result of mature thought.

### **Advantages of Avoiding Frivolous Talk.**

1. One who avoids frivolous talk is well esteemed by all.
2. He attains great power and dignity.
3. He achieves wealth and prosperity.
4. He acquires tact and cleverness.
5. He develops the ability to answer questions and solve difficult problems easily.
6. As it is possible for him to become an Enlightened One, he is able to answer the questions of people of various nations with a single word.
7. He is obeyed and followed by all.
8. His chin has a lion-like formation.
9. He brings about good results and prosperity.
10. He is reborn in heaven after death.

(viii.) **Covetousness** means greediness, with a jealous, acquisitive nature. The covetous man is ever filled with desire to possess other people's property, fame or power. The harm he causes to himself and others is incalculable. His greed causes exploitation, injustice, unspeakable cruelty

and destruction, for he will stop at nothing to gain his desire. Avarice and miserliness prevent him from enjoying what he has, while he resents the good fortune and prosperity of others. The covetous man is a most miserable being unable to take delight in anything. Everything he sees, he wishes to possess for himself, and being unable to possess everything he spends his whole life in the grip of a gnawing craving that nothing can satisfy. Even in this very life he lives in a hell of his own creation.

### **Evil Effects of Covetousness.**

1. Whatever the covetous man wishes to possess he finds unattainable.
2. He has no desire to enjoy pleasures that can be enjoyed.
3. He is despised by others.
4. He is oppressed and ill-treated by those whom he makes his enemies.
5. He always has to face mental and physical troubles.
6. He is reborn in hell after death.

(viii.) There are some people in this world who do not covet the possessions, fame or power of others. They are always at peace with themselves and other people, rejoicing in others' welfare and prosperity as though it were their own, and not envying anyone. What they have they are able to enjoy to the full, sharing their pleasures with their



Friends, relatives and servants in fair measure. Such people are indeed a blessing both to themselves and to others. They enjoy the trust and confidence of all, and thus they prosper in the world.

### **Advantages of Being Free from Covetousness.**

1. He who is free from covetousness can obtain whatever he wishes for (because his desires are not immoderate and do not clash with those of other people).

2. He retains his ability to enjoy the good things of life.

3. No enemy can defeat him (because the man who is contented with what he has is undefeatable).

4. He gains a perfect bodily physique (through his good Kamma).

5. He becomes superior to others.

6. He enjoys comfort and happiness.

7. He promotes prosperity.

8. He is reborn in heaven after death.

(ix.) **Ill-will** means evil intention of wicked people who are intending evil in their heart or who are wishing to destroy the happiness, property and life of others on account of hating them in their mind.

There are some people in the world who wish to see others meet with misfortune of any

kind such as poverty, accidents, arrest, death etc. They are pleased to see other people suffer in mind or body.

### **The evil effects of ill-will.**

1. He is disliked by all others.
2. He is condemned by all people.
3. He has no power or authority of any kind.
4. He has no desire to help others.
5. He has no feeling of love and kindness.
6. He has a blunt and cruel nature.
7. He has to go to hell after death.

(ix.) There is still another class of persons—those of goodwill who constantly wish for the health, prosperity and happiness of all beings, fervently desiring that all sentient beings should be free from every kind of danger, poverty, distress and suffering. This state of mind is called the *Mettā* or Universal Benevolence and it was praised and exalted by Lord Buddha as one of the most excellent attributes.

### **Advantages of Desiring Other's Welfare.**

1. He who constantly desires the welfare of others is loved and respected by all.
2. He is highly esteemed by others.

3. He always wishes to help others (which brings the most enduring form of happiness).

4. He always wishes for the prosperity of others.

5. He becomes powerful.

6. He cultivates a good and gentle nature.

7. He is healthy and happy in mind and body.

8. He is reborn in heaven after death.

(x.) **False view** means holding opinions or ideas such as the following :-

1. That giving charity in an ordinary way brings no benefit.

2. That giving charity with pomp and ostentation also brings no benefit.

3. That no benefit is gained by receiving guests and treating them kindly.

4. That neither good nor evil deeds bear any result.

5. That the happiness or suffering experienced in the present life is not caused by good or bad actions in past lives, but is due to chance circumstances. (This is the materialistic view that is altogether too prevalent to-day caused by faulty religious instruction, lack of thought and a wrong interpretation of life.)

- 6, That there is no other existence after this life.
- 7—8. That there is no benefit or advantage in treating parents well and supporting them, and that there are no evil results from failing to do so.
9. That there is no existence of such beings as Devas, the king of the Devas and other invisible beings, and no such realms as those of the heavens and hells which cannot be seen by human eyes.
10. That there are no such persons as the Arahantas and holy men who by self-discipline and austerity have gained Enlightenment.

### **Evil Effects of Holding False Views.**

The evil results of holding false views are so numerous that no one can say precisely how many they are. They are countless in number because any or all of the various kinds of misconduct in thought, word and deed may be caused by them. They are the potential cause of every kind of misdemeanour, for the man who holds false views has no guiding principle in life. It is because of this that the Buddha placed Right Views at the very beginning of the Noble Eightfold Path. The Buddha said in the Anguttara Nikāya that He saw no other thing which has so many evil results as false views.



### **Right View.**

(x.) **Right View** is obtained through right thinking. These Right Views are :-

1. That giving charity in a plain and ordinary way is beneficial.
2. That giving charity in a grand and pompous way is also beneficial.
3. That welcoming guests warmly and hospitably, and treating them with kindness, is beneficial.
4. That good deeds have good results and evil deeds have evil results.
5. That the happiness and suffering we experience in the present life is caused by good and evil deeds performed in past lives.
6. That there is rebirth and future existence, and that it is good or bad according to the deeds done in this present life.
- 7-8. That supporting parents and treating them kindly bears good results and that failing to do so has evil consequences.
9. That there truly exist such beings as Devas and the King of the Devas invisible to man, and that there also exist heavens and hells which the human eye cannot see.
10. That there actually exist such holy persons as the Arahants, who by self-discipline and austerities have gained Enlightenment.

### **Advantages of Holding Right Views.**

1. He who holds Right Views gains good friends in all forms of existence.
  2. He will never perform an evil deed, even to avoid being killed.
  3. He understands the Law of Kamma, and so is not given to superstition.
  4. He always follows the principles taught by good and enlightened men.
  5. He enjoys both mental and physical well-being.
- He is guided to good results and prosperity (by his own knowledge and insight).
7. He is reborn to a happy existence after death.

### **Ten Fetters.**

And there are the Ten Fetters which bind the people down to successive re-births and to cause evil, which they must cast off in order to attain Nibbāna.

They are:- (1) Personality-belief, (2) Sceptical Doubt, (3) Clinging to mere rule and rituals, (4) Sensuous craving, (5) Ill-will, (6) Craving for fine-material existence, (7) Craving for immaterial existence, (8) Conceit (9) Restlessness, (10) Ignorance.

The three principal causes from which evil arises are:- Greed, Anger, and Ignorance. People

must overcome and cut off the root of these by ceasing and refraining from the "Ten Evil Deeds," and following the Ten Meritorious Actions and the Noble Eightfold Path.

### **Resolution to shun evil and to refrain from doing evil.**

Many people are very weak and are unable to resist temptations; for the power of evil is so great that they find themselves unable to refrain from doing evil. It is easy to do evil things and for the greater part of the mind to indulge in evil things. By habit people often become slaves to the power of evil temptation. And so they should make resolutions to cease and refrain from doing evil. There is a Burmese saying that "To refrain from committing an evil action is easy till temptation is faced."

### **Result of doing evil.**

Evil-doers have no control over their senses; they commit evil acts that increase the tendency to do further evil. They suffer as the result of evil actions. They live a life of misery and pain in this life. And they will go to the lower abodes when they die. Those who have control over their senses find themselves able to refrain from doing evil at all times. They may gain happiness and peace in this life and they may either go to heaven or else have a happy rebirth in this world after death. But the thought or mind of a person may dwell in the field of evil things. It is

often unable to dwell in the field or sphere of good acts. And therefore, everyone should try to cultivate the seeds of good thought, good words and good deeds in the good field of his own heart.

So the Blessed One expounded these Eighteenth and Nineteenth Noble Blessings, "To cease and to refrain from evil."

May all people cease and refrain from evil.

Peace to all beings.

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\* *Footnote.*—For further illustration, the verses to illustrate these from the Dhammapada are given in Appendix 16 page 274 under the title "Refrain from Evil."



## THE TWENTIETH BLESSING.

Then the Blessed One taught the Twentieth Noble Blessing: “*To refrain from intoxicants.*”

### Intoxicants.

All kinds of intoxicating liquor or opium or hemp or ganja and other such drugs that stupefy and render one insensible are included.

### Bad Result of Taking Intoxicating Drinks.

The habit of taking intoxicants is the most dangerous and the most ruinous in the world. One may spoil and impair one's health. Quarrelling, fighting and disputing may result. The body of a drug taker is full of diseases and he disfigures himself and makes himself repulsive. Under the influence of an intoxicant he forgets to do good things and is induced to do wrong to his parents, teachers, elders, holy persons, etc. He speaks that which he should not speak. He commits that which he should not commit. However, he does not escape from the results of his misdeed. He suffers physical damage; he is lost spiritually and he is open to reproach, dishonour and to the due processes of law.

In short, a drug taker has no sense of shame or proportion and may even lose his reason. He is overwhelmed with the insane madness of intoxication and when under its influence he does not hesitate to do evil things. He may lose whatever wealth he possesses. He will become quarrelsome. He will be liable to disease. He may lose his

social status and may be subject to other losses due to his evil reputation. He will be prone to act in a shameful manner. He may go to the state of suffering after the dissolution of body.

So it is desirable, indeed imperative, that everyone should refrain from intoxicating drinks.

The Blessed One in the Dhammika Sutta expounded the five precepts in *six gathas*, one for each of the first four and two for the fifth—the precept to abstain from intoxicants. The sermon teaches as follows:

## DHAMMIKA SUTTANTA.

### The Moral Code of a Buddhist Follower.

I tell you the duties of a householder, acting according to which one becomes a good disciple.

Leaving the cudgel aside (without using it) on any creature in this world, whether timid or intrepid, let him not kill any living being, nor cause to kill, nor approve of others' killing.

Let the disciple abstain from taking that which is not given. Knowingly let him not cause others to steal and let him not approve of others' stealing. All forms of theft he should avoid.

Let the wise man abstain from unchastity, like a pit of burning charcoal. If he is unable to lead a life of celibacy, let him not transgress with another's wife.

Whether in a public place or in an assembly let him not speak falsehood to another, nor cause another to speak falsehood nor approve of others' speaking of falsehood. Let him abstain from all sorts of falsehood.

Let the householder who approves of this virtue, knowing that it ends in madness, indulge not in intoxicating drinks, nor cause others to drink nor approve of those that drink.

(These are the five precepts which every Buddhist is expected to observe daily. They are not injunctions or commands but Sikkhāpada which means "modes of discipline". On the Uposatha day he may observe the Atṭhaṅga (eight) or the Dasa (ten) Sila.

These precepts are shown in the Seventeenth Blessing and see them on page 127.

So the Blessed One taught this Twentieth Noble Blessing, "To refrain from intoxicants."

The following verses from the Dhammapada illustrate the above.

(246,-247) Whoso in this world destroys life; tells lies, takes what is not given, goes to others' wives, and the man who is addicted to intoxicating drinks, such a one digs up his own root (of prosperity) in this very world.

May all people shun intoxicants.

Peace to all beings.

## THE TWENTY-FIRST BLESSING.

Then the Blessed One taught the Twenty-first Noble Blessing: “ *Being steadfast in virtue.* ”

### Being Vigilant In Righteous Acts.

Ignorance being the cause of our journey in Samsāra, human beings born under this cloud are naturally ignorant and can, only with much difficulty, distinguish good from evil. Thus they should try to cultivate steadfastness so that they may not lead themselves into errors and delusions by being forgetful of the Dhamma.

In worldly affairs they should be steadfast in their professions; otherwise their work may be accomplished but imperfectly. That they may avoid disappointment and misfortune in their life, they should train themselves to keep their mind under concentration. They must carry out their tasks with interest and attention.

Perseverance, patient effort and determined steadfastness should guide them in performing their tasks within the allotted time. Only then can they expect to succeed in their appointed tasks to their own profit and advantage. All their time should not be devoted to the pursuit of material gain. Part of the day must be set apart for mental development, spiritual meditation, prayers and devotions, as well as to keeping their bodies fit and healthy. And thus they may gain wisdom and insight into the whole range of the nature of things. And then they can understand the true



nature of things, realising the value of the higher life. Then it would not be impossible for them to express the feelings of happiness and peace in words, in thought and in action.

### **Work of the Monk.**

As for Buddhist monks who have forsaken worldliness voluntarily to get away from the miseries of Samsāra, they should spend their time in writing, studying, teaching, preaching and practising the Holy Teaching in their daily lives.

Learned and virtuous monks should preach the Buddhist doctrine by precept and example to all people for their good and welfare, gain and peace without the least shadow of selfishness and self-glory. Otherwise their preaching would not be conducive to the happiness of mankind and would bring it to a state of ruin both in worldly and moral affairs. All monks should spend their time in devotion to the profound nature of the Lord Buddha, the Doctrine and the Holy Order. They should meditate on the nature of impermanence, pain or sorrow and soullessness or non-self. They should lead a pious life in strict accordance with the Rules of the Order, and preach the religion themselves leading the exemplary life of nobility and purity in the higher path. And ultimately they may gain their final goal which forsaking hearth and home they seek. Their birth is indeed a noble one; their manhood is indeed a great blessing to the world.

So the Blessed One taught this Twenty-first Noble Blessing, “To be steadfast in virtue.”\*

May all people be steadfast in virtue.

Peace to all beings.

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\* The verses from the Dhammapada to illustrate this are given in Appendix 17 page 277 under the title “Steadfast Virtue.”

## **THE TWENTY-SECOND BLESSING.**

Then the Blessed One taught the Twenty-second Noble Blessing: “*Reverence.*”

### **Those Worthy Of Reverence.**

There are many forms of reverence that should be shown to a person who is worthy of it. Reverence is another name for culture. It is of great value to a man in his social life. It is included in courtesy or good manners. It is a way to success for a man in the world. It wins the love, favour and goodwill of others. So everyone should show respect and veneration to others deserving of reverence by age, character, wisdom, virtue etc. or associations either by words or by bodily signs in dealing with them. In other words everyone should show reverence by words or gesture to those who are greater than themselves in age or position etc., at all times. And one should show a feeling of love, regard and goodwill to every form of life, be it either big or tiny ; for to all life is dear.

### **Worldly Treasures.**

Possession of worldly treasures is not permanent. These treasures may come to a person and they may go from him at any time. When they come to him he receives them with a smile and a cheerful heart ; but when they go away from him he is grievously bereaved and sad. Acquisition of worldly treasures cannot give him happiness for all time.

## **Spiritual Treasures.**

The possession of spiritual (religious) treasures is, however, permanent. For no one can destroy these treasures when they are enshrined in the heart of a man. They will last forever if they are reverentially kept with pure faith. Those who acquire all the super-mundane treasures may fill their hearts with happiness and peace for all time. The more they acquire these treasures the more happy and peaceful they are. Of all the spiritual treasures, the triple gems, *i.e.*, The Buddha, Dhamma and Saṅgha are the most precious and most worthy of our respect and reverence.

## **Parents, Guardians, Teachers and Others.**

Those who obey their parents, guardians, teachers and elderly persons obtain from them sincere love. In other words, those who show respect and veneration to them will be favoured with fortune and fame, grace and gain that may come or be bestowed upon them in due time. If they are neglectful of these virtues they may lose these advantages; they may live long but unaccompanied by glory and grace. They may be full of glory and grace but unaccompanied by a long life.

Those who wish to gain the reverence of others should revere those to whom reverence is due. Otherwise they will fail to obtain the reverence of others. So they should practice the noble virtue of reverence in all things early in life.

So the Blessed One taught this Twenty-second Noble Blessing, “To revere and honour those who deserve it.”



The following verse is taken from the Dhamma-pada to illustrate this.

(109) For one who habitually honours and respects elders, (those who are advanced in age and virtue) four things increase—age, beauty, bliss and power.

May all people be reverent to the worthy ones.

Peace to all beings.

## THE TWENTY-THIRD BLESSING.

Then the Blessed One proclaimed the Twenty-third Noble Blessing: “ *Humility.* ”

### **Pride.**

Men are generally creatures of pride which is the opposite of humility. It seems natural for men not to want to be of humble position. In many cases they take pride in their highly-born relatives, personal appearance, attainment of higher education, large fortunes and other advantages. It is in the nature of men to take pride in themselves especially when they are successful in the material things of life. They are so puffed up with pride in their family, their fortune, their social standing and other material benefits that they are apt to look down with scorn and disdain on those who are not so blessed as themselves in the good things of life. In some cases objects of such pride are even imagined. Men often possess wisdom, vast learning and great importance in almost every respect. At times they show a pompous vanity. But in the eyes of those who know the truth these men are but strutters, empty-sounding shells. They fool nobody but themselves. In fact, their pride is a great hindrance and obstacle to them for their false pride denies them the true love and respect of their fellow-men.

They do not show respect to their elders and dismiss others more worthy than themselves in a careless manner, saying “ I am a highly educated man; I am born of high and rich family ; I am a handsome man; I am wealthy; I am a famous man ”

and so on. In this proud manner, this self-glorification, this self-praise and vanity they look down upon other people. No wonder therefore that these vain people are ridiculed and treated with contempt by those who know the truth and see through their false airs. Other people will not hesitate to put them in their true place when opportunity arises. They have no real friends and what friends they may have may turn out to be their enemies and forsake them for their false pride. They may find misery and disappointment. Their pride will be of little value to them.

### **Humility.**

Envy and jealousy being part of human nature a rich man of high birth and good education may be disliked and slandered. A simple-minded man is often considered a simpleton or an idiot. So in certain respects men should not show fear and cowardice when others look down on them or despise them. On the other hand, they should not show extreme delight when they are flattered by others. They must strike the middle path. One must realise one's own worth and not be flattered by another's praises or made abject by another's belittling of one's self. There is a saying in Burma that a dragon must show its crest so as to make others know that he is a dragon only when there is need. One should be humble but not abject. One should not take pride in one's accomplishments and one should not be open to flattery.

The wise and holy man who has real humility is as a door-mat that is always trodden upon, or

like a bullock with a broken horn, or like a snake without any fangs. “Pride goeth before a fall,” and there are many pitfalls for the proud. True humility brings happiness, good-will and loving-thought of others.

From the teaching of the Blessed One we know that what we are today is but the consequences of the past. Realising this, humility comes easily.

So the Blessed One taught this Twenty-third Noble Blessing, “Humility”.

May all people have true humility.

Peace to all beings.

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## THE TWENTY-FOURTH BLESSING.

Then the Blessed One proclaimed the Twenty-fourth Noble Blessing: “*Contentment.*”

### Contentment.

Contentment means satisfaction with what one has, or to be without craving. A man of contentment can live on simple food and wear simple clothes without longing for rich dishes, fine clothes and gold and jewels which are beyond his reach. He does not grieve for that which cannot be obtained with ease. He can face hardship and misfortune in a spirit of calm resignation. There is little difference between riches and poverty to a man contented with life. He is not troubled or anxious or worried about his past, his present or his future. Contented with his lot, he passes his days in peace and happiness. But one should try to understand the difference between contentment and apathy, apathetic-loving people as a rule have little or no mind to improve themselves but merely sit idle while life's opportunities pass by. But the lazy man is not really a contented man; for he lives in a fool's paradise. Let the truly contented man remain content with his lot, but let the lazy man and others who desire success be up and doing. Let not failure or disappointment discourage him but let him strive ever onward, so that even should he fail finally, he has the satisfaction at least that he had done his best under the circumstances. Patience and perseverance seldom fail to bring about success in the end.

## **Greedy People.**

There is no limit to greed, covetousness and avarice ; the more men gain, the more they want. Some of the world's great fortunes have been built up by the exploitation of the poor. Such fortunes may attest their material success but not their spiritual welfare. Greed is the root cause of all evils. Those who are never content with what they have, but are always striving for more will ultimately bring about their own downfall and are never happy.

Greed, covetousness and avarice are at the bottom of the present international tensions. Each big power is trying to control the world by manpower and military might. But the world cannot be won by material things alone. Only the power of love and justice can permanently rule the world.

Fortune is subject to constant change ; it cannot last forever. Pondering upon the nature of this simple truth, the virtue of contentment should be cultivated and developed so that one may live happily with what one has. And thus he may lead himself to the higher form of life. Otherwise his riches may turn out to be the source of his misery and unhappiness. Contentment is of great value to the life of a spiritual person. He can easily seek after spiritual truth by leading the life of contentment. So such a seeker of the Truth should cultivate and develop the virtue of contentment. Then he may by concentration of mind lead himself to the higher path and in the end he may attain

Jhānas and insight penetrating the nature of impermanence, pain and soullessness. And thus he may be released from attachment to life.

Contentment with what one has should not however lead to anxiety to keep, for that also is Greed and begets uneasiness, anxiety i.e., pain. Contentment should mean contentment with little, with the simple things of life, with the minimum necessities. Giving away is a great help, for one must remember that another needs just as much as himself, and one can take away *Kamma* but not riches to the next birth.

So the Blessed One taught this Twenty-fourth Noble Blessing, “Contentment.”\*

May all people be contented.

Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 18 page 278 under the title “Contentment.”

## THE TWENTY-FIFTH BLESSING.

Then the Blessed One proclaimed the Twenty-fifth Noble Blessing: “*Gratitude.*”

### Gratitude.

Gratitude means the awareness of one's obligation to another person who has previously done some act of kindness towards one. Even as a debtor may free himself from his creditor by repaying the debt owed, so in the same way a man may free himself from the obligations of gratitude to another by some such similar act of kindness. Even then, he should always be aware of the kindness shown to him.

In this selfish world people who are always ready to help are rarely to be found; but rarer still are those who remember and are grateful to those who have helped them. In some way or other, we are always indebted to some one or the other, and we should always be ready to repay our debts if not in material things at least in loving thoughts. We should be aware of our debts of gratitude and repay them to be assured of a happy life in this existence and the next. We can take it for granted that the people in need whom we meet in large numbers are those who have not repaid their debts in their past births.

Awareness of the obligations of gratitude gives a sense of pleasure both to the debtor and creditor, and is the basic foundation for mutual goodwill and friendship between men.



### Ungrateful People.

Rarely does the grateful man feel ill-will against his benefactor but in this selfish world there are many who forget the good done to them and who forget the obligations to be grateful. Some, of course, do not have the ability or the capacity to repay their debts materially, but there are many more who unthinkingly or wilfully neglect their duties and their obligations. The ungrateful are not only punished in this existence,—their friends forsake them, they lose the goodwill of all men and the respect of all men—but they build up demerit for themselves in future existences also. They may prosper, but only for a short time. They are like travellers taking rest under a shady tree. But soon they will have to leave the cool shade and go out once again into the hot sun.

Few of us are actively conscious of the great debt of gratitude we owe to the Buddha, the Dhamma, the Saṅgha, to our parents and teachers, and to those who do good to and by us. If we do, we take it for granted and never try to repay them for the many benefits and kindness shown to us.

We must also remember that the amenities of living conditions we receive such as roads, railways, electricity, buildings, drainage, etc. are the works of our predecessors. In gratitude, we should endeavour to leave to our successors as much if not better than what we receive.

Therefore the Blessed One taught this Twenty-fifth Noble Blessing, “Gratitude.”

May all people be grateful.

Peace to all beings.

## **THE TWENTY-SIXTH BLESSING.**

Then the Blessed One proclaimed the Twenty-sixth Noble Blessing: “*Hearing the Dhamma at the opportune time.*”

### **Finest Treasure.**

The Dhamma is the second of the Triple Gems, i.e.. The Buddha, the Dhamma and the Saṅgha. It is the teaching of the Lord Buddha which He saw, realized and made known in this mundane existence. Being based on the fundamental truths, it will never come to extinction but will be heard at all times so long as the Buddha Sāsana endures. The Dhamma will never grow old; it will ever remain as new and applicable everywhere and at all times. It has the power to dispel the darkness of ignorance. And so the Dhamma is the finest treasure of all in the world. It is said by the Lord Buddha that opportunity to hear the Holy Doctrine in the world is very rare. The teaching of the Buddha is based on reason and analysis and not on blind faith. It is not a creed, but a teaching which should be accepted with understanding. Confidence in it is born with knowledge, and this great understanding of the Buddha of the importance of free thinking makes it the most acceptable of all teachings.

### **Hearing The Dhamma At The Opportune Time.**

All human beings are worldly and in the pursuit of material things they forget or overlook the need to listen to and practise the laws of Dhamma. Even during the lifetime of the Buddha

the people were so occupied in worldly matters and interests that they had little or no time to spare to listen to the Dhamma. To be born over and over again as human beings in the world is difficult; it is so with the hearing of the fundamental Truth (Dhamma). And it is still more difficult to practise it. All people should hear Holy Sermons at all opportune times, and as frequently as possible. And when one's mind becomes filled with sorrow, anger, lust and passion, one must take refuge in the Dhamma in order to subdue these evil and lustful thoughts. The Holy Doctrine is preached in the spirit of loving kindness and compassion and in the service of humanity and it will have an everlasting impression upon the mind of the hearers. It should be put into practice. It may remove certain doubts that may possibly arise in man's mind. Those who enshrine their hearts with this precious treasure may feel the profound nature of its truth. Enemies cannot destroy it and it cannot be stolen. Like a general who fights his enemies in the battlefield, so it is with the Dhamma, which will fight the enemy of evil for the people in the battle of life. A general may lose or win the battle. But the Dhamma will always win ; it will protect the people from both external and internal dangers; the people will brighten themselves with the light of Dhamma; they may gladden their hearts with its treasure and may enlighten their minds with its spiritual wisdom and insight that goes deep into the nature of fundamental principles. And thus they may gain peace and happiness, developing pure faith in the power of the Dhamma.

But there are some who go to the monasteries, dhammasālās (the building for preaching the Truth) and other places not for the purpose of hearing the Holy Doctrine but to show themselves to the public. Their minds are not fixed on the Doctrine, but wander here and there like a butterfly flitting from one flower to another. They do not know what is being preached. Sometimes they do not even know the sermon has ended. There is no gain for these people. All people should carefully listen to the Doctrine and try to understand clearly so that they may overcome and cut the roots of greed, anger and ignorance and gain peace and happiness in this present life and in the next.

So the Blessed One taught this Twenty-sixth Noble Blessing, “To hear the Law at the opportune time.” \*

May all people hear the Teaching at the opportune times.

Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 19 page 279 under the title “Hearing the Dhamma.”

See the meaning of “ kalenadhammasavanam ” also in the Part 11, on page 249.



## THE TWENTY-SEVENTH BLESSING.

Then the Blessed One preached the Twenty-seventh Noble Blessing: "*Patience.*"

### **Patience.**

Patience is another virtue taught by the Lord Buddha. He practised Himself this virtue throughout the countless millions of births till He reached perfection. Patience is one virtue which every one should practise as much as he can. It is the first step on the ladder to success in life. Patience is a great asset in daily human relations. Most people lose their temper, that is their patience, when they are faced with things against their will. To lose patience, i.e. to get angry, is to lose sound common-sense and judgement. And so one loses all while others profit. For patience is in their hearts. They have sufficient endurance to face sorrow and pain. They can be patient even when insolently insulted. However, some can only make a show of patience when dealing with the strong not the weak, because they are afraid of the strong. But exercising patience in dealing with the weakest form of life is indeed noble. This is the true patience which we may acquire only after years of practice.

No noteworthy success can be gained without the exercise of the virtue of patience. Some things are accomplished in a short time. While in others success may come only after long years of endurance and patience. If we cannot be patient and persevere in our efforts, then all our toil will

be wasted time and energy. If we are impatient we are likely to lose our temper and thus spoil our chances of success. Patience lends us self-confidence. Disappointment can be disheartening, but if we keep a cheerful and patient heart, we are more likely to succeed than if we lose heart and become impatient and angry at others and at ourselves.

### **Limited Patience.**

But, as in most all things, there is a limit to patience in certain circumstances. For instance, insolence should not always be tolerated, because indifference in this case will breed contempt. In such cases we should show our moral courage and superiority of wisdom and discourage such actions that all good men find intolerable by a dispassionate explanation or by a calm stand.

So they should cultivate and develop this virtue to the state of perfection so that they may become men of patient nature in the world. Patience should not however be mixed with forbearance or blind submission, for the Truth must be pointed out, even if it hurts.

Using force to conquer others is not, however, desirable. Triumph creates bitterness and enmity. At the same time, no one likes to be defeated. Entertain not, therefore, desire to revenge oneself upon others, nor yet to triumph over others. But be armed with the weapon of patience. For those who practise patience will be loved and respected by all holy persons; they overcome anger

and thereby they are freed from its resultant disasters. They enjoy peace of mind, peaceful sleep, peaceful death and eternal happiness thereafter. It may be mentioned here that Buddhism lays a special stress on the necessity of practising this noble virtue.

So the Blessed One taught this Twenty-seventh Noble Blessing, "Patience." \*

May all people be patient.

Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 20 page 280 under the title "Patience."

## THE TWENTY-EIGHTH BLESSING.

Then the Blessed One proclaimed the Twenty-eighth Noble Blessing: “*Obedience.*”

### Obedience.

Obedience here means to be amenable to the good advice and wise counsels given by others to one in the spirit of love and good-will. And both in worldly and religious affairs, people are often in need of good advice. Most times good advice has more far-reaching effects than monetary or other material aid given. But good advice is not easily followed, for obedience is not of man's nature. But one should not hesitate to follow reasonable instructions which are given in good faith and with good intentions, by those who are superior in age, intellect or character.

It is natural that some men are born with a stubborn heart. Naturally their heart is hard and obstinate; however difficult may be their problems, they do not easily accept or welcome the good advice that is given by their parents, teachers, elderly people and good friends. Their heart is not soft and mild even when good advice is given for their own good and welfare. Not being open to reason and suggestion, they spurn all good advice and wise counsels, with the result that it is they who suffer needlessly, when by accepting timely advice they could improve themselves.



In many cases we find ourselves unfamiliar with the nature of the tasks before us. And then, certainly, we need some advice and wise counsel from good friends and experienced men, for with the help of their good instructions we may often find the solution to the problems facing us. Many people suffer great loss in their business for want of good advice. But human beings, being what they are, many of them do not welcome advice of any kind. This is wrong. All of us are liable to mistakes. So all of us should be amenable to good advice and wise counsels.

### **Good advice.**

Some people are born with a soft heart; their heart is mild and easily melted when they are reasonably persuaded. They are willing and ready to accept good advice given by good friends. So it is very easy for them to submit to the wise counsels given to them with a sincere heart. Thus they may make themselves and other people pleased and satisfied. Such persons may gain a good deal of advantage both in worldly and spiritual matters. Good advice from good friends can change a man and make him more worthy and honourable. And so they may gain wealth and power, position and fame in life.

But there are many others who are stubborn and hard-hearted, even though they know they are pursuing a wrong course. For they do not want to admit defeat or their shortcomings to others. To such people softly persuasive words are quite in vain. And in such cases it will be

much better for us if we remain silent and ignore them. We are told that even the venerable Arahanta Sāriputta, chief disciple of the Lord Buddha, was willingly obedient to the reasonable instructions or teachings of a certain young Sāmaṇera during the life time of the Lord Buddha. So everyone should make their obstinate and stubborn heart soft and mild that they may be readily able to follow the reasonable instruction of good friends even though they may be young in age.

So the Blessed One taught this Twenty-eighth Noble Blessing, “Obedience.”

May all people cultivate Obedience.

Peace to all beings.

## THE TWENTY-NINTH BLESSING.

Then the Blessed One proclaimed the Twenty-ninth Noble Blessing: “*Going to see holy persons.*”

### Samanas or Monks.

Some Samaṇas or holy persons live in villages and towns; they learn the Holy Scriptures and study the profound nature of truth in them. They teach and preach the Holy Doctrine to young Sāmaṇēras, Bhikkhus and lay-disciples. And most of their time is spent in meditating to discover the truth of life. Some Samaṇas live apart from the worldly people in certain deep forests; they are materially poor but spiritually rich. They are happy in the destruction of passion; their mind is calm and pure. They lead the life of simplicity, purity and holiness. Their wants are very few; they can maintain themselves contentedly with the bare necessities of life. They do not regard anything as their own. Money, gold and other possessions are of little value to them. And so they get into touch with the profound nature of things in life, and enjoy the true worth of homeless life in the deep forests where no people are to be found.

### Worldlings.

In this world the affairs of men are many and so their requirements are also many. Hence their

thought is mostly occupied with secular things. In course of time, their mind is full of care and anxiety. There is no religious thought in their mind. As they advance in years, they get tired of the humdrum life and the fleeting shadows of earthly pleasure. The bitter experience of their worldly life teaches them the bitter lessons of a painful and miserable life. And as a natural sequence, they turn their thoughts to a life of new pleasures. Then they want to listen to the words of the wise or spiritual teachers like the Lord Buddha to guide them in their quest of pleasure beyond this earthly life.

### **Going to See Holy Ones.**

At these times they would like to visit their spiritual guides. When they are fortunate to see these holy ones, they feel a profound calmness, peace and solace that radiate from the holy ones. And thus they feel refreshed and renewed, for the mysterious nature of the holy ones touches the deepest seat of their heart. So lay-people should go to see those holy saints and sages living in seclusion in the hilly regions or in deep forests so as to make themselves happy and peaceful. And thus their visit to the holy ones brings about the change of a new life and they may happily live in a new world. It should be borne in mind that both town-dwelling and forest-dwelling Samanas are very beneficial to the world in their own ways. And so all of them are worthy of the sincere homage of the lay-people.

**Imaginary illusion.**

The world is a happy place for the people when they are as yet young for they do not appreciate how their parents have endured a hard life, how they have faced their difficulties, how they have solved their problems, how they stood up against things that are not desirable. They have seen very little of the world in their youthfulness. So they look on it as a happy place. But in fact, the world is not so, it cannot give them a true and ever-lasting happiness. The more they pursue it, the more they get away from it. In other words, it is like drinking salt water, the more they drink, the more they are thirsty. And they see that the sky seems to meet the earth at the horizon. But it is not so; in fact, it is merely an imaginary illusion; for the more they follow the horizon, the more it recedes from them. And it is so with the pleasures of the senses. Oh! where are happiness and peace mysteriously hidden? People are in search of them. So they should not forget to visit holy ones whose mind is embodied in the nature of true love and compassion for all beings or those who have calmed down their passions.

So the Blessed One taught this Twenty-ninth Noble Blessing, "Going to see holy persons."\*

May all people visit the Holy Ones.

Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 21 page 281 under the title "Going to see Holy Ones."



## THE THIRTIETH BLESSING.

Then the Blessed One proclaimed the Thirtieth Noble Blessing: “*Discussing the Doctrine at the proper times.*”

### True Discussions.

Discussing profitable matters is one of the highest blessings.

The people sometimes place certain problems affecting the common interest before learned and able members of societies or organisations that are formed for the common cause or welfare of mankind as a whole. And thus they find ways and means of solution of the problems and overcome difficulties in complicated matters. Some questions that seem impossible to settle may be finally settled through discussion by a group of persons. Problems affecting the interest of the whole world may be satisfactorily settled through discussion.

By free discussion, difficulties, misunderstandings and doubts that may arise in social, political, religious and other problems may be removed. But in such discussions these people should not show off their airs of vanity, their love of power, etc. as these show *signs* of dishonesty and wickedness. Discussions must be based on facts, honesty and sincerity; care should be taken not to discuss things with self-interest in view. Harsh and abusive language, anger and pride must be

avoided. A discussion is not a debate, and *no* votes are taken for or against; everybody present may state their personal views briefly and without conceit. Thus they may arrive at a rightful solution of the problems.

### Religious Discussions.

The study of different philosophies is of great importance to the progress of the human race as a whole. By discussing them, people may find the source of their difficulty, the errors of their ways and arrive at a definite settlement or conclusion. And thus they may find out the truth about cause and effect and the phenomenon of mind and matter that are most difficult for the common people to understand thoroughly. So this is the most indispensable branch of study and the practice of discussing is of most importance to men at all times.

In the field of religious matters, a thorough study of the Buddhist philosophy is absolutely necessary; for no study of philosophy can be accomplished without discussion. It is full of deep wisdom and knowledge invaluable to the best of our civilization and culture. Thus they may gain an insight into the highest forms of truth through discussion. They should discuss the deep things of mind and matter between one another or among themselves to derive good results from their discussion. When they get to the truth they will feel pleasure also.

## The Value Of Discussions.

It is a wise saying “Do not trust all, but love all.” Not to speak of big affairs, even a small private matter requires to be discussed among friends who are worthy of trust. By so doing one will not make a serious blunder in one’s affairs. There are people who do not confide their own private affairs or difficulties even to their own trustworthy friends. They should make their difficulties known to them so that they may get effective help from their true friends through discussion and avoid pitfalls and wrong paths.

The unity and advancement of a nation largely depends upon the occasional discussions of matters at proper times and at meetings of people assembled for the purpose. Therefore they should not be negligent to discuss those affairs affecting a country as a whole. In the same way, all individual and domestic affairs, political and other social affairs, religious and spiritual affairs, should be discussed either individually or collectively at proper times, when the occasion warrants. Thus we may realise the true value of discussion of problems both in worldly and religious affairs. For so long as the people are bound with worldly ties, doubts, difficulties and problems will arise. But the exact and final fruit of discussing may only be perfectly discerned at the time when the Nibbānic Peace is completely attained by the Noble Ones only. While discussions should be held regularly we should not forget all that unfruitful talk *i.e.* discussions which do not lead to deliverance,

is a mere waste of time. In the Vassakāra Sutta, Aṅguttara Nikāya the Blessed One has given the seven Laws which lead to progress.

The texts of the Aparihāniya Dhamma are as follows:

### **Aparihāniya Dhamma.**

The Lord Buddha uttered to Ānandā the following seven points or Laws which lead to progress and prosperity of the Vajjian princes who ruled over Vesālī in India.

1. *Ananda!* The Vajjian princes attained progress and prosperity due to the constant meetings. These meetings brought them understanding and unanimity. So long as they held such meetings there could be no downfall but progress and prosperity.

2. *Ananda!* Due to their unanimity the Vajjian princes arrived at appropriate decisions at the meetings without wasting time. So long as they held such meetings there could be no downfall but progress and prosperity.

3. *Ananda!* (a) The Vajjian princes did not levy taxes on imports and exports, which their predecessors had exempted. (b) They did not impose new taxes in the country. (c) They ruled the country according to the ancient customs, rules and regulations. Hence there could be no destruction but progress.

4. *Ananda!* The Vajjian princes made their subjects pay respect to those who were senior to

them in age, rank and education and made them love each other. As long as there was mutual love and respect among the people, there could be no destruction but progress.

5. *Ananda!* The Vajjian princes abstained from illegal sexual pleasures. Hence there could be no downfall but progress and prosperity.

6. *Ananda!* (a) The Vajjian princes maintained the Vajjian Deva\* temples which were inside as well as outside Vesālī. (b) They treated these Devas with love and respect, offering them feasts according to custom. So there could be no destruction but progress.

7. *Ananda!* The Vajjian princes tried to make the Arahantas who had come to their country, happy and stay on there by offering them every possible help, and at the same time, they looked for means and ways to invite other Arahantas to their country. So long as they have done such actions there could be no downfall but progress and prosperity.

These seven points which lead to progress and prosperity as preached by the Lord Buddha should be carefully studied and followed especially by governing people, leaders of parties and associations and heads of towns, villages and families, etc.

**Six Qualities of Leaders.** The leaders or the heads should also possess the following six qualities.

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\*Deva—Powerful spirit.



1. *Patience*—They should be patient with all people under them.

They should be able to bear all hardships more than their subjects and be able to bear blame and sarcasm and also should be able to overlook the misbehaviour and disrespect shown to them by their subjects.

2. *Promptitude*—They should be prompt in doing every thing *i.e.* they should not need to be reminded or instigated to do a thing by anyone under them.

3. *Diligence*—They should be much more diligent and industrious than their subjects.

4. *Liberality*—They should give away or share the riches with those who work under them. Monetary help and support was given to those deserving subjects by sharing their income with them.

5. *Sympathy*—They should love and treat tenderly the members of the same association as their own children, and

6. *Thorough investigation*—They should see and perform whatever is necessary for the welfare of the association.

In summary, the following are the qualities which all leaders should possess:—

1. Patience.
2. Promptitude or Vigilance.
3. Diligence.

4. Liberality.
5. Sympathy.
6. Thorough investigation.

So the Blessed One expounded this Thirtieth Noble Blessing, "To hold religious discussions at the due seasons."

The following verse is taken from the Dhammapada to illustrate this.

(151) Indeed gaily decorated royal chariots wear out; so the body also approaches old age; but the teachings of the righteous do not decay. Indeed the good discuss and reveal it to the good.

May all people discuss the Doctrine at the due seasons.

Peace to all beings.

## THE THIRTY-FIRST BLESSING.

Then the Blessed One proclaimed the Thirty-first Noble Blessing: “*Asceticism.*”

### Asceticism.

Asceticism means self-control, the strict observance of moral precepts and the seeking of truth leading to the cessation of pain and sorrow, birth and death in the wheel of Samsāra.

Most ordinary people practise or follow some common precepts such as the five noble precepts and the other higher ones that are set forth in the Buddhist moral or ethical codes. In practising these moral precepts, the power of self control is of paramount importance, and may be observed while fulfilling domestic duties. People can lead a simple and contented life, their minds ever watchful over sensual objects. As lovers of justice and fair play, always on the side of truth and always faithful to themselves as well as to others, they should deal with others honestly and fairly in their social life. And consequently they lead a life of purity in this world.

Some people take vows before the Buddha and are ordained as monks and lead a religious life for certain periods of time or for life. They lead the life of chastity, purity, practising some higher form of moral principles. They live meditating on the great compassion of the Buddha, the power of the Dhamma in gaining deliverance

and dwelling in the constant practising of the holy doctrine with energy and vigilance. They dwell sending forth their loving thoughts and feelings of compassion in all directions. They feel pity for those in distress. They rejoice at the good fortune of others. And they regard all living beings with equanimity of mind, free from partiality in regard to others and indifference in regard to one's own enjoyment or suffering, *i.e.*, stoicism.

### **Fruit of asceticism.**

They may attain the highest power of concentration, directing their mind to the practising of the Dhamma and to lead it to the state of peace and calmness. This peace of mind comes from within as a result of leading a noble and religious life. They live in the atmosphere of love and goodwill. Those who do not lead a life of purity and chastity and do not control their eyes, ears, nose, tongue, body and mind, will not feel the state of peace enjoyed by those noble ones treading the higher path. People, therefore, should lead the life of an ascetic for some time if not for life.

Some leave their homes and lead the life of a hermit seeking the truth. They live in the deep forest or in a solitary place, where they are not disturbed. In the solitude of the dense forest they dwell practising severe austerity for the attainment of truth. They enjoy the full significance of wild forest life which is filled with the deep echo of nature. They dwell in a life of

absolute poverty. To them the forest life is sweet and delightful. It is very hard for the townsfolk to know the joy of those forest dwellers who have renounced worldly pleasures.

### **Severe asceticism.**

The ascetics practise severe austerity and penance going to the extreme, refraining absolutely from taking food for some days. They sit in cold water in chilly winter; they expose their body to the excessive heat of the scorching sun at midday; they sleep on heaps of thorns; and so on. Here, mention may be made of the Lord Buddha who practised severe asceticism and penance before his attainment of Buddhahood. At that time, near Uruvela forest he fell unconscious and fainted for want of food. The others thought that the recluse Prince would die. This practising of severe penance was common to all holy men and ascetics in the days of the Lord Buddha in India. But the Prince found that this severe mortification had not led the way to the great peace which he searched for. So he gave up these severe practices and adopted the Middle Way between severe mortification and self-indulgence.

The ideals of severe asceticism go to extremes. Such rigid self-mortification and self-torture are painful, unprofitable and useless. They will never lead to the path of enlightenment and final salvation from suffering, pain and sorrow. Only



the practising of the Middle Path as taught by the Lord Buddha will produce profound wisdom and enlightenment, peace and release from the wheel of birth and death. The Buddha emphasised the necessity of treading on this Middle Path, namely Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindedness and Right Concentration. All the Buddhas and Arahantas obtained freedom from the bondage of Samsāra through walking along this Middle Path.

So by following this Middle Path people can subdue craving, anger and ignorance, by giving constant attention to control their own six senses and being moderate in all things. And they should try to conquer laziness by energetic ways. Thus by self-restraint, strength, heedfulness and energy they can live happily and peacefully in this birth as well as in the next.

So the Blessed One taught this Thirty-first Noble Blessing, "Asceticism."\*

May all people be vigilant and energetic in self-control.

Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 22 page 281 under the title "Asceticism."

## **THE THIRTY-SECOND BLESSING.**

Then the Blessed One proclaimed the Thirty-second Noble Blessing: “*Leading a Life of Chastity or a Holy Life.*”

### **Religious Life.**

Righteous living means to abstain from all sensual pleasures. The greatest sin is to enjoy oneself with a married woman.

**The lesser pleasures are of seven kinds.**

(1) Taking pleasure in talking and laughing with a woman.

(2) Taking pleasure in touching a woman.

(3) Looking at a woman with a desire for her.

(4) Enjoying to hear a woman's voice such as laughter, crying or singing.

(5) Taking pleasure to think of the pleasures he had had with a woman in the past.

(6) To take pleasure in seeing other people enjoying the five kinds of sensual pleasures and lastly,

(7) To take pleasure in thinking of the pleasures he would have to enjoy in the higher form of life which he will attain by righteous living in the present life.

These seven articles are the causes of breaking the moral precepts or moral code and they may also lead to committing the greatest sin.

### **The advantages of abstaining from Sensual Pleasures.**

The advantages of abstaining from Sensual Pleasures are numerous. In life, these people have sound health and they do not look as old as they are. They are free from worries and cares of families and they have many other pleasant things.

### **The evil effects of pursuing Sensual Pleasures.**

There are many people in life who are unable to abstain from Sensual Pleasures. In pursuing such pleasures, they are so ardent that they lose self-control and many of them meet with quarrels, rape cases and sometimes they even end their lives by committing suicide. So after death also these people have to go to hell only.

### **Inviting Pain.**

Human nature is always susceptible to seeking pleasure. And hence people enjoy all those earthly pleasures that are within their reach. But they will never be satisfied. The more they pursue, the more they want; the more they enjoy them, the more they invite pain. They do not grasp its real nature, which is impermanence, unsubstantiality and illusiveness. In fact, these earthly pleasures end in misery, pain and sorrow. But like moths that enter the flame of their own accord, they venture to seek the gratification of the senses at the cost of their precious lives.

### **Meaninglessness of life.**

As they advance in years, some of them become satiated and tired of these pleasures. Their beauty and youth are gone; the flame of their life-energy burns faintly; their hair turns grey; their pearl-like teeth are decayed and uprooted and their bodies are bent with old age. To them life seems meaningless. Thus they have seen the adversity of the passion in mind. And so they begin to turn their mind to religious worship. And then they leave home and lead the life of chastity either at home or in the forest. Some of them become religious devotees leading a celibate life. They search for no other refuge except the Triple Gems, *i.e.*, Buddha, Dhamma and Saṅgha. They spend most of their time in piety and spiritual attainment. They reach certain higher stages of meditation, gaining the highest degree of concentration. At times, they dwell in the state of ecstatic peace and calmness. It is because of the nature of this mildness and simplicity, piety and love that they become the centre of attraction.

### **Women Devotees.**

Buddha allowed womenfolk to enter the holy order; for they also possessed the capacity of leading a religious life like men in the Buddhist holy order at the time of the Lord Buddha. By walking in the noble eight-fold Path, they enter the door of Nibbāna in the life of the Bhikkhunī. The stories of women who were set free from the bondage of Māras, evil-spirits, are mentioned in

the Therī-gāthās. Though the Bhikkhuni order exists no more at present, yet they may lead a higher life of chastity and celibacy, holiness and purity, concentration and insight. And thus they can attain the highest standard in this life.

### **Warning to the Women Devotees.**

There are women lay-devotees who lead a religious life. They visit religious teachers, spiritual guides and holy shrines. They make vows to observe some higher moral precepts leading themselves a life of chastity and purity. Some of these women devotees closely associate and freely mix with their religious preceptors of the opposite sex in certain religious centres. They do not keep themselves aloof from the so-called religious preceptors. And thus familiarity grows more and more as time goes on. Unconsciously perhaps, they become drawn to one another, beginning association in the mind. Passion arises as it must and most undesirable consequences result to the dishonour of themselves and the Holy Teaching. And so these women devotees are warned once again that they should keep themselves aloof from their religious teachers or spiritual guides at the time of their devotion to the Dhamma.

### **Bhikkhu Devotees.**

\*Most of the Buddhist monks are now devoting their precious time to the study of holy scrip-

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\* For illustration of Buddhist monkhood, see Appendix 31, page 294 under the title "the Advantages of becoming a Buddhist monk."



tures practising moral precepts and gaining insight into the real nature of truth. They may attain the fullest realisation of the Supreme Peace called *Nibbana*.

### **Brahmavihāras.**

Lay-people should try to observe at least four excellent performances (Brahmavihāras) viz:

(1) They should send forth their affection or loving thoughts to all beings and their sincere wishes for the good of others;

(2) They should feel pity for those who are suffering;

(3) They should rejoice in the happiness of others; and

(4) They should regard all living beings with equanimity (of mind).

If people can always live according to these four cardinal virtues they may attain peace and happiness in the present life as well as in the next.

### **Lack Of Morality.**

For the most part, people lack morality (cardinal virtues) namely, kindly affection, kindly regard, benevolence, freedom from all kinds of desires, good character, and charity to all and malice to none, which each individual should carefully obey. Instead, what are seen at present,

are only fighting, quarrelling, murdering and injuring among the same species under the dictates of jealousy, avarice, envy, selfishness, covetousness, malevolence and mischief inside their mind. Can people in such a state be anything but far away from the goal of their desire for "The World Peace"?

So the Blessed One taught this Thirty-second Noble Blessing, "to lead a holy life."\*

May all people cultivate chastity and holiness.

Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 23 page 283 under the title "Religious Life."

## THE THIRTY-THIRD BLESSING.

Then the Blessed One proclaimed the Thirty-third Noble Blessing: “*Perception of the Noble Truths.*”

### Perception Of The Noble Truths.

The four great noble truths are called *Ariya-saccas* as they are the attributes of Holy Ones who are able to walk in the path that leads to the highest peace. The whole teaching of the Lord Buddha is based on the foundation of Truth. Dhamma is Truth.

#### (1) Evil Nature of Pain.

All beings are born amidst the threat of pain and suffering from the time of their birth. But to them the world seems a happy place. They view this world as the abode of happiness and joy. So all living beings pursue a life of joy and merriment, ignoring all pain and suffering. They think that such pain and misfortune would never fall upon them and they labour under a self-delusion.

The world is indeed filled with pain and sorrow, misery and lamentation. All beings are subject to the decay and death that are not avoidable in the world. There is no home where death has not visited, and no one can escape from its clutches. There is no home free from misery and distress, calamity and agony. One may

hear the bitter sorrow for the loss of lives and properties. In fact, all creatures are restlessly struggling under the stormy waves of pain and sorrow.

They are born into the world where pain and sorrow exist. This is a universal truth and it applies to all beings. It was the experience and awareness of this Universal Truth of pain and sorrow that made Prince Siddhattha leave his royal palace and his loved ones. Therefore everyone should endeavour to realise this noble truth of pain and sorrow, which exists in the world. This is the true nature of the world. Like a blind man who cannot see the light of the day, so it is with most of the worldly people who cannot see pain and sorrow.

The human body is like a hospital full of sick persons, for it contains millions of germs and bacteria hidden within it. So everybody is often suffering from so many kinds of diseases. Youth ends in old age; gladness ends in sorrow; laughing ends in weeping; pleasure ends in misery and pain, birth ends in death; all beings travel from birth to birth, from plane to plane in the cycle of Saṃsāra. When can they be free from suffering and pain, sorrow and lamentation, birth and death? It is only when people realize that they are carrying a highly decomposed body round their neck that they will fling it away.

So the Buddha said “This is the noble truth of pain; birth is pain; old age is pain; disease is pain; death is pain; sorrow, lamentation, dejection,

and despair are pain; to live with unloved ones is pain; to be separated from loved ones is pain; pain is not to get what one desires; in short, the very existence of the five *khandhas* i.e. form, feeling, perception, mental formation and consciousness is painful.”

(MAHĀVAGGA, VINAYA PĪṬAKA.)

## (2) The Cause of Pain.

All beings are afraid of pain and sorrow, decay and death, without knowing the cause of these. They should find the source and the real cause of these. The Buddha said that the cause of pain and sorrow is craving, passion or lust. Only when the cause of pain is found, can it be removed. But it is very hard to remove craving, passion or lust. For they are so powerful and so strong that one almost cannot uproot one's craving for passion and lust, pain and sorrow that exists in one's self. The more they are attached to passion, the more they suffer from pain. It is very hard for them to escape from its grasp. So to remove its cause, a very great effort is necessary. However powerful and strong it may be we should strive to remove its cause, at least for some time if not for ever.

So the Blessed One said, “This is the truth of the cause of pain; the craving, which tends to rebirth, combined with pleasure and lust, finding or seeking pleasure here and there, namely, the



craving for passion, the craving for existence, the craving for non-existence.”

### (3) The Cessation of Pain.

The cessation of pain means the extinction of craving necessarily resulting in extinction of rebirth and pain i.e. *Nibbana*, the Supreme Peace. The Highest stage of supreme peace can be attained through practice of the eight Noble Paths. *Nibbana* is not an abode. It is a state of mind. It is the highest stage of purity of mind. It can be attained by the highest degree of morality, concentration and insight. And hence no attachment to life, no selfhood and no desire for passion and lust is found in *Nibbana*. As the flame of a lamp is extinguished when the oil has dried and the wick is burnt up, so it is with the nature of *Nibbana*, where ignorance, anger and greed are absolutely destroyed and uprooted. And when *Nibbana* is attained, its great peace and its deathless nature can be felt by self-realisation and experience. Evaluation of life comes to a final stop in *Nibbana*. The nature of its great peace cannot be fully expressed in words, in thought, or in the form of similes. There is no rebirth, and so all suffering and pain exist no more. This is the noble truth of the cessation of pain as taught by the Lord Buddha.

“This is the noble truth of the cessation of pain; cessation without a remainder of craving, and the abandonment and forsaking of craving and release from craving, i.e. non-attachment.”

**(4) Path Leading to Cessation of Pain.****(a) *RIGHT VIEW.***

Right View means right understanding of the true nature of things. Before one begins to start work, one should survey it from all aspects. One must give his entire attention to it; one must observe its nature in detail in order that one may form a right opinion. So one may gain the power of handling it; and may make it a full success in the end.

In seeking the truth, right view means the power of seeing into the nature of the path; he must survey the path from the starting point to the end. He must know the fruit of walking in the path so that he may distinguish the right path from the wrong one; then he may know what is the right path and what is the wrong one, so that he may tread on the right path that leads to the final goal, Supreme Peace. And so this right view is most important to aspirants who are on the path to *Nibbana*.

Right view also means understanding of the Four Noble Truths, which includes the Ariya Atṭhaṅgika Magga. He must know that all compounded things are impermanent, subject to suffering and devoid of self. He must also understand that rebirth and suffering are caused by craving, that they cease with the extinction of craving, and that the Eightfold Path is the true way to Nibbāna.

*(b) RIGHT THOUGHTS.*

Right Thoughts mean the keeping of good intentions in one's heart. It is most important for success in life. For it leads him to a right decision in every phase of life; a man who is possessed of right thoughts usually succeeds in whatever he sets out to do. Right Views and Right Thoughts should govern his every action. If he does not have Right Thoughts, he is bound to lose the advantages that he may enjoy in this present life as well as in the future birth. The world's great men are those who have been guided by right thought.

In seeking the Truth, Right Thought means the keeping of one's mind in good thought. This thought is directed towards the renunciation of worldly pleasures. It is not the thought of hurting or injuring living beings. He lives in the thought of love and compassion, wishing for the welfare and happiness of all living beings. He meditates on the great nature of the Buddha, Dhamma and Saṅgha. He cannot tread on the straight path without having right thought.

*(c) RIGHT SPEECH.*

Right Speech means pure speech. Right Speech is pure and virtuous, undefiled and chaste. It has great influence over others. It commands love and respect; it is pleasant and sweet to hear. Right Speech softens the staunch heart of a man. His speech is so powerful that

others cannot go against it. It makes a man courageous. It brings a man to the state of success in life. It is the source of success and happiness. He is always trusted by others. Wherever he goes, he is warmly welcomed. Others are willing and ready to give him help, if needed. In most cases his aspirations can be easily fulfilled. All his undertakings end in success. So if you cannot keep to right speech it is perhaps better that you remain silent. The language of silence is the most powerful of all in many cases.

Right Speech is of great importance to men who lead a religious life. Right Speech helps them on to the Noble Path. They repeat only the good, not the bad. They give profitable talk that may be useful and pleasant to others. This is the foundation of Buddhist morality that will give real help to him who walks in the path that leads to the state of happiness and peace, so that he may not slip away from the path while he is moving on it. Otherwise he will certainly lose his balance and foothold.

#### (d) *RIGHT ACTION.*

Right Action means doing good deeds. It is of great importance to a man in helping him to succeed in life. It is a great help to the perfection of his work; it gives him pleasure and joy. So a man of right action does those things which do not harm others. A man of right action should perform only profitable works and be diligent. Thus he may be successful and prosperous.

No man can hope to succeed in every venture he undertakes. There are bound to be failures now and then. This is the nature of the world. But the courageous man is not disappointed. He does not lose hope and patience but he perseveres. Non-perseverence is the root cause of failure in most undertakings. He must do his best to succeed, but if despite his efforts he fails, he has the satisfaction of knowing that he has done his best, and the law of Kamma ensures that good effort is never wasted. Sometime or other it will bear good fruit and he will receive his reward.

A man of right action must eschew all evil works. He must abstain from taking life, from dealing in intoxicating liquors and drugs, from all those things which offend the laws of morality, such as dealings in weapons, ammunitions, etc. He must do only those things which will be of help, profit and pleasure to his fellow beings.

Non-action however has a retarding result.

### (e) *RIGHT LIVELIHOOD.*

Right Livelihood means earning one's livelihood in honesty, integrity and justice. It is a most important blessing to mankind. It gives happiness to a man who leads a life of right livelihood. If he is able to fulfil this virtue to some extent, he will be able to live with a happy heart. Agriculture, trade and commerce and other harmless forms of employment can be counted as right livelihood. Shame and fear are not known to a man of Right Livelihood if it is not harmful to



any living creatures. The world is a happy place to him. If all people lead a life of Right Livelihood, peace and prosperity will reign over the world which is now full of turmoil and unrest, and the world will win the peace it so ardently longs for.

In seeking the Truth, Right Livelihood means living on incomes obtained purely in accordance with justice and fairness. It is of great value to a man who walks in this path. He lives in the spirit of compassion to all living creatures. He is never selfish in dealing with others. He is happy at the thought of his pure living. A man of right livelihood can face the world with moral courage. He is loved, praised and admired at all times. He lives a happy life; he dies a peaceful death. Sometimes the honest, righteous man is despised. But his happiness is more deep and lasting than that of worldly people who ignore moral principles.

### (f) *RIGHT EFFORT.*

For success in life, Right Effort is essential. However hard, however laboriously a man may work, he cannot hope to succeed if his efforts are pointed in the wrong direction. He is wise who knows where his energies must be directed. Only a fool uses his strength the wrong way.

Yet in many cases right effort fails to bring about good results for certain reasons which are beyond control and it will make a man disappointed in his failure. He despairs and abandons all effort. And so his work ends in failure and misery.

Failures must not discourage a man. He should try his best to continue his efforts with patience, courage and zeal. Thus he will find ways and means of overcoming all difficulties and hardships, obstacles and hindrances. Thereby he gains confidence in himself and his right effort will bear the fruit of his patient labour. And ultimately he will conquer every kind of difficulties and obstacles that stand in the way of success in life.

Right effort means absence of laziness. It is of great value to a man who walks in the Path. No great work can be successfully accomplished without it. A man who aspires to lead a spiritual life must make the right effort in the right way from the start to the end. It may be that there will come a time when he slips back instead of going forward. At such times he should not be disheartened and abandon right effort. He must endeavour with renewed energy and heart till he reaches his final goal. Then his heart will be overfilled with joy when he looks back and sees the fruit of his right effort. This is the result of Right Effort.

### (g) *RIGHT MINDFULNESS.*

Right Mindfulness means giving constant attention to the object in view. It is a source of success in every walk of life. There is a Burmese saying that there is a limit to effort, but never to mindfulness. A man may be wise but he may very seldom have presence of mind or right mindfulness. A man who wishes to gain success in life should rely on his own right mindfulness.

Lack of mindfulness and sincerity leads to confusion in any work. Let a man pay due attention to whatever he is doing and he is certain to achieve the end he has in view. We are often told that a good brain is necessary for success in life. This is a common belief. But actually it is not essential. It is constant application of his mind to his work that brings success in the end. Concentration, constant application and right attention can bring success even if one is not a genius.

A man leading a spiritual life needs primarily the Right Mindfulness. It helps him to tread the right path. It should therefore be practised in earnest. By constant practice, Right Mindfulness will be firmly established. And then he may enjoy its good result; his mind dwells in the state of good deeds. Right Mindfulness may forsake him unconsciously for some time; but he can by contemplation regain it with ease in a moment. It is a well-known fact that only a few persons leading a spiritual life attain this stage of mental power.

#### (h) *RIGHT CONCENTRATION.*

Right Concentration means the contemplating of the mind in the state of good deeds. It strengthens one's will-power and mental energy. It is highly needed to gain success in life. No man can rise to power and position without right concentration. A man of right concentration has control over his mind. And so he can use his mental power to his eventual benefit. A man of

great responsibility possesses this power more or less in some degree. It is this very power which makes him a person of responsibility. Ability to concentrate on whatever one has on hand is an asset which no one can do without. A man who can concentrate has sound reason and judgments. With his mind concentrated on the work in hand he can at once see how to go about it, how to solve difficulties and thus succeed in whatever he does. He has the power to resist the strong temptations of earthly pleasures to which many mentally weak people yield. So we should train ourselves to gain control over our mind and not to give way to temptation. He who desires to control the minds of others must first of all have the power to control his own mind. It is no doubt difficult indeed to control one's own mind.

The power of concentration can be attained by meditating on one of the forty meditations in the Buddhist Holy Scriptures. A man who wishes to gain the power of concentration can select any object of those meditations that suit him.

He should try to gain the highest degree of concentration in a forest, or in a cave or in a place of solitude. And then he may attain it in due course of time. His heart may be thrilled with happiness and peace through the power of concentration. At this stage he may gain insight and with these he can see any object and hear voices at far distant places. So everyone should make great efforts to attain the highest stage of concentration. And so we may realise the true

power through the value of the mental power unseen within ourselves.

Buddhism shows the Eight-Fold Noble Path by which one can get rid of attachment to self and worldly pleasures and attain complete emancipation from the wheel of birth and death. These Eight Noble Paths can again be divided into or viewed from the moral principles, *i.e.*, moral precept (Sīla), concentration (Samādhi) and insight (Paññā). All of them are moral precepts and are the foundation of all virtues. Neither concentration nor insight can be attained without practising moral precepts. And so moral precepts are the stepping stones to the higher stages of life. They are divided as follows:

Right Speech, Right Action and Right Livelihood are moral precepts (Sīla); Right Effort, Right Mindfulness and Right Concentration are concentrations (Samādhi); Right View and Right Thought are insights (Paññā).

“A zealous Bhikkhu who lives on the island of moral precepts, cherishing concentration and insight, unties the knot of the bushes of defilements.”

So Lord Buddha said “This is the noble truth of the path that leads to the cessation of pain. This is the noble Eightfold-Path, namely, Right View, Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.”

“This is Right View, the knowledge of suffering, knowledge of the cause of suffering, knowledge of



the cessation of suffering and knowledge of the way that leads to the cessation of suffering; that monks call Right View.”

“This is Right Thoughts, the intention free from sensual lust, ill-will and cruelty; that monks call Right Thoughts”.

“This is Right Speech, refraining from lying, tale-bearing, harsh words and from frivolous speech; that monks call Right Speech.”

“This is Right Action, refraining from taking life, from injuring living beings, from taking what is not given, from unlawful sexual intercourse; that monks call Right Action.”

“This is Right Livelihood, Herein a noble disciple abandoning a false mode of livelihood, gets his living by Right Livelihood; that monks call Right Livelihood.”

This is Right Effort. Herein a monk exerts himself and puts forth effort so that bad and demeritorious qualities that have not yet arisen shall not arise. He exerts himself and puts forth effort so that bad and demeritorious qualities that have arisen shall be abandoned. He exerts himself and puts forth effort so that meritorious qualities that have not yet arisen shall arise. He exerts himself and puts forth effort so that meritorious qualities that have already arisen shall endure, develop and reach fulfilment: that monks call Right Effort.

“ This is Right Mindfulness. Herein (1) on the body; a monk abides contemplating the body, ardent, thoughtful, and mindful, freeing himself

from dejection and longing for the world (of sense-desires).

(2) on feeling he abides contemplating the feelings, ardent, thoughtful, and mindful, freeing himself from dejection and longing for the world (of sense-desires).

(3) on the mind; he abides contemplating the mind, ardent, thoughtful and mindful, dispelling his longing and dejection towards the world;

(4) on thoughts; he abides contemplating thoughts, ardent, thoughtful, and mindful, dispelling his longing and dejection towards the world; that, monks call Right Mindfulness.”

“This is Right Concentration. Herein (1) a monk free from passion and evil thoughts attains and abides in the first trance of joy and pleasure, which is accomplished by reasoning and investigation and arises from seclusion. (2) with the ceasing of reasoning and investigation in a state of internal serenity, with his mind fixed on one point, he attains and abides in the second trance of joy and pleasure arising from concentration, and free from reasoning and investigation; (3) with equanimity and indifference towards joy, he abides mindful and self-possessed, and with his body experiences pleasures that the noble ones call ‘Dwelling with equanimity, mindful and happy’, and attains and abides in the third trance; (4) dispelling pleasure and pain, and even before the disappearance of elation and depression he attains and abides in the fourth trance, which is

without pleasure and pain, and with the purity of mindfulness and equanimity; that monks call right concentration.”

*Samyutta, V.S.*

### **Realisation of the Four Noble Truths.**

The holy ones should make effort to realise the Four Noble Truths.

The first is that birth is painful; old age is painful, disease is painful, death is painful. Sorrow, lamentation, dejection, despair, distress and grief are painful; not obtaining what we desire is painful. It is painful to be separated from our loved ones and it is also painful to live together with those whom we despise.

The second is that the cause of suffering emanates from our desire to live in selfish enjoyment: it is the grasping desire that leads to rebirth; it is the grasping desire that combines with pleasures and lust, finding them here and there, i.e., it is desire for passion; it is desire for existence; it is desire for non-existence.

The third is that it is the cessation of pain and sorrow; it is the cessation of pain and sorrow without a remainder of that desire for pleasure and lust in the least degree; it is the entire abandonment of them; it is the absolute forsaking of them; it is final release from them; it is the non-attachment to them.

The fourth is the Noble Truth of the path that leads to the cessation of pain and sorrow, namely, right view, right intention, right speech, right action, right livelihood,\* right effort, right mindfulness, right concentration.

The Holy Ones gain the fullest insight into the real nature of the four great noble truths; they come face to face with *Nibbana*, Supreme Peace, in the present life. This is the end of birth and death, pain and sorrow. This is the realisation of the four great Noble Truths.

So the Blessed One expounded this Thirty-third Noble Blessing, "Perception of the Noble Truths."†

May all people gain Insight into the Noble Truths.

Peace to all beings.

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\* Right Livelihood means to refrain from trading in arms, in living beings, in flesh (breeding animals for slaughter), in intoxicating drinks, and in poison.

† For further illustration, see the verses from the Dhammapada in Appendix 24 page 284 under the title "Perception of the Noble Truths".

## THE THIRTY-FOURTH BLESSING.

Then the Blessed One proclaimed the Thirty-fourth Noble Blessing: “*The Realisation of Nibbana*.”

### The Realisation of Nibbāna.

The doctrine of *Nibbana* is very difficult to realise. It is very difficult for a man to explain the real nature of *Nibbana*. So far as our little knowledge goes, it is the profound element of great peace beyond this earthly pleasure; it is the highest state of purity of the mind. One who attains this stage can feel the Nibbānic nature. It cannot be expressed in words, in thought or in any form of similes. It is immeasurable peace gained within one's heart after complete destruction of desire and attachment to life. It is perfect peace; it is changeless; it is painless; it is ageless; it is deathless; it is immortal; it is permanent; it is above sorrow and pain; it is beyond the laws of change. It is unlimited: it is unconditioned. Thus one comes face to face with *Nibbana* being enlightened by his own perfect knowledge in this life. And one who has thoroughly practised the Four Noble Truths which were already described in the Thirty-third Blessing, can realise this great peace only by one's own self-experience, but an illustration of a man crossing a desert, seeing an oasis in the distance, arriving at it, and quenching his burning throat from the cool waters may help us to understand.



**What is Good ?**

Everybody, who wishes to do what is good by body, speech and mind for the benefit of his present life as well as hereafter, should clearly understand what that virtue is, what that good conduct is and what actions one should perform, so that he may be perfectly established in this Dispensation and achieve the Highest Good. He should follow these instructions given by the Purified One in Kimsila Suttanta.

(1) He should honour the elders, and not be envious; he should know when to visit his teachers, and knowing the right moment for hearing the Dhamma, he should hear their religious talk and the good words they utter.

(2) He should cast away obstinacy and humbly go to the presence of his teachers at due times and remember and cultivate the Good, the Truth, Virtue and the Holy life.

(3) He should seek delight in Truth, he should be attached to Truth, he should be established in Truth; he should know the investigations of Truth, he should not indulge in disputations that pollute the Truth; but he should devote his time (indulging in) truthful, blameless speech.

(4) He should abandon laughing, frivolity, frivolous talk, lamentation, displeasure, deceit, hypocrisy, greediness, conceit, revenge, harsh speech, corruptions, cravings, and should live free from infatuation with a steadfast mind.

If a person tries to practise the Truth in this way according to the advice of the Lord Buddha in the Kimsīla Sutta, the impermanency, the suffering and the impersonality of life in the Nāma and Rūpa (Mind and Body) will be revealed to him and thus he is able to realise Nibbāna.

So the Blessed One expounded this Thirty-fourth Noble Blessing, “The Realisation of Nibbāna.”\*

May all people realize Nibbāna in a short space of time.

Peace to all beings.

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\*For further illustration, see the verses from the Dhammapada in Appendix 25 page 285 under the title “Realisation of Nibbana.”

## THE THIRTY-FIFTH BLESSING.

Then the Blessed One proclaimed the Thirty-fifth Noble Blessing: “*He whose mind is unshaken by contact with worldly conditions.*”

### Sotapanna.

Through the gaining of full insight into the fundamental nature of impermanence, suffering and non-self, a holy person enters the first stage on the Path. He is called a Stream-winner (Sotāpanna). And then he sees the Nibbānic peace actually existing within his grasp. He removes self-attachment and doubts about the Buddha, Dhamma and Saṅgha and so on. His pure faith remains unmoved. This is the beginning of the Path leading to the state of Nibbāna. He may be reborn seven times in this world and never below the state of a man; this is the utmost limit of re-birth for him.

### Sakadagami.

He enters the second stage of the Path and he is called Once Returner (Sakadāgāmi). In this second stage he overcomes the same impurities already reduced by the Stream-winner at the first stage of the Path, but more thoroughly. He is reborn once only in this world and no more.

### Anagami.

He enters the third stage of the Path and he is called Non-returner (Anāgāmi). In this

third stage he removes anger. He will never be reborn in this world.

### **Arahatta.**

He enters the Path at its final stage. He is called "ARAHATTA". In its final stage he destroys absolutely all defilements and all fetters. His duty is fulfilled; there is no rebirth for him; this is the end of birth; he gains release from the ties of Samsāra; he is worthy of worshipping; he is worthy of honour; he is particularly worthy of being offered charity in this world.

It should be remembered that there are two states at each stage on the Path, *i.e.*, Magga and Phala. Thus these are eight stages in all.

### **WORLDLY CONDITIONS.**

The four pairs of worldly conditions, gain and loss, success and defeat, praise and blame, pleasure and pain, exist in this world. Four of them are good for mankind and the rest are bad. All the people in this world will have to experience these eight worldly conditions. When they happen to meet with those good ones, gain and success, praise and happiness, they are extremely happy with themselves; they cannot conceal their great delight. They want to make it known to others, they want to show their happiness to the public. But when they happen to meet with the bad ones, *i.e.*, loss and defeat, blame and pain, they are extremely shaken.

by their misfortune and cannot conceal it. There is no material remedy to heal their wounds, and to cure their grief and woe; it is a well-known saying that what cannot be cured must be endured. This is the law of the world. So they should console themselves with spiritual remedy *i.e.*, endure with intelligence. Sometimes, these both good and bad worldly conditions may even cause loss of life; so we know how greatly they affect the mind of the people.

### **Spiritual Remedy.**

These eight worldly conditions will come to all living creatures, poor or rich, small or big, uneducated or educated, foolish or wise. They will come whether people are willing to accept them or not; These are unavoidable things in the course of life and people are bound to meet with them some time or other. In such cases they must train their mind to stand up against the impact of these conditions whether they be the bright things of the world or the dark ones. Only the trained mind can stand up to the vicissitudes of life.

There are no exceptions as even Arahantas meet with these eight worldly conditions; but their mind remains unmoved. For they are above the reach of sorrow. To Arahantas who have absolutely destroyed passion and lust, there is no difference between gain or loss and so on. They can withstand the impact of these worldly conditions. For they have no feeling of attachment, hostility or pride, at heart; they have no desire for life; they have



attained the virtue of indifference to the point and state of perfection. The power of the worldly conditions is not able to overwhelm the mind of Arahantas; for there is no power or strength like that of Arahantas; their mind is the most powerful of all; it is so powerful, so strong and so great that no earthly power can shake their mind at any time. Like a solid rock, they remain unshaken when they are blown by the storm of these eight worldly conditions.

Theirs is rigid concentration. Their mind is beyond the reach of worldly things, whether they be good or bad. They have laid down the heavy burden of the five Khandhas as final birth altogether.

So the Blessed One expounded this Thirty-fifth Noble Blessing, “ Not to be shaken by worldly conditions. ”

May all people's heart be unaffected by worldly conditions.\*

Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 26 page 286 under the title “Worldly Conditions.”

## THE THIRTY-SIXTH BLESSING.

Then the Blessed One proclaimed the Thirty-sixth Noble Blessing: “*Sorrowlessness.*”

### Sorrowless State.

Sorrow means pain and grief, lamentation and distress. The real inside cause of sorrow is ignorance and *tanhā*, *i.e.*, desire, attachment, craving, temptation or love, that accompanies passionate delight, and that gives rise to rebirth. Sorrow occurs in many forms and diverse ways; its outside causes also are many; it exists everywhere in the world; but it may sometimes be unseen. It arises for many reasons in the heart of man. It may come to man at times on the death of parents and relatives, etc., and loss of property. At such times, no one can escape from the cruel stings of sorrow. And then he feels its pain in his heart. Sometimes sorrow or pain is incurable; so it must be endured. It stings his heart painfully. He is depressed in spirit. Like a smouldering fire in a heap of husks, it burns his heart slowly. This world is full of sorrow. When a man meets with such sorrow he must show calmness, standing up against its painful blow. He should try to remove it somehow by looking into the nature of its cause; life is of sorrow or gladness. But it depends on your effort. To root out desire or craving completely so that it may never rise again, is the necessary effort for the final removal of sorrow.

**The Best Physician.**

Arahantas are the Holy Ones who have already taken out the arrow of sorrow that stings their heart. No form of sorrow can affect them; for they are in the state of sorrowlessness; they are beyond its reach. They can smile at its pain; they can stand against the poisonous stings of sorrow. They are indifferent to its painful stings. They know why people are sorrowful; they know why earthly people are happy. They know the cause and effect of sorrow and happiness and so can smile in their hearts. And in time of sorrow, pondering over the deep things or the mysterious nature of life is the best physician or remedy that may heal the wounded heart.

So the Blessed One expounded this Thirty-sixth Noble Blessing, “To be Sorrowless.”\*

May all people be free from sorrow.

Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 27 page 287 under the title “Sorrowless State.”

## **THE THIRTY-SEVENTH BLESSING.**

Then the Blessed One proclaimed the Thirty-seventh Noble Blessing: “*Purity.*”\*

### **Stainless State.**

To be stainless means to be absolutely pure in mind and body. Take for instance dirt and dust. All food is spoiled when dust falls on it. Dust and dirt cause ill-health and mar the natural beauty of things. Even as rust spoils a sword, so does dirt and dust spoil all things.

Spiritually, impurity means Desire, Anger and Ignorance that exist in the minds of men. Impurity of passion lies dormant in the hearts of all living beings and may arise on the least provocation. A man with an impure mind spoils himself; it darkens him ; it stains his morality. Impurity arises from passion, love, lust and defilement. So long as these invisible causes of spiritual impurity are not removed totally from man's mind, so long then will man not attain knowledge and enlightenment.

### **Darkness of the People.**

Desire is blind to reason; it does not see truth as truth. It destroys men who cherish it; it clouds the mind with the darkness of desire; how greatly does peace recede from them. Like blind men they will never see the light of truth. Desire causes turmoil and unrest in the world. Wars are

the outcome of Desire. To live with the greedy is to be constantly threatened with anxiety and pain. Like a man who keeps a viper in his pocket, he does not sleep well ; he does not rest easy, for there is the constant fear that the viper will sting or bite him

For Arahantas who have broken all fetters of passion and lust, who have dispelled the root of ignorance, there is no impurity in their hearts. And hence they are in the stainless state of life; they are beyond the grasp of the cruel enemy of Desire. Their consciousness arises absolutely from purity of their mind. And so their mind is not shaken by the contact of worldly conditions like a lotus petal in a lake, which does not get wet. It is so with Arahantas who have got rid of desire.

So the Blessed One expounded this Thirty-seventh Noble Blessing, “ Purity.” \*

May all people be absolutely pure.  
Peace to all beings.

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\* For further illustration, see the verses from the Dhammapada in Appendix 28 page 288 under the title “Purity.”



## THE THIRTY-EIGHTH BLESSING.

Then the Blessed One proclaimed the Thirty-eighth Noble Blessing: “ *Security.* ”

### Security.

The world is full of dangers. They exist in every place. Dangers exist on land, air and water; there is no escape from dangers even in the sky. Life itself is a source of danger. Sores, diseases and ailments are inherent in life itself. So this life is like a den where wild beasts hunt for their prey. And hence life is always insecure and unsafe.

All living beings are afraid of dangers ; they try to get free from them ; they seek ceaselessly ways and means of escaping them. They may find the way that leads to security and safety from dangers that come to them from the outside of their body and mind. There are perils that may overtake them from nature and impersonal things. It may be possible for them to get temporary security from those dangers but it must be remembered that no fencing, wall, battlement port, nor even the most powerful nuclear weapons can afford complete or permanent security.

### Mental Diseases.

There are dangers that arise from within themselves such as sores, diseases and ailments. They

may find suitable or effective remedy to cure these diseases. A good physician can cure them. These are curable; these can be healed. There are diseases of desire and passion, anger and ignorance, hearsay and false opinion that may arise in the mind. These are incurable materially; there is no material remedy for these mental diseases; there is no possibility of healing them permanently. And men are ignorant of spiritual remedies that can remove them. Ignorance is worse than poverty. Ignorance is the mother of all evils. There is a Burmese saying that where there is disease there is remedy for it. But ordinary beings are not able to find remedies that can remove these diseases. These remedies are within their heart. They are in the Dhamma; these are the remedies of the Dhamma; they are spiritual remedies. They are the best medicines of all; the best remedy of remedies. Those who drink these spiritual remedies can remove desire and passion, anger and ignorance. By this means they can heal their wounded heart and then may be secure and safe from all dangers that may possibly arise in them.

Arahantas have healed those mental diseases that are incurable by ordinary remedies. They have uprooted all mental diseases of passion and lust and evil thoughts that are rooted in their heart. Like a piece of purely refined gold, their heart is absolutely pure and refined. They shine in the world like the full moon; clear of clouds. They have destroyed all mental impurity; no passion arises in them. And hence they are secure and safe from the impurity of mental diseases. They are

not shaken by the contact of the eight worldly conditions. This is the highest blessing.

So the Blessed One expounded this Thirty-eighth Noble Blessing, “Security.” \*

May all people be safe and secure.

Peace to all beings.

### BLESSING TO THE WORLD.

They that perform such deeds which produce the 38 Noble Blessings are in all places undefeated by enemies; in all places they attain happiness.

In earth there are treasures, e.g., silver, gold, precious stones, etc., but only persons with knowledge of mining are successful in digging them out. Just like the treasures in the earth, in the *Maha Mangala-Sutta* also there are treasures, spiritual treasures, that may be enjoyed by all people in all places; unlike the earthly treasures these treasures are inexhaustible. They can be used in many ways. Those who use them will never be defeated by enemies. By using them they can reach the state of happiness and peace. The *Mahā Maṅgalās* bring about grace and blessing to those who use them and to the world. They also lead the way to Supreme and Lasting Peace.

Through practising the teachings of this Sutta, millions of people have gained blessings.

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\* For further illustration, see the verses from the *Dhammapada* Appendix 29 page 290 under the title “Security.”

Many have broken with the ties of love and passion for life, and have reached the other shore beyond this earthly life. They are released from the bonds of Māra, the Evil Spirit. And all the fires of passion and lust are absolutely extinguished.

Those who are attached to passion, lust and worldly pleasures will be unhappy in life and will be repeatedly reborn in the wheel of Samsāra. Their attachment to pleasures and life is so strong and so powerful that they cannot gain release from the pain and sorrow of the world. So long as they have love for this world, they cannot gain release from it, even as a deeply loving married couple cannot break off the loving ties and strong fetters so long as they are attached to worldly pleasures. Even separation from one another which must one day come can be borne by understanding.

Finally, the messages given in the Mahā Maṅgala Sutta will bestow the noblest and highest Blessings to the world. The world is in great and urgent need of these Noblest Blessings. May these jewels of highest Blessings adorn all people and may they lead to Happiness in this world and in the hereafter, and also that Great "World Peace" for which the whole world is crying.

Peace to all beings.

THE END.

*By virtue of this merit accrued in the compilation of this book, may I become a Supremely Enlightened One.*

# PART II

**PĀLI TEXT, TRANSLATIONS,  
NOTES**

AND

**WORD FOR WORD  
MEANING**

OF

**MAHĀ MAṄGALA SUTTA**

WITH

**APPENDICES**



## PART II

*Pali Text, Translations, notes and word for word meaning of*

### **Mahā Mangala Sutta.**

The first two introductory stanzas, which are found only in the Burmese texts, were probably composed by a certain learned Burmese Buddhist Monk in ancient times to arouse the interest of the reciters and listeners, that those interested may discover the qualities and great value of the Blessings. Unofficially Buddhism is the state religion in Burma and this Noble Blessing Discourse (Mahā Maṅgala Sutta) is very popular and is learnt and recited at every monastery. It is also included in Paritta Suttas which are often recited among the Buddhists. It is also auspicious to recite them at festivals.

This Sutta is recited by or to the people to make them hear and understand well the Noblest Blessings or best laws of human beings, so that they may gain physical well-being as well as spiritual insight etc., if they carry out and observe them according to the instructions of Lord Buddha. (This Sutta appears in the Sutta Nipāta and Khuddaka Nikāya.)

## INTRODUCTORY STANZA I.

*Pali.* (1) Yam Maṅgalam dvādasahi  
cintayimsu sadevakā  
soṭṭhānam nādhigacchanti  
aṭṭhatimsaṇca Maṅgalam.

### Translation.

(1) Devas (gods) and human beings pondered over the question of Maṅgalās, Blessings, for a period of twelve years. And yet they did not find out the thirty eight real Blessings that would be conducive to the cause of good, welfare, profit, prosperity and happiness.

### Word for word Meaning.

Yam = which.

Maṅga = evil, demerit, guilt.

Lā = lu = lūna = destruction, destroying.

Maṅgalam — blessing, good, luck, auspiciousness, propitiousness, festivity, prosperity, happiness, the thirty-eight Blessings which are propitious or which are the causes giving happiness and riches or the causes of removing evils, and giving the good, welfare, happiness, prosperity, luck and benefit of living beings or the profits up to Nibbāna or the deeds which would be conducive to the causes of welfare, happiness etc. (Maṅgam

pāpaṃ lunāti chindatīti Maṅgalā — the destruction of evils, is Maṅgalā. It means that which is conducive to happiness and prosperity. Or “Maṅ” (woeful state), “ga” (going), “la” (cut), and is explained as “that which obstructs the way to states of misery. Comy.,)

Dvādasahi = dvā + dasa + hi.

Dvā = 2, dasa = 10, hi = preposition.

Dvādasahi = 12 years = for the period of twelve years.

Cintayimṣu = thought, pondered over.

Sadevakā = sa + deva + kā.

Sa = with.

Deva = god, powerful spirit.

Sadeva = persons with the deva. (Devena saha ye vattantīti sadevā. Sadevāyeva sadevakā.)

Sadevakā = persons with the devas god or deva (god) and persons, together with the devas. (Sadevakā is used in sense of “in the world of men and gods.”)

Soṭthānam = so + thānam.

So = su = fine, well, proper, with happiness, pleasure, delight, happily, thorough.

Thānam = can be existing, can be living.

Soṭthānam = the cause of the good, welfare, profit, prosperity and happiness — the Blessings, which would be conducive the cause of the good, welfare, profit, prosperity and happiness.

Nādhigacchanti = na + adhi + gacchanti.

Na = no, not.

Adhi+gacchanti =to get to, to come into possession of, to acquire, to attain, to find, to understand.

Na+adhigacchanti =do not find, do not understand.

Aṭṭhatimśaṇca =aṭṭha + tiṃsa + ca.

Aṭṭha =8, eight.

Timśa = 30, thirty.

ca = also, only, but.

Aṭṭhatimśam = 38, thirty-eight.

## INTRODUCTORY STANZA II.

*Pali.* (2) Desitaṃ devadevena  
sabbapāpavināsanam  
sabbalokahitatthāya  
Maṅgalam taṃ bhanāma he.

*Translation.*

(2) O upright persons! Let us recite those Blessings which will remove or destroy all evils and which were preached by the Blessed One, for the benefit of all living beings.

### Word for word Meaning.

Desitaṃ = pointed out, indicated, shown, set forth, preached, taught, delivered.

Devadevena = deva+ deva+ ena.

Deva = god.

Deva = god.

Devadeva = god above gods = pre-eminent god = the Buddha (There are three kinds of devas, gods,...namely (1) Sammuti-deva (conventional gods in the public opinion, *i.e.*, kings and princes) (2) Upapatti-deva (beings born divine, in a heavenly state as one of the five gatis, like Bhumma-deva, etc.,) (3) Visuddhi-deva (beings divine by purity, *i.e.*, of great religious merit or attainment like Arahantas and Lord Buddhas).

Sabbapāpavināsanam = sabba + pāpa + vināsanam.

Sabba = all, whole, every.

Pāpa = evil, bad, wicked, sinful, wrong doing, demerit, guilt, sin.

Vināsanam — destruction or destructive, destroying, ruin, loss, perishable, removal.

Sabbalokahitattāya = sabba + loka + hita + attha + āya.

Loka = living beings, Satta loka.

Hita = benefit, welfare.

Attha = result, profit, attainment, advantage, gain, welfare, well-being, good.

Atthāya = for the good, for the benefit of, to advantage.

Tam = that.

Bhanāma = let us recite.

He = (Exclamatory vocative particle, for emphasis).



**Explanation.**

The Blessed One, God over gods, preached those Blessings that will remove all evils. And so, let us recite that Maṅgala Sutta (those Maṅgalās) for the benefit of all the worlds and living beings.

It is said that five hundred Arahantas under the leadership of Mahākassapa, recited three Piṭakas; the Suttanta Piṭaka, the Vinaya Piṭaka and the Abhidhamma Piṭaka, the Buddhist Canonical Books, at the first Buddhist Council celebrated at Rajagir city and patroned by Ajātasattu, the King of Magadha. This Mahā Maṅgala Sutta was included in the Buddhist Canonical Books. The introductory words given below were answered by Ānandā to the questions put to him by Rev. Mahākassapa.

## INTRODUCTORY WORDS OF MAHA MANGALA SUTTA.

*Pali.*

- (a) Evaṃ me sutam
- (b) Ekaṃ samayaṃ bhagavā sāvatthiyam  
viharati jetavane anāthapiṇḍikassa  
ārāme.
- (c) athakho aññatarā devatā abhikkantāya  
rattiyā abhikkantavaṇṇā kevalakappaṃ  
jetavanam obhāsetvā yena bhagavā  
tenupasaṅkami upasaṅkamitvā bha-  
gavantam abhivādetvā ekamantaṃ  
aṭṭhāsi.

(d) Ekamantaṃ t̥hitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi.

*Translation.*

Rev. Ānandā (the younger cousin of Lord Buddha) said to Rev. Mahākassapa; “Thus have I heard:

“Once the Blessed One was dwelling near Sāvatti in the Jetavana monastery built by Anāthapiṇḍika, a great wealthy merchant of Sāvatti. Then a certain deity at midnight, having illuminated the whole Jeta-grove with surpassing splendour of light, came to the presence of the Blessed One. And having worshipped the Blessed One, very respectfully stood at a suitable place; and that god who was standing upright at a proper place, addressed the Glorious One in this Verse:—

**Word for word Meaning.**

Evam = thus, (as follows) in this way.

Me = mayā = I, or by me.

Sutaṃ = heard.

(Evam me sutaṃ = thus have I heard).

Ekam = one, alone.

Samayaṃ = time.

(Ekam samayaṃ = Once upon a time, at a time).

Bhagavā = Lord Buddha, Blessed One, Glorious One.

Sāvatthiyaṃ = in or near Sāvatthi city.

\* Viharati = lives, dwells or He (was) dwelling.

Jetavane = jeta + vane.

Jeta = name of prince, Jeta prince or Prince Jeta.

Vane = at the grove, at a place of pleasure and sport.

Jetavane = at the grove of Prince Jeta, at the monastery named Jetavana of Lord Buddha, at the Jetavana monastery of the Blessed One.

Anāthapiṇḍikassa = of the rich man, Anāthapiṇḍika who supports the poor, or who gives alms to the helpless, or Feeder of the Forlorn. (He bought the pleasant grove, belonging to Prince Jeta, and erected a monastery which was subsequently named Jetavanārāma which was given to the Buddha and Saṅgha.)

Ārāme = at the pleasure ground, park, garden, sport, a private park, given to the Buddha or Saṅgha for the benefit of the Bhikkhus, where they met and held discussions about sacred and secular matters; a place of recreation and meditation, a meeting place for religious gatherings.

(Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme = at one time or once upon a time, or once the Glorious One was living in Jetavana monastery (near Sāvatthi city) which was the pleasure ground or park given to the Exalted One by Anāthapiṇḍika, a great rich man.)

Atha + kho = and then.

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\* Tamkalapekkha or Atitapekkha paccuppanna = historical present-tense. Viharati means "lives or dwells" a verb in the present-tense but here it is used in the same form i.e. Present-Tense though it refers to the past event.

Aññatarā = certain.

Devatā = god, deity, powerful spirit.

Abhikkantāya = gone, forward, gone out, gone beyond, gone away, passed, departed, waned.

Rattiyā = at night.

(Abhikkantāyarattiyā = at the waning of the first part of the night = at midnight.)

Abhikkanta = excellent, supreme, pleasing, surpassing, beautiful.

Vañṇā = appearance, colour.

Abhikkanta + vañṇā = who is pleasing beautiful appearance or supreme pleasant colour.

Kevalakappaṃ = all, whole, all around.

Jetavanaṃ = Jetavana monastery.

Obhāsetvā = having illuminated or filled with light or splendour or lustre.

Yena = at which place.

Tena = at that place, to that place.

Upasaṅkami = went up to, approached, came near. (Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavañṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tena upasaṅkami = and then a certain god, at midnight, having made lustrous the whole Jetavana monastery with an excellent pleasant colour approached the Glorious One.) (Yena bhagavā tena upasaṅkami = the deity went up to that place where the Blessed One was.)

Upasaṅkamitvā = having gone up to or approached or come near to.

Bhagavantam = to the Glorious One.

Abhivādetvā = having saluted or worshipped very respectfully.

Ekamantam = at the proper or suitable place, on one side, apart, aside.

Aṭṭhāsi = stood, posted.

(Upasaṅkamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi = having come near and saluted very respectfully the Glorious One, stood up at a proper place.)

Ṭhitā + kho = standing upright.

Sā = that.

Gāthāya = in a stanza, in verse.

(A stanza of Pāli verse consists of four lines, each commonly containing eight syllables.)

Ajjhabhāsi = to address or addressed.

(Ekamantam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi = That god who was standing upright at a suitable place, addressed the Glorious One in a stanza.)

The following Pāli verse is uttered by the deity who was sent by the Lord of gods to ask the Blessed One about the Blessings.

*Pali.* Bahū devā manussā ca  
Maṅgalāni acintayum  
ākaṅkhamānā sotthānam  
brūhi Maṅgalamuttamam.

*Translation.*

Oh! Glorious One! Many gods and men wishing and longing for the good and welfare of the



world, have pondered over the Blessings. Preach us the Noblest Blessing.

**Word for word meaning.**

Bahū = many.

Devā = gods.

Manussā = men, persons, human beings.

Maṅgalāni = Blessings.

Acintayum = thought, have pondered over.

Ākaṅkhamānā = longing, wishing.

Sothānam = for the good and welfare.

Brūhi = tell, preach, say, show, explain.

Maṅgalamuttamaṁ = Maṅgalam + uttamaṁ.

Uttamaṁ = utmost, highest, greatest, best, noblest.

**1st. STANZA UTTERED BY THE LORD BUDDHA.**

Lord Buddha.

*Pali.* (1) Asevanā ca bālānam  
paṇḍitānam ca sevanā  
pūjā ca pūjanīyānam  
etaṁ Maṅgalamuttamaṁ.

*Translation.*

(1) “ Not to associate with fools,  
But to associate with the wise,  
To honour those who are worthy of honour,  
This is the Noblest Blessing.”

(There are three Blessings in this stanza.)

**Word for word meaning.**

Asevanā = a + sevanā.

A = na = not, no.

Sevanā = following, associating with, serving, resorting to.

Asevanā = not associating with.

Bālānaṃ = ignorant, (ignorance in a moral sense), foolish, lacking in reason, devoid of the power to think and act rightly, (spiritually blind, stupid and mentally dull) (Balanti anantī ti bālā.) ignorant people, dumb persons, useless, inefficient fellow, simple minded person.

Paṇḍitānaṃ = wise, clever, skilled, circumspect, intelligent. (Paṇḍita is opposite to bāla).

Pūja = to be honoured, honourable, to do homage, veneration, worship.

Pūjā = honour, worship, devotional attention, respect, reverence.

Pūjaniya or pūjaneyya = to be honoured, entitled to homage, those who are worthy of honour.

Etam = this.

**2nd. STANZA UTTERED BY THE LORD  
BUDDHA.**

*Pali.* (2) Patirūpadesavāso ca  
pubbe ca katapuññatā  
attasammāpaṇidhi ca  
etaṃ Maṅgalamuttamaṃ.

*Translation.*

(2) “Dwelling in a suitable region,  
having done meritorious deeds in former  
births, resolving one’s own self and mind  
perfectly in the right way;  
This is the Noblest Blessing.”

(There are three Blessings in this stanza.)

**Word for word meaning.**

Patirūpadesavāso = patirūpa + desa + vāso.

Patirūpa = proper, suitable, befitting.

Desa = place, region, locality.

Vāso = living, residing, dwelling.

Patirūpadesavāso = living in a suitable region, or locality, *i.e.*, any place where Bhikkhus, Bhikkhunis, Upāsakās and Upāsikās continually reside, where pious folk are bent on the performance of the ten meritorious deeds, and where the Dhamma exists as a living principle. Comy.

Pubbe = previous, former, before, in earlier times, in previous births, in the past, in former births.

Kata = done, worked, made, one who has done, having done.

Puñña = good, merit, meritorious action, virtue, which is always the foundation and condition of heavenly rebirth and future blissful state, the enjoyment (and duration) of which depends on the amount of merit accumulated in a former existence.

Puññatā = one who has good deeds.

Katapuññatā = one who has the fact of having done good deeds.

Atta = one's self. The conventional and grammatical expression of personal identity; one's "selfhood".

Sammā = thoroughly, properly, rightly, in the right way, as it ought to be, best, perfectly.

Paṇidhi = aspiration, request, prayer, resolve, vow.

Attasammāpaṇidhi = thorough pursuit or development of one's personality, setting oneself in the right course, i.e., turning one's immorality to morality, disbelief to faith, and selfishness to generosity. Comy.

### 3rd. STANZA UTTERED BY THE LORD BUDDHA.

*Pali.* (3) Bāhussaccañ ca sippañca  
vinayo ca susikkhito  
subhāsitā ca yā vācā  
etaṃ Maṅgalamuttamaṃ.

#### *Translation.*

(3) Gaining vast knowledge,  
Gaining various kinds of arts and sciences,  
Gaining in well-trained disciplines,  
etiquettes,  
Speaking well-spoken words,  
This is the Noblest Blessing.  
(There are four Blessings in this stanza.)

**Word for word meaning.**

Bahu = much, great, vast, many.

Sacca = suta = (sanskrit srautya or sru) knowledge, learning. (Not the same as Sacca: truth, which corresponds to Skt. "Satya")

Bāhussaccam = having great knowledge, very learned, well taught, great learning, profound knowledge, general knowledge, or much hearing, *i.e.*, the knowledge of Dhamma, erudition. (Sanskrit Bāhusrautya or bāhu-sru is the abstract to bahusuta, Bahussutassa bhāvo bāhussaccam.)

Sippam = art, branch of knowledge, craft, science, learning a craft or object or branch of study, taking up art and craft. (There are two kinds of handicraft, namely, the harmless crafts of householders, such as those of jewellers, gold-smiths, etc., and the crafts of homeless ones, such as stitching of robes etc.)

Vinayo = rules, way of saying or judging, standard of conduct, ethics, morality, good behaviour, code of ethics, monastic discipline, rule, rules of morality, or of common law, discipline, in thought, word and deed. There are two kinds of discipline (1) the discipline of the householder, which is abstinence from the ten immoral actions, and (2) that of the homeless one, which is either the non-transgression of the seven kinds of offences, enumerated in the Pātimokkha, or the observance of the four divisions of Sīla (morality). Comy.

Su = well.

Sikkhito = learning, training, studying.



Susikkhito = well-mastered, well-adopted,  
well-professed, well-trained.

Subhāsita = well spoken, well said, well  
uttered, good speech or words.

Vācā = word, saying, speech.

#### **4th. STANZA UTTERED BY THE LORD BUDDHA.**

*Pali.* (4) Mātāpitu upaṭṭhānaṃ  
puttadārassa saṅga ho  
anākulā ca kammantā  
etaṃ Maṅgalamuttamaṃ.

#### *Translation.*

(4) The ministering to parents,  
The cherishing of wife and children,  
Having unconfused occupation,  
This is the Noblest Blessing.

(There are three or four or five Blessings in this  
stanza.)

#### **Word for word meaning.**

Mātā = mother.

Pitu = father.

Upaṭṭhāna = attendance, waiting on, looking  
after, care, ministering, service, worship, supporting,  
reverence towards.

Putta = son.

Dāra = wife.

Puttadārassa = of child and wife, *i.e.*, wife and children, family.

Saṅgaho = help, assistance, kind disposition, kindness, sympathy, friendliness, protection, cherishing, favour.

Anākula = ana + ākula.

Ana = no, not.

Ākula = confused, entangled, upset, bewildered (to upset or disturb.)

Anākula = not confused.

Kammanta = Kamma + anta = doing, acting, working, work, business, occupation, profession.

### 5th. STANZA UTTERED BY THE LORD BUDDHA.

*Pali.* (5) Dānañca dhammacariyāca  
ñātakānañca saṅgaho  
anavajjāni kammāni  
etaṃ Maṅgalamuttamaṃ.

#### *Translation.*

(5) “ Giving or offering alms,  
Living a life of righteousness,  
Giving help to relatives,  
Performing blameless deeds,  
This is the Noblest Blessing.”

(There are four Blessings in this stanza.)

**Word for word meaning.**

Dāna = giving, dealing out, gift, alms giving, liberality, munificence, distribution of gifts, a charitable gift to others, an offering, a giving, donation.

Dhamma = preaching and moral instruction, doctrine, holding, supporting, constitution, being of good conduct, law, condition, causal antecedent, moral quality or action, insight into condition, right or righteousness, phenomenon, object or Idea, mental attitude, thought, philosophy, world wisdom, universal logic, truth, lawfulness, reasonableness.

Cariya = conduct, behaviour, good walk of life, proper conduct, chastity.

Dhammacariyā = walking in righteousness, righteous living, observance of the Dhamma.

Ñātakānaṃ = of the relations, of the relatives, of the kinsmen. (Ñāyante amhākaṃ imeti ñātakā).

Saṅgha = help, assistance.

Vajjāni = that which should be avoided, fault, sinful, wrong, evil result, evil deed, guilt.

Anavajjāni = blameless.

Kamma = work, deed, act, profession, action.

### **6th. STANZA UTTERED BY THE LORD BUDDHA.**

*Pali.* (6) Āratī viratī pāpā  
majjapānā ca saññaṃmo  
appamādo ca dhammesu  
etaṃ Maṅgalamuttamaṃ.

*Translation.*

- (6) “ Avoiding sin in mind and abstaining  
from it especially in body and in words,  
Refraining from intoxicating drinks,  
Keeping vigilant in righteous acts,  
This is the Noblest Blessing. ”

(There are three or four Blessings in this stanza.)

**Word for word meaning.**

Āratī = leaving off, abstinence, keeping away from, abstaining in mind.

Viratī = abstaining specially in body and in words.

Pāpā = from evil, bad, wicked, sinful deeds, wrong doing, sin, wickedness, crime.

Majja = intoxicant, intoxicating drink, wine, spirits, spiritous liquors.

Pāna = drinking.

Majjapāna = drinking of intoxicating liquors.

Saññamo or Saṃyamo = restraint, selfcontrol, abstinence.

Majjapānā ca Saṃyamo (Saññamo) = forbearance with respect to intoxicants, *i.e.*, total abstinence, and not merely temperance.

Appamādo = a + pamādo.

A = na = no, not.

Pamādo = carelessness, negligence, indolence, remissness.

Appamādo = earnestness, vigilance, zeal.

**7th. STANZA UTTERED BY THE LORD  
BUDDHA.**

*Pali.* (7) Gāravo ca nivāto ca  
saṃtuṭṭhī ca kataññutā  
kālena dhammasavanam  
etaṃ Maṅgalamuttamam.

*Translation.*

(7) Reverence, Humility,  
Contentment, Gratitude,  
And hearing the preaching at a proper  
time,  
This is the Noblest Blessing.

(There are five Blessings in this stanza.)

**Word for word meaning.**

Gāravo = reverence, respect, esteem, respect  
for, reverence towards. (To Buddha, Disciples,  
teachers, parents, elders, etc.)

Nivāto = lowliness, humbleness, obedience,  
gentleness, humility. Nīco hutvā vāto nivato.

Saṃtuṭṭhī = satisfaction, contentment.

Kataññuta = gratefulness, thankfulness.

Kāla = time.

Savanam = hearing.

Dhammasavanam = hearing the preaching of  
Dhamma.



Kalēna dhammasavanam = hearing the Dhamma when one is obsessed with evil thoughts, *i. e.* when one is obsessed with evil thoughts of sexual pleasures, or when one is obsessed with evil thoughts of cruel or wicked people who wish to see other people suffer in mind or body, or when one is obsessed with evil thoughts of malign people who want to oppress others unjustly or when one is obsessed with wrong ideas or opinions.

**8th. STANZA UTTERED BY THE LORD BUDDHA.**

*Pali.* (8) Khantī ca sovacassatā  
samaṇānañca dassanam  
kālena dhammasākacchā  
etaṃ Maṅgalamuttamam.

*Translation.*

(8) Patience and obedience,  
going to see holy persons,  
and discussing the doctrine at proper  
time,  
This is the Noblest Blessing.  
(There are four Blessings in this stanza.)

**Word for word meaning.**

Khantī = patience, forbearance, forgiveness, forbearing, gentle, gentleness, tolerance, (Khantī is one of ten Pāramīs).

Sovacassa = su + vaca = gentleness, **suavity**, making for gentleness, kind speech. (Sovacassa kammaṃ sovacassaṃ.)

Sovacassatā = obedience. (Sovacassassa bhāvo sovacassatā,)

Samāṇa = a wanderer, recluse, religious man, hermit, Buddhist monk or priest, a holy person, he who has calmed down his passions.

Dassanaṃ = seeing, looking, noticing, sight of appearance.

Sākacchā = conversation, talking over, discussing. (Saha kathanam sākacchā.)

Dhammasākacchā = discussing the Dhamma.

### **9th. STANZA UTTERED BY THE LORD BUDDHA.**

*Pali.* (9) Tapo ca brahmacariyañca  
ariyasaccānadassanaṃ  
Nibbāna sacchikiriya ca  
etaṃ Maṅgalamuttamaṃ.

*Translation.*

(9) Self restraint against luxuries,  
living in holy and pure life,  
Discerning the four Noble Truths,  
Experiencing Nibbāna for oneself,  
This is the Noblest Blessing.

(There are four Blessings in this stanza.)

**Word for word meaning.**

Tapo = torment, punishment, penance,  
religious austerity, self-chastisement, ascetic

practice. (This was condemned by the Buddha), mental devotion, self-control, abstinence, practice of morality, (Pāpake Dhamme tapatī ti tapo), denying one's self, practice of self denial, performing austerities. (This was appoved by the Buddha.)

Brahma = the highest religious observance with meditation on the Buddha and practice of Uposatha abstinence, leading a holy or pure life, chaste, pious.

Brahma + cariya = a term (not in the strictly Buddhist sense) for observance of vows of holiness, particularly of chastity : good and moral living (Brahmaṃ cariyaṃ brahmāṇaṃ vā cariyaṃ = brahmacariyaṃ) in Buddha's sense the moral life, holy life, religious life, as way to end suffering, renouncing the world, study of the Dhamma, (wholly given up to a good life, living a pure life, state of chastity, holy and pure life) (leading to the highest purity of life).

## SEVEN SUBLIME TREASURES.

There are seven Sublime Treasures : viz (1) faith (2) a moral life, (3) modesty, (4) fear of evil, (5) learning, (6) self-denial, (7) wisdom.

Ariya Vihāra = noble or honourable practice.

(There are four, abstinence from lying, from slander, from harsh language, from frivolous talk. They are otherwise known as the 4 Vacī-Kammantas and represent Sīla).

Sacca = truth, fact, the (four Noble) Truths.

Ariyasaccānaṃ = a standard truth, an established fact, four Noble Truths.

Dassana = either “ knowing and seeing or perfect knowledge, realization of the truth, wisdom, perception, discernment.

Nibbāna = the dying out in the heart of the three-fold fire of lust, ill will and stupidity, spiritual well-being, security, emancipation, victory and peace, salvation, bliss.

Sacchikiriya = realization, experiencing, seeing with one's own eyes, experiencing for oneself.

### **10th. STANZA UTTERED BY THE LORD BUDDHA.**

*Pali.* (10) Phutṭhassa lokadhammehi  
cittam yassa na kampati  
asokaṃ virajaṃ khemaṃ  
etaṃ Maṅgalamuttamaṃ.

*Translation.*

(10) He whose heart remains unshaken when  
touched by the worldly conditions,  
who is sorrowless, passionless and  
secure;

This is the Noblest Blessing.

(There are four Blessings in this stanza.)

### **Word for word meaning.**

Phutṭhassa = touched, affected by, influenced  
by, thrilled, permeated, contacted by touch.

Loka = space, open space, world, visible world, space or sphere of living beings, universe, creatures, man, mankind, people, beings, sphere, place, division, order, (eternal or finite; evolution or evolved etc.) (This world is rising and decaying. There are three lokas, namely, saṅkhara, satta and okāsa.) a state of mortal existence, (It is better to be cloyed with or tired of worldly pleasures.)

Lokadhamma = common practice, things of the world, worldly conditions, fortune, a lot incident to mortal creatures, as wealth and poverty, success and failure, reproach and praise, happiness and misery. (These four pairs are called the worldly conditions.)

Cittam = heart, mind, thought, (intention, impulse, design, mood, disposition, state of mind, reaction to impressions.) (“They purified their hearts from intoxications”).

Na kampati = not trembling, unhesitating, steadfast, unshaken, calm, tranquil.

Soka = grief, sorrow, mourning.

Asoka = without grief, without sorrow, freedom from sorrow.

Viraja = free from defilement or passion, stainless, faultless, freedom from the stains of lust, hatred and ignorance. (“There arose in him the stainless eye of the Arahanta.”)

Khemam = full of peace, safe, tranquil, calm, shelter, place of security, tranquillity, home of peace, the serene, (Nibbāna) Security from the bonds of sense desires (kāma), becoming (bhava), false views



(ditṭhi), and ignorance (avijjā). (Khemam = One who enjoys security or peace.)

## CONCLUDING STANZA UTTERED BY THE LORD BUDDHA.

### NIGAMA-GĀTHĀ.

*Pali.* Etādisāni katvāna  
sabbattha mapparājita  
sabbattha sotthim gacchanti  
taṃ tesam Maṅgalamuttamaṃ.  
Maṅgala suttaṃ niṭṭhitaṃ.

*Translation.*

### Concluding stanza.

Those who perform such auspicious deeds are undefeated by all enemies and gain happiness safely everywhere; These are their Noblest Blessings.

(This is the last stanza of the Maṅgala Sutta.)

### Word for word meaning.

Etādisāni = such, such like, of this kind.

Katvāna = having done.

•Sabbattha = everywhere, under all circumstances.

Mapparājita = apparājita = a + parājita.

a = na = no, not,

Parājita = defeated, having suffered a loss.

Sotthim = well-being, safety, blessing,  
prosperity, in safety, welfare, safely.

Sotthāna = blessing, welfare.

Gacchanti = (they) go.

Tam = that.

Tesam = their, of them, of gods and persons.

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*Pali.* Maṅgala Suttam niṭṭhitam.

*Translation.* The end of the Blessing Discourse.

Niṭṭhitam = brought or come to an end, finished, accomplished, (made) ready.

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# APPENDICES

## APPENDIX I.

### THE FOOL.

63. A fool who knows he is a fool is to that extent a wise man, The fool who thinks that he is wise is called a fool indeed.
64. Though all his life a fool associates with a wise man, he will no more understand the Dhamma than a spoon knows the flavour of soup.
66. The fools of little wit move about with the very self as their own foe, doing evil deeds the fruit whereof is bitter.
69. As sweet as honey thinks the fool an evil deed so long as it ripens not; but, when it does, then to grief comes he.
72. To his ruin, indeed, the fool gains knowledge and fame. They destroy his bright lot and cleave his head.
355. Riches ruin the foolish, but not those in quest of the beyond. Through craving for riches the witless man ruins himself (as if he were ruining) others.
136. When a fool does wrong deeds he does not realise (their evil nature): By his own deeds the stupid man is consumed, as if being burnt with fire.
161. By oneself alone is evil done; it is self-born, and self-caused. Evil grinds the unwise as a diamond cuts a hard gem.

164. The man without sense who, on account of false views, scorns the Teaching of the Worthy, the Noble, and the Righteous, fructifies, like the fruits of the Kashta reed, only for self-destruction.
78. Associate not with evil friends, or with mean men. Associate with good friends and noble men.
61. If, as he fares, he meets not a companion who is his better or equal, let a man strengthen his solitary career. There is no fellowship with the foolish.
207. Truly he who moves in company with fools grieves for a long time. Association with fools is ever painful as with a foe. Happy is association with the wise, even like meeting with kinsfolk.
- 

## APPENDIX 2.

### THE WISE.

28. When the sagacious one casts away wantonness by sanity, this sorrowless wise one ascends the palace of wisdom and surveys the ignorant sorrowing folk as a mountaineer surveys the groundlings.
65. Though, for only a moment, an intelligent person associates with a wise man, quickly the



Dhamma he understands as the Tongue knows the flavour of soup.

76. Should one see a wise man, who, as if indicating a treasure, points out faults and reproves, let one associate with such a wise person; it will be better, not worse, for him who such a person follows.
80. Irrigators lead the waters; Fletchers fashion the shafts; Carpenters bend the wood: The wise control themselves.
84. Neither for the sake of self nor for the sake of another (a wise man does any wrong). He should not desire sons, wealth, or kingdom, (by doing wrong). By unjust means he should not desire his success. Then such a one is indeed virtuous, wise, and righteous.
- 87&88. Coming from home to homelessness, the wise man should abandon dark states and cultivate the bright. He should seek great delight in Seclusion, so hard to enjoy. Giving up sensual pleasures, with no impediments, the wise man should cleanse himself of the defilements of the mind.
111. Though one should live a hundred years, without wisdom and without control; yet better, indeed, is the single day's life of one who is wise and meditative.
157. If one knows that self is dear (unto oneself), one should protect oneself well. During any of the three watches the wise man should keep vigil.

158. One should first settle oneself in what is proper: Then only should one instruct another. Such a wise man will not be reproached.
258. He is not thereby a wise man merely because he speaks much. He who is safe, without hatred, and fearlessness, is called “wise.”
234. The wise are restrained in deed; in speech too they are restrained: they are restrained in mind as well; yea, they are fully restrained.
208. Therefore verily—The intelligent, the wise, the learned, the devout, and dutiful Ariyas associate with such virtuous, intellectual men, as the moon (follows the starry path).
193. Hard to find is a thorough-bred man. He is not born everywhere. Where such a wise man is born that family thrives happily.
- 

### APPENDIX 3.

#### THE LORD BUDDHA.

179. He whose conquest (of passion) cannot be turned into defeat, no conquered (passion) of his in this world follows him,—that trackless Buddha of infinite range, by what way will

180. In whom there is not that entangling, embroiling craving to lead to any (life.)—that pathless Buddha of infinite range, by what way will you lead?
181. Those wise ones who are absorbed in meditation and who delight in the stillness of renunciation (*i.e.*, Nibbāna)—such mindful perfect Buddhas, even the Devas hold (most) dear.
182. Hard is the attaining of birth as a man, hard the life of mortals, hard the hearing of the sublime Truth, hard the appearance of a Buddha.
296. Well awake and watchful are the disciples of Gotama; they who by day and by night always contemplate on the “Buddha-meditation.”

## APPENDIX 4.

### THE DHAMMA.

11. In the unreal they imagine the real, in the real they see the unreal,—they who abide in the pasture-ground of wrong thoughts, never arrive at the real.
12. What is real they deem as real, what is unreal they deem as unreal—they who abide in the

pasture-ground of right thoughts, arrive at the real.

297. Well awakened ever the disciples of Gotama arise; they who by day and by night always contemplate the Dhamma. (Reflection on the virtues of the Dhamma).
- 

## APPENDIX 5.

### THE SAṄGHA.

10. He who has vomited all impurities, who in morals is well-established and is endowed with self-control and truthfulness is indeed worthy of the yellow robe.
57. Māra finds not the path of those who are virtuous, careful in living, and, by right knowledge, freed.
58. As upon a heap of rubbish thrown on the highway, a sweet smelling, lovely lotus there may
59. grow, even so, amongst the rubbish of beings, a disciple of the Fully Enlightened One out-shines, in wisdom, the blind worldlings.
298. Well awake and watchful are the disciples of Gotama, they who by day and by night always concentrate on the “Saṅgha-meditation.”

## APPENDIX 6.

### THE REFUGE.

(THE BUDDHA, DHAMMA AND SAṄGHA).

190. He who seeks refuge in the Buddha, the Dhamma, and the Saṅgha, he who sees with
191. right knowledge the four Noble Truths—Sorrow, the Cause of Sorrow, the Transcending of Sorrow, and the Noble Eightfold Path which leads to the Cessation of Sorrow.
192. This indeed is refuge secure; this indeed is refuge supreme. Seeking such refuge one is released from all Sorrow.
194. Happy is the birth of Buddhas, Happy is the teaching of the Noble Doctrine, Happy is the unity of the Saṅgha, Happy is the asceticism of the united.
195. He who reverences those worthy of reverence, whether the Buddhas or disciples; he who has overcome passions and has got rid of grief and lamentation; he who reverences such
196. Peaceful and Fearless Ones;—his merit cannot be measured by anyone as such and such.
- 

## APPENDIX 7.

### THE FIVE REWARDS.

137. He who with the stick harms the unarmed and harmless soon will come to one of these ten states:-



138. He will be subject to acute pain, disaster, bodily injury or even grievous sickness, or loss of mind, or oppression by the king, or  
139. heavy accusation, or loss of relatives, or destruction of wealth, or ravaging fire that will burn his houses. Upon the dissolution of  
140. the body this unwise man will be born in hell.  
125. Whosoever offends a harmless man, pure and giuiltless, upon that very fool the evil recoils like fine dust thrown against the wind.
- 

## APPENDIX 8.

### GOOD ACTIONS IN THE PAST.

16. Here he rejoices, hereafter he rejoices, in both worlds the well-doer rejoices. He rejoices, exceedingly rejoices, seeing his own pure deeds.
18. Here he is glad, hereafter he is glad, in both worlds the well-doer is glad. "Good have I done,"—thus he is glad. Still more is he glad, having gone to states of bliss.
219. A man long absent and returned safe from afar, kinsmen, friends, and well-wishers welcome on his arrival.

220. Likewise, his good deeds too will receive the doer who has gone from this world to the next, as kinsmen will receive a dear one on his return.
- 

## APPENDIX 9.

### SETTING ONESELF ON THE RIGHT COURSE.

1. Mind is the fore-runner of (all evil) conditions. Mind is chief; and they are mind-made. If, with an impure mind, one speaks or acts, then pain follows one even as the wheel, the hoof of the ox.
2. Mind is the fore-runner of (all good) conditions. Mind is chief; and they are mind-made. If, with a pure mind, one speaks or acts, then happiness follows one even as the shadow that never leaves.
33. The flickering, fickle mind, difficult to guard, difficult to control, the wise man straightens as a fletcher straightens an arrow.
35. The mind is hard to check, swift, flits wherever it lists,—the control thereof is good; a controlled mind is conducive to happiness.
36. The mind is very hard to perceive, extremely subtle, flits wherever it lists. Let the wise man

guard it; a guarded mind is conducive to happiness.

37. Faring far, wandering alone, bodiless, lying in a cave \* is the mind. Those who subdue it are freed from the bond of Māra.
38. He whose mind is not steadfast, he who knows not the Noble Doctrine, he whose faith wavers,—the wisdom of such a one will never be perfect.
43. What neither mother, nor father, nor any other relative could do—a well-directed mind does, and thereby elevates one.
103. Though he should conquer a thousand men in the battlefield, yet he, indeed, is the noblest victor who would conquer himself.
- 104.\* Self-conquest is, indeed, far greater than the conquest of all other folk. Neither a Deva nor a Gandhabba nor a Māra together
105. with Brahma, could win back the victory of such a person who is self-subdued and ever lives in restraint.
145. Irrigators lead the waters, Fletchers fashion the shafts, Carpenters bend the wood, The pious control themselves.
159. As he instructs others so should he himself act, Himself fully controlled, he should control (others): For difficult, indeed, is self-control.

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\* The seat of consciousness.

160. Self is the refuge of self: what other refuge could there be? By a fully controlled self one obtains a refuge which is hard to gain.
- 

## APPENDIX 10.

### THE DISCIPLINE.

292. What should be done is left undone, what should not be done is done; the Defilements of those who are puffed up and heedless increase.
217. Whosoever is perfect in virtue and insight, is established in the Dhamma, has realised the Truths, and fulfils his own duties,—him do folk hold dear.
- 

## APPENDIX 11.

### PLEASANT SPEECH.

133. Speak not harshly to any one : those thus addressed will retort. Painful indeed is vindictive speech; Exchange-blows may bruise you.

262. Not by mere eloquence, nor by beautiful appearance does a man become righteous—should he be jealous, selfish, and deceitful.
176. There is no evil that cannot be done by a lying person, who has transgressed the one law, and who is indifferent to the other world.
224. One should utter the truth, one should not be angry, one should give from scanty store to him who asks, by these three things one may go to the presence of devas.
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## APPENDIX 12.

### UNCONFUSED OCCUPATION.

24. Gradually increases the glory of him who is energetic, mindful, pure in deed, discriminative, self-controlled, right-living, and heedful.
229. Examining day by day, the intelligent praise him who is of flawless life, wise, and endowed with knowledge and virtue.
230. Who dare blame him who is like unto gold refined? Even devas praise him; by Brahma too is he praised.
244. Easy to live is the life of a shameless one who is as impudent as a crow, back-biting, forward, arrogant, and corrupt.



245. Hard is the life of a modest one who ever seeks purity, is detached, humble, clean in life, and intelligent.
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## APPENDIX 13.

### CHARITY.

177. Verily, the misers go not to celestial realms, Fools do not indeed praise liberality, But the wise man does rejoice in giving; thereby he becomes happy hereafter.
249. People give according to their faith and as they are pleased. Whoever is envious of others' food and drink, does not attain Concentration either by day or by night.
250. But he who has this (feeling) fully cut off, uprooted, and destroyed, attains Concentration by day and night.
356. Grass is the blemish of fields: lust is the blemish of mankind. Hence what is given to the lustless yields abundant fruit.
357. Grass is the blemish of fields; hatred is the blemish of mankind. Hence what is given to those rid of hatred yields abundant fruit.
358. Grass is the blemish of fields; delusion is the blemish of mankind. Hence what is

given to those rid of delusion yields abundant fruit.

359. Grass is the blemish of fields; desire is the blemish of mankind. Hence what is given to the desireless yields abundant fruit.
354. The gift of Truth excels all gifts; The flavour of truth excels all flavours; The delight in Truth excels all delights; He who has destroyed craving overcomes all sorrow.
223. Conquer anger by love, Conquer evil by good, Conquer the stingy by giving, Conquer the liar by truth.

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## APPENDIX 14.

### RIGHTEOUS LIVING.

19. Though much he recites the Sacred Texts but acts not accordingly, that heedless man is like a cowherd who counts others' kine; he has no share in the blessings of a recluse.
20. Though little he recites the Sacred Texts but acts in accordance with the Teaching, and forsaking lust, hatred, and ignorance, truly knowing, with mind totally freed, clinging to naught here and hereafter, he shares the blessings of a recluse.

60. Long is the night to the wakeful, long is the league to the weary, long is Samsāra to the foolish who know not the Sublime Truth.
79. He who imbibes the Dhamma in happiness abides. With mind clarified the wise man ever delights in the Dhamma, revealed by the Ariyas (Buddhas).
113. Though he should live a hundred years, without comprehending arising and passing away; yet better, indeed, is the single day's life of one who comprehends arising and passing away.
115. Though he should live a hundred years, not seeing the Truth Sublime; yet better, indeed, is the single day's life of one who sees the Truth Sublime.
144. Like a thoroughbred horse touched by the whip, even so be strenuous and be filled with religious emotion. By confidence, by virtue, by effort, by concentration, by the investigation of the Truth, by being endowed with knowledge and conduct, and by being mindful, get rid of this unlimited suffering.
146. What laughter, what exultation when the world is ever burning? Being surrounded by darkness, why will you not seek the light?
147. Behold this beautified body, a mass of sores, an infirm mass, much thought of, whereof nothing lasts, nothing persists.

148. Thoroughly worn out is this form, a nest of diseases, perishable; this putrid mass breaks up. Truly, life ends in death.
149. Like gourds cast away in autumn are these dove-hued grey bones; What pleasure is there in looking at them?
168. Be alert! Be not heedless! Lead a righteous life. The righteous live happily both in this world and in the next.
169. Lead a righteous life, and not one that is corrupt. The righteous live happily both in this world and in the next.
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## APPENDIX 15.

### BLAMELESS DEEDS.

54. The perfume of flowers blows not against the wind, nor does the fragrance of sandalwood, Tagara, and jasmine. The fragrance of the virtuous does blow against the wind; the virtuous man pervades every direction.
67. That deed is not well done which, being done, one afterwards repents, and the fruit whereof one reaps weeping, with tearful face.
68. That deed is well done which, being done, one afterwards repents not, and the fruit whereof one reaps with joy and pleasure.

163. Easy to do are things that are bad and not beneficial to self; but very, very hard to do indeed is that which is beneficial and good.
183. Not to do any evil, to cultivate good, to purify one's mind, this is the advice of the Buddhas.
314. An evil deed is better left undone, A misdeed hereafter torments one; A good deed is better, doing which one does not later repent.
316. Beings who feel shame at what is non-shameful, who feel no shame at the shameful, embrace false views and go to a bad state.
317. Beings who see fear wherein is none, who see no fear in the fearsome, embrace false views and go to a bad state.
318. Beings who imagine wrong wherein is none, who view no wrong in what is wrong, embrace false views and go to a bad state.
319. Beings knowing wrong as wrong, and what is right as right, embrace right views and go to a good state.
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## APPENDIX 16.

### REFRAIN FROM EVIL.

15. Here he grieves, hereafter he grieves, in both worlds the evil-doer grieves. He grieves and perishes, seeing his own impure deed.



17. Here he laments, hereafter he laments, in both worlds the evil-doer laments, 'Evil have I done',—thus he laments. Still more he laments, having gone to states of woe.
71. Verily, an evil deed committed does not immediately bear fruit just as milk curdles not at once; smouldering, it follows the fool, like fire with ashes covered.
116. Make haste in beneficent deed; check your mind from evil: for the mind of him who is slow in doing merit delights in evil.
117. Should a person commit evil, he should not do it again and again; he should not find pleasure therein; painful is the accumulation of evil.
119. Even an evil-doer conceives luck so long as evil ripens not; but when it bears fruit, then he sees the evil results.
121. Despise not evil, saying, "It will not come nigh unto me." Even a water-jar is filled by the falling of drops. Likewise the fool, gathering little by little, fills himself with evil.
124. If no wound there be in the hand, one may carry poison in it. Poison does not affect one who is free from wounds. There is no ill for him who does no wrong.
127. Not in the sky, nor in mid-ocean, nor in entering a mountain cave, is found that place

on earth, where abiding one may escape from (the consequences of) an evil deed.

129. All tremble at punishment, all fear death. Comparing others with oneself, one should neither kill nor cause to kill.
130. All tremble at punishment, to all life is dear. Comparing others with oneself, one should neither kill nor cause to kill.
131. Whosoever himself desiring happiness, molests with the rod pleasure-loving beings, gets no happiness hereafter.
132. Whosoever himself desiring happiness, molests not with the rod pleasure-loving beings, gets happiness hereafter.
165. By self alone is evil done, by self is one defiled. By self is evil left undone, by self alone is one purified. Purity and impurity depends on self. No one purifies another.
231. One should guard against misdeeds (caused by) body, one should be restrained in body; giving up evil conduct in body, one should be of good bodily conduct.
232. One should guard against misdeeds (caused by) speech, one should be restrained in speech giving up evil conduct in speech, one should be of good conduct in speech.
233. One should guard against misdeeds (caused by) mind, one should be restrained in thoughts; giving up evil mental conduct, one should be of good conduct in mind.

240. As rust, sprung from iron, eats itself away when arisen, even so his own deeds lead the transgressor to states of woe.
281. Watchful of speech, well restrained in mind, let him do nought unskilful through the body. Let him purify these three ways of action and win the Path realised by the Sages.
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## APPENDIX 17.

### STEADFAST VIRTUE.

21. Heedfulness is the path to the deathless, heedlessness is the path to death. The heedful do not die, the heedless are like unto the dead.
22. Distinctly understanding this (difference), the wise in heedfulness rejoice in heedfulness, delighting in the realm of the Ariyas.
23. The constantly meditative, the ever earnestly striving wise ones realise Nibbāna, free of bonds, the highest.
27. Indulge not in wantonness, have no intimacy with sensuous delights. The earnest, meditative person obtains abundant bliss.
29. Heedful amongst the heedless, wide awake amongst the sleepy, the wise man advances like a swift horse, leaving a weak jade behind.

30. By earnestness Sakka became the chief of the Devas. Earnestness is ever praised; wantonness is ever despised.
31. The Bhikkhu who delights in earnestness, and looks with fear on negligence, advances like fire, burning all fetters, great and small.
32. The Bhikkhu who delights in earnestness, and looks with fear on negligence, is not liable to fall; he is in the presence of Nibbāna.
172. Whosoever was heedless before and afterwards is not, such a one illumines this world like the moon freed from clouds.

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## APPENDIX 18.

### CONTENTMENT.

186. Not by a shower of gold coins does contentment arise in sensual pleasures. Of little sweetness, but painful, are sensual pleasures.
187. Knowing thus, the wise man finds no delight even in heavenly pleasures. The disciple of the Fully Enlightened One delights in the destruction of craving.
204. Health is the highest gain, Contentment is the greatest wealth, the trustworthy man is the best kinsman, Nibbāna is the chiefest bliss.

331. Happiness it is to have friends when need arises, happiness is contentment with just this and that; happiness it is to have merit when life is at an end; happiness it is to have destroyed all ill.
362. He who is controlled in hand, foot, speech, and in the highest (head); he who delights in meditation, and is composed; he who is alone and contented;—him they call a Bhikkhu.
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## APPENDIX 19.

### HEARING THE DHAMMA.

82. Just as a lake, deep, clear, and still, even so the wise become perfectly clarified on hearing the Teaching.
86. There are those who rightly act according to the Teaching, which is well expounded,—it is they who will reach the Further Shore, (crossing) the realm of passions, so hard to cross.
100. Better than a thousand useless words, is one single beneficial word, hearing which one is pacified.
101. Better than a thousand verses with useless words, is one beneficial single line, hearing which one is pacified.



102. Should one recite a hundred stanzas with useless words, better is one single word of Dhamma, hearing which one is pacified.
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## APPENDIX 20.

### PATIENCE.

3. "He abused me, he beat me, he defeated me, he robbed me," — the hatred of those who cherish such thoughts is not appeased.
4. "He abused me, he beat me, he defeated me, he robbed me," — the hatred of those who do not cherish such thoughts is appeased.
5. Hatred is never ceased by hatred in this world. By love alone it can be ceased. This is an ancient Law.
42. Whatever (harm) a foe may do to a foe, or a hater to a hater, — an ill-directed mind can do one far greater (harm).
184. Forbearing patience is the highest asceticism, Nibbāna is supreme; so say the Buddhas. For he is a recluse who does not harm others, or he is not an ascetic who molests others.
320. As an elephant, in battlefield, withstands the arrows shot from a bow, even so will I endure abuse. Verily, most people are undisciplined.

321. They lead the trained (horses or elephants) to an assembly. The king mounts the trained. Best among men are the trained who endure abuse.
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## APPENDIX 21.

### GOING TO SEE HOLY ONES.

363. The Bhikkhu who is controlled in tongue, who wisely speaks, who is not puffed up, who explains the meaning and the text, sweet, indeed, is his speech.
378. The Bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed, who has spewed out worldly things, is truly called a "Peaceful One".
206. Good is the sight of Ariyas : their company is ever happy; By not seeing fools one will ever be happy.
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## APPENDIX 22.

### ASCETICISM.

7. The man who lives contemplating pleasure, with senses unrestrained, in food immoderate,

lazy, inert—him verily Māra overthrows as wind overthrows a weak tree.

8. The man who lives meditating on “the Impurities”, with senses well-restrained, in food moderate, with faith and sustained effort—Māra cannot overthrow as wind cannot overthrow a rocky mountain.
25. By effort, earnestness, discipline, and self-control let the wise man make for himself an island which no flood can overwhelm.
70. Month after month, a fool may eat his food with a Kusa-grass blade, but he is not worth a sixteenth part of them who have comprehended the Truth.
112. Though he should live a hundred years, dull and inert; yet better, indeed, is the single day’s life of one who makes an intense effort.
141. Not wandering naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor dust, nor dirt, nor squatting on the heels, can purify a mortal who has not overcome doubts.
315. Like a border city, guarded within and without, so guard yourself. Surely, do not let slip this opportunity: for they who let slip the opportunity, grieve when born in hell.
339. In whom the thirty-six streams (of craving) that flow towards pleasurable objects are

strong,—powerful, lustful thoughts carry off that misunderstanding man.

340. Everywhere flow the floods (cravings). The creeper sprouts and stands, seeing the creeper that has sprung up, cut its root with wisdom.
341. To beings there arise pleasures that rush (towards) objects of Sense and are moistened (with craving). These men bent on pleasure, seeking but happiness, verily come to birth and decay.
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## APPENDIX 23.

### RELIGIOUS LIFE.

300. Well awake and watchful are the disciples of Gotama; they whose mind by day and by night delights in harmlessness.
301. Well awake and watchful are the disciples of Gotama; they whose mind by day and by night delights in meditation.
368. The Bhikkhu who abides in loving-kindness, is pleased with the Buddha's Teachings, attains to that state of Peace and Happiness the ending of compounded existence.

## APPENDIX 24.

### PERCEPTION OF THE NOBLE TRUTHS.

274. This is the only Way, there is none other for the purity of vision; do you enter upon this path, this is the bewilderment of Māra.
275. Entering upon that path you will make an end of pain. Having learnt, myself having removed the darts, I have taught you the path.
276. You yourselves should make an effort. The Tathāgatas are only teachers. The meditative ones who enter the way are delivered from the bonds of Māra.
277. “Transient are all conditioned things” when this with wisdom one discerns, disgusted then is one with Ill, this is the Path to Purity.
278. “Sorrowful are all conditioned things” when this with wisdom one discerns, disgusted then is one with Ill, this is the Path to Purity.
279. “Soul-less is everything that is” when this with wisdom one discerns, disgusted then is one with Ill, this is the Path to Purity.
280. The idler who strives not when he should strive, who, though young and strong, is slothful, is weak in maintaining right-mindedness and is lazy, does not by wisdom realise the Path.



338. Just as a tree, with roots undamaged and firm, tho' hewn does sprout again; e'en so while latent craving is not rooted out, this sorrow springs up again and again.
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## APPENDIX 25.

### THE REALISATION OF NIBBĀNA.

46. Knowing that this body is like unto foam, and comprehending its mirage-nature, one should destroy the flower-shafts of sensual passions and pass beyond the sight of the King of death. (Māra).
114. Though he should live a hundred years without seeing the Deathless State; yet better, indeed, is the single day's life of one who sees the Deathless State.
153. Thro' many a birth in Samsāra wandered I, seeking but not finding the builder of this house. Sorrowful is repeated birth.
154. O House-builder! Thou art seen. Thou shalt build no house again. All thy rafters are broken, thy ridge-pole is shattered. My mind has attained the unconditioned, achieved is the end of cravings.
273. Of paths the Eightfold is the best, of truths the four Sayings are best,\* dispassion is the best of states, of bipeds the Seeing One is the best.

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\* The Four Noble Truths—Suffering; the Cause of Suffering; its Cessation; the Path to the Cessation of Suffering.

## APPENDIX 26.

### WORLDLY CONDITIONS

81. As a solid rock is not shaken by the wind; even so the wise are not ruffled by praise or blame.
83. The good give up (attachment for) everything. The saintly prattle not with thoughts of craving. Affected neither by happiness nor by pain, the wise show neither elation nor depression.
95. Like the earth, like an Indakhila,\* a steadfast and pious person resents not; like a pool unsullied by mud is he; to such an unchangeable one life's wanderings are no more.
96. Calm is his mind, calm is his speech, calm are his deeds,—who, rightly knowing, is wholly freed, perfectly peaceful, and equipoised.
227. It is an old saying, O Atula! 'Tis not only of today. They blame them who silent sit, and those who speak too much; those speaking little too they blame. In this world there is none who is not blamed.
228. There never was, there ne'er will be, nor is there now, a person who is wholly blamed or wholly praised.
252. Easily seen are others' faults, hard indeed to see are one's own, like chaff one winnows others' faults, but one's own one hides,

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\*The Column erected before a city gate, dedicated to Indra.

as a cheating gambler conceals an unlucky throw.

253. He who sees others' faults, and is ever irritable—the Defilements of such a one increase, he is far from the destruction of Defilements.
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## APPENDIX 27.

### THE SORROWLESS STATE.

210. Consort not with those who are dear, nor ever with those who are not dear. Not seeing those who are dear and seeing those who are not dear are both painful.
211. Hence hold nothing dear, for separation from those who are dear is bad. Bonds do not exist for those to whom nought is dear or not dear.
212. From endearment springs grief, from endearment springs fear; For him who is wholly free from endearment there is no grief, whence fear?
214. From attachment springs grief, from attachment springs fear; for him who is wholly free from attachment there is no grief, whence fear?

215. From lust springs grief, from lust ~~springs~~ fear; for him who is wholly free from lust there is no grief, whence fear?
216. From craving springs grief, from craving springs fear; for him who is wholly free from craving there is no grief, whence fear?
90. For him who has completed the journey, for him who is sorrowless for him who, from everything, is wholly free, for him who has destroyed all ties, the fever (of passion) exists not.

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## APPENDIX 28.

### PURITY.

91. The mindful exert themselves; to no abode are they attached. Like swans that quit their pools, home after home they abandon (and go).
92. They for whom there is no accumulation, who reflect well over their food, whose object is the Void, the Deliverance, their course cannot be traced, like that of birds in air.
93. He whose Corruptions are destroyed, he who is not attached to food, he whose object is

the Void, the Sighless, Deliverance, his path cannot be traced, like that of birds in air.

202. There is no fire like lust, no crime like hate;  
There is no ill like the body, no bliss higher  
than peace (Nibbāna).
203. Hunger is the greatest disease, compounded  
existence the greatest ill; knowing this as it  
really is (the wise realise) Nibbāna, the bliss  
supreme.
251. There is no fire like lust, no grip like hate;  
There is no net like delusion, no river like  
craving.
342. Folk, enwrapt in craving, are terrified like a  
captive hare held fast by fetters and toils,  
for long, they come to sorrow again and  
again.
345. It is not a strong bond, say the wise, that is  
made of iron, wood, or hemp. Far greater  
an attachment is the longing for jewels and  
ornaments, children and wives.
346. That bond is strong, say the wise, which  
hurls one down, and is slack yet hard to  
escape from. This too they cut off, and  
giving up sensual pleasures, they renounce,  
having no cravings.
347. They who are infatuated with lust fall back  
into the stream as a spider on the self-spun  
web. This too the wise cut off and wander,  
with no longing, renouncing all sorrow.



348. Let go the past, let go the future, let go the present (front, back and middle). Crossing to the farther shore of existence, with mind released from everything, do not again undergo birth and decay.

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## APPENDIX 29.

### SECURITY.

198. Ah, happily do we dwell in good health amongst the ailing; Amidst ailing men we dwell in good health.
199. Ah, happily do we dwell without yearning (for sensual pleasures ) amongst them who yearn (for them)! Amidst those who yearn (for them) we dwell without yearning.
200. Ah, happily do we dwell—we who have no impediments! Feeders on joy shall we be even as the Radiant Devas.
201. Victory breeds hatred; the defeated live in pain. Happily the peaceful live giving up victory and defeat.

**APPENDIX 30.****ADULTERY.**

Adultery should not be committed by men against any of the 20 classes of women enumerated below:—

- (1) The woman who is protected by her mother. (Mātu-rakkhitā)
- (2) The woman who is protected by her father. (Pitu-rakkhitā)
- (3) The woman who is protected by both parents. (Mātā-Pitu-rakkhitā)
- (4) The woman who is protected by her sisters. (Bhagini-rakkhitā)
- (5) The woman who is protected by her brothers. (Bhātu-rakkhitā)
- (6) The woman who is protected by her relations. (Ñāti-rakkhitā)
- (7) The woman who is protected by her race or class or clean caste. (Gotta-rakkhitā).
- (8) The woman who is protected by her religious companions. (Dhamma-rakkhitā).

(These eight classes of women have no husband and so they are the owners of their bodies or bodily passion or lust. Their mother, father, etc. protect them only from being insulted or ill-treated by others. They do not own their bodies, lust or bodily passions. The first six classes include both

unmarried girls under the protection of parents, and children under marriageable age. In the case of adult women who give their bodies to men and let them enjoy the bodily passions it is not such a bitter offence as in the case of married women, yet it is an offence. On account of this they may regret and grieve bitterly and go to the lower abodes after death.)

(9) The woman whom the king has chosen to be his queen or the woman whom the chief and high personage of the country has chosen to be his wife. (Saparidaṇḍā).

(10) The woman who is engaged to a man. (Sārakkhā)

(These two classes of women have no right to give away their bodies to anyone other than their betrothed because they do not own their own lust or bodies. So if they enjoy bodily passions with other men, they commit a bitter offence. It amounts to the same thing as stealing or giving to other men their own lust which belongs to their betrothed.)

(11) The woman or wife who is bought by the man. (Dhanakkitā.)

(12) The woman or wife who agrees to become the man's wife and goes to his house and lives together with him. (Chandavāsini.)

(13) The woman or wife who is given things like utensils or articles of use

by the man who makes her his wife.  
(Bhogavāsinī.)

- (14) The woman or wife who is given clothing or garments by the man who makes her his wife. (Patavāsinī.)
- (15) The woman or wife who is married to a man with the consent of parents, guardians or relatives. (Odapattakinī.)
- (16) The woman or wife who is very poor and earns her living by selling articles like trays, baskets, firewood, etc. carrying them on her head and who is made a wife by the man. (Obhata-cumpatā.)
- (17) The woman or wife who is brought as a captive after conquest in war and made wife by the man. (Dhajāhatā.)
- (18) The woman or wife who serves as a servant as well as a wife. She is called a servant wife. (Kammakārībhariyā.)
- (19) The woman or wife who is a slave in a man's house and is also his wife. She is called the slave wife. (Dāsibhāriyā.)
- (20) The woman or wife who is lent or hired and made wife by the man for a moment or for a few days. (Muhuttikā).  
(These wives must copulate with their husbands only. They must not give their bodies or lust to anybody else

and if they do so, they commit adultery and a bitter offence. Because of these evil deeds they are liable to meet with many troubles and may go to the lower abodes after their death).

Men must not transgress with these twenty women even with their consent. If they do they commit adultery, a bitter offence. Because of these evil deeds they may have to suffer from troubles and go to the lower abodes after their death.

This is the full and exact meaning of the Buddhist Third Precept, "I undertake to abstain from sexual misconduct," for lay men and women, together with the reasons for observing it.

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## APPENDIX 31.

### THE ADVANTAGES OF BECOMING A BUDDHIST MONK.

In the Thirty-Second Blessing, the Religious life of a Buddhist monk, or Samāṇa-Dhamma, the Righteousness of a Samāṇa, is also called Brahmācariya. A Buddhist monk lives a righteous life if he carefully observes and follows the precepts and principles which Lord Buddha laid down for all the Buddhist Monks to follow. His life is a real blessing. As he has renounced the world, he has no cares concerning his family or relations. He is content with what he gets and so he does not have to compete for his living. He can freely and safely go



wherever he likes at any time, day or night, without fearing anybody for he has no cause or reason to be harmed. In short, the advantages resulting from Buddhist monkhood, or the fruits of the life of the Samāṇaship, are joy and seclusion, freedom and safety, psychic powers, the divine ear, memory of one's own former births, knowledge of other people's former births, etc. which were described by the Lord Buddha in Samāñña Phala Sutta.

As a Buddhist monk is free from avarice, from all forms of sensual pleasures and bad company, he can give himself up to teaching and preaching to the people, contemplation and practising precepts and disciplines which will lead to Nibbāna or Emancipation.

The advantages of becoming a Buddhist monk are numerous and so in order to be able to realise these benefits and also to attain a steady mind each and every man should become a Buddhist monk and practise the precepts and disciplines at least for three months during the Lent, under the guidance of a perfect and wise Buddhist monk. He who does it will enjoy the benefits in all lives to come till he gains Nibbāna. However, a man who becomes a Buddhist monk merely to have an easy life is not a real Buddhist monk for he does not study anything nor does he follow the precepts or principles which all Buddhist monks are bound to obey and follow. Such a person will not only lose the benefits of becoming a Buddhist monk but will also get punishment after life and he will be re-born in hell.

**THE BURMA BUDDHIST WORLD-MISSION**

**No. 7, East Block, Sule Pagoda,  
RANGOON, Burma.**

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