

SIGALA SUTTA

(Discourse to Singala)

Thus have I heard:

At one time the Bhagavā was staying near Rājagaha in (the monastery of) the Bamboo Grove, the sanctuary where black squirrels were fed. Now at that time, Singalaka (i.e., the young Singala), the son of a householder, rising early in the morning, and having gone out from Rājagaha, in wet clothes and with wet hair, worshipped with palms together the various directions such as the East, the South the West, the North the Nadir and the Zenith.

Then the Bhagavā, having rearranged his robes in the morning, took his alms-bowl and great robe and entered Rajagaha on his alms round. On seeing Singalaka, the son of a householder, who had risen early in the morning and had come out from Rājagaha in wet clothes and with wet hair, worshipping with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith, the Exalted One spoke to him thus:

Young householder, rising early in the morning, having come out from Rajagaha, in wet clothes and with wet hair, wherefore do you worship with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith?

“Venerable Sir, my father said to me on his death-bed, ‘My dear son, worship the directions: Venerable Sir, respecting, revering, reverencing and honouring my father’s words, I rise early in the morning, go out from Rājagaha in wet clothes and with wet hair, worship with palms together the various directions such as the East, the West, the South, the North, the Nadir and the Zenith.’” (The Aryan Teachings), “But in the Noble Discipline, young householder, these six directions are not to be worshipped thus”.

The Six Directions

“How then, Venerable Sir, are the six directions to be worshipped in the Ariyan Teaching? May it please the Exalted One to teach me the six directions which are to be worshipped in the Ariyan Teaching.”

In that case, young householder, listen and bear it well in mind. I shall tell you.

“Very well, Venerable Sir,” replied Singalaka, the householder’s son. And the Blessed One spoke as follows:

Young householder, the noble disciple refrains from the four acts of defilement; he does no evil, which is instigated by the four factors; and he does not indulge in the six practices causing the dissipation of wealth. Thus avoiding these fourteen evil things, he covers the six directions and follows the path for success in both worlds. He has accomplished his tasks for this world as well as for the next. After death and dissolution of the body, he is reborn in a happy heavenly world.

The Four Acts of Defilement

And what are the four acts of defilement that noble disciple refrain from?

- 1) The destruction of life, young householder, is an act of defilement;
- 2) Stealing is an act of defilement;
- 3) Sexual misconduct is an act of defilement;
- 4) Telling lies is an act of defilement.

These are the four evil acts of defilement, which the noble disciples refrain from.

Thus spoke the Exalted One. And when the Blessed One had this spoken, uttered this Master verses:

Killing, stealing, telling lies and committing adultery are called the four evil acts of defilement. The wise never praise them.

Four Factors Instigating Evil Acts

What are the four factors by which the noble disciple is not led astray to commit evil acts? [2]

- 1) Instigated by partiality, evil is committed;
- 2) Instigated by anger, evil is committed;
- 3) Instigated by ignorance (of what is right or wrong), evil is committed;
- 4) And instigated by fear, evil is committed.

But, young householder, as the noble disciple is not led astray by these four factors, namely, partiality, anger, ignorance and fear, he does not commit evil.

Thus spoke the Exalted One. And when the Blessed One had this spoken, the Master uttered these verses:

Whosoever commits an evil act out of partiality, anger, fear or ignorance, his fame and following will fade

away just like the moon in the waning half of the month; whosoever does not commit evil out of partiality, anger, fear or ignorance, his fame good name and grow day by day even as the moon in the waxing half of the month.

Six Practices Causing Dissipation of Wealth

And what are the six practices causing dissipation of wealth, which the noble disciple does not indulge in?

- 1) Indulgence in intoxicants which cause inebriety and negligence leads to the dissipation of wealth;
- 2) Sauntering in the streets at unseemly hours leads to dissipation of wealth;
- 3) Frequenting shows and entertainments leads to the dissipation of wealth;
- 4) Addiction to gambling which causes negligence leads to the dissipation of wealth;
- 5) Association with bad companions leads to the dissipation of wealth;
- 6) Habitual idleness leads to the dissipation of wealth.

Six Evil Consequences of Indulgence in Intoxicants

Young householder, there are these six evil consequences of indulgence in intoxicants which cause inebriety and negligence:

- 1) Actual loss of wealth in this very life;
- 2) Liability to be involved in quarrels;
- 3) Susceptibility to illness and disease;
- 4) Loss of one's good name and reputations;
- 5) Indecent exposure of one's body;
- 6) Impairment of one's intelligence.

Young householder, these are the six evil consequences of indulgence in intoxicants, which cause inebriety and negligence.

Six Evil Consequences of Sauntering in the Streets at Unseemly Hours

Young householder, there are these six evil consequences of a person sauntering in the streets at unseemly hours:

- 1) He himself becomes unprotected and unguarded;
- 2) His wife and children become unprotected and unguarded; his property becomes unprotected and unguarded;
- 3) He becomes suspected of committing crimes and evil deeds; [3]
- 4) He becomes subjected to false accusations; He will have to face many troubles. Young householder, these are the six evil consequences of sauntering in the streets at unseemly hours.

Six Evil Consequences of Frequenting Shows and Entertainments

Young householder, there are these six evil consequences of a person frequenting shows and entertainments:

- 1) “Where is the dancing?
- 2) Where is the singing?
- 3) Where is the music?
- 4) Where is the recitation?
- 5) Where is the playing of cymbals?
- 6) where is there pot-blowing?[4]

He makes these enquiries and goes there (thereby neglecting his responsibilities). Young householder, these are the six evil consequences of frequenting shows and entertainments.

Six Evil Consequences of Gambling

Young householder, there are these six evil consequences of a person being addicted to gambling which causes negligence:

- 1) As a winner he begets enmity;
- 2) As a loser he grieves over his loss;
- 3) There is actual loss of wealth in this very life;
- 4) His word is not relied upon in a court of law;
- 5) He is despised by his friends and companions;
- 6) He is not sought after as a partner in marriage because people say, ‘He is a gambler, and he cannot support a wife’.

Young householder, these are the six evil consequences of gambling, which causes negligence.

Six Evil Consequences of Associating with Bad Companions

Young householder, there are these six evil consequences of a person associating with bad companions:

- 1) There are those who gamble,
- 2) Those who are libertines,
- 3) Those who are drunkards,
- 4) Those who are swindlers,
- 5) Those who are cheats,
- 6) And those who are aggressive and violent.

Only these people form his circle of friends and companions. (He therefore suffers, in this life and in the next, the evil consequences of association with them.) Young householder, these are the six evil consequences of associating with bad companions.

Six Evil Consequences of Habitual Idleness

Young householder, there are these six evil consequences of a person indulging in habitual idleness:

- 1) He does no work, saying it is too cold;
- 2) He does no work, saying it is too hot;
- 3) He does no work, saying it is too late in the evening;
- 4) He does no work, saying it is too early in the morning;
- 5) He does no work, saying he is too hungry;
- 6) He does no work, saying he is too full;

Thus making such lame excuses, he leaves many duties undone, not acquiring new wealth, but wasting away such wealth as he has already accumulated. Young householder, these are the six evil consequences of habitual idleness.

Thus spoke the Exalted One. And when the Blessed One had thus spoken, the Master uttered these verses:

There are drinking companions; there are those who are friends only in one's presence. (These are not true friends). There is one who proves to be a comrade in times of crisis. This is indeed a true friend.

- 1) Sleeping till the sun is high;
- 2) Committing adultery;
- 3) Begetting enmity;
- 4) Engaging in unbeneficial activities;
- 5) Keeping evil companions and
- 6) Being extremely stingy.

These are the six causes bringing ruin to a man.

He who has bad friends and evil companions who is given to bad ways and is moving in bad circles is heading for ruin both in this world and the next.

- 1) Playing dice;
- 2) Womanizing;
- 3) Drinking;
- 4) Dancing and singing;
- 5) Sleeping during the daytime;
- 6) Sauntering at unseemly hours; (evil companions and stinginess);

“Dice, women, liquor, dancing, singing, sleeping by day, sauntering at unseemly hours, evil companions, avarice — these nine [5] causes ruin a man.

Playing dice; indulging in drinking; misbehaving with women who are dear as life to other men, with women who are sought after by the base and are shunned by the wise; the fame and following of such people fade away just like the moon in the waning half of the month.

The destitute drunkard, feeling thirsty, frequents liquor shops. As a stone sinks in water, he becomes immersed in debt to be soon disowned and rejected by his relatives.

He, who habitually sleeps in the day, is not wakeful at night¹, is always drunk, is debauched and cannot manage a household.

Chances and opportunities pass by the young man who says it is too hot, too cold, too late and leaves things undone.

But for him who does not consider cold or heat any more than a blade of grass and who dutifully attends to the affairs of men, happiness and prosperity do not decline.

False Friend

Young householder, these four should be regarded as false friends pretending to be true friends:

- 1) A person who only takes from one (and does not give in return);
- 2) A person who only renders lip-service by making empty promises;
- 3) A person who flatters;
- 4) And a person who is an associate in activities that lead to loss of wealth.

Young householder, a person who only takes from one should be known as a false friend pretending to be a true friend, by four characteristics:

- a) He only takes from one (and does not give in return);
- b) He wants much in return for giving only a little;
- c) He renders service only when he gets into trouble;
- d) He attends on one only for his own advantage.

Young householder, a person who only takes from one (and does not give in return) should be known as a false friend pretending to be a true friend, by these four characteristics.

Young householder, a person who only renders lip service by making empty promises should be known as a false friend pretending to be a true friend, by four characteristics:

- a) He speaks about what he could have done for one;
- b) He speaks about what he would do in the future for one;
- c) He tries to please one with empty promises;
- d) And when occasion actually arises to render his assistance, he expresses his inability to do so.

Young householder, a person who only renders lip service by making empty promises should be known as a false friend pretending to be a true friend, by these four characteristics.

Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by four characteristics:

- a) He approves of the evil actions of his friend;
- b) He approves also of the good actions of his friend;
- c) He praises him in his presence;
- d) And he speaks ill of him in his absence.

Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by these four characteristics.

Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend pretending to be a true friend, by four characteristics:

- a) He is a companion when indulging in intoxicants that cause inebriety and negligence;
- b) He is a companion when sauntering in the streets at unseemly hours;

- c) He is a companion when frequenting shows and entertainments;
- d) And he is a companion when indulging in gambling, which causes negligence.

Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend pretending to be a true friend, by these four characteristics.

Thus spoke the Exalted One. And when the Blessed One had thus spoken, the Master uttered these verses:

The friend who only takes, the friend who only renders lip-service, the friend who flatters, and the friend who brings about loss of wealth, - the wise should know these four as false friends and avoid them from a distance as from a path of danger.

True Friend

Young householder, these four should be regarded as true-hearted friends:

The friend who is a helpmate,
 the friend in happiness and woe,
 the friend who gives good counsel,
 the friend who sympathizes too —

These four as friends the wise behold and cherish them devotedly as does a mother her own child.

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

The wise and virtuous shine like a blazing fire.
 He who acquires his wealth in harmless ways
 like to a bee that honey gathers, [6]
 riches mount up for him
 like ant hill's rapid growth.

With wealth acquired this way,
 a layman fit for household life,
 in portions four divides his wealth:
 thus will he friendship win.

One portion for his wants he uses, [7]
 two portions on his business spend,
 the fourth for times of need he keeps.

Young householder, he who is helpful should be known as a truehearted friend, by four characteristics:

- a) He protects the inebriated friend;
- b) He protects the property of the inebriated friend;
- c) He is a refuge for the friend who is in trouble;
- d) And when unforeseen needs arises,

He comes to the aid of the friend with twice the required assistance.

Young householder, he who is the same in prosperity and adversity should be known as a truehearted friend, by four characteristics:

- a) He confides his secrets in his friend;
- b) He keeps the secrets of his friend;
- c) He does not forsake his friend when in trouble;
- d) He sacrifices even his life for the sake of his friend.

Young householder, he who is the same in prosperity and adversity should be known as a truehearted friend, by these four characteristics.

Young householder, he who gives good counsel should be known as a truehearted friend, by four characteristics:

- a) He restrains his friend from doing evil;
- b) He encourages his friend to do good;
- c) He tells him about profound matters which his friend has not heard before;
- d) And he shows his friend the way to the realm of the deities.

Young householder, he who gives good counsel should be known as a truehearted friend, by these four characteristics.

Young householder, he who understands and sympathizes should be known as a truehearted friend, by four characteristics:

- a) He does not rejoice in the misfortunes of his friend;
- b) He rejoices over his friend's prosperity;
- c) He restrains others from speaking ill of his friend;
- d) And he commends those who speak well of his friend.

Young householder, he who understands and sympathizes should be known as a truehearted friend, by these four characteristics.

Young householder, he who understands and sympathizes should be known as a truehearted friend, by these four characteristics.

Thus spoke the Exalted One. And when the Blessed One had thus spoken, the Master uttered these verses:

The friend who is helpful, the friend who is the same in prosperity and adversity, the friend who gives good counsel, and the friend who understands and

sympathizes, - the wise should know these four as true-hearted friends and cherish them with devotion as a mother cherishes the child of her own bosom.

The wise man of virtue shines bright like a blazing fire.

The riches of a person who acquires his wealth in harmless ways like a bee, which gathers honey without damaging the flowers, grow as an anthill grows.

Having acquired wealth in this manner, the young man able to set up a household should divide his wealth into four portions; in this manner he can make friends:

- a) He should spend and enjoy one portion;
- b) He should use two portions to run his business;
- c) And the fourth should be reserved for use in emergencies.

Young householder, how does the noble disciple cover the six directions? Young householder, these six directions should be known thus:

- a) The parents should be looked upon as the East,
- b) The teachers as the South;

- c) Wife (and children) as the West;
- d) Friends and associates as the North;
- e) Servants and employees as the Nadir;
- f) And Recluses (Monks) and Brahmans as the Zenith. [8]

Five Kinds of Duty for Sons and Daughters

Young householder, in five ways should a son minister to parents as the Eastern quarter thus:

- 1) Sons and daughters must attend closely to their parents in order to provide them with all the requisites in life.
- 2) They must carry out the social affairs of the business matters of their parents.
- 3) They must maintain their parents' properties, their parents' nationality, their parents' religious duties, and try to straighten their parents' religious view if they have a wrong view. They must also maintain the good name of their parents and their lineage.
- 4) They must obey their parents and make themselves worthy of the parents' heritage.
- 5) Furthermore I shall offer alms in honor of my departed relatives. [9]

Five Kinds of Duty for Parents

Young householder, the parents, attended upon in these five ways as the Eastern quarter by their children, look after the children in five ways:

- 1) Parents must prevent their sons and daughters from misconduct.
- 2) They must show their sons and daughters the way to good conduct.
- 3) They must make their sons and daughters learn arts and sciences.
- 4) They must give them in marriage to suitable persons.
- 5) They must give them their inheritance at the proper time.

Young householder, in these five ways children attends upon their parents and parents look after their children in these five ways. It is thus that the Eastern quarter is covered and made safe and secure.

Five Kinds of Duty for Pupil

Young householder, in five ways should a pupil minister to a teacher as the Southern quarter:

- 1) He must stand up and welcome his teacher when he sees the teacher coming.
- 2) He must attend and wait upon his teacher.
- 3) He must obey the words of the teacher with confidence and devotion.
- 4) He must serve his teacher and supply his needs.
- 5) He must learn carefully and respectfully what is taught or instructed by his teacher.

Five Kinds of Duty for a Teacher

Young householder, the teacher, attended upon in these five ways as the Southern quarter by the pupil, looks after the pupil in five ways:

- 1) A teacher must teach his pupils good behaviors.
- 2) He must impart knowledge to him in such a manner that the pupil may thoroughly grasp the subject.
- 3) He must train his pupil without any discrimination.
- 4) He must speak well of his pupil's virtues and attainments to his friends.
- 5) He must protect his pupils from danger.

Young householder, in these five ways the pupil attends upon his teacher as the Southern quarter and the

teacher looks after the pupil in these five ways. It is thus that the Southern quarter is covered and made safe and secure.

Five Kinds of Duty for Husband

Young householder, in five ways should a husband minister to a wife as the Western quarter:

- 1) A husband must be kind to and adore his wife.
- 2) He must not treat his wife in an insolent manner.
- 3) He must not engage in sexual misconduct with other women.
- 4) He must give her control and authority over domestic matters.
- 5) He must provide his wife with garments and ornaments.

Five Kinds of Duty for a wife

Young householder, the wife, looked after in these five ways as the Western quarter by the husband, attends upon the husband in five ways:

- 1) A wife must arrange the chores of the household well and run it smoothly.

- 2) She must distribute gifts fairly between her relatives and her husband's relatives.
- 3) She must not engage in sexual misconduct with other men.
- 4) She must keep and maintain all things orderly that are handed over by her husband.
- 5) She must be skilful and diligent in all her house works.

Young householder, in these five ways the husband looks after his wife as the Western quarter and the wife also attends upon her husband in these five ways. It is thus that the Western quarter is covered and made safe and secure.

Five Kinds of Duty for a Good Friend

Young householder, in five ways should a man of good family minister to his friends and associates as the Northern quarter:

- 1) A man must give his friends all necessary things as much as possible.
- 2) He must use affectionate words towards them.
- 3) He must do his best for the benefit of his friends.
- 4) He must think of them as himself.
- 5) He must be true to his words and promises.

Five Kinds of Duty for a Beneficiary

Young householder, the friends and associates, looked after in these five ways as the Northern quarter by a man of good family, look after him (in return) in five ways:

- 1) A beneficiary must protect his friend when his friend is inebriated.
- 2) He must guard over his friend's properties when he is inebriated.
- 3) He must be a refuge for his friend when the latter is in trouble.
- 4) He must not abandon his friend when he is in distress.
- 5) He must help his descendants.

Young householder, in these five ways a man of good family looks after his friends and associates as the Northern quarter, and the friends and associates also look after him in these five ways. It is thus that the Northern quarter is covered and made safe and secure.

Five Kinds of Duty for a Master

Young householder, in five ways should a Master minister to his servants and employees as the Nadir:

- 1) A Master should make his employees work in accordance with their capability and strength.
- 2) He must provide his employees with food and pay them sufficiently.
- 3) He must give them medical treatment when they are ill and sick.
- 4) On receiving delicious food, he must share it with his employees.
- 5) He must allow them to work at appointed times and let them enjoy leisure at other times for rest and relaxation.

Five Kinds of Duty for a Servant

Young householder, the servants and employees, ministered to as the Nadir by their Master in these five ways, attend upon him in five ways:

- 1) A servant must awake from sleep before the Master.
- 2) He must sleep after his Master.
- 3) He must take only what is given to him by his Master.
- 4) He must try his best in his Master's work.
- 5) He must always speak of the virtue of his Master.

Young householder, in these five ways the Master looks after his servants and employees as the Nadir, and the servants and employees in return also attend upon their Master in these five ways. It is thus that the Nadir is covered and made safe and secure.

Five Kinds of Duty for a Laymen

Young householder, in five ways should a man of good family minister to the Recluses (Monks) and Brahmins as the Zenith:

- 1) A layman must minister to the Bhikkhus with affection on action.
- 2) He must minister to the Bhikkhus with affection in speech.
- 3) He must show them affection in thought, wishing them well at all times.
- 4) He must always keep his house open to the Bhikkhus.
- 5) He must provide them with material requisites (such as alms-food).

Five Kinds of Duty for the Bhikkhus, Recluses (Monks) and Brāhmanas

Young householder, the Bhikkhus, Recluses (Monks) and Brāhmanas, ministered to in these five ways as the Zenith by a man of good family, bring benefit to him in six ways:

- 1) Bhikkhus, Recluses (Monks) and Brāhmanas must restrain their laymen from doing evil deeds.
- 2) They must exhort them to do good deeds.
- 3) They must protect them with loving-kindness.
- 4) They must preach them what they have never heard before.
- 5) They must explain to them what they have already heard.
- 6) He must show them the way to the realm of deities (deities).

Young householder, in these five ways a man of good family ministers to the Bhikkhus, Recluses (Monks) and Brāhmanas as the Zenith and the Bhikkhus, Recluses (Monks) and Brāhmanas also bring benefit to him in these six ways. It is thus that the Zenith is covered and made safe and secure.

Six Kinds of Duty for a Leader

- 1) He must be more industrious than others.
- 2) He must be vigilant in order to lead others.
- 3) He must be kind to his subordinates.
- 4) He must forebear and forgives others.
- 5) He must be considerate and reasonable whatever he does.
- 6) He must be wise and foresighted in doing anything with his own wisdom.

Thus spoke the Bhagavā, and having spoken these words, he uttered these verses:

The mother and the father are east; the teachers are the South; wife and children is the West; friends and associates are the North.

Servants and employees are the Nadir; Bhikkhus, Recluses (Monks) and Brāhmanas are the Zenith; the man of good family who is the head of a householder should worship these six directions.

Whoever is skilled and wise (in worshipping these six directions) and is full of moral virtues, gentle and keen-witted, meek and humble, gains fame and followers.

Whoever is energetic and not indolent, unshaken in adversity, constantly employed in making a livelihood, endowed with resourceful intelligence, gains fame and followers.

Whoever is benevolent, seeks and makes good friends, understands what is spoken (by a benefactor), is not stingy or jealous, leads and guides by giving helpful counsel and reasoned advice, gains fame and followers.

There are these benevolent practices, namely, generosity and charitableness, pleasant speech, helpfulness to others, impartial treatment to all as to oneself as the case demands; in this world, these four benevolent practices are like the lynchpin of a moving carriage.

Were these benevolent practices non-existent (in the world), the mother would not receive honour and respect from her children; the father would not receive honour and respect from his children.

Because the wise observe these four benevolent practices in every way, they reach eminence, and gain praise and admiration.

When the Exalted One had spoken thus, Singala, the young householder's son, said as follows:

“Venerable Sir, excellent (is the dhamma) ! Excellent (is the dhamma)! Venerable Sir, it is as if that which is overturned is set right, or that which has been hidden is revealed, as if someone were pointing out the road to one who has gone astray, or holding a lamp amidst the darkness so that ‘those who have eyes may see’, even so has the Bhagavā shown the dhamma in various ways.

“Venerable Sir, I take refuge in the Buddha (The Blessed One), I take refuge in the Dhamma (The Doctrine), I take refuge in the Samgha (The Order). May it please the Exalted One to receive me as a lay disciple from this very day to the end of life.”

End of Singala Sutta.

Notes

2. These are the four *agati*, ‘evil courses of action’: *chanda*, *dosa*, *moha*, *bhaya*.

3. Crimes committed by others.

4. A kind of amusement.

5. The Pāli original has here “six causes” as two compound words and one double-term phrase are counted as units.

6. Dhammapada v. 49: “As a bee, without harming the flower, its color or scent, flies away, collecting only the honey...”

7. This portion includes what is spent on good works: gifts to monks, charity, etc.

8. “The symbolism is deliberately chosen: as the day in the East, so life begins with parents’ care; teacher’s fees and the South are the same word: *dakkhina*; domestic cares follow when the youth becomes man, as the West holds the later daylight; North is ‘beyond’ (*uttara*), so by help of friends, etc., he gets beyond troubles.” - (Rhys Davids)

9. This is a sacred custom of the Aryans who never forgot the dead. This tradition is still faithfully observed by the Buddhists of Sri Lanka who make ceremonial offerings of alms to the monks on the eighth day, in the third month, and on each anniversary of the demise of the parents. Merit of these good actions is offered to the departed after such ceremony. Moreover after every *puñña-kamma* (good action), a Buddhist never fails to think of his parents and offer merit. Such is the loyalty and the gratitude shown to parents as advised by the Buddha.

10. lit., ‘the folk around’ (*parijana*).

Dīgha Nikāya 31

Mangala Sutta in Pali

prelude

*yaṃ maṅgalaṃ dvādasahi cintayīmsu sadevakā
soṭṭhānaṃ nādhigacchanti aṭṭhatimsaṅca maṅgalaṃ.
Desitaṃ devadevana sabbapāpa vināsaṇaṃ sabbaloka
hitatthāya maṅgalaṃ taṃ bhanāma he.*

Introduction

- (a) *Evaṃ me sutāṃ.*
- (b) *Ekam samayaṃ bhagavā Sāvattiyāṃ vihāra ti
Jetavane anāthapindikassa ārāme.*
- (c) *Atha kho aññatarā devatā abhikkantāya rattiyā
abhikkantavannā kevalakappaṃ jetavanaṃ
obhāsetvā. Yena bhagavā tenupasaṅkami
upasaṅkamitvā bhagavantaṃ abhivādetvā
ekamantaṃ aṭṭhāsi.*
- (d) *Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ
ghāthāya ajjhabhāsi.*

Discourse

- ⇒ *Bahu devā manussā ca; maṅgalāni acintayum
ākaṅkhamānā soṭṭhānaṃ bruhi
maṅgalamuttamaṃ.*
- ⇒ *Asevanā ca bālānaṃ; paṇḍitānaṅca sevā pujā
ca pujaṇeyyānaṃ; etaṃ maṅgala muttamaṃ.*
- ⇒ *Patirupadesavāso ca; pubbe ca katapuññatā;
attasammā paṇidhi ca; etaṃ maṅgala muttamaṃ.*
- ⇒ *Bahusaccaṅca sippaṅca; vinayo ca susikkhito
subhāsītā ca yā vācā; etaṃ maṅgala muttamaṃ.*
- ⇒ *Mātāpitu upaṭṭhānaṃ; putta dārassa saṅgaho
anākulā ca kammantā;
etaṃ maṅgala muttamaṃ.*
- ⇒ *Dānaṅca dhammacariyā ca;
ñātakānaṅca saṅghaho; anavajjāni kammāni
etaṃ maṅgala muttamaṃ.*
- ⇒ *Aratī viratī pāpā; majjapānā ca saṃyamo.
appamādo ca dhammesu
etaṃ maṅgala muttamaṃ.*
- ⇒ *Gāravo ca nivāto ca; santuṭṭhī ca kataññutā
kālena dhammassavanaṃ;
etaṃ maṅgala muttamaṃ.*

- ⇒ *Khantī ca sovacassatā;samanānañca dassanaṃ.
kālena dhammasākacchā;
etaṃ maṅgala muttamaṃ.*
- ⇒ *Tapo ca brahmacariyañca;
ariyasaccāna dassanaṃ.
nibbāna sacchikiriya ca;
etaṃ maṅgala muttamaṃ.*
- ⇒ *Phuṭṭhassa lokadhammehi
cittaṃ yassa na kampati.
asokaṃ virajaṃ khemaṃ
etaṃ maṅgala muttamaṃ.*

Conclusion

- ⇒ *Etādisāni katvāna; sabbattha maparājitā.
sabbattha sotthim gacchanti; taṃ tesam
maṅgala muttamaṃ.*

Explanation

Prelude

- ⇒ Deities and men for twelve full years, pondered over things auspicious, but failed to discover the thirty-eight factors of Auspiciousness (welfare).

The Buddha, greater than all deities, has taught things auspicious which remove all evil, which are for the good of the whole world. Let us now recite those factors of Auspiciousness.

Introduction

Thus have I heard:-

- ⇒ On one occasion the Exalted One was dwelling at the Jetavana monastery of Anāthapindika in Sāvatti.
- ⇒ Then, soon after the middle watch of the night, a certain deva of extremely attractive appearance approached the Buddha, illuminating the entire Jetavana monastery.
- ⇒ Having approached the Buddha and having made obeisance to the Exalted One, he stood at a suitable place.
Thus standing, the deva (deity) addressed the Blessed One in verse:
- ⇒ Many devas and human beings, longing for their well-being, pondered on factors of welfare. Pray! tell us what is the highest Auspicious thing (or Blessing or welfare)?

Then, the Buddha expounded these following thirty eight factors of highest welfare or Blessing.

Explanation of each blessing

1. ***Asevanā ca bālānam*** : Not to associate with foolish is the highest blessing. Here, a person is called a foolish one who thinks, speaks and conducts evil deeds in order to destroy the benefits of others.
2. ***Panditānañca sevanā*** : To associate only with the wise is the highest blessing. Here a wise person is one who thinks, speaks and conducts good deeds in order to gain benefits and prosperity for themselves and others.
3. ***Pujā ca pujaneyyānam*** : To honour those who are worthy of honour is the highest blessing. Here those worthy persons are the Buddha, the Dhamma and the Samgha, parents, teachers, elders and those who are higher in prestige. In paying honour, there are two kinds of honour :- honouring by giving material gifts (Amisapujā and honouring by dhamma gift (dhamma pujā).
4. ***Patirupadesavāso ca***: To dwell in suitable locality is the highest blessing. Here a suitable locality is a place where the Buddha's teachings exist and flourish well and which enables one to gain merits, wisdom and properties.

5. ***Pubbe ca katapuññatā*** : To have done meritorious deeds in the past is the highest blessing.
6. ***Attasammā panidhi ca***: To set oneself in the right course is the highest blessing. Here setting oneself in the right course means making oneself endowed with morality, conviction, generosity and so on.
7. ***Bahusaccañca***: To have a wide general knowledge in mundane and supramundane levels is the highest blessing.
8. ***Sippañca***: Being skilful in the technology and handicrafts is the highest blessing.
9. ***Vinayo ca susikkhito*** : Learning and abiding by the rules of conduct and disciplines laid down by the Buddha for lay devotees and monks is the highest blessing.
10. ***Subhāsītā ca yā vācā***: Speaking what is true, non backbiting, pleasant and benefitting to others is the highest blessing.
11. ***Mātāpitu upaṭṭhānam***: To attend closely to one's parents is the highest blessing. Here attending closely to one's parents means ministering to all the needs of

one's parents performing their duties, making them happy and healthy,

12. *Puttadārassa saṅgaho*: To take care of one's wife and children is a noble blessing.

13. *Anākulā ca kammantā*: To perform faultless work at a proper time and under proper circumstances is a noble blessing. A faultless work means an action which does not harm one's benefits as well as other's benefits.

14. *Dānañca*: Making charity is the highest blessing.

15. *dhammacariyā ca*: To live righteously performing the ten kinds of meritorious deeds is a noble blessing.

16. *Ñātakānañca saṅgaho*: To support one's paternal and maternal relatives with food, clothings, money, etc, or with encouraging words and good advice is a noble blessing.

17. *Anavajjāni kammāni* : To perform a blameless action associated with the welfare of oneself and others such as keeping the sabbath precepts, planting trees and gardens, performing social work, etc, is a noble blessing.

18. *Aratī (pāpā)* : To resolve mentally to cease and abstain from committing all evils, knowing well the evil consequences of evil conduct is a noble blessing.

19. *Viratī pāpā* : To refrain from committing the three bodily evil deeds and the four verbal evil deeds is a noble blessing.

20. *Majjapānā ca saṃyamo*: To abstain from any intoxicating drink or drug such as alcohol, opium, cocaine, marijuana, heroin, etc, is a noble blessing.

21. *Appamādo ca dhammesu*: Not to be negligent in doing good deeds, namely to give away in charity (Dāna), to keep the moral precepts (Sīla) and to practise meditation (bhāvanā) is a noble blessing.

22. *Gāravo ca*: To pay respect to those who are worthy of respect is a noble blessing. The persons who are worthy of respect are the Buddha, the disciples of the Buddha (monks and nuns), and parents, teachers, uncles, aunts, elder brothers and sisters and those persons who are older or higher in status than oneself. One shows them respect by making way for them, by bending one's back on passing in front of them, by offering them one's seat when travelling in a bus or train, by sitting in a lower place than theirs, and by holding things in offering to them.

- 23. *Nivāto ca*:** To be humble and modest without pride and conceit is a noble blessing. To be humble means not only showing a respectful behaviour but also being humble in one's physical, verbal and mental actions.
- 24. *Santuṭṭhī ca*:** To be contented with whatever one possesses presently, although one must strive and work hard honestly and steadily, is a noble blessing.
- 25. *Kataññutā*:** To acknowledge other's gratitude and repay the gratitude one has received is a noble blessing.
- 26. *Kālena dhammassavanam*:** To listen to the dhamma which can lead one to prosperity in the present life as well as in future lives is a noble blessing.
- 27. *Khantī ca* :** To forgive any insult caused by others and be patient without bearing a grudge or dissatisfaction is a noble blessing.
- 28. *Sovacassatā*:** To obey readily the advice given by elders and learned persons without any complaint or argument is a noble blessing.
- 29. *Samanānañca dassanam*:** To see noble persons who have purified or are trying to purify their minds from all defilements produces tranquillity and a wholesome attitude in one's mind. So it is a noble blessing.

- 30. *Kālena dhammasākacchā*:** Discussion of the Dhamma with learned persons at the proper time can lead one to prosperity in the present as well as in the future and it will enrich one's knowledge, straighten one's view and clarify one's mind. So it is a noble blessing.
- 31. *Tapo ca*:** To practise austerity by controlling one's sense faculties in order to scorch all defilements is a noble blessing.
- 32. *Brahmacariyañca*:** To undertake noble practices such as observing the eight precepts and developing concentration and insight knowledge in order to realize the Four Noble Truth is a noble blessing.
- 33. *Ariyasaccāna dassanam*:** To realize the Four Noble Truths with four Path-consciousnesses stage by stage is a noble blessing.
- 34. *Nibbāna sacchikiriyā ca*:** To realize Nibbāna and enjoy the highest bliss with their respective Fruition-consciousness by the four types of Noble persons (Ariyas) is a noble blessing.
- 35. *Phuṭṭhassa lokadhammehi; cittaṃ yassa na kampati* :** To stand steadfastly with an unshaken mind

when one is confronted with the ups and downs of life associated with the eight worldly conditions is a noble blessing. The eight worldly conditions are (lābha) gain, (alābha) loss, (yasa) fame, (ayasa) dishonour, (pasanna) praise, (ninda) blame, (sukha) well being and (dukkha) misery.

36. Asokam: To be free from all worries is a noble blessing.

37. Virajam: To have a mind free from the dust of all defilement such as greed (lobha), hatred (dosa) and ignorance (moha) is a noble blessing.

38. Khemam: To possess a peaceful mind free from all dangers of defilements is a noble blessing.

Conclusion

Whoever abides by and follows the thirty-eight rules of blessing overcomes all difficulties and oppositions in life and will gain success and prosperity in the present life as well as in future lives. These 38 rules of conduct according to the Discourse on Blessings are called the highest auspicious things because they bring success and prosperity to all who follow them.



Vasalasutta^{1/2}

Eva^{1/2} me suta^{1/2}- eka^{1/2} samaya^{1/2} bhagav⁺ s⁺vatthiya^{1/2} viharati jetavane an⁺thapi^{°1}ikassa ⁺r⁺me. Atha kho bhagav⁺ pubba[°]hasamaya^{1/2} niv⁺setv⁺ pattac²varam⁺d⁺ya s⁺vatthi^{1/2} pi^{°1}⁺ya p⁺visi. Tena kho pana samayena aggikabh⁺radv⁺jassa br⁺hma[°]assa nivesane aggi pajjalito hoti ⁺huti paggahit⁺. Atha kho bhagav⁺ s⁺vatthiya^{1/2} sapad⁺na^{1/2} pi^{°1}⁺ya caram⁺no yena aggikabh⁺radv⁺jassa br⁺hma[°]assa nivesana^{1/2} tenupasa[°]kami.

Addas⁺ kho aggikabh⁺radv⁺jo br⁺hma[°]o bhagavanta^{1/2} d³ratova ⁺gacchanta^{1/2}. Disv⁺na bhagavanta^{1/2} etadavoca- "tatreva , mu^{°1}aka; tatreva, sama[°]aka; tatreva, vasalaka ti¹h²"ti.

Eva^{1/2} vutte, bhagav⁺ aggikabh⁺radv⁺ja^{1/2} br⁺hma[°]a^{1/2} etadavoca- "j⁺n⁺si pana tva^{1/2}, br⁺hma[°]a, vasala^{1/2} v⁺ vasalakara[°]e v⁺ dhamme"ti? "Na khv⁺ha^{1/2}, bho gotama, j⁺n⁺mi vasala^{1/2} v⁺ vasalakara[°]e v⁺ dhamme; s⁺dhu me bhava^{1/2} gotamo tath⁺ dhamma^{1/2} desetū, yath⁺ha^{1/2} j⁺neyya^{1/2} vasala^{1/2} v⁺ vasalakara[°]e v⁺ dhamme"ti. "Tena hi, br⁺hma[°]a, su[°]hi, s⁺dhuka^{1/2} manasi karohi; bh⁺siss⁺m²"ti. "Eva^{1/2}, bho"ti kho aggikabh⁺radv⁺jo br⁺hma[°]o bhagavato paccassosi. Bhagav⁺ etadavoca -

1. "Kodhano upan+h² ca, p+pamakkh² ca yo naro; Vipannadiu^uhi m+y+v², ta½ jaññ+ vasalo iti.
2. "Ekaja½ v+ dvija½ v+pi, yodha p+°a½ vihi½sati; Yassa p+°e day+ natthi, ta½ jaññ+ vasalo iti.
3. "Yo hanti parirundhati , g+m+ni nigam+ni ca. Nigg+hako samaññ+to, ta½ jaññ+ vasalo iti.
4. "G+me v+ yadi v+ raññe, ya½ paresa½ mam+yita½; Theyy+ adinnam+deti , ta½ jaññ+ vasalo iti.
5. "Yo have i°am+d+ya, cujjam+no pal+yati; Na hi te i°amatth²ti, ta½ jaññ+ vasalo iti.
6. "Yo ve kiñcikkhakamyat+, panthasmi½ vajanta½ jana½; Hantv+ kiñcikkham+deti, ta½ jaññ+ vasalo iti.
7. "Attahetu parahetu, dhanahetu ca yo naro; Sakhipu^uho mus+ br³ti, ta½ jaññ+ vasalo iti.
8. "Yo ñ+t²na½ sakh²na½ v+, d+resu pauidissati; S+has+ sampiyena v+, ta½ jaññ+ vasalo iti.
9. "Yo m+tara½ pitara½ v+, ji°°aka½ gatayobbana½; Pahu santo na bharati, ta½ jaññ+ vasalo iti.

10. "Yo m+tara½ pitara½ v+, bh+tara½ bhagini½ sasua½; Hanti roseti v+c+ya, ta½ jaññ+ vasalo ti.
11. "Yo attha½ pucchito santo, natthamanus+sati; Paucicchannena manteti, ta½ jaññ+ vasalo iti.
12. "Yo katv+ p+paka½ kamma½, m+ ma½ jaññ+ti icchati . Yo paucicchannakammanto, ta½ jaññ+ vasalo iti.
13. "Yo ve parakula½ gantv+, bhutv+na sucibhojana½. ½gata½ nappapip³jeti, ta½ jaññ+ vasalo iti.
14. "Yo br+hma°a½ sama°a½ v+, añña½ v+pi vanibbaka½; Mus+v+dena vañceti, ta½ jaññ+ vasalo iti.
15. "Yo br+hma°a½ sama°a½ v+, bhattak+le upa^uhite. Roseti v+c+ na ca deti, ta½ jaññ+ vasalo iti.
16. "Asata½ yodha pabr³ti, mohena paligu°uhito; Kiñcikkha½ nijig²s+no , ta½ jaññ+ vasalo iti.
17. "Yo catt+na½ samukka½se, pare ca mavaj+n+ti . Nih²no sena m+nena, ta½ jaññ+ vasalo iti.

18. "Rosako kadariyo ca, p₊piccho macchar² saho; Ahiriko anottapp², ta¹/₂ jaññ₊ vasalo iti.
19. "Yo buddha¹/₂ paribh₊sati, atha v₊ tassa s₊vaka¹/₂; Paribb₊ja¹/₂ gaha¹/₂ v₊, ta¹/₂ jaññ₊ vasalo iti.
20. "Yo ve anaraha¹/₂ santo, araha¹/₂ pa¹/₂ij₊n₊ti .
Coro sabrahmake loke, eso kho vasal₊dhamo.
21. "Ete kho vasal₊ vutt₊, may₊ yete pak₊sit₊; Na jacc₊ vasalo hoti, na jacc₊ hoti br₊hma^o.
Kammun₊ vasalo hoti, kammun₊ hoti br₊hma^o.
22. "Tadamin₊pi j₊n₊tha, yath₊meda¹/₂ nidassana¹/₂; Ca^o₊¹laputto sop₊ko , m₊ta^ago iti vissuto.
23. "So yasa¹/₂ parama¹/₂ patto , m₊ta^ago ya¹/₂ sudullabha¹/₂. ³/₄gacchu¹/₂ tassupa¹/₂h₊na¹/₂, khattiy₊ br₊hma^o₊ bah³.
24. "Devay₊na¹/₂ abhiruyha, viraja¹/₂ so mah₊patha¹/₂; K₊mar₊ga¹/₂ vir₊jetv₊, brahmalok³pag_o ahu. Na na¹/₂ j₊ti niv₊resi, brahmalok³pa¹/₂pattiy₊.
25. "Aj₊jh₊yakakule j₊t₊, br₊hma^o₊ mantabandhav₊; Te ca p₊pesu kammesu, abhi^ohamupadissare.

26. "Di¹/₂muheva dhamme g₊rayh₊, sampar₊ye ca duggati; Na ne j₊ti niv₊reti, duggaty₊ garah₊ya v₊.

27. "Na jacc₊ vasalo hoti, na jacc₊ hoti br₊hma^o; Kammun₊ vasalo hoti, kammun₊ hoti br₊hma^o"ti.

Eva¹/₂ vutte, aggikabh₊radv₊jo br₊hma^o bhagavanta¹/₂ etadavoca- "abhikkanta¹/₂, bho gotama ...pe... up₊saka¹/₂ ma¹/₂ bhava¹/₂ gotamo dh₊retu ajjatagge p₊^oupeta¹/₂ sara^oa¹/₂ gatan"ti.

Vasalasutta¹/₂ sattama¹/₂ ni¹/₂puhita¹/₂.

The Group of Discourses

Discourse on Outcasts

(Vasala Sutta[1])

Thus have I heard. Once the Blessed One was staying at Sāvatti, in the Jetavana in Anāthapindika's park. Then in the morning, having dressed himself and taken bowl and robe, the Blessed One entered Sāvatti for alm round. At that time the sacrificial fire was burning in the house of the Brahman Aggikabhāradvāja, (and) the offering was held aloft. Then the Blessed One, going on an uninterrupted alms round in Sāvatti, came to the house of the Brahman Aggikabhāradvāja. The Brahman Aggikabhāradvāja saw the Blessed One coming from far off, and said this to him: 'Stop there, shaveling; stop there, wretched ascetic; stop there, outcast.' When this was said, the Blessed One said this to the Brahman Aggikabhāradvāja: 'Do you know, Brahman, (what) an outcast (is), or the things that make an outcast?' I do not know, Gotama, (what) an outcast (is), or the things that make an outcast. [2] It would be a good thing for me if the venerable Gotama were to teach me the doctrine, so that I may know (what) an outcast (is) and the things that make an outcast.' 'Then listen, Brahman, pay careful

attention, I shall tell you.' 'Yes, Venerable Sir', replied the brāhman Aggikabhāradvāja then the Blessed One spoke as follows:

1. What(ever) in this world harms a living creature, whether once-born or twice-born, who(ever) has no (compassion) for a living creature, him one should know (to be) an outcast.
2. "Whosoever in this world kills living beings, once born or twice born,[3] in whom there is no sympathy for living beings — know him as an outcast.
3. Who(ever) in a village or a forest takes by theft what has not been given to him (and is) cherished by others, him one should know (to be) an outcast.
4. Who(ever) indeed having contracted a debt, when urged (to repay it) absconds, saying :"(I have) no debt to you", him one should know (to be) an outcast.
5. Who(ever) indeed because of desire for some trifle strikes a person going along the road and takes the trifle, him one should know (to be) an outcast.

6. Who(ever) man for his own sake or for another's or for wealth, speaks falsely when (asked in person), him one should know (to be) an outcast.
7. Who(ever) is seen (misbehaving) among the wives of relatives or friends, by force or with (their) consent, him one should know (to be) an outcast.
8. Who(ever) (although) being able does not support his mother or father when they are old and past their youth, him one should know (to be) an outcast.
9. Who(ever) strikes (or) angers with (his) words his mother or father or brother or sister or mother-in-law, him one should know (to be) an outcast.
10. Who(ever) being asked for what is profitable teaches what is profitless, (and) gives advice in an obscure manner, him one should know (to be) an outcast.
11. Who(ever) having done an evil action wants no one to actions, him one should know (to be) an outcast.
12. Who(ever) indeed having gone to another's house (and) having eaten pure food, does not honour (the

other) in return when he comes (to his house), him one should know (to be) an outcast.

13. Who(ever) by speaking falsely deceives a Brahman or ascetic or even another mendicant, him one should know (to be) an outcast.
14. Whoever when mealtime has arrived angers with (his) words a Brahman or ascetic and does not give (food), him one should know (to be) an outcast.
15. Who(ever) wrapped up in delusion (and) desiring some trifle (in payment) relates here what has never happened, him one should know (to be) an outcast.
16. "Whosoever in this world, shrouded in ignorance, speaks harsh words (*asatam*) or falsehood[4] expecting to gain something — know him as an outcast.
17. He makes (others) angry, and is mean, desires evil, is avaricious, crafty, immodest, shows no remorse; him one should know (to be) an outcast.
18. Who(ever) reviles the Buddha or a disciple of his, a wanderer or a householder, him one should know (to be) an outcast.

19. Who (ever) indeed (while) not being an arahat professes to be an arahat, a thief in the world including Brahma Relam, he indeed is the lowest of all the outcasts. These indeed are called outcasts whom I have declared to you.

20. Not by birth (does one become) an outcast, not by birth (does one become) a Brahman. By (one's) action (one becomes) an outcast, by (one's) action (one becomes) a Brahman.

21. Know it by this also, as I give you an example: there was a low-caste (Candala), well known as Matanga.

22. That Matanga gained the highest fame, which is very hard to obtain. Many khattiyas (and) Brahmanas came to serve him.

23. He set out on the unpolluted way which leads to the deities (and) having discarded passion and sensual pleasures, he reached the world of Brahma. Birth did not keep him from being born in the world of Brahma.

24. (Although) they are born into a family of scholars (and) have the vedas as their kinsmen.

(nevertheless) Brahmans too are (again and again discovered in the midst of) evil deeds.

25. (They are) (blameworthy in (this) world of phenomena, and a bad transition (is destined) in their future state. Birth does not keep them from a bad transition or from blame.)

26. Not by birth (does one become) an outcast, not by birth (does one become) a Brahman. By (one's) action one becomes) an outcast, by (one's) action (one becomes) a Brahman.

When this was said, the Brahman **Aggikabhāradvāja** addressed this to the Blessed One: 'Wonderful, Venerable Gotama, one might set upright what has been overturned, or uncover that which has been covered, or point out the way to one who had gone astray, or bring an oil-lamp into the darkness, so that those with eyes might see shapes, in the same way the doctrine has been declared by the venerable Gotama in manifold ways. I go to the Venerable Gotama as a refuge, and to the Doctrine and to the Order of Bhikkhus. May the Venerable Gotama accept me as a lay-follower, who has taken refuge from this day forth as long as life lasts.



Notes

1. *Sn.* p. 21. Also known as *aggikabharadvaja sutta*.
2. The abusive terms used by the Brahman and the respectful address that follows need a word of explanation. The Brahman had just prepared his offering to the great Brahma, his God, when his eyes fell on Buddha. To the Brahman the sight of a *samana*, a shaven-headed recluse, was an unlucky sign. Hence he burst into angry words. The Buddha, however, was unruffled and spoke to him quietly in words of soft cadence. The Brahman apparently was ashamed, and repenting of his folly, addressed the Buddha courteously (Comy). It is interesting to note the Buddha's stress on anger and hatred in his very first stanza.
3. *dvijam*, birds. Twice born is a reference to birds since they first come out as an egg, and when hatched a complete bird is born.
4. *asantamtipi pāṭho*, *SnA*.

Par+bhavasutta½

Eva½ me suta½- eka½ samaya½ bhagav+
s+vatthiya½ viharati jetavane an+thapi°¹ikassa
+r+me. Atha kho aññatar+ devat+ abhikkant+ya
rattiy+ abhikkantava°°+ kevalakappa½ jetavana½
obh+setv+ yena bhagav+ tenupasa°kami;
upasa°kamitv+ bhagavanta½ abhiv+detv+
ekamanta½ aṃṃh+si. Ekamanta½ ṃhit+ kho s+
devat+ bhagavanta½ g+th+ya ajjhabh+si-

1. "Par+bhavanta½ purisa½, maya½ pucch+ma
gotama ; Bhagavanta½ puṃṃhum+gamma, ki½
par+bhavato mukha½".
2. "Suvij+nno bhava½ hoti, suvij+nno par+bhavo;
Dhammak+mo bhava½ hoti, dhammadess²
par+bhavo".
3. "Iti heta½ vij+n+ma, paṃhamo so par+bhavo;
Dutiya½ bhagav+ br³hi, ki½ par+bhavato
mukha½".
4. "Asantassa piy+ honti, sante na kurute piya½;
Asata½ dhamma½ roceti, ta½ par+bhavato
mukha½".

5. "Iti heta½ vij+n+ma, dutiyo so par+bhavo; Tatiya½ bhagav+ br³hi, ki½ par+bhavato mukha½" .
6. "Nidd+s²l² sabh+s²l², anuṃh+t+ ca yo naro. Alaso kodhapaññ+°o, ta½ par+bhavato mukha½" .
7. "Iti heta½ vij+n+ma, tatiyo so par+bhavo; Catuttha½ bhagav+ br³hi, ki½ par+bhavato mukha½" .
8. "Yo m+tara½ pitara½ v+, ji°°aka½ gatayobbana½. Pahu santo na bharati, ta½ par+bhavato mukha½" .
9. "Iti heta½ vij+n+ma, catuttho so par+bhavo; Pañcama½ bhagav+ br³hi, ki½ par+bhavato mukha½" .
10. "Yo br+hma°a½ sama°a½ v+, añña½ v+pi vanibbaka½. Mus+v+dena vañceti, ta½ par+bhavato mukha½" .
11. "Iti heta½ vij+n+ma, pañcama so par+bhavo; Chaṃhama½ bhagav+ br³hi, ki½ par+bhavato mukha½" .
12. "Pah³tavitto puriso, sahirañño sabhojano; Eko bhuñjati s+d³ni, ta½ par+bhavato mukha½" .
13. "Iti heta½ vij+n+ma, chaṃhama so par+bhavo; Sattama½ bhagav+ br³hi, ki½ par+bhavato mukha½" .
14. "J+tittthaddho dhanatthaddho, gottatthaddho ca yo naro; Saññ+ti½ atimaññeti, ta½ par+bhavato mukha½" .
15. "Iti heta½ vij+n+ma, sattamo so par+bhavo; Aṃhama½ bhagav+ br³hi, ki½ par+bhavato mukha½" .
16. "Itthidhutto sur+dhutto, akkhadhutto ca yo naro; Laddha½ laddha½ vin+seti, ta½ par+bhavato mukha½" .
17. "Iti heta½ vij+n+ma, aṃhama so par+bhavo. Navama½ bhagav+ br³hi, ki½ par+bhavato mukha½" .
18. "Sehi d+rehi asantuṃho , vesiy+su padussati . Dussati parad+resu, ta½ par+bhavato mukha½" .
19. "Iti heta½ vij+n+ma, navamo so par+bhavo; Dasama½ bhagav+ br³hi, ki½ par+bhavato mukha½" .
20. "At²tayobbano poso, +neti timbarutthani½; Tass+ iss+ na supati, ta½ par+bhavato mukha½" .

21. "Iti heta½ vij+n+ma, dasamo so par+bhavo;
Ek+dasama½ bhagav+ br³hi, ki½ par+bhavato
mukha½" .
22. "Itthi½ so°¹i½ vikira°i½, purisa½ v+pi
t+disa½; Issariyasmi½ µhapeti , ta½
par+bhavato mukha½" .
23. "Iti heta½ vij+n+ma, ek+dasamo so par+bhavo;
Dv+dasama½ bhagav+ br³hi, ki½ par+bhavato
mukha½" .
24. "Appabhogo mah+ta°ho, khattiye j+yate kule;
So ca rajja½ patthayati, ta½ par+bhavato
mukha½" .
25. "Ete par+bhave loke, pa°¹ito samavekkhiya;
Ariyo dassanasampanno, sa loka½ bhajate
sivar"ti.

Par+bhavasutta½ chaµµha½ niµµhita½.

Discourse on Downfall

(Parâbhava Sutta[1])

Thus have I heard. Once the Blessed One was staying at Savattihi, in the Jetavana in Anathapindika's park. Then, as the night was passing away, a deity of surpassing radiance, illuminating the whole Jetavana, came up to the Blessed One and stood on one side after saluting him. Standing there that deity addressed the Blessed One with a verse –

1. 'Having come to ask the Blessed One, we ask Gotama, about the (unsuccessful man). Pray, tell us is the cause of a mans downfall ?'
2. 'The (successful one) is easy to know; the unsuccessful one is easy to know. The successful one loves (the doctrine); the unsuccessful one hates (the doctrine).'
3. 'We know that to be so indeed; that is the first cause of one's downfall. Pray, the second cause, Blessed One. What is the cause of one's downfall.

4. 'Bad men are dear to him; he does not hold good men dear. He approves of the bad men's (evil) doctrine). That is the cause of one's downfall.'
5. 'We know that to be so indeed; that is the second cause of one's downfall. Tell us the third one, Blessed One. What is the cause of a man's downfall?'
6. 'If any man is fond of sleep, fond of society, and does not exert himself, (but) is lazy, and (has anger as a characteristic), that is the cause of downfall.
7. 'We know that to be so indeed; that is the third cause of one's downfall. Tell us the fourth one, Blessed One, What is the cause of a man's downfall.
8. 'If anyone, (although) being able, does not support his mother or father when they are old and past their youth, that is the cause of the unsuccessful (man) ?'
9. 'We know that to be so indeed: that is the fourth cause of one's downfall. Tell us the fifth one, Blessed One, What is the cause of a man's downfall ?
10. 'If anyone by speaking falsely deceives a Brahman or ascetic or (even another mendicant), that is the cause of a man's downfall.
11. 'We know that to be so indeed; that is the fifth failure. Tell us the sixth one, What is the cause of a man's downfall?'
12. 'A man with abundant wealth, having gold (and) food, enjoys his dainties alone. That is the cause of a man's downfall.
13. 'We know that to be so indeed; that is the sixth cause of one's failure. Tell us the seventh one, Blessed One. What is the cause of the unsuccessful (man) ?'
14. 'If any man, being haughty because of his birth, wealth, and clan, despises his own relative, that is the cause of a man's downfall?'
15. 'We know that to be so indeed: that is the seventh failure. Tell us the eighth one, Blessed One, what is the cause of a man's downfall
16. 'If any man, being a rogue with women, drink, and dice, squanders whatever he has received, that is the cause a man's downfall.
17. "Not satisfied with one's own wives,[2] he is seen among the whores and the wives of others — this is the cause of his downfall.

18. 'Being dissatisfied with his own wife, he is seen among prostitutes, (and) he is seen among other men's wives. That is the cause of a man's downfall.
19. "A person past his youth takes as wife, a girl in her teens, and sleeps not being jealous of her[3] — this is the cause of his downfall.
20. 'A man past his youth brings home (a girl) with breasts like timbaru fruit. He cannot sleep for jealousy of her. That is the cause of the unsuccessful (man).'
21. 'We know that to be so indeed; that is the tenth failure. Tell us the eleventh One, Blessed One, What is the cause of the unsuccessful (man) ?'
22. 'He places in (a position of) authority a woman who is (addicted to drink) or a spendthrift, or ever a man of similar character. That is the cause of his downfall.'
23. 'We know that to be so indeed; that is the eleventh failure. Tell us the twelfth one, Blessed One, What is the cause of a man's downfall?'
4. 'One with little wealth (but) great craving is born in

a khattiya family. He desires kingship in this world. That is the cause of this downfall.

25. 'Knowing these cause of downfall in the world, (a wise man, a noble one endowed with insight, resorts to the blissful world).'

Notes

1. *Sn.* p. 18.
2. Apparently during the Buddha's time, in Indian society, a man could legally have more than one wife if he could maintain them. Kings had harems. What was prohibited was illegal sexual relations.

BUDDHISM AND ITS RELATION WITH NATURE

Buddhism and Nature are co-related with each other. There is a tendency to believe that Buddhism is directed only towards lofty ideas, philosophical thoughts and the retirement from ordinary life and that it ignores the nature and other beings except human beings. Buddhist scriptures, however, reveal many examples of concern with nature and other beings.

In the Buddhist scriptures one finds many references of nature, respect for wildlife and natural resources. It is narrated that Buddha was born in a grove of sal, tall straight growing trees with large leaves. According to the Buddhavamsa-Commentary, the newborn child took seven steps towards North direction, and lotus flowers sprang up as he walked. When Buddha was still a child, he meditated under the cool shade of a rose-apple tree during the ploughing festival and developed the first Jhāna. Later the Buddha studied in the company of a Banyan tree and became enlightened under the mighty branches of the Bodhi-tree.

In this way, Buddha was born in a Lumbini garden, he attained Buddha hood and passed away from this world under the tree: he preached his first sermon in a deer-park (Migadāvana) and from then on nearly always taught out doors in the shade of trees.

At the time of the Buddha and his disciples, who chose forests and caves for living? Great respect and care for their natural environment is recorded.

In the *Mangala Sutta*, the Buddha speaks of the “happiness of living in an appropriate environment” (Patirupa desavāso ca-). The environment, whether village, forest, valley or hill is beautified when the good people live there. There should be a perfect balance between the people who live in a place and the place itself. This is achieved when people live with nature without disturbing any other beings, without breaking and injuring the rhythm of life.

During the time of the Buddha, there was one capital city of *Vastra* = (Vattha) Kosambi. One day after hearing the Venerable Ananda’s Dhamma Talk, Queen *Sāmavati* was pleased very much and offered 500 robes to him. It costed 500-*Kahāpana* (*the unit of price) for one robe, which was offered by queen Sāmavati. Knowing this matter King Utena was surprised and asked “Ven.Ananda-Venerable Sir! What will you do, by

accepting these all robes? Is not too much? Ven. Ananda answered- “O king” I will offer to those monks who have no any robe except old robes to keeping some robes, which they need. The king again asked to Ven. Ananda – ‘Reverend Sir! And, what will you do with other 500 old robes?’”

‘I’ll use as a blanket of mattress’.

‘And what will you do old clothes (robes) which you are using on the floor?’

‘I’ll use to clean up legs.’

‘And, what will you do old clothes, which you are already using as to clean up legs?’

‘I’ll cut small pieces and mixed with mud. After that I’ll use to plaster on the walls.’

The king Utena was very pleased, hearing Ven. Ananda’s reply and again offer other 500 robes.

By this example, we can see during the lifetime of the Buddha, the monks applied re-use method to use old things and preserved the nature. They were always respectful to the nature and always conscious of preserving the nature.

Human beings are a part of nature. We belong to it as other living beings, plants, earth, sky, and water. Being a part of nature and not a separate entity we should treat nature as we treat ourselves. Harming nature means also harming ourselves. On the other hand treating nature in a respectful, non-harming manner will lead to a balanced environment in which humanity can live in peace and harmony.

But nowadays we are destroying the nature to fulfill human unlimited satisfactions by cutting trees, disturbing creatures and killing beings. That’s why we are facing many kinds of problems, effects. As physical resources are everywhere limited, people satisfying their needs by means of a modest use of resources are obviously less likely to be at each other’s throats than people depending upon a high rate of use. Equally, people who live in highly self-sufficient local communities are less likely to get involved in large scale violence than people whose existence depends on worldwide systems of trade.

The teaching of the Buddha a reverent and non-violent attitude, not only to all sentient beings but also, with great emphasis, to trees. If the understanding and the use of the material world is taking place without giving any effort for the exploration and the cultivation of the mind there can be no ecological balance. So, only if we

understand the true nature lying within we can live harmoniously with the rest the world.

*Kahāpana = Coin = Dollar
Shyāmāvati (it is Sanskrit)

(This article was published in Annual Magazine 2000-2001 of The International Theravada Buddhist Missionary University, Yangon, Myanmar)

How to pay homage

Three modes of paying homage

- (a) Paying homage physically (Kāyavandanā);
- (b) Paying homage verbally (Vacīvandanā; and
- (c) Paying homage mentally (Manovandanā).

The Formula of Asking for Permission

Okāsa Okāsa Okāsa – Oh Venerable Sir! May I pay obeisance to thee! So as to be free from all my offences, accumulated from evil deeds done physically, verbally and mentally, I pay homage to the Three Gems: the Buddha, the Dhamma and the Samgha, once, twice, thrice with my joined-palms on my forehead very respectfully and humbly. Owing to my deeds of merit, may I always be free from the four Apāyas, the three kappas, the eight Aṭṭhakkhanas, the five Veras, the four Vipattis, the five Byasanas; and at the final existence may I attain Magga, Phala and Nibbāna !

The meaning of the formula of asking for permission

Okāsa	=	asking for permission
Kāyakamma	=	physical actions
Vacīkamma	=	verbal actions
Manokamma	=	mental actions
Sabba dosa	=	all offences

Ratana:

Ratana means all animate and inanimate things, which give delight and pleasure to one's mind.

All jewels including diamond, gold, silver, etc., give delight and pleasure to the mind for people in the world. So they are called mundane jewels (Lokīya Ratana).

Similarly, the Buddha, the Dhamma and the Samgha give delight and pleasure to the mind for human beings, deities and brahmas. So, they are called supramundane jewels (Lokuttara Ratana)

The Four Nether Worlds (Apāyas)

The four states which are devoid of happiness are called Apāya. There are four apāyas. They are: -

- (1) The Realm of intense continuous suffering (Niraya);
- (2) The State of animals; (Tiracchāna)
- (3) The Realm of ever hungry beings (Peta); and
- (4) The State of a kind of petas who live miserably in secluded places (Asurakāya).

The Five Enemies (Pañca Verāni)

- (1) *Floods,*
- (2) *Conflagrations,*
- (3) *Bad rulers,*
- (4) *Thieves and robbers, and*
- (5) *Bad sons and daughters who are unworthy heirs. These five are called enemies because they can sometimes cause a great danger to unfortunate human beings.*

The Four Deficiencies (Vipatti)

Vipatti means the state of being short of what is needed. Four vipattis are:

- (1) *Being the time of bad rulers; (Kālavipatti),*
- (2) *Being born in four miserable existences (Gativipatti),*
- (3) *Having physical deformities and disfigurements (Upadhivipatti), and*
- (4) *Being lack of right effort (Payogavipatti).*

The Five Kinds of Losses (Byasana)

Byasana means the ruination or misfortune. Five byasanas are:

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

Magga : Magga means the Path leading to the Nibbāna.

There are four stages:

- (1) The Path of Stream-winner (Sotapattimagga),
- (2) The Path of once-returner (Sakadāgāmi-magga),
- (3) The Path of Non-returner (Anāgāmi-magga),
- (4) The Path of Arahāt (Arahatta-magga).

Phala : Phala means the fruition that immediately follows the path. There are also four stages:

- (1) The fruition of Stream-winner (Sotapatti-phala),
- (2) The fruition of once-returner (Sakadāgāmi-phala),
- (3) The fruition of Non-returner (Anāgāmi-phala),
- (4) The fruition of Arahāt (Arahatta-phala).

Nibbāna: ***Nibbāna*** is the total extinction of fire of lust, hatred and delusion.

Moral Precepts

Asking for the Five Precepts

“Aham bhante tisanena saha pañcasīlam dhammam yācāmi anuggaham katvā sīlam detha me bhante.

Dutiyampi - Aham bhante tisanena saha pañcasīlam dhammam yācāmi anuggaham katvā sīlam detha me bhante.”

Tatiyampi - Aham bhante tisanena saha pañcasīlam dhammam yācāmi anuggaham katvā sīlam detha me bhante.”

Bhikkhu - Ya-maham vadāmi tam vedetha.”

Lay devotees – Ama bhante.

(Note: It is not necessary to recite “Ama bhante” if one observes the precept in front of the Buddha image).

Meaning :-

Venerable Sir, I observe the five precepts together with the threefold refuge.

Venerable Sir, please help me observe the five precepts out of compassion for me.

Bhikkhu – Repeat after me as I say.

Lay devotees – Yes, Venerable Sir.

The Formula of Paying Homage to the Buddha

Pāli word – Namo Tassa Exalted Oneto Arahato sammāsambuddhassa (three times).

Meaning – Veneration to the Exalted One, the One worthy of special veneration, and the perfectly self-enlightened One.

Taking three Refuges

Pāli word – Buddham saranam gacchāmi.
 Dhammam saranam gacchāmi.
 Samgham saranam gacchāmi.

Dutiyampi Buddham saranam gacchāmi.
Dutiyampi Dhammam saranam gacchāmi.
Dutiyampi Samgham saranam gacchāmi.

Tatīyampi Buddham saranam gacchāmi.
Tatīyampi Dhammam saranam gacchāmi.
Tatīyampi Samgham saranam gacchāmi.

Lay devotees – Ama bhante.

Meaning – I take refuge in the Buddha.

I take refuge in the Dhamma..

I take refuge in the Sangha.

For the second time I take refuge in the Buddha.

For the second time I take refuge in the Dhamma.

For the second time I take refuge in the Sangha.

For the third time I take refuge in the Buddha.

For the third time I take refuge in the Dhamma.

For the third time I take refuge in the Sangha.

Bhikkhu – You have now completed the act of taking three refuges.

Lay devotees – Yes, Venerable Sir.

Undertaking the Five Precepts How to establish and observe the five precepts (In Pāli and English rendering)

In Pāli –

- (1) Pānātipātā veramani sikkhāpadam samādiyāmi.
- (2) Addin nādānā veramani sikkhāpadam samādiyāmi.
- (3) Kāmesu micchā carā veramani sikkhāpadam samādiyāmi.
- (4) Musāvādā verāmani sikkhāpadam samādiyāmi.
- (5) Surāmerayamajjappamadaṭṭhānā verāmani sikkhāpadam samādiyāmi.

Meaning :

- (1) I observe the precept of refraining from killing any living beings.
- (2) I observe the precept of refraining from taking what does the owner not give.
- (3) I observe the precept of refraining from committing sexual misconduct.

- (4) I observe the precept of refraining from telling lies.
- (5) I observe the precept of refraining from taking any intoxicant or drug that causes forgetfulness.

Lay-devotees: Ama bhante.
Yes, Venerable Sir.

Note: It is not necessary to recite “Ama bhante” if one takes the three refuges in front of the Buddha image.

Undertaking the Eight Precepts How to establish and observe the Eight precepts (In Pāli and English rendering)

In Pāli –

- (1) Pānātipātā veramani sikkhāpadam samādiyāmi.
- (2) Addin nādānā veramanisikkhāpadam samādiyāmi.
- (3) Abrahmacariyā veramani sikkhāpadam samādiyāmi.
- (4) Musāvādā veramani sikkhāpadam samādiyāmi.
- (5) Surāmerayamajjappamadaṭṭhānā veramani sikkhāpadam samādiyāmi.
- (6) Vikālabhojanā veramani sikkhāpadam samādiyāmi.

- (7) Nacca gīta vādita visuka dassana mālāgandha vilepana dhārana mandana vibhusanaṭṭhānā veramani sikkhāpadam samādiyāmi.
- (8) Uccāsayana mahāsayanā veramani sikkhāpadam samādiyāmi.

Meaning:

- (1) I observe the precept of abstaining from killing any living beings.
- (2) I observe the precept of abstaining from taking what is not given by the owner.
- (3) I observe the precept of abstaining from indulging in Sexual conduct.
- (4) I observe the precept of abstaining from telling lies.
- (5) I observe the precept of abstaining from taking any intoxicant or drug that causes forgetfulness.
- (6) I observe the precept of abstaining from taking any food after mid-day.
- (6) I observe the precept of abstaining from enjoying dancing, Singing, playing musical instruments, which are obstacles to the Noble Practice and also abstaining from wearing flowers, using perfumes and beautifying with my cosmetics.
- (8) I observe the precept of refraining from staying on any high or luxurious seat or bed.

The End

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Few blessing words

The aims and objects of the worldly beings are peace and happiness. To get rid of suffering they follow all kinds of practices. At the pre-historical period the ancient people worshipped natural forces being prevalent to them as their refuges; such as: rocks, woods, groves, trees and various shrines. But these things did not give protection to them, did not solve their problems and they were not get away from disasters.

Because such a refuge is not a safe refuge, not the best refuge. One is not liberated from all evil consequences of existence for having come to such a refuge.

Lack of true knowledge and proper understanding even in this modern age people still follow the somehow same type of mistaken ways. They cannot find out the right path and appropriate ways to lead their lives in proper manner. They do not realize that the actual refuge and real practice could be found within their own life as pointed out by the Tathagata. In the teaching of the Tathagata people should understand to pay attention to their own life. They should, at the beginning, try to develop wholesome attitude wholesome behavior practicing generosity, observing moral precepts, performing all sorts of duties and keeping away unwholesome attitudes demeritorious thoughts which will drive them to be down carts and to down fall, well prescribed by the Buddha in various Suttas, such as: Sigalovada Sutta, Mangala Sutta, Vasala Sutta, Parabhara Sutta, Metta Sutta etc. and also go to refuge to the Buddha, The Dhamma, and the Sangha, see with right knowledge the four noble Truths, Sorrow, the cause of Sorrow, the

transcending of Sorrow and the Noble Eightfold Path leads to the Cessation of Sorrow.

This, indeed, is refuge, secure. This, indeed, is refuge, supreme. By seeking such refuge one is released from all sorrow.

All of these ways of freedom, from suffering are collected, compiled and placed in one place to make easy to study to give facility to the learners Mr. Bashu Dev Deshar, a devoted Buddhist, endeavored and brought forward this book being a gentle, humble, simple and benevolent person himself, with a wishful thought of giving important guidance to the concerning people to get right knowledge and understanding about the ways to get rid of suffering and to obtain real peace and happiness in life.

Hope, this book will serve the purpose of the needy people to awaken them and give the proper understanding how to gain the quality of a human being to be a real human with the nature of humanity.

May the entire blessing be with the sentient beings.

Bhikshu Jnanapurnik Mahasthavira.

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BEST WISHES

With the recent promulgation of Lumbini Buddhist University Ordinance, 2004 by His Majesty the King on Monday, November 30, 2004 for the establishment of an International Buddhist University in Lumbini, the sacred birth place of Siddhartha Gautama, the Buddha, at people's level, a new stage has been set in our country for the institutional and systematic growth and development of Buddhist studies here in future at all levels from University at the top to colleges, Higher Secondary, Secondary and even Primary school levels at the bottom. This Ordinance is a landmark achievement for the Buddhist community of Nepal and the world. This new Buddhist University may be very reasonably expected to be an attractive national and international center in future for the willing students, research scholars and eminent distinguished Buddhist intellectuals of the country and the world interested in the promotion of Buddhist studies and researches in this age of rapidly developing science and technology for sustainable peace, harmony and general welfare of making through Buddhism in this strife torn world. Besides, Tribhuban University too has been operating postgraduate degree and diploma course on Buddhist studies for the last few years to supplement the need. So, it is high time that Nepal should prepare herself for conducting Buddhist education for all types of students at various

levels in various languages, including English, which is virtually the lingua franca of the present world.

Mr. Bashu Dev Deshar, a devoted Buddhist disciple with a diploma on Buddhism from Myanmar and a Pariyatti Sādhamma Kovid degree from Nepal Buddhist Scriptural Studies (i.e. Nepal Bouddha Pariyatti Shikshya), has undertaken a commendable job by compiling a few selected important Buddhist discourses by Lord Shakya Muni under the title of Sigala Sutta in English for the use and benefit of the Secondary and Higher Secondary level students of English medium schools in Nepal in particular and all those interested non-Nepalese speaking lay disciples of Buddhism regarding the useful subject matters of household interest to the common householders such as reciprocal duties and responsibilities respectively of (a) children and parents, (b) pupils and teachers, (c) husband and wife, (d) friends and beneficiaries, (e) lord and servants, (f) monks and nuns and lay disciples to each other in reciprocity besides the identification of true and genuine friends and wrong companions etc (ref. Sigala Sutta), Buddhist definition of auspicious things in human life (ref. Mangala Sutta), revolutionary definition of an outcast in Buddhism (ref. Vasala Sutta), and introduction of unsuccessful beings (ref. Parabhava Sutta). Moreover the inclusion of Buddhist text in English for paying homage to the Triple Gems and undertaking Buddhist moral precepts in this book will, certainly, be viewed as an added bonus for the teachers and students alike for administering five moral precepts and eight moral precepts in English in the schools to the interested parties.

Mr. Bashu Dev Deshar has put a hard work in compiling these Buddhist discourses in a form of a book from various sources of English texts on Buddhism and has presented a good readable book for all. This book is lucid, simple and informative and very much

readable for all those interested in learning the teachings of the Buddha and will, surely, go a long way in filling up the lacuna in simple Buddhist literature in English in Nepal. The noble endeavor, zeal and dedication of the author will, I hope, be highly appreciated by the readers. This is his second noble compilation in English. I would like to take this opportunity to congratulate the author for this commendable work and further wish to extend my sincere best wishes to the humble author for his continual successes in this direction in future as well.

I should like to end a few words of mine by saying. “Cheer up, my friend! Go ahead undauntedly.”
May all sentient beings be happy by the kind grace of the Triple Gems.

R. B. Vandya

***“Vandya Niwas”,
Pyukha Tole, Ward no. 24,
Kathmandu.
1st April, 2005.***

**WORDS OF GURUMA
(Founder Principal)**

My Some Words

Thanks

- 1) Ven. Jnanapurnik
 - 2) Guruma Nyanavatti
 - 3) Jivan Sir
 - 4) R.B. Bandhya
 - 5)
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