

BUDDHISM

Buddhist Studies

Buddhist Code of Ethics



A Gift of Dhamma

Brahma Vihara

Progressive Buddhist Association

California, USA

Buddhist Code of Ethics

"The Teachings of the Buddha"



A Gift of Dhamma

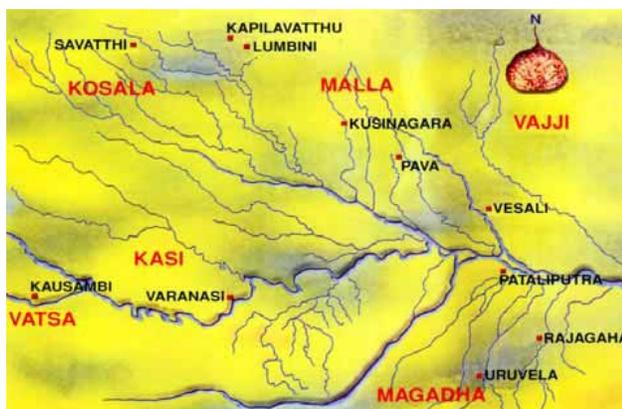
Preface

Some 2,500 years ago, at the foot of the [Himalayan Mountains](#), there was a small kingdom called [Kapilavattu](#). Here, the righteous and mighty King [Suddhodana](#) ruled over the [Sakya clan](#). Our [Bodhisatta, Prince Siddhatta](#) was the Prince of the kingdom who will one day rule the kingdom. He was living in three luxury palaces married to a beautiful princess Yassodhara.

One day, around 623 B.C, he saw the four sights: [the sick, the age, the dead](#) and [the holy hermit](#). Realizing

that everyone would have to face with the natural law of aging and death, he decided to leave the life of luxury and took to the forest to live as an ascetic hermit in search of truth, to find the way to the deathless. After six long years of austerity practices, he found the Path leading to the cessation of suffering – [“The Four Noble Truths”](#) and [“The Noble Eightfold Path.”](#) With great compassion he taught his disciples and the world how to live a pure life that lead to the deathless. He left his dhamma to be shared freely with everyone who loves to follow his teachings. This Buddha dhamma was given to the world freely, as free as the air we breathe in to sustain our lives, there was no such thing as “Right Reserved” or copy right in Buddha Dhamma. His dhamma was for all who love to follow his teaching; it does not belong to a single Monk or to a single layman. That was the Buddha Ministry, then.

He admonished his first sixty arahats to go in all eight directions to preach his dhamma for the benefits of man and Gods to gain



liberation from the Samsara (The cycle of birth and rebirths).

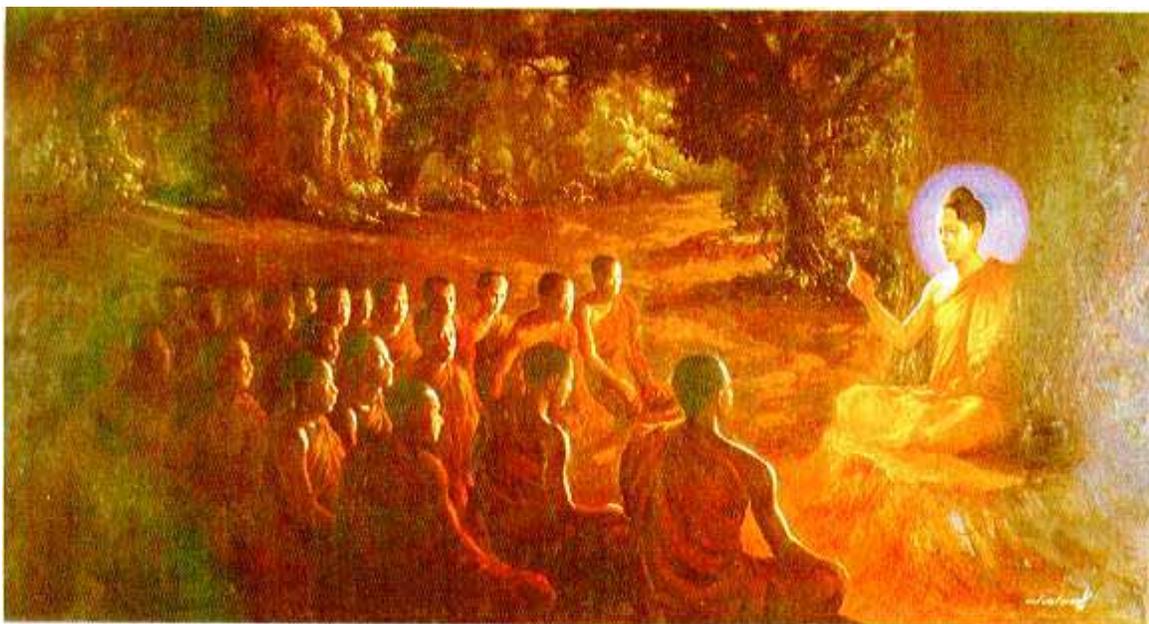
It was his sincere hope that his dhamma be given freely to all. The lay folks provide the four requisites to support the Monks and the Monks in return will preach the Buddha dhamma for the benefit of the lay folks to gain enlightenment.

It is unethical for an individual, be he a Monk or a Laity, to take the Buddha dhamma freely the Pali Canon and turn around and make it his own and say it is his own and “Right Reserved“the dhamma as his private property. It is against the basic tenet of our Lord Buddha teaching. Our Lord Buddha’s discovered the Path leading to the cessation of suffering, “[The Noble Eightfold Path](#)” for the benefit of all human kind and Gods.

I compiled this book “ [The Buddhist Code of Ethics](#)” for the benefit of all, be they young or old, so many could live and follow the Buddhist ethics in harmony and happiness while we sojourn in this human world. The book is free for all to copy and distribute them freely so others could benefit from the good things that Buddha had gifted to human and Gods. This was our Lord Buddha admonishment to his disciples - ***Bhikkhus, Bhikkhunis, Upasakas, and Upasikas:***

**" Be not heedless in standing. Lead a righteous life.
You would live happily both in this world and in the next".**

**(Not to associate with the fools.
To associate only with the wise is the highest blessing)
Mingala sutta**



The Buddha's exhortation to His first sixty Arahant disciple monks, "Let not the two of you take the same path to preach the Dhamma for the welfare and happiness of all!"

**Buddha said to his sixty Arahats,
Go in all eight directions
Preach my Dhamma
So Men and Gods could benefit
From my Teaching
(My Dhamma is Free)
I made no Right Reserved**

**This book is compiled for the Buddhist Lay Folks
as
A Gift of Dhamma**

By

**Brahma Vihara
Progressive Buddhist Association
Non-Profit Organization**

1790 & 1830 N. Azusa & San Gabriel

Canyon Road, Azusa, CA 91702

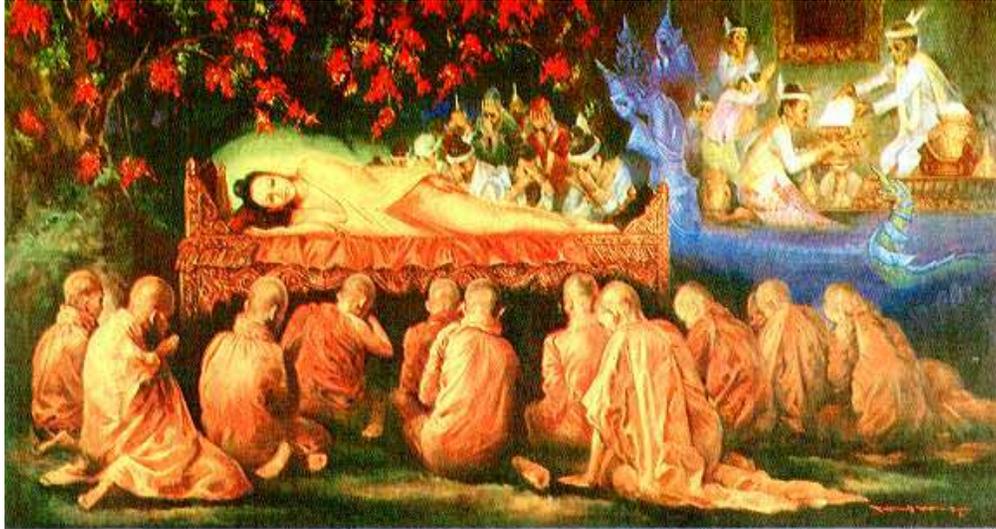
Email: uayethaka@yahoo.com

Buddhist Code of Ethics

Namo tassa bhagavato arahato samma-sambuddhassa

Praise to that Lord, Arahant, and perfect Buddha

"The Teachings of the Buddha"



Mahaparinibbana - The Buddha's final passing away for the attainment of the Ultimate Deliverance; and Dona, the Brahman distributing the Buddha's relics thereafter.

Lord Buddha gifted his Dhamma to both human and Gods

Who wish to practice the Path leading to the Cessation of Suffering

(Nibbana)

(A). Singalovada Sutta

On one occasion the Blessed one was dwelling in the Bamboo Grove, the Squirrels' Sanctuary, near **Rajagaha**. Now, at that time, young **Sigala**, a householder's son, rising early in the morning, and departing from Rajagaha, with wet clothes and wet hair, salute, with joined hands, the various quarters, namely:- the East, the South, the West, the North, the Nadir, and the Zenith. The Blessed One, having robed Himself in the forenoon, took bowl and robe, and entered Rajagaha, for alms. Seeing young Sigala saluting thus, He spoke to him as follows:-

“Wherefore do you, householder's son, rising early in the morning, and departing from Rajagaha, with wet clothes and wet hair salute, with joined hands these various quarters the East, the South, the West, the North, the Nadir, and the Zenith?”

“My father, Lord, whilst dying said to me :- “ The six quarters, dear son, you shall salute. And I, Lord, respecting, revering, reverencing and honoring my father’s word, rise early in the morning, and leaving Rajagaha, with wet clothes and wet hair, salute, with joined hands, these six quarters.”

“It is not thus, householder's son, the six quarters should be saluted in the Aryan discipline.”

“How then, Lord, should the six quarters be saluted in the Aryan discipline!”
“It is well, Lord, if the Blessed One would expound the doctrine to me as to how the six quarters should be saluted in the Aryan discipline!”

“Very well, householder, listen and bear it well in mind I shall speak.”

“Very good, Lord!” responded young Sigala.
And the Blessed One spoke as follows: -

In as much, young householder, as the four vices of an Aryan discipline are eradicated, in as much as he commits no evil deed in four ways, in as much as he pursues not the six sources for dissipating wealth. He thus, avoiding these fourteen evil things covers the six quarters, and enters (the path) leading to victory in both worlds; he is favored in this world and in the world beyond. Upon the dissolution of the body, after death, he is born in a heavenly realm.

1. What are the four vices that he has eradicated?

The four vices are:

- a) destruction of life,**
- b) stealing,**
- c) sexual misconduct, and**
- d) lying.**

These are the four vices that he has eradicated. The Blessed One furthermore spoke as follows; **Killing, stealing, lying, and adultery**, These four evils the wise never praise.

2. In which four ways does one commit **evil deed**?

1. Led by **desire** to injustice does one commit evil.
2. Led by **anger** to injustice does one commit evil.
3. Led by **ignorance** to injustice does one commit evil.
4. Led by **fear** to injustice does one commit evil.

Since an Aryan disciple is not led to injustice by desire, anger, ignorance, and fear, he commits no evil in these four ways.

3. What are the **six sources for dissipating wealth**?

- a) **Indulgence in intoxicants**, which cause infatuation and heedlessness, is a source for dissipating wealth.
- b) **Sauntering in streets at unseemly hours**, is a source for dissipating wealth.
- c) **Frequenting theatrical shows** is a source for dissipating wealth.
- d) **Indulgence in gambling**, which causes heedlessness, is a source for dissipating wealth.
- e) **Association with evil companions** is a source for dissipating wealth.
- f) **Addiction to idleness** is a source for dissipating wealth.

3a. **There are, householder's son, these six evil consequences in indulging in intoxicants** which cause infatuation and heedlessness, namely:

- 1) **Immediate loss of wealth**
- 2) **Increase in quarrel**
- 3) **Liability of disease**
- 4) **Earning an evil reputation**
- 5) **Shameless exposure,**
- 6) **Weakening of intellect**

3b. There are, householder's son, these **six evil** consequences in sauntering in streets at unseemly hours namely:

- 1) He himself is unprotected and unguarded
- 2) His wife and children are unprotected and unguarded
- 3) His property is unprotected and unguarded
- 4) He is subject to suspicion with respect to evil deeds

3c. There are, householder's son, these **six evil** consequences in frequenting theatrical shows, namely:

- (He inquires) where is dancing?
- Where is singing?
- Where is musics?
- Where is recitation?
- Where is playing with Cymbals?
- Where is pot blowing?

3d. There are, householder's son, these **six evil** consequences in indulging in gambling, namely :-

- 1) Victory breeds hatred
- 2) Being defeated he grieves for his wealth
- 3) Immediate loss of wealth,
- 4) His word is not relied upon in a court of law
- 5) He is despised by his friends and associates,
- 6) He will not be sought for matrimonial alliance (saying that he is a gambler and is not fit to look after a wife)

3e. There are, householder's son, **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.

1. Gambler
2. Glutton
3. Drunkard
4. Swindler
5. Cheat, and
6. Bandit

3f. There are, householder's son, these **six evil consequences in being addicted to idleness**, namely:

1. **He does no work, (saying that it is extremely cold)**
2. **That is extremely hot,**
3. **That it is too late in the evening,**
4. **That it is too early in the morning,**
5. **That I am extremely hungry**

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

The Blessed One said. Having uttered thus, the Teacher, the Welcome One, furthermore spoke as follows:-

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

- Sleeping till sunrise,
- adultery,
- irascibility (quick tempered)
- malevolence, (ill-will)
- evil companions,
- avarice, -

These six causes ruin a man. The man who has evil comrades and friends, is given to evil ways, to ruin doth fall in both worlds - here and the next.

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

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

Who is drunk, poor, destitute, and athirst whilst drinking frequents the bar, sinks in debt as a stone in 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, and too late and 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.

4. These four, householder's son, should be understood as foes in the guise of friends, namely:-

- (i) **he who appropriates** 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.

4(i) **In four ways, householder's son, should one who appropriates**, be understood as a foe in the guise of a friend, namely: -

- a) he appropriates his wealth,
- b) he expects much from little,
- c) he does his duty when in fear,
- d) he associates for his own good.

4(ii). **In four ways, householder's son should one who renders lip service** be understood as a foe in the guise of a friend, namely: -

- a) he entertains with what is past,
- b) he entertains with what is future,
- c) he treats with what is profitless,
- d) when there is an immediate need he expresses his inability.

4(iii). **In four ways, householder's son, should one who flatters** be understood as a foe in the guise of a friend namely:-

- a) he consents to his evil deeds,
- b) he dissents from his good deeds,
- c) he praises him in his presence,
- d) he speaks ill of him to others in his absence.

4(iv) **In four ways, householder's son, should one who ruins** be understood as a foe in the guise of a friend, namely:-

- a) he is a companion when one indulges in intoxicants that cause infatuation and heedlessness,
- b) he is a companion when one saunters in streets at unseemly hours,
- c) he is a companion when one frequents theatrical shows,
- d) he is a companion when one indulges in gambling which causes heedlessness.

The Blessed One said. Having uttered thus, the Teacher, the Welcome One, furthermore spoke as follows:

The friend that carries what is with you, the friend that treats merely with words, the friend that flatters and he who befriends in ruining you - These **four enemies** the wise recognize as such, and avoid them from a distance as a perilous path.

5. **These four, householder's son, should be understood as Warm-hearted friends**, namely:-

- (i) the helper should be understood as a warm-hearted friend,
- (ii) who is the same in weal and woe should be understood as a warm-hearted friend,
- (iii) who gives good counsel should be understood as a warm-hearted friend;
- (iv) the sympathizer should be understood as a warm-hearted friend.

5(i). In four ways, householder's son, should a helper be understood as a warm-hearted friend, namely:-

- a) he guards the heedless,
- b) he protects his wealth,
- c) he becomes a refuge when he is afraid,
- d) when an occasion arises he provides him with double the amount (he needs).

5(ii). In four ways, householder's son, should one who is equal in weal and woe be understood as a warm-hearted friend, namely:-

- a) his secrets he reveals to him,
- b) he conceals (his friend's) secret,
- c) in misfortunes he does not forsake him,
- d) his life too he sacrifices for his good.

5(iii). In four ways, householder's son should one who gives counsel be understood as a warm-hearted friend, namely:-

- a) he dissuades him from doing evil,
- b) he persuades him to do good,
- c) he makes him hear what he has not heard,
- d) he points him the path to heaven.

5(iv). In four ways, householder's son, should a sympathizer be understood as a warm-hearted friend, namely:-

- a) he does not rejoice in his misfortune,
- b) he rejoices in his prosperity,
- c) he restrains one from speaking evil of him,
- d) he praises one who speaks good of him.

The Blessed One said: Having uttered thus, the Teacher, the Welcome One, furthermore spoke as follows:-

The friend who is a helper, the friend in weal and woe, the friend who gives counsel, and the sympathizing friend, these **four friends** let the wise recognize, as such and be thoroughly devoted to them as a mother to her dear son. Who 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. With one portion let him enjoy, 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.

6. The Six Quarters

How, householder's son, does a noble disciple cover the **six quarters**? These **six quarters** should be understood.

- a) The parents should be understood as the **East**,
- b) 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) ascetics and Brahmans as the **Zenith**.

6(a). Children duties to Parents (East)

In five ways, householder's son, a child should minister to his parents as the East: -

- (i) being supported I shall support them,
- (ii) I shall do their duties,
- (iii) I shall keep the family lineage,
- (iv) I shall act in such a way as to be worthy of my inheritance.
- (v) Furthermore I shall offer alms in honor of my departed relatives.

Parent's duties to children

In five ways, householder's son, the parents who are thus ministered to by their children as the **East show their compassion: -**

- (i) they dissuade them from evil,
- (ii) they persuade them to do good,
- (iii) they teach them an art,
- (iv) they would give them in marriage to a suitable wife,
- (v) at the proper time they would hand over to them their inheritance.

In these are 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.

6(b). In five ways, householder's son, a **pupil** should minister to a teacher as the South:-

Pupil duties to Teachers

- (i) by rising
- (ii) by attending on them,
- (iii) by attentive hearing,
- (iv) by personal service,
- (v) by respectfully receiving instructions.

In five ways, householder's son, do **teachers** who are thus minister to by pupils as the South show their compassion: -

Teachers' duties to Pupils.

- (i) they train them in the best discipline,
- (ii) they make them receive which is well held 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 teacher who is 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.

6©. In five ways, householder's son, should a **wife as the West** be ministered by a husband:-

Wife's duties to Husband

- (i) by courtesy,
- (ii) by not despising her,
- (iii) by faithfulness,
- (iv) by handing over authority to her,
- (v) by providing her with ornaments.

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

Husband's duties to Wife

- (i) she performs her duties in perfect order
- (ii) she is hospitable, “to the people around”
- (iii) she is not unfaithful,
- (iv) she protects what he brings,
- (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.

6(d). In five ways, householder's son; should a noble scion **minister to his friends** and associates as the **North**:-

Duties to Friends and Associates

- (i). by generosity,
- (i) by courteous speech,
- (ii) by promoting his good,
- (iii) by equality,
- (iv) by truthfulness.

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

Friends and Associates' Duties

- (i) they protect him when he is heedless,
- (ii) they protect his property wealth,
- (iii) they become a refuge when he is afraid,
- (iv) they do not forsake when in danger
- (v) they considerate towards his progeny.

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

6(e). In five ways should a master minister to servants and employees as the Nadir: -

Your duties to the employees

- (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 extraordinary delicacies
- (v) by relieving them at times.

The servants and employees who are thus ministered to as the Nadis by **their master**, show their compassion to him in five ways:-

Employee's duties to you

- (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.

6(f). In five ways, householder's son, should a noble scion minister to **ascetics and Brahmans as the Zenith**:-

Your duties to Ascetics and Brahmins

- (i) by lovable deeds,
- (ii) by lovable words,
- (iii) by lovable thoughts,
- (iv) by not closing the doors to them,
- (v) by supplying their material needs.

The ascetics and Brahmans who are thus ministered to as the Zenith by a noble scion show their compassion toward him in five ways: -

Ascetic and Brahmin's duties to you.

- (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 what he has not heard and clarify what he has already heard,
- (v) they point out the path to heavenly state.

In these five ways do **ascetics and Brahmans** show their compassion towards a noble scion who minister to them as the Zenith.

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

The Blessed One said. Having uttered thus, the Teacher, Welcome One, furthermore spoke as follows:-

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 are the Zenith,
**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 lynch pin that keeps the car a rolling,
If these in the world exist not,
Neither the mother nor the father receive honor,
or respect through their children.
Since these four winning ways,
The wise consider in every way,
To eminence they attain,
And praise they rightly gain.

Then the Blessed One spoke thus Sigala, the householder's son, said as follows:-

“Excellent, Lord, excellent! It is as if, Lord, a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to

point out the way to one who had gone astray, or were to hold a lamp amidst the darkness - so that those who have eyes may see.

Even so, has the Doctrine been expounded in various ways by the Blessed One.

“I, too, Lord, take refuge in the Buddha, the Doctrine, and the Order, May the Blessed One receive me as a follower; as one who has taken refuge from this very day to life's end.”

SHADU ! SHADU! SHADU!

(B) The thirty-eight kinds of blessings

It is strongly recommended that all Buddhists follow the Buddhist Code of ethics to live in harmony and prosperity. The Pali discourse explains that those who live by the code of ethics would enjoy prosperity and high dignity in the present life and one would be reborn in pleasant abodes after death.

Before the Buddha preached the Mangala Sutta, there was a certain rumor concerning the meaning of mangala among men and devas, twelve years in advance. They pondered what is mangala. And so, there were many divergence of opinions; some said seeing pleasant objects was Mangala, some said hearing pleasant sound was Mangala, some said smelling sweet odor was Mangala, etc. This controversy spread from men to the devas and brahmas

On one occasion the Exalted One was dwelling at the Jetavana monastery of **Anathapindika** in **Savatthi**. Then in 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 in a suitable place. Thus standing, the deva addressed the Bhagava in verse: *"Many devas and human beings, longing for their well being, pondered what is Mangala: Oh! the Exalted One, please tell us what the highest blessing is."* Then, the Buddha expounded the following thirty eight factors of blessing.

Mangala Sutta in Pali

Explanation

Prelude

Devas and men for twelve full years, pondered over things auspicious, but failed to discover the thirty eight factors of Auspiciousness.

The Buddha, greater than all devas, 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

On one occasion the Exalted One was dwelling at the Jetavana monastery of Anathapindika in Savatthi.

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 addressed the Bhagava in verse:

"Many devas and human beings, longing for their well-being, pondered what constitutes Auspiciousness; O! Tell us what the highest Auspiciousness is?" Then, the Buddha expounded these following thirty eight rules of conduct.

Explanation of each blessing

1. *Asevanaca balanam*: **Not to associate with the foolish is the highest blessing.** Here, a foolish person is - one who thinks, speaks and commits evil deeds in order to destroy the benefits of others.

2. *Panditananca sevana* : **To associate only with the wise is the highest blessing.** Here a wise person is one who thinks, speaks and performs

good deeds in order to gain the benefits and prosperity for oneself and others.

3. ***Panditananca sevana*: To honor those who are worthy of honor is the highest blessing.** Here those persons are the Buddha, the Dhamma and the Samgha, parents, teachers, elders and those who are higher in prestige. Honoring is of two kinds:- honoring by giving material gifts (Amisapuja) and honoring by dhamma gift (dhamma puja).

4. ***Patirupadesavaso ca* : To dwell in a 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 merit, wisdom and property.

5. ***Pubbe ca Katapunnata*: To have done meritorious deeds in the past is the highest blessing.**

6. ***Attasamma 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. ***Bahusaccanca*: To have a wide general knowledge in mundane and supramundane levels is the highest blessing.**

8. ***Sippanca*: Being skillful in the technology and handicrafts is the highest blessing.**

9. ***Vinayo ca susikkhito*: Learning and abiding by the code of conduct and disciplines laid down by the Buddha for lay devotees and monks is the highest blessing.**

10. ***Subhasita ca ya va ca*: Speaking what is true, pleasant and beneficial to others is the highest blessing.**

11. ***Mitapitu upatthanam*: To attend closely to ones parents is the highest blessing.** Here attending closely on one's parents means ministering to all the needs of one's parents performing their duties towards them, making them happy and healthy.

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

13. *Anakula ca Kammanta:* To perform a 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 others' benefits.

14. *Danafica :*Performing acts of charity is the highest blessing.

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

16. *Natakanan ca sangaho:* To support one's paternal and maternal relatives with food, clothing's, money, etc, or with encouraging words and good advice is a noble blessing.

17. *Anavajjani Kammani :* 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. *Arati (papa):* To resolve mentally to refrain from committing all evils, knowing well the evil consequences of evil conduct is a noble blessing.

19. *Virati (papa):* To refrain from committing three bodily evil deeds and four verbal evil deeds is a noble blessing.

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

21. *Appamado ca dhammesu :* Not to be negligent in doing good deeds, namely to give away in charity (Dana), to keep the moral precepts (Sila) and to practice meditation (bhavana)is a noble blessing.

22. *Garavo 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 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 slightly forward on passing in front of them, by offering them one's seat

when traveling in a bus or train, by sitting in a lower place than theirs, and by holding things respectfully in offering them to the elders.

23. *Nivatoca*: To be humble and modest with out pride and conceit is a noble blessing. To be humble means not only showing a respectful behavior but also being bumble in one's physical, verbal and mental actions.

24. *Santutthi ca*: To be contented with what ever one possesses presently, although one must strive and work hard honestly and steadily, is a noble blessing.

25. *Katannuta*: To acknowledge other's gratitude and repay one's debt of gratitude is a blessing

26. *Kalena dhamma savanam*: 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. *Khantica*: To forgive the insult caused by others and be patient without bearing a grudge is a noble blessing.

28. *Sovacassata*: To obey readily the advice given by elders and learned persons without any complaint or argument is a noble blessing.

29. *Samananaca dassanam*: To see noble persons who have purified or are trying to purify their minds from all defilements produces tranquility and wholesome attitude in one's mind. So it is a noble blessing.

30. *Kalena dhammasakaccha*: 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 ones knowledge, straighten ones view and clarify ones mind. So it is a noble blessing.

31. *Tapo ca*: To practice austerity by controlling ones sense faculties in order to scorch all defilements is a noble blessing.

32. *Brahmacariyanca* . To undertake the noble practice such as observing the eight precepts and developing concentration and insight knowledge in order to realize the Four Noble Truths is a noble blessing.

33. *Ariyasaccana dassanam*: To realize the Four Noble Truths with four Path consciousnesses stage by stage is a noble blessing.

34. *Nibbana sacchikiriya ca*: To realize Nibbana and enjoy the highest bliss with their respective Fruition-consciousness by the four types of Noble persons (Ariyas) is a noble blessing.

35. *Phuthassa lokadhammehi cittam 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 (labha) gain, (alabha) loss, (yassa) fame, (ayassa) 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 defilements 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.

(C) The Causes of Downfall - Parabhava Sutta

Introduction

After hearing the discourse on Mangala Sutta and realizing the Thirty Eight Blessings, the devas wanted to know the causes of downfall for individuals. So they informed the king of Devas about their desire. On the next day, the king sent a deva to plead the Buddha to preach a discourse of the causes of downfall. Therefore, the Buddha delivered the **Parabhava Sutta** as follows:

Causes of Downfall

1. To respect and abide by the ten kinds of good conduct (sucarita) is the cause of one's prosperity; to scorn and disobey the ten kinds of good conduct is the cause of one's downfall.

2. To be fond of and to associate with ignoble persons, to dislike and to dissociate with the noble persons are the causes of one's downfall.

3. To indulge in excessive sleep, to indulge in idle company, to be lacking in effort, to be lazy and to have a quick temper are the causes of one's downfall.

4. Not to Support and attend upon old parents although one has the ability to support and attend upon them is the cause of one's downfall.

5. To deceive monks or other diners with false promise is a cause of one's down fall.

6. To enjoy one's great fortune only for one's benefit without sharing it with others is a cause of one's downfall.

7. To he proud of one's birth, wealth and lineage and to despise and disrespect one's own kinsmen is a cause of one's downfall.

8. To indulge in womanizing, drinking and to squander whatever one possesses are the causes of one's downfall.

9. To indulge in sexual misconduct with courtesans and others' spouses is a cause of one's downfall.

10. To many a young person in spite of one's old age is a cause of one's downfall.

11. To give authority to a person who indulges excessively in food and dress and who is also a spendthrift is a cause of one's downfall

12. To aspire to possess something or some position which is out of one's reach or ability is a cause of one's downfall.

Conclusion

A wise person, reflecting on these causes of deterioration carefully, shapes the course of his life to be free from these bad causes and attain peace and prosperity in the present life and in future lives.

(D) The Causes of becoming a Wretch - Vasala Sutta

On one occasion the Buddha was staying at the monastery of Anathapindika in Jeta's Grove. One day while he was going for alms-round, he arrived at the house of a **brahmin** named **Aggika bharadvaja**.

At that moment the brahmin was preparing for fire, when he saw the Buddha coming to his house he shouted angrily in harsh words thus; "Stop there, wretched mendicant, stop there wretched mendicant!"

The Buddha stopped and said gently to the brahmin; "Do you know, O! brahmin, who a wretch is and the causes that make one a wretch?"

The brahmin answered that he didn't know them and requested the Buddha to explain them to him. Therefore, the Buddha delivered the Vasala Sutta which explains the meaning of a wretch and causes of becoming a wretch.

1. One, who is hot-tempered, grudging, ungrateful, holding a wrong view, and deceitful in order to hide his fault, is a wretch.

2. One, who has no pity for living beings and kills them oneself or makes others kill them, is a wretch.

3. One, who besieges and destroys villages and towns is a wretch.

4. One, who does not pay back the loan owed to others, is a wretch.

5. One, who steals others' properties, is a wretch.

6. One, who kills and robs others is a wretch.

7. One, who bears false witness, is a wretch.

8. One, who commits sexual misconduct with others spouses, is a wretch.

9. One who does not support and attend to one's parents is a wretch.

10. One, who tortures one's parents, brothers, sisters and relatives bodily and verbally, is a wretch.

11. One, who when asked a reasonable and beneficial question, gives a detrimental answer or a crooked answer deliberately hiding the true facts, is a wretch.

12. One, who keeps in secret the evil deeds committed by oneself, is a wretch.

13. One who enjoys the generous treatment offered by others in warm welcome but fails to return the same treatment to others when they visit one's house, is a wretch.

14. One, who gives many lame excuses and refuses to donate to donees after inviting them for donation, is a wretch.

15. One, who speaks harshly without donating anything when bhikkhus come for alms food, is a wretch.

16. One, who tricks others with false speech in order to gain something from them, is a wretch.

17. One, who praises oneself and despises others, is a wretch.

18. One, who provokes others to quarrel, who neither donates anything by oneself nor appreciates others' donation, who is mean, pretentious, and has no shame and fear to do evil, is a wretch.

19. One, who abuses the Buddha, his disciples and other noble sages is a wretch.

20. One, who claims himself to be an Arahant although one is not an Arahant, is the meanest wretch.

(E) Four Types of Honoring (Sangaha)

Honoring or socially assisting others as a token of benevolence is called *sangaha*. Only if the people practice the four ways of honoring others, will there be peace and happiness in the world. These benevolent practices play an important role in social dealings.

1. *Dana*: Honoring others by providing them with material requisites.

2. *Peyyavajja*: Honoring others with sweet, pleasing words suitable to the time and the occasion.

3. *Atthacariya*: Honoring others by giving the necessary assistance so that they can accomplish their purpose.

4. *Samanattata*: Honoring others by treating them socially as one's equal.

Appendix – A

Mangala sutta in Pali

Prelude

*yam mangalam dvadassahi cintayimsu
sadevaka sotthanam adhigacchanti
atha tim sanca mangalam.*

*Desitam devadevena sabbapapa
vinasanam sabbaloka hitatthaya
mangalam tam bhanama he.*

Introduction

(a) *Evam me sutam:*

(b) *Ekam samayam bhagava Savatthiyam
vihārati Jetavane Anāthapīndi kassa arame.*

(c) *Atha kho annatara devata abhikkantaya rattiya
abhikkanta vanna kevalakappam
Jetavanam Obhasetva. Yena Bhagava
tenupāsankami upāsankamitva bhagavantam abhiva
deva ekamantam atthasi.*

(d) *Ekamantam thita kho sadevata
bhagavantam gathaya ajjhabhasi:*

Discourse

*Bahu deva manussaca mangalāni
acintayum akan khamāna sotthanam
byuhi mangalamuttamam.*

*Asevanasa balanam panditanāna
sevana puja pujaṇeyyanam etam
mangalamuttamam*

*Patirupadesavaṣo ca pubbe ca
katapunnata attasammāpanidhi ca
etam mangalamuttamam.*

*Bahusaccana sippanca
vinayo ca susikkhito
subhasita ca ya vaca
etam mangalamuttamam.*

*Matapitu uptthanam
puttadarassa sangaho
anakula ca kammanta
etam mangalamuttamam.*

*Dananca dhammacariyaca
natakananca sangaho
anavajjani kammani
etam mangalamuttamam.*

*Arati viratipapa
majjapana ca samyamo
apparmado ca dhammesu
etam mangalamuttamam.*

*Garavo ca nivato ca
santutthi ca katannuta
kalena dhammasavanam
etam mangalamuttamam*

*Khanti ca sovacassata
samananan ca dassanam
kalenadhamma sakaccha
etam mangalamuttamam.*

*Tapo ca brahmacariyanca
ariyasaccana dassanam
nibbana sacchikiriyaca
etam mangalamuttamam*

*Phutthassa lokadhammehi
cittam yassa na kampati
asokam virajam khemam
etam mangalamuttamam*

Bibliography:

1. DAWN OF BUDDHISM - [Ven. Sayadaw U Panna Vamsa](#)
Dhammikarama Burmese Buddhist Temple, Penang, Malaysia
2. *Social Duties* - From "The Teachings of the Buddha"
Ministry of Religious Affairs, Myanmar 1998
3. Sigalovada Sutta - The Discourse to Sigala --
The Layperson's Code of Discipline - Translated from the Pali by Narada
Thera
4. [www.mahindarama.com/e-library/ Sigalovada.htm](http://www.mahindarama.com/e-library/Sigalovada.htm)



Printed and donated for free distribution
by
Brahma Vihara

Progressive Buddhist Association
Non-Profit Organization



Shwedagon Sandawshin Entrance (Myanmar)

**1790 & 1830 N. Azusa & San Gabriel
Canyon Road, Azusa, CA 91702
Email: uayethaka@yahoo.com**

**To
The Disciples of the Lord Buddha
as
A Gift of Dhamma**