

SECTION I

SERMONS FOR HOUSEHOLDERS

§ 1 *The Happy Householder*

1. Once Anathapindika came to where the Exalted One was, made obeisance to the Exalted One and took a seat at one side.

2. Anathapindika was anxious to know wherein lay the happiness of a householder.

3. Accordingly Anathapindika asked the Lord to explain to him the secret of the householder's happiness.

4. The Lord said first is the happiness of possession. A householder is possessed of wealth, justly and righteously acquired by great industry, amassed by strength of the arm, and earned by sweat (of the brow). At the thought 'I am possessed of wealth justly gained' he gains happiness.

5. Second is the happiness of enjoyment. A householder is possessed of wealth justly and righteously acquired by great industry amassed by strength of the arm, and earned by sweat (of the brow), enjoys his wealth and performs acts of merit. Thus at the thought 'I am doing meritorious deeds with my wealth which was justly gained' and so forth he gains happiness.

6. Third is the happiness of freedom from debt. A householder, owes no one any debt great or small, thus he gains happiness, thus he at the thought of 'I owe no man anything' and so forth, gains happiness.

7. Fourth is the happiness of blamelessness. A householder, who is endowed with blameless action of body, blameless speech and blameless thinking, gains happiness of blamelessness.

8. Verily, Anathapindika, these four kinds of happiness are constantly obtainable by the householder, if he strives for them.

§ 2. *Daughter may be better than a Son*

1. When the Exalted One was once at Shravasti, the king of the Kosalas, Pasendi, had come to visit him.



IV

2. While the king was engaged in a conversation with the Blessed Lord a messenger from the Palace arrived and approaching the king, announced to his private ear that Queen Mallika had given birth to a daughter.

3. The king appeared very sad and depressed. The Blessed Lord asked the king the reason of his sadness.

4. The king replied that he had just received the sad news that Queen Mallika had given birth to a daughter.

5. Thereupon the Exalted One, discerning the matter said : ‘A woman child, O lord of men, may prove even a better offspring than a male. For she may grow up wise and virtuous, her husband’s mother reverencing true wife, a daughter.

6. The boy that she may bear may do great deeds and rule great realms, yea, such a son of a noble wife becomes his country’s guide.

§ 3. *Husband and Wife*

1. At one time, the Exalted One had entered the high road between Madhura and Neranja. Also many householders and their wives had joined the high road between Madhura and Neranja.

2. Then the Exalted One having left the road took a seat under a certain tree, and these householders and their wives saw the Exalted One seated under it.

3. So seeing they came to where the Exalted One was. Having come they made obeisance to the Exalted One and sat at one side and asked the Blessed One the right relations between the husband and wife. To the householders and their wives so seated the Exalted One spake thus :

4. “Householders, there are four ways for a husband and wife, of living together. A vile man lives with a vile woman, a vile man lives with a goddess, a god lives with a vile woman and a god lives with a goddess.

5. “Householders! a husband kills, steals ;

commits impurity, lies and indulges in fermented liquor, is wicked and sinful, with his heart possessed by avarice he lives the life of a householder and abuses and reviles virtuous people. Also his wife kills ; steals, commits impurity, lies, and indulges in fermented liquor, is wicked and sinful, with her heart possessed by avarice she lives the life of the family and abuses and reviles virtuous people. Thus indeed, householders, a vile man lives with a vile woman.



IV

6. "Householders ! A husband kills, steals, commits impurity, lies and indulges in fermented liquor, is wicked and sinful, with his heart possessed by avarice, he lives the life of a householder and abuses and reviles virtuous people. But his wife abstains from killing, thieving, sexual impurity, lying and indulgence in fermented liquor. His wife is virtuous and of good behaviour; with her heart freed from the taint of avarice she lives the family life and abuses not nor reviles virtuous people. Thus indeed, householders, a vile man lives with a goddess.

7. "Householders! A husband abstains from killing, thieving, impurity, lying and indulgence in fermented liquor, is virtuous and of good behaviour; with his mind freed from the stains of avarice, he lives the family life and abuses not nor revile virtuous people. But his wife kills, steals, commits impurity, lies and indulges in fermented liquor, is wicked and sinful ; with her heart possessed by avarice she lives the family life and abuses and reviles virtuous people. Thus indeed, householders, a god lives with a vile woman.

8. "Householders! Herein, a husband and a wife both abstain from killing, thieving, impurity, lying and indulgence in fermented liquor, are virtuous and of good behaviour, with mind freed from taints of avarice they live the family life and abuse not nor revile virtuous people. Thus indeed, householders, a god lives with a goddess.

9. "These, householders, are the four ways of living together,"



IV

SECTION II

SERMONS ON THE NEED FOR MAINTAINING CHARACTER

§ 1. *What Constitutes the Downfall of Man*

1. On one occasion the Blessed One was dwelling in the monastery of Anathapindika, in the Jeta Grove, near Shravasti.

2. Now when the night was far spent a certain Deva whose splendour illuminated the whole Jeta Grove, came to the presence of the Blessed One, and, drawing near, respectfully saluted Him and stood at one side. Standing thus, he addressed the Blessed One in verse :

3. "Having come to interrogate the Blessed One, I ask thee, O Gotama, about the falling man. Pray, tell me the cause of one's downfall." The Blessed One consented to explain the causes of man's downfall.

4. "Easily known is the progressive one, easily known is the declining one. A lover of the Dhamma is the progressive one, a hater of the Dhamma is the declining one.

5. "The vicious are dear to him, in the virtuous he finds nothing pleasing; he favours the creeds of the vicious—this is the second cause of one's downfall.

6. "The man who is drowsy, fond of society, not industrious, indolent, and who manifests anger—this is the third cause of one's downfall.

7. "Whosoever, being rich, does not support his aged mother and father, who have passed their youth—this is the fourth cause of one's downfall.

8. "He who, by falsehood, deceives a Brahmana or an ascetic or any other medicant—this is the fifth cause of one's downfall.

9. "The man who owns much property, who has gold and food, but alone enjoys his delicacies—this is the sixth cause of one's downfall.

10. "The man who prides in birth or wealth

or clan, and despises his own kinsmen—this is the seventh cause of one's downfall.

11. "The man who is a debauchee, drunkard, a gambler, who squanders whatever he possesses—this is the eighth cause of one's downfall.

12. "Not contented with one's own wives, if one is seen amongst courtesans and the wives of others —this is the ninth cause of one's downfall.

13. "He who places in authority an intemperate spend-thrift woman, or a man of similar nature—this is the eleventh cause of one's downfall.

14. "He who, of slender means, but vast ambition, of warrior birth, aspires to sovereignty—this is the twelfth cause of one's downfall.

15. "Know these causes of downfall, ye noble Deva, and if ye succeed in overcoming them ye will be saved."



IV

§ 2. *The Wicked Man*

1. The Blessed Lord while he was on journey gave as was his usual practice the following discourse to the Bhikkhus who were accompanying him.

2. Addressing the Bhikkhus the Lord said : "Do you know how to recognize a wicked man?" "No, Lord" replied the Bhikkhus.

3. "I will tell you the characteristics of a wicked man.

4. "There is a man who shows up the faults of another even when unasked, not to say when asked. Being indeed asked and plied with questions, he speaks ill of another without suppressing or concealing, but with full details. Brethren, such a man is a wicked man.

5. "There is a man who, being asked, does not point out the good qualities of another, not to say when unasked. Being indeed asked and plied with questions, he speaks, well of another.

6. "There is a man who, being asked, does not disclose his own bad qualities, not to say when unasked. Being indeed asked and plied with questions, he points out his own bad qualities, but suppresses and conceals



them and does not give full details. Brethren, such a man is a wicked man.

7. “Then again, brethren, there is a man who, even unasked, discloses his good qualities, not to say when asked. Brethren, being asked and plied with questions, he points out his own good qualities without suppressing or concealing them and giving full details. Brethren, such a man is a wicked man.”

§ 3. *The Best Man*

1. The Blessed One while he was on journey gave as was his practice the following discourse to the Bhikkhus who were accompanying him :

2. Addressing the Bhikkhus the Lord said : “There are four classes of persons, brethren, to be found in the world.

3. “He who has not striven for his own welfare nor that of others; he who has striven for others’ welfare, but not his own; he who has striven for his own welfare but not others’; he who has striven for both his own welfare and that of others.

4. “One who has striven neither for his own welfare nor for that of others is like a torch from a funeral pyre, lit at both ends, and in the middle smeared with dung. He kindles no fuel either in village or in forest. He is useless to the world. And he is useless to himself.

5. “One who has striven for the welfare of others at the cost of his own is both excellent and eminent of the two.

6. “Then again, brethren, in the case of the person who has striven both for his own welfare and for that of others—of these four persons this is best and chief, topmost and highest and supreme.”

§ 4. *The Enlightened Man*

1. At one time, the Exalted One had reached the high road between (the two towns of) Ukkattha and Setabbya. Then the Brahmin named Dona had also reached the high road between Ukkattha and Setabbya.



IV

2. Just then the Exalted One left the road and sat down at the foot of a tree cross-legged. Then Dona the Brahman, following the footsteps of the Exalted One, saw Him seated at the foot of that tree resplendent and of a comely appearance, with sense controlled, with mind appeased, supremely tamed, restrained and powerful. So seeing he approached where the Exalted One was.

3. Having come he said thus to Him :

“Is not the Venerable One a Deva ?”

“Brahman, I am indeed not a Deva.”

“Is not the Venerable One then a Gandhabba?”

“Brahman, I am indeed not a Gandhabba.”

“Is not the Venerable One then a Yakkha ?”

“Brahman, I am indeed not a Yakkha.”

“Is not the Venerable One then a man ?”

“Brahman, I am indeed not a man.”

4. Having heard the Blessed One reply thus, the Brahman Dona said :

“When Thou art asked : Are ye a Deva ?

Thou sayest : No.

When Thou art questioned : Are ye a Gandhabba?

Thou sayest: No.

When Thou art asked : Are ye a Yakkha ? Thou sayest : No.

When Thou art questioned : Are ye then a man? Thou sayest : No.

Who then can the Venerable One be ?”

5. “Brahman, verily I was a Deva, a Gandhabba, Yakkha, a man, so long as I had not purged myself of the intoxicants. These very intoxicants have I now given up with roots cut out like unto a palm-tree, with its base destroyed and rendered unable to sprout again, so that in future they do not come into existence.

6. “Just as a lotus or a water-lily born of the water, grown in the water, risen out of the water, stands unstained by the water even so, Brahman, being born of the world, grown in the world, having overcome the world I abide unstained by the world.

7. “Therefore, O Brahman, consider me as the Enlightened One.”



IV

§ 5. *Man—Just and Good*

1. Addressing the Brethren, the Lord said, “ There are four classes of persons whom you must learn to distinguish if you wish to ascertain who are good and just.

2. “Brethren, there is a class of persons who strive for their own welfare but not that of others.

3. “Brethren, herein a certain person practises the extirpation of lust in himself, but does not urge the extirpation of lust in others : practises the extirpation of ill-will in himself but does not urge the extirpation of ill-will in others ; and also practises the extirpation of ignorance in himself but does not urge the extirpation of ignorance in others.

4. “Indeed, Brethren, this is the person who pursues his own welfare, but not the welfare of others.

5. “Brethren, there is a class of persons who have striven for others’ welfare, but not their own.

6. “Brethren, herein a certain person does not practise the extirpation of lust, ill-will and ignorance in himself, but urges the extirpation of lust, ill-will and ignorance in others.

7. “Indeed, Brethren, this is the person who has striven for others’ welfare, but not his own.

8. “Brethren, there is a class of persons who strive not, neither for their own welfare nor that of others.

9. “Brethren, herein a certain person practises not the extirpation of lust, ill-will and ignorance in himself nor urges the extirpation of lust, ill-will and ignorance in others.

10. “Brethren, this is the person that has not striven for his own welfare nor that of others.

11. “Brethren, there is a class of persons who strive for their own welfare as well as that of others.

12. “Brethren, herein a certain person both practises the extirpation of lust, ill-will and ignorance in himself and also urges the extirpation of lust, ill-will and ignorance in others.

13. "Brethren, this is the person who has striven for his own welfare as well as that of others.

14. "This last person is to be deemed just and good."



IV

§ 6. *Need for Doing Good Deeds*

1. On one occasion, thus spake the Exalted One, to the Brethren.

2. "Be not afraid of good works, brethren. It is another name for happiness, for what is desired, beloved, dear and delightful, this word 'good works'. I myself brethren can bear witness to having reaped for many a long day the profit of good works a thing desired, beloved, dear and delightful.

3. "I often ask 'Of what deeds is all this the fruit ? Of what deed is it the ripening, in that I am now thus happy and contented.'

4. "The answer that comes to me is: 'Of three deeds this is the fruit. Of three deeds this is the ripening, the deeds of Charity, Self-taming, and Self-control.'

5. "Auspicious, festive, happy, blessed dawn ! Fair day, glad time is that when alms are given to worthy ones : when goodly acts, words, thoughts, right aspirations, bring auspicious gain to those that practise them.

6. "Happy are they that win such gain, and prosperous in the way ! So be ye also prosperous in the way free from disease and happy with your kin."

§ 7. *Need for Making Good Resolutions*

1. Once when he was at Shravasti in Jeta's Grove the Exalted One said to the Brethren :

2. "Brethren, there is a great need of good resolutions to be made and observed for a pure and happy life.

3. "I will tell you what your resolutions should be.

4. "Resolve that, 'all my life long may I support



my parents. May I respect the head of my clan. May I be of gentle speech. May I speak evil of none. Clearing my heart of the stain of selfishness, may I dwell at home generous pure-handed, delighting in giving up, may I be a proper man to ask a boon of, delighting in sharing gifts with others.

5. “ ‘All my life long, may I be angerless, and, if anger arise, may I quickly check it.’ ”

6. Such are the seven resolutions Brethren, by undertaking and performing which you will attain the state of happiness and purity.

SECTION III

SERMONS ON RIGHTEOUSNESS

§ 1. *What is Righteousness*

IV

1. Once when the Lord was on an alms-pilgrimage in Kosala, with a great train of almsmen, he came to a Brahmin village of the Kosalans named Sala.

2. It came to the ears of the Brahmin heads of families in Sala that the Blessed Lord had come to their village in the course of an alms-pilgrimage in Kosala.

3. They felt it was good to go and visit him. So the Brahmins of Sala went to the Lord and, after exchanging civil greetings, took their seats on one side.

4. They asked the Blessed One if he would explain to them what he meant by righteousness.

5. So to the attentive Brahmins the Lord said : “There are three forms of unrighteousness and wickedness for the body ; four for speech ; and three for thoughts.

6. “As regards bodily unrighteousness, a man (*i*) may take life, as a hunter with hands bathed in blood, given to killing and slaying, merciless to living creatures ; or (*ii*) may take what is not his, by appropriating to himself in thievish fashion the belongings of other people in village and jungle ; or (*iii*) may be a fornicator, having intercourse with girls under the charge of mother or father or brother or sister or relations, yes, with girls affianced and plighted, and even wearing the very garlands of betrothal.

7. “As regards unrighteousness of speech a man (*i*) may be a liar; when cited to give testimony before assembly or village-meeting or family council or royal household or his guild, he may say that he knows when he does not know, or that he does not know when he does know, or that he saw when he did not see, or that he did not see when he did see, deliberately lying in the interests either of himself or of other people or for some trifling gain. Or (*ii*) he may



be a slanderer; repeating here what he has heard elsewhere so as to set one set of people by the ears, and repeating elsewhere what he has heard here so as to set another set of people by the ears; he is a dissolver of harmony and a fomentor of strife; discords prompts his utterances, discord being his pleasure, his joy, and his delight. Or (iii) he may be bitter of tongue; what he says is rough and harsh, hurtful and wounding to others, provocative of anger, and leading to distraction. Or (iv) he may be a tattler talking out of season, without heed to fact, always talking of the unprofitable, never of the Doctrine, never of the Rule, but ever of the trivial, of the ill-timed of the frivolous, of things leading nowhere, and unprofitable.

8. "As regards unrighteousness of thought, a man (i) may be covetous, coveting other people's gear with the yearning that it were all his own. Or (ii) he may be malevolent and wicked of heart,—wishing that creatures around him might be killed, destroyed, annihilated, or cease to be. Or (iii) he may be wrong in outlook and erroneous in his conceptions—holding that there are no such things as alms or sacrifice or oblations, that there is no such things as the fruit and harvest of deeds good and bad, that there is no such thing as this world or any other, that there are no such things as either parents or relations elsewhere, that there are no such things in the world as recluse and Brahmins who, having trodden the right path and walked aright, have, of and by themselves, comprehended and realized this and other worlds and made it all known to others too.

9. "Contrariwise, there are three forms of righteousness and goodness for the body; four for speech and three for thoughts.

10. "As regards bodily righteousness, a man (i) puts from him all killing and abstains from killing anything; laying aside cudgel and sword, he lives a life of innocence and mercy, full of kindliness and compassion for everything that lives, (ii) Theft he puts from him and eschews taking from others except what

is given to him by them, he lives an honest life. (iii) Putting from him all sensual misconduct, he abstains from fornication; he has no intercourse with girls under the charge of mother or father or brother or sister or relations, no intercourse with girls affianced and plighted and with the garlands of betrothal upon them.



IV

11. "As regards righteousness in speech, (i) a man puts lying from him and abstains from lies; when cited to give testimony before assembly or village-meeting or family council or royal household or his guild he says that he does not know when he does not, and that he does know when he does, says that he did not see when he did not see and that he saw when he did see, never deliberately lying in the interests of himself or of other people or for some trifling gain. (ii) All slander he puts from him and from slandering he abstains; what he hears here he does not repeat elsewhere so to set one set of people by the ears, nor does he repeat here what he hears elsewhere so as to set another set of people by the ears, he is a promoter of harmony and a restorer of amity, for concord is his pleasure, his joy, and his delight. (iii) There is no bitterness in his tongue and he abstains from bitter speech; what he says is without gall, pleasant, friendly, hearty, urbane, agreeable, and welcome to all. (iv) No tattler, he abstains from tattle, speaking in season, according to fact, always of the profitable, of the Doctrine and Rule, in speech which is seasonable and memorable, illuminating, well-marshalled, and of great profit.

12. "As regards righteousness in thoughts, (i) a man is devoid of covetousness, never coveting other people's gear with the yearning that it were all his own. (ii) He harbours no malevolence or wickedness of thought; his wish is that creatures around him may live on in peace and happiness, safe, from all enmity and oppression. (iii) He is right in outlook and correct in his conceptions.

13. "This is what I mean by righteousness and unrighteousness."



IV

§ 2. *Need for Righteousness*

1. Then the Exalted One addressed the lay brethren of Pataligama:

2. "There are losses, householders, which attend the wicked and immoral man.

3. "The wicked, immoral man, as the result of sloth, comes to great loss of wealth.

4. "Then again, an evil report prevails about him which defames him in the eyes of the world.

5. "Whatever company he may enter, be it a company of the nobles, or the Brahmins, or the housefathers, or a company of recluses, he enters shyly and confused in mind. He is not fearless. This is the third loss.

6. "Again, he has no peace of mind and is troubled in mind when he dies. This is the fourth loss.

7. "Such, householders, are the losses that attend the wicked and immoral man.

8. "Consider the profits which attend the righteous man who lives virtuously.

9. "The righteous man who lives virtuously comes by a great mass of wealth, due to his own exertions.

10. "Then, again, a good reputation prevails about him. He is honoured everywhere.

11. "Into whatsoever company he enters, be it of the nobles or the Brahmins or the housefathers or the recluses, he enters bold and confident.

12. "Again, he enjoys peace of mind and makes an end with mind untroubled.

13. "The fool in doing ill knows not his folly: His own deeds like a fire, the fool consume.

14. He who offends the harmless innocent soon reaches grievous disaster, or a mind distraught, loss of relations, loss of all his wealth.

§ 3. *Righteousness and the Claims of the World*

1. Once when the Lord was staying at Rajagraha in the Bamboo grove where the squirrels were fed, the

reverend Sariputta was making an alms pilgrimage with a great train of almsmen among the Southern Hills.¹

2. On his way he met an almsman who had spent the rainy season at Rajagraha. After interchange of greetings of friendliness and civility, Sariputta enquired after the Master's health and was told he was well, as too was the Confraternity, and also the Brahmin Dhananjani of Tandula-pala Gate in Rajagraha concerning whose health too Sariputta had made enquiries.

3. 'And is the Brahmin, Dhananjani, zealous and earnest?' asked Sariputta further of the Almsman.

4. 'How could earnest zeal possibly dwell in Dhananjani?' replied the Almsman. 'He uses the king to fleece the Brahmins and householders, and uses them to fleece the king. Also, his pious wife who came of a pious stock is dead now; and he has taken to himself another wife who is not pious and comes of no pious stock.'

5. 'This is bad news, very bad news to hear of Dhananjani's lack of zeal,' said Sariputta. 'Perhaps, however, at some time and place I may meet him I should like to have a talk with him.'

6. After staying as long as he wanted in the Southern Hills, Sariputta proceeded on his alms pilgrimage till he reached Rajagraha, where he took up his abode in the Bamboo Grove.

7. Early in the morning, bowl in hand and duly robed, he went into Rajagraha for alms, at a time when the Brahmin Dhananjani was out of the city seeing his cows milked in the byre.

8. On his return after his round and meal, Sariputta sought out the Brahmin. Seeing him coming, the Brahmin came to meet him with the remark that they had time for a draught of milk before meal-time.

9. Not so, Brahmin, I have had my meal today, and shall be resting under the shade of a tree during the noontide. Come to me there.

10. Dhananjani agreed and after his own meal joined Sariputta seating himself by him after friendly greetings.

11. Said Sariputta: "May I rest assured, Dhanan-



IV



IV

jani, that zeal and earnestness and righteousness are yours ?

12. "How can that be, when I have to support my parents, my wife and family, and my slaves and serving folk and have to entertain my acquaintances and friends, my kith and kin, and guests, and have also to provide for my kinsfolk dead and gone, and for the deities, and for the king not to speak of supporting myself in meat and drink ?"

13. "What think you, Dhananjani? If we suppose a man who, for his parents' sake, has departed from righteousness and equity and is being hauled up would it avail him either to plead on his own behalf that it was for his parents' sake that he had departed from righteousness and equity and that therefore he should not be hauled up ?"

14. "No ; despite all appeals, the wardens would cast him into prison."

15. "Would it avail him either to plead on his own behalf, or to have his wife and family plead for him, that it was for their sake he had departed from righteousness and equity ?"

16. "No."

17. "Would it avail him if his slaves and serving folk pleaded for him ?"

18. "Not a whit."

19. "Or if his friends and acquaintances pleaded for him ?"

20. "Not a whit."

21. "Or if his kith and kin, or his guests pleaded for him ?"

22. "Not a whit."

23. "Or if his kinsfolk dead and gone, pleaded the claims of his deities, or his monarch's claims on him ?"

24. "Not a whit."

25. "Would it avail him to plead on his own behalf or to have others pleading for him that it was to support himself in meat and drink that he departed from righteousness and equity ?"

26. "No."

27. "What think you, Dhananjani? Which is the better man? He that for the sake of his parents departs from righteousness and equity or he that no matter what happens to them walks in righteousness and equity?"

28. "The latter," replied Dhananjani, "for to walk in righteousness and equity is better than to depart therefrom."

29. "Moreover, Dhananjani, there are other courses of action which are justified and righteous in themselves, whereby he can support his parents and yet avoid evil-doing and walk uprightly. Now, does the same reasoning apply to the support of wife and family and everything else?"

20. "It does, Sariputta."

21. "Hereupon the Brahmin rejoicing in what the reverend Sariputta had said, thanked him, rose up and went his way."

§ 4. *How to Reach Perfection in Righteous Conduct*

1. Once while the Lord was staying at Shravasti in Jeta's Grove there came to him five hundred lay-followers. One of them was Dhammika.

2. Dhammika asked the Lord: "What principles make your followers reach perfection in righteous conduct."

3. "I ask thee this question because thou art the most matchless judge of the weal of men."

4. "Trained Jains and Mendicants all failed to vanquish thee. Trained Brahmins, ripe in years—with others keen to air their point of view—are led to embrace thy saving truth. For, 'tis thy saving Truth,—subtle, but preached so well for which all yearn. Vouchsafe an answer, Lord, to us!"

5. "Let the lay-followers learn from thy lips thy Lore immaculate!"

6. The Blessed Lord in compassion for his lay-followers said: "Give me your ear. I will explain the principles of righteous conduct. Hear and follow them."



IV



IV

7. "Slay not, nor doom to death, nor sanction slaughter. Do no violence to aught that lives—strong or weak.

8. "No layman, wittingly, should thief, or order theft, or sanction any theft,—take but what others give.

9. "And shun incontinence as 'twere a pit of fire, or, failing continence, debauch no wedded wife.

10. "In conclaves, courts, or talk let him not lie; let him not prompt or sanction lies—let him renounce untruth.

11. "Layman, observe this law: Shun drink; make no man drink; sanction no drinking. Mark how drink to madness leads.

12. "Through drink fools sin, and egg lax brethren on to sin. So flee this maddening vice, this folly, bliss of fools.

13. "Slay not, nor steal, nor lie; from strong drink keep away; refrain from lechery; touch not wrong meals at night !

14. "Eschew both scents and wreaths; spread on the ground thy bed; so make thy sabbath vows as week succeeds to week, and keep with pious hearts this eightfold festival.

15. "At morn, these vows performed, with pious, thankful heart be wise and of thy means give Almsmen food and drink.

16. "Cherish thy parents well; follow a righteous trade. Thus shall the layman staunch reach realms of light above.

§ 5. *One Need Not Wait for a Companion to Tread on the Path of Righteousness*

1. An elephant in battle bears the arrow at him hurled, I must bear men's bitter tongues for every evil in the world.

2. Tamed, they lead him into battle; tamed, the king his back ascends; tamed, is he the best of beings when no bitter speech offends.

3. Good are well-tamed mules, and good are

Cindian steeds of lineage famed, good indeed the mighty tusker; best of all the men self-tamed.

4. Yet such mounts can naught avail us, cannot be Nibbana's guide. We can only reach the Path on the self-tamed self-ride.

5. Take delight in Earnestness ; watch thy thoughts and never tire. Lift thee from the Path of Evil, take the Tusker out of mire.

6. Hast thou found a fellow-traveller, upright, firm, intelligent? Leaving all thy cares behind thee, gladly walk with him intent.

7. Hast thou found no fellow-traveller, upright, intelligent? As a King deserts his borders, by the enemy pursued, like the tusker in the forest, so go thy way in solitude.

8. Better is the lonely life, for fools companions cannot be. Live alone and do no evil, live alone with scanty needs, lonely, as the mighty tusker in the forest lonely feeds.

9. Expunge all bad thoughts.

10. Here is the way to expunge.

11. You are to expunge by resolving that, though others may be harmful, you will be harmless.

12. That, though others may kill, you will never kill.

13. That, though others may steal, you will not.

14. That, though others may not lead the higher life, you will.

15. That, though others may lie, traduce, denounce, or prattle, you will not.

16. That, though others may be covetous, you will covet not.

17. That, though others may be malignant, you will be benignant.

18. That, though others may be given over to wrong views, wrong aims, wrong speech, actions, wrong modes of livelihood, wrong effort, wrong mindfulness and wrong concentration you must follow the Noble Eight-fold Path in right outlook, right aims, right speech, right actions, right mode of livelihood, right efforts, right mindfulness and right concentration.



IV



19. That, though others are wrong about the truth and wrong about Deliverance, you will be right about truth and right about Deliverance.

20. That, though others may be possessed by sloth and torpor, you will free yourself therefrom.

21. That, though others may be puffed up, you will be humble-minded.

22. That, though others may be perplexed by doubts, you will be free from them.

23. That, though others may harbour wrath, malevolence, envy, jealousy, niggardliness, avarice, hypocrisy, deceit, imperviousness, arrogance, forwardness, unscrupulousness, lack of instruction, inertness, bewilderment, and unwisdom—you will be the reverse of all these things.