

A CONSTITUTION FOR LIVING

Buddhist principles for a fruitful and harmonious life

by

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Translated from the Thai by

Bruce Evans

A Constitution for Living

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ISBN 974-7891-71-9

First and revised editions

First two hundred impressions, 1976–1997

Newly revised edition with *The Buddhist's Life Standards* incorporated

First published 1998 (reprinted 30 times)

Newly revised with *The Buddhist's Life Standards* retitled *The Buddhist's Discipline*

XXth / XXst / XXnd / XXrd impression — XXX 20XX

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Printed by

In Appreciation

Preface

When originally compiled and printed in 1976, this book was entitled *Koo Mue Damnern Cheewit (A Handbook for Living)*. For the fourth printing in January 1979, I made some revisions to the text and changed the title to *Thammanoon Cheewit*. In April 1980 I again revised the text to make it easier to read and remember, and in that form, up until 1990, the book went through more than a hundred impressions. Before long, publication statistics ceased to be updated as it was difficult to keep up with all the impressions being made.

In 1995 Bruce Evans of the Buddhadhamma Foundation translated *Thammanoon Cheewit* into English as *A Constitution for Living*. After the translation was checked, the book was published both in English and in a bilingual version for the first time in February 1996.

For this new edition (1997), *A Constitution for Living* has undergone two important changes: some revisions and additions to the Thai version with further checking and editing of the English translation of both the original portion and the new additions; and the incorporation of *The Buddhist's Life Standards* as an introductory piece. The reasons for these changes are as follows:

(a) In 1997 Mr. Evans felt that since the book was now being printed in a bilingual version, and the original translation was more or less “paraphrastic,” a more accurate and complete rendition was called for. As a result, he retranslated the book in full.

While waiting for the opportunity to check the translation before it went to press, I considered the time appropriate to include a number of additions I had been wanting to implement in order to make the book as complete as possible, and to this end I added an important teaching known as the “heralds of the arising of the path” as a new first chapter under the title of “Man: The Noble Being.” The title of the original Introduction was changed from “The Consummate Human Being” to “Human Beings and Being Human.” In addition, in Section Two (“People and Life”), I moved the original Chapter 8 “The Unbeguiled One”) to the end of the section, making

it its last chapter (Chapter 12). I also made a number of insertions and adjustments in other sections of the text to make the book more complete in terms of the teaching and also more beneficial to the reader.

(b) When the revision of *A Constitution for Living* was completed and the book was waiting to go to press, it happened that I had just finished a booklet entitled *The Buddhist's Life Standards*.

The Buddhist's Life Standards [Matrathan Cheewit Khong Chao Phut] was originally a summary given as the appendix to the book of the same title. That book was taken from a discourse and blessing given on the occasion of leaving the monkhood of a monk who had been ordained temporarily according to Thai tradition. Some faithful Buddhists asked to print the discourse and blessing as a gift of the Dhamma for the New Year of 1994.

When the Director General of the Department of Local Administration, Ministry of the Interior, asked to print that summary as a gift of the Dhamma for the New Year of 1998, I carried out some improvements in terms of content and style, making it more concise, easier to read and more complete by bringing it more into line with the newly revised *A Constitution for Living*. I then asked Mr. Evans to translate it into English so that it could be of a set with *A Constitution for Living*, with both the Thai and an English translation.

The Buddhist's Life Standards arose in response to a wish to stress the importance of Buddhists having some principles to adhere to and earnestly practice by. This is to be achieved through reviving and advocating the principles of practice described by the Buddha in the Siṅgāḷaka Sutta (D.III.180–193) as regulations which Buddhists may hold to and practice as general standards for conducting their lives and by which they may together contribute to a good, happy and prosperous society. This would be in conformity with the original acknowledgement, recorded in the Commentary, of the Siṅgāḷaka Sutta as the "layman's code of discipline" (*gihi-vinaya*), or the model for a householder's conduct (DA.3/134, 151), to go alongside the "monk's code of discipline" (*bhikkhu-vinaya*).

The whole content of *The Buddhist's Life Standards* is to be found within *A Constitution for Living*. The former can be taken as the Buddhist's minimal standards for conducting his life, while the latter is a compilation of general Dhamma principles for leading a virtuous life and may be regarded as an extension of the former. A practicing Buddhist may use *The Buddhist's Life Standards* as preliminary standards for leading his life, and then proceed to the qualities and practices given in *A Constitution for Living* to bring his life to greater virtue, success, benefit, and eventually perfection.

As regards the translation, Mr. Evans has applied himself to this work with zeal and effort and, thanks to his translation skills, brought the work to completion. During the checking of the translation, also, he constantly adjusted and polished the wording and style of the translation in an effort to make this edition of *A Constitution for Living* as correct, accurate, and readable as possible, and I hereby express my appreciation for his work.

During the checking of the translation, a time in which I had many projects unfinished and in which I was often ill, Dr. Somseen Chanawangsa, an associate professor at Chulalongkorn University Language Institute, by courtesy of the Office of the National Culture Commission and with the approval of Chulalongkorn University, relieved me of some of my academic responsibilities by kindly assisting in the work. His checking and the numerous suggestions he made were of great help in this work, and I am thankful for his generosity and support.

The prepress work for publication, especially of the bilingual Thai–English version, was carried out by Phrakhrupalat Pidokwat (Insorn Cintāpañño), to whom I also express my appreciation.

Phra Dhammapīṭaka (P. A. Payutto)

December 25, 1997

Introduction*

In relation to the prosaic affairs of everyday life, religions may take two approaches: one is to ignore them completely, to concentrate wholly on the higher aim of merging with God or realizing ultimate truth; the other is to go into great detail about such matters, telling us how to organize our will, what foods to eat and what clothes to wear. These would seem to be two extremes.

Buddhism is a teaching of moderation. As in other things, the Buddhist teachings steer a middle course, in this case between the two extremes of blindly ignoring practical daily affairs and laying down a code of rigid and inflexible rules. The Buddhist teachings offer guidelines for behavior based on timeless truths—the positive weal created by compassionate, wise relationships—and aimed at the ultimate goal of spiritual freedom: living in the world and yet above it.

The contents of this book are gleaned from the Pali Tipiṭaka and Commentaries, the texts of Theravada Buddhism, which is lived and practiced today in Thailand, Sri Lanka, Burma, Laos and Cambodia. The teachings are over 2,500 years old, but they are far from outdated. In today's egalitarian societies, in which we find all our traditional roles either torn down or under question, and in which in spite of a flood of "enlightened" ideas our lives are more confused than ever, the Buddhist teachings, dating back to a time when things were much simpler, are like a breath of fresh air in an overcrowded room. Perhaps it is time for a return to more traditional, yet more enduring, values.

When roles are based on compassion rather than exploitation, we may find that they are not the evils we thought they were, and that in fact they can simplify and harmonize our lives. Compare, for instance, the attitude of many

*This introduction was originally written by Bruce Evans for the English translation of *Thammanoon Cheewit*. Since the texts of both languages were to be printed together here, it was rendered into Thai for the sake of completeness.

modern people, who tend to see society as a battleground for the play of conflicting interests between the “bosses” and the “workers,” with the simple teaching on “The worker and the boss” found on page 61.

Many people today look on life in all sectors as a struggle between conflicting interests—the “bosses” against the “workers,” the “government” against the “people,” the “rich” against the “poor,” and even the “women” against the “men,” or the “children” against the “parents.” When the aim of life is seen as material wealth or power, society becomes a struggle between conflicting personal interests, and we are in need of an ethic to protect those interests. It is a “negative ethic”: society is based on selfish interests—“the right of each and every person to pursue happiness”—and an ethic, such as “human rights,” is needed to keep everybody from cutting each other’s throats in the process.

The Buddhist teachings are a “positive ethic”: well-being, rather than power or riches, is the aim; society is seen as a medium through which all people have equal opportunity to maximize self-development and well-being, and ethics are used to facilitate those ends.

The teachings contained in this book are based on timeless principles: compassion, goodwill, harmony, cooperation and wisdom. To the modern cynic, they may seem idealistic, but they are not impossible. They can be put into practice. Bear in mind, however, that they are 2,500 years old. There may be one or two teachings which need to be translated into a more modern context, but I feel that the message contained herein is simple enough for the reader to glean for himself. May these teachings prove as useful to you as they do to countless Buddhists the world over.

ABBREVIATIONS

Designating major Buddhist scriptures*

(Canonical works in *bold italics*)

A.	<i>Aṅguttaranikāya (5 vols.)</i>	Paṭ.	<i>Paṭṭhāna (Abhidhamma)</i>
AA.	Aṅguttaranikāya Aṭṭhakathā (Manorathapūraṇi)	PaṭA.	Paṭṭhāna Aṭṭhakathā (Paramatthadīpanī)
Ap.	<i>Apadāna (Khuddakanikāya)</i>	Ps.	<i>Paṭisambhidāmagga (Khuddakanikāya)</i>
ApA.	Apadāna Aṭṭhakathā (Visuddhajanavilāsini)	PsA.	Paṭisambhidāmagga Aṭṭhakathā (Saddhammapākāsini)
Bv.	<i>Buddhavaṃsa (Khuddakanikāya)</i>	Ptk.	Petakopadesa
BvA.	Buddhavaṃsa Aṭṭhakathā (Madhuratthavilāsini)	Pug.	<i>Puggalapaññatti (Abhidhamma)</i>
Comp.	Compendium of Philosophy (Abhidammatthasaṅgha)	PugA.	Puggalapaññatti Aṭṭhakathā (Paramatthadīpanī)
Cp.	<i>Cariyāpīṭaka (Khuddakanikāya)</i>	Pv.	<i>Petavatthu (Khuddakanikāya)</i>
CpA.	Cariyāpīṭaka Aṭṭhakathā (Paramatthadīpanī)	PvA.	Petavatthu Aṭṭhakathā (Paramatthadīpanī)
D.	<i>Dīghanikāya (3 vols.)</i>	S.	<i>Sāmyuttanikāya (5 vols.)</i>
DA.	Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsini)	SA.	Sāmyuttanikāya Aṭṭhakathā (Sāratthapakāsini)
DAṬ.	Dīghanikāya Aṭṭhakathā Ṭīkā (Linatthapakāsini)	Sn.	<i>Suttanipāta (Khuddakanikāya)</i>
Dh.	<i>Dhammapada (Khuddakanikāya)</i>	SnA.	Suttanipāta Aṭṭhakathā (Paramatthajotikā)
DhA.	Dhammapada Aṭṭhakathā (Paramatthadīpanī)	Thag.	<i>Theragāthā (Khuddakanikāya)</i>
Dhs.	<i>Dhammasaṅgaṇī (Abhidhamma)</i>	ThagA.	Theragāthā Aṭṭhakathā (Paramatthadīpanī)
DhsA.	Dhammasaṅgaṇī Aṭṭhakathā (Aṭṭhasālīnī)	Thig.	<i>Therīgāthā (Khuddakanikāya)</i>
Dhtk.	<i>Dhātukathā (Abhidhamma)</i>	ThigA.	Therīgāthā Aṭṭhakathā (Paramatthadīpanī)
DhtkA.	Dhātukathā Aṭṭhakathā (Paramatthadīpanī)	Ud.	<i>Udāna (Khuddakanikāya)</i>
It.	<i>Itivuttaka (Khuddakanikāya)</i>	UdA.	Udāna Aṭṭhakathā (Paramatthadīpanī)
ItA.	Itivuttaka Aṭṭhakathā (Paramatthadīpanī)	Vbh.	<i>Vibhaṅga (Abhidhamma)</i>
J.	<i>Jātaka (including its Aṭṭhakathā)</i>	VbhA.	Vibhaṅga Aṭṭhakathā (Sammohavinodanā)
Kh.	<i>Khuddakapāṭha (Khuddakanikāya)</i>	V in.	<i>Vinaya Piṭaka (5 Vols.)</i>
KhA.	Khuddakapāṭha Aṭṭhakathā (Paramatthajotikā)	VinA.	Vinaya Aṭṭhakathā (Samantapāsādikā)
Kvu.	<i>Kathāvatthu (Abhidhamma)</i>	VinṬ.	Vinaya Aṭṭhakathā Ṭīkā (Sāratthadīpanī)
KvUA.	Kathāvatthu Aṭṭhakathā	Vism.	Visuddhimagga
M.	<i>Majjhimanikāya (3 vols.)</i>	VismṬ.	Visuddhimagga Mahāṭīkā (Paramatthamañjusa)
MA.	Majjhimanikāya Aṭṭhakathā (Papañcasūdanī)	Vv.	<i>Vimānavatthu (Khuddakanikāya)</i>
Miln.	Milindapañhā	VvA.	Vimānavatthu Aṭṭhakathā (Paramatthadīpanī)
Nd¹	<i>Mahāniddesa (Khuddakanikāya)</i>	Yam.	<i>Yamaka (Abhidhamma)</i>
Nd²	<i>Cūlaniddesa (Khuddakanikāya)</i>	YamA.	Yamaka Aṭṭhakathā (Paramatthadīpanī)
NdA.	Niddesa Aṭṭhakathā (Saddhammapajjotikā)		
Nett.	Nettipakaraṇa		

*All major scriptures are listed here, though, to some of them, no reference is made in this volume.

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PART I: THE BUDDHIST'S DISCIPLINE



Just as members of the Sangha have the bhikkhu's discipline to observe to be virtuous, so too Buddhists and people in general have the layman's discipline to keep as their standard code of conduct.

SECTION ONE

Laying a Firm Foundation for Life



Buddhists and all people are supposed to lead virtuous lives and contribute to the growth and stability of society in accordance with the layman's discipline (*gihi-vinaya*) as follows.

Law 1: Refraining from 14 kinds of evils.

A. Refraining from the four kinds of kamma-kilesa (evil deeds that defile one's life), namely:

1. One does not do bodily harm or take life (i.e. abstaining from *pāṇātipāta*).
2. One does not steal or violate property rights (i.e. abstaining from *adinnādāna*).
3. One does not commit sexual misconduct (i.e. abstaining from *kāmesumicchācāra*).
4. One does not speak falsely, lie, or deceive (i.e. abstaining from *musāvāda*).

B. Refraining from the four kinds of agati (bias or deviant conduct), namely:

1. One is not biased on account of affection (i.e. being without *chandāgati*).
2. One is not biased on account of hatred (i.e. being without *dosāgati*).
3. One is not biased on account of delusion (i.e. being without *mohāgati*).
4. One is not biased on account of fear (i.e. being without *bhayāgati*).

C. Refraining from the six kinds of *apāyamukha* (channels to the ruin of property and life), namely:

1. One is not addicted to drink or drugs.
2. One does not revel, oblivious of time.
3. One is not bent only on entertainment.
4. One does not indulge in gambling.
5. One does not consort with evil friends.
6. One does not constantly laze around.

Law 2: Preparing resources for life on two fronts.

A. Choosing the people one is to associate with. One should associate with people who will guide one's life along a path that is prosperous and constructive, by avoiding false friends and associating only with true friends:

1. **Recognizing the four kinds of false friends or enemies in the guise of friends (*mittapaṭirūpaka*):**

1) **The out-and-out robber**, who only takes from his friend, has four features:

- (1) He thinks only of taking.
- (2) He gives just a little only to gain a lot.
- (3) Only when he himself is in danger does he help his friend out.
- (4) He associates with his friend only for his own sake.

2) **The smooth talker** has four features:

- (1) He talks only of what is done and gone.
- (2) He talks only of what has not yet come.
- (3) He offers help that is of no use.
- (4) When his friend has some business in hand, he always makes excuses.

3) **The flatterer** has four features:

- (1) He consents to his friend's doing wrong.
- (2) He consents to his friend's doing right.

- (3) He praises him to his face.
- (4) He disparages him behind his back.

4) **The leader to ruin** has four features:

- (1) He is a companion in drinking.
- (2) He is a companion in nightlife.
- (3) He is a companion in frequenting shows and fairs.
- (4) He is a companion in gambling.

2. **Knowing of the four kinds of true friends or friends at heart** (suhadamitta):

1) **The helping friend** has four features:

- (1) When his friend is off guard, he guards him.
- (2) When his friend is off guard, he guards his property.
- (3) In times of danger, he can be a refuge.
- (4) When some business needs to be done, he puts up more money than asked for.

2) **The friend through thick and thin** has four features:

- (1) He confides in his friend.
- (2) He keeps his friend's secrets.
- (3) He does not desert his friend in times of danger.
- (4) He will give even his life for his friend's sake.

3) **The good counselor** has four features:

- (1) He deters his friend from doing evil or harm.
- (2) He advises and encourages his friend to establish himself in goodness.
- (3) He makes known to his friend what he has not heard before.
- (4) He points out the way to happiness, to heaven.

4) **The loving friend** has four features:

- (1) When his friend is unhappy, he commiserates with him. (When his friend is unhappy, so is he.)
- (2) When his friend is happy, he rejoices with him. (When his friend is happy, so is he.)

(3) When others criticize his friend, he comes to his defense.

(4) When others praise his friend, he joins in their praise.

B. *Allocating the wealth one has acquired* through right livelihood as follows:

Step 1: One should be diligent in earning and saving just as bees collect nectar and pollen.

Step 2: When one's wealth accrues like a termite mound, expenditure should be planned thus:

- **One portion** is to be used for supporting oneself, supporting one's family, taking care of one's dependents, and doing charity work.
- **Two portions** are to be used for one's career, earning one's living.
- **One portion** is to be put aside as a guarantee for one's life and business in times of need.

Law 3: Maintaining one's relations towards the six directions.

A. *Rendering all the directions secure and peaceful* by performing the duties towards the people related to one in due accordance with their six respective statuses:

1st direction: As a son or daughter, one should honor one's *parents*, who are likened to the "forward direction," as follows:

1. Having been raised by them, one looks after them in return.
2. One helps them in their business and work.
3. One continues the family line.
4. One conducts oneself as befits an heir.
5. After their passing away, one makes offerings, dedicating the merit to them.

Parents help their *children* by:

1. cautioning and protecting them from evil.

2. nurturing and training them in goodness.
3. providing them with an education.
4. seeing to it that they obtain suitable spouses.
5. bequeathing the inheritance to them at the proper time.

2nd direction: As a student, one should show reverence to one's *teacher*, who is likened to the "right direction," as follows:

1. One rises to greet the teacher and shows respect to him.
2. One approaches the teacher to attend to him, serve him, consult him, query him, receive advice from him, etc.
3. One listens well, knowing how to listen to cultivate wisdom.
4. One serves the teacher and runs errands for him.
5. One learns the arts and sciences respectfully and earnestly, giving the task of learning its due importance.

A teacher supports his *students* by:

1. teaching and training them to be good people.
2. guiding them to thorough understanding.
3. teaching the arts and sciences in full.
4. encouraging the students and praising their merits and abilities.
5. providing a protection in all directions; that is, teaching and training them so that they can actually employ their learning to make a living and know how to conduct themselves well, having a guarantee for smoothly leading a virtuous life and attaining happiness and prosperity.

3rd direction: As a husband, one should honor and support one's *wife*, who is likened to the "rearward direction," as follows:

1. One honors her in accordance with her status as wife.
2. One does not look down upon her.
3. One does not commit adultery.
4. One gives her control of household concerns.
5. One gives her occasional gifts of ornaments and clothing.

A wife supports her *husband* by:

1. keeping the household tidy.
2. helping the relatives and friends of both sides.
3. not committing adultery.
4. safeguarding any wealth that has been acquired.
5. working diligently, being skillful in managing and doing things, and taking on all tasks.

4th direction: As a friend, one should conduct oneself towards one's *friends*, who are likened to the "left direction," as follows:

1. One shares with them.
2. One speaks kindly to them.
3. One helps them.
4. One is constant through their ups and downs.
5. One is faithful and sincere.

Friends reciprocate by:

1. protecting their friend when he is off guard.
2. protecting their friend's property when he is off guard.
3. being a refuge in times of danger.
4. not deserting their friend in times of hardship.
5. respecting their friend's family and relatives.

5th direction: As an employer, one should support one's *servants* and employees, who are likened to the nadir or "lower direction," as follows:

1. One assigns them work in accordance with their strength, sex, age and abilities.
2. One pays them wages commensurate with their work and adequate for their livelihood.
3. One grants them good fringe benefits by, for example, providing medical care when they are sick.
4. One shares with them a portion of any extra gain.
5. One gives them appropriate holidays and time to rest.

A servant or employee helps his *employer* by:

1. starting work before him.
2. stopping work after him.
3. taking only what is given by his employer.
4. doing his job well and seeking ways to improve on it.
5. spreading a good reputation about his employer and his business.

6th direction: As a Buddhist, one should show reverence to the *monks*, who are likened to the zenith or “upper direction,” as follows:

1. One acts towards them with loving-kindness.
2. One speaks to them with loving-kindness.
3. One thinks of them with loving-kindness.
4. One receives them willingly.
5. One supports them with the four requisites [almsfood, robes, shelter and medicine].

Monks help *lay people* by:

1. deterring them from doing evil.
2. advising and teaching them to establish themselves in goodness.
3. assisting them with good wishes.
4. making known to them things not heard before.
5. explaining and clarifying things they have already heard.
6. pointing out the way to heaven, teaching them the way to happiness and prosperity.

B. Helping one another for social harmony, i.e. helping one another and contributing to creating social peace, stability, and unity according to the four principles of social integration (*saṅgahavatthu*), namely:

1. *Dāna*: sharing (helping with money and material things);
2. *Piyavācā*: speaking in endearing terms (helping with speech);
3. *Atthacariyā*: doing favors to others (helping with physical and mental labor);
4. *Samānattatā*: contributing oneself to equal treatment in one’s group (helping through participation in constructive work and problem solving, being equal by virtue of the Dhamma and sharing both weal and woe).

SECTION TWO
Steering Life to Its Objectives



A. *Three levels of objectives.* One should conduct one's life so as to attain the three levels of objectives (attha) as follows:

Level 1: *diṭṭhadhammikattha*, i.e. the temporal objectives or the present benefits:

- A) Enjoying good health, physical fitness, freedom from disease, and longevity.
- B) Having work and income, having honest livelihood, and being economically self-reliant.
- C) Having a good social standing, and gaining the respect of society.
- D) Having a happy family, and establishing respectability for one's family.

All the four objectives above should be righteously achieved and utilized for the sake of oneself and others.

Level 2: *samparāyikattha*, i.e. the spiritual objectives or the further benefits:

- A) Being endowed with warmth, absorption and bliss; being not lonesome or unfirm; having an ideal to adhere to so as to be strong with *faith*.
- B) Being proud of a clean life, of having done only wholesome deeds with *good conduct*.
- C) Being gratified in a worthwhile life, in having always done what is beneficial with *sacrifice*.
- D) Being courageous and confident to resolve problems as well as conduct one's life and duties with *wisdom*.
- E) Being secure and confident in having a guarantee for the future life in consequence of having done only *good deeds*.

Level 3: *paramattha*, i.e. the highest objectives or the greatest benefits:

- A) Having a secure, peaceful and stable mind, unshaken even when affected by the ways of the world or confronted with vicissitudes or changes.
- B) Not being so distressed by clinging or attachment as to feel disappointed or sorrowful; having a mind that is relieved, clear, buoyant and free.
- C) Being refreshed, cheerful, not sullen or depressed; being radiant and free from suffering; enjoying genuine bliss.
- D) Being well aware of causes and conditions, and acting accordingly; leading a life that is impeccable and bright; conducting oneself with wisdom.

A person who is able to attain the second level of benefits upwards is known as a wise one (paṇḍita).

B. Three fronts of objectives. These three levels of objectives should be realized on all three fronts:

1st front: *attattha*, i.e. the objectives for oneself or one's own benefits; the three levels of benefits explained above, which one should realize for oneself or develop one's life to attain.

2nd front: *parattha*, i.e. the objectives for others or other people's benefits; i.e. the three levels of benefits explained above, which one should help others to successively achieve by guiding and encouraging them to develop their lives.

3rd front: *ubhayattha*, i.e. the mutual objectives or the benefits to both parties; the collective benefits, happiness and virtue of the community or society, including environmental conditions and factors, which one should help create and conserve in order to help both oneself and others advance to the three levels of objectives mentioned above.

Buddhists of the leading type

Those Buddhists who are referred to as upāsaka and upāsikā [male and female lay devotees] are considered Buddhists of the leading type. They must be steadfast and firmly established in the [Buddhist] tenets to serve as examples for Buddhists in general. Apart from observing *the Buddhist's discipline*, they must possess **the five qualities of lay devotees** (*upāsakadhamma*) as follows:

1. *They have faith*, their belief being endowed with wisdom; they are not given to blind faith; they have confidence in the Triple Gem [the Buddha, the Dhamma and the Sangha], neither being shaken nor faltering; they adhere to the Dhamma as the principal and supreme cause.

2. *They have morality*; apart from maintaining themselves in the Five Precepts and righteous livelihood, they should undertake the Eight Observances on due occasions to develop themselves so that their lives and happiness depend less on material needs, thus reducing harm and increasing beneficence towards others.

3. *They do not get carried away by news on superstition*; they believe in kamma, aspiring to results from their own deeds through their own effort in a rational way; they are not excited by wildly rumored superstition, talismans or lucky charms; they do not aspire to results from praying for miracles.

4. *They do not seek the gift-worthy outside of this Teaching*; they do not strive to grasp at fields of merit, miracle workers or holy personalities that are outside the Buddhist tenets.

5. *They apply themselves to maintaining and supporting the Buddha's Dispensation*; they attend to, initiate and support charity work in accordance with the teaching of the Perfectly Enlightened One.

Notes

- *The Buddhist's Discipline*, a simplified version of "Part I: The Buddhist's Life Standards" in *A Constitution for Living* (revised in 1997), was completed on August 10, 2000. Then Dr. Somseen Chanawangsa was asked to revise the original English version to bring it in line with the present revised edition.
- The word "chao phut" is generally understood by most Thais to refer to lay Buddhists only. Therefore, by "The Buddhist's Discipline" in this context is specifically meant the layman's discipline, in contradistinction to the monk's discipline.
- The layman's discipline, *gīhi-vinaya*, is the Buddha's teaching in the *Sīṅgāḷaka Sutta* [D.III.180–193].
- The five *upāsakadhamma* is from [A.III.206].

PART II: A CONSTITUTION FOR LIVING



INTRODUCTORY SECTION

Human beings and being human



1. Man, the noble being

(A member of the human race)

Human beings are special, unlike any other kind of animal. What makes them special is *sikkhā*, or education, namely learning, training and development. Human beings who have been trained, educated or developed are called “noble beings.” They know how to conduct a good life for themselves and also help their society fare securely in peace and happiness.

To be truly involved in this education, human beings, especially children and young people, who are the new members of the human race, should acquire the seven fundamental qualities known as **the auroras of a good life, or the dawn of education**. These are the guarantees of a life moving toward full human development, to people's becoming truly noble beings. They are:

1. *Kalyāṇamittatā* (having a “good friend” [a person or social environment that is helpful to one's life development]), **seeking out sources of wisdom and good examples**. This is to live with or be close to good people, beginning with one's parents as good friends in the family; to know who to associate with; and to socialize with good people who will influence and encourage each other to betterment in conduct, mentality and wisdom. It is especially [that association which encourages one to] learn and develop communication and relations with fellow human beings through goodwill, to have the faith to follow good examples, and to know how to utilize external resources, be they people, books, or other communications media, for seeking knowledge and virtue for one's life development, problem solving and constructive action.

2. *Sīla-sampadā* (perfection of morality), **having discipline as a foundation for one's life development.** This is to know how to organize life-style, activities, work, and environment so that they provide opportunities for personal growth; at least to have a basic level of morality; that is, to have proper conduct in one's relationship with the social environment by living helpfully and not exploitatively with one's fellow beings, and in one's relationship with the material environment by using the four necessities [food, clothing, shelter and medicine] as well as technological appliances and equipment in a way that supports the quality of one's life and is favorable to one's education, to constructive action and to the state of balance in nature.

3. *Chanda-sampadā* (perfection of aspiration): **having a heart that aspires to learning and constructive action.** This is to be one who is driven by desire for knowledge, goodness, action, constructiveness, achievement and excellence, by the desire to help all the things and people one meets or is involved with to attain to a good state; not obsessively thinking only of getting what one wants and seeking pleasure through consuming, which only drags one into the whirlpool of heedlessness and contention. Instead, one knows how to use one's faculties, such as the eyes and ears, in learning, and to derive joy from learning and doing good things, by using one's brain and hands for constructive ends.

4. *Atta-sampadā* (perfection of oneself): **dedicating oneself to training for the realization of one's full human potential.** This is to always bear in mind the truth that human beings by nature are beings that can be trained, and must be trained, and that once trained are the most excellent of beings; then to resolve to train oneself so that one views difficulties, hardships, obstacles and problems as training grounds to test and develop one's intelligence and abilities; to pay heed to one's continuing improvement toward the realization of one's full potential through a comprehensive development that encompasses behavior, mentality and wisdom.

5. *Diṭṭhi-sampadā* (perfection of view): **adhering to the principle of conditionality, seeing things according to cause and effect.** This is to be established in good and reasoned principles of thought and belief; at least adhering to the principle of conditionality, a principle leading to consideration, investigation and research as the way to wisdom development, and believing that action is the most powerful determinant of one's fate; it is also having behavior and mental states that are under the control of reason: even though one aspires to the highest achievement and excellence, one realizes what is possible within the limitations of the causes and conditions that exist and that one has created; in success, one does not forget oneself, and in failure, one is not despondent; one maintains one's mental clarity and independence, not being impulsive, overreactive or petty, and also not allowing oneself to drift along the stream of public hysteria and values.

6. *Appamāda-sampadā* (perfection of heedfulness): **establishing oneself in heedfulness.** This is to be aware of impermanence, to realize the instability, unendurability and insubstantiality of life and all things around one, which are constantly changing according to causes and conditions, both internal and external. Thus one sees that one cannot afford to be complacent. One sees the preciousness of time and strives to learn about, prevent and rectify the causes of decline and bring about the causes of growth and prosperity, using all one's time, night and day, to the greatest benefit.

7. *Yonisomanasikāra-sampadā* (perfection of wise reflection): **thinking wisely so as to realize benefit and see the truth.** This is to know how to think, to know how to investigate, to be able to see all things as they really are within the system of causes and conditions, by intelligently examining, investigating, tracing, analyzing and researching to see the truth of a given situation, or to see the perspective that will enable one to benefit from it. By so doing one is also able to solve problems and do things successfully through intelligent methods that allow one to be self-reliant and at the same time become a refuge to other people.

2. The ideal person

(An exemplary member of the human race)

The ideal person, or perfect human being, who can be counted as a truly valuable member of the human race, and who can be called a complete person, able to lead his community and society to peace and well-being, is one who possesses the following seven qualities:

1. *Dhammaññutā*: **knowing principles, knowing causes**; he knows the underlying principles and laws governing the things with which he must deal in the process of everyday life, in performing his duties and carrying out his tasks; he knows and understands according to reason what he must do. For example, he understands what duties and responsibilities are involved in his post, his status, his occupation and his work. He knows the principles involved therein and he knows how to apply them so that they become factors for the successful completion of those duties and responsibilities. At the highest level, *dhammaññutā* means knowing fully the natural laws or truths of nature so that one can deal correctly with life and the world, with a mind that is free and not enslaved by them.

2. *Atthaññutā*: **knowing objectives, knowing results**; he knows the meaning and objectives of the principles he abides by; he understands the objectives of the task he is doing; he knows the reason behind his actions and his way of life and the objective to be expected from them. [He knows] the aim behind a duty, position or occupation. He knows what may be expected in the future from the actions he is doing in the present; whether, for example, they will lead to a good or a bad result. At the highest level, *atthaññutā* means understanding the implications of the natural course of things and the benefit that is the real purpose of life.

3. *Attaññutā*: **knowing oneself**; he [or she] knows as they are the current extent and nature of his [or her] status, condition, sex, strength, knowledge, aptitude, ability, virtue, etc., and then acts accordingly, does what is needed to produce results, and rectifies and improves himself [or herself] so as to grow to greater maturity.

4. *Mattaññutā*: **knowing moderation**; he knows the right amount in such areas as consumption and spending; he knows moderation in speech, work and action, in rest and in all manner of recreation. He does all things with an understanding of their objectives and for the real benefits to be expected, by acting not merely for his own satisfaction or to accomplish his own ends, but rather to achieve a proper balance of supporting factors that will produce the beneficial result as revealed to him by wisdom.

5. *Kālaññutā*: **knowing occasion**; he knows the proper occasion and the proper amount of time for actions, duties and dealings with other people; he knows, for example, when what should be done and how, and he does it punctually, regularly, in time, for the right amount of time and at the right time. *Kālaññutā* includes knowing how to plan one's time and organize it effectively.

6. *Parisaññutā*: **knowing company**; he knows the locale, he knows the gathering and he knows the community. He knows what should be done in a given locale or community, thus: "This community should be approached in this way and spoken to thus; the people here have these rules and regulations; they have this culture or tradition; they have these needs; they should thus be dealt with, helped, served and benefited in this way."

7. *Puggalaññutā*: **knowing persons**; he knows and understands individual differences; he knows people's greater or lesser temperaments, abilities and virtues and knows how to relate to them effectively; he knows, for example, whether they should be associated with, what can be learned from them, and how they should be related to, employed, praised, criticized, advised or taught.

These seven qualities are known as the sappurisa-dhamma, the qualities of a good or genuine person, one who has the qualities of a complete human being.*

(A.IV.113)

*See endnote 1, p. 78.

SECTION ONE

People and society**3. The virtuous person**

(A member of the noble society)

One with the moral virtue or manussa-dhamma [qualities that make one human], who can be rightfully called civilized, conducts himself as follows:

A. He has the threefold *sucarita*, the three kinds of good or proper conduct:

1. *Kāya-sucarita*: **righteous bodily conduct**; he does things that are virtuous and proper; he has good bodily conduct.

2. *Vacī-sucarita*: **righteous speech**; he says things that are virtuous and proper; he has good verbal conduct.

3. *Mano-sucarita*: **righteous mentality**; he thinks things that are virtuous and proper; he has good mental conduct.

(D.III.215)

B. He abides by the noble qualities (*ariya-dhamma*) *by practicing properly according to the ten courses of wholesome action* (*kusala-kamma*):

- **Three of the body:**

1. Abstaining from killing or taking life, oppression and harassment; possessing kindness, compassion and helpfulness.

2. Abstaining from filching, theft and exploitation; respecting the property rights of others.

3. Abstaining from misconduct and violation of others' loved or cherished ones; not abusing them, disgracing or dishonoring their families.

- **Four of speech:**

4. Abstaining from false speech, lying and deception; speaking only the truth, not intentionally saying things that stray from the truth out of a desire for personal gain.

5. Abstaining from malicious speech inciting one person against another; speaking only words that are conciliatory and conducive to harmony.

6. Abstaining from coarse, vulgar or damaging speech; speaking only words that are polite and pleasant to the ear.

7. Abstaining from worthless or frivolous speech; speaking only words that are true, reasonable, useful and appropriate to the occasion.

• **Three of the mind:**

8. Not being greedy; not focusing only on taking; thinking of giving, of sacrifice; making the mind munificent.

9. Not thinking hateful and destructive thoughts or having a destructive attitude toward others; bearing good intentions toward others, spreading goodwill and aiming for the common good.

10. Cultivating Right View (*sammādiṭṭhi*); understanding the law of kamma, that good actions bring good results and bad actions bring bad results; having a thorough grasp of the truth of life and the world; seeing the faring of things according to causes and conditions.

These ten qualities are variously known as kusala-kammaṭṭha (wholesome courses of action), dhamma-cariyā [principles for virtuous living] and ariya-dhamma [noble qualities]. They are a more detailed description of the threefold sucarita mentioned above: namely, points 1–3 cover righteous bodily conduct, 4–7 cover righteous verbal conduct, and 8–10 cover righteous mental conduct.

(M.I.287)

C. At the very least he observes the five precepts: *the ten basic principles of conduct given above are a comprehensive description of the moral conduct or noble qualities through which personal development of body, speech and mind can be made. For those who are not yet firm in these noble qualities, however, it is recommended that at least moral restraint through body and speech should first be developed by observing the five precepts, which are among the first factors of the ten principles for virtuous living (dhamma-cariyā). The five precepts are:*

1. Abstaining from killing: not taking life or doing bodily harm.

2. Abstaining from taking what is not given: not stealing, pilfering or filching; not violating [others'] properties.

3. Abstaining from sexual misconduct: not violating the loved or cherished ones of others, thereby destroying their honor and dignity and confusing their family lines.

4. Abstaining from lying: not telling lies or using deceptive speech; not violating other people or their interests through speech.

5. Abstaining from alcohol and intoxicants: not taking wines, liquor, intoxicants or addictives, which are causes for heedlessness and drunkenness, and lead to damage and blunders such as accidents due to lack of mindfulness. An intoxicated person at least threatens the sense of security and well-being of fellow community members.

(A.III.203, 275)

4. The social benefactor (A helpful member of society)

A constructive member of society possesses the following qualities or principles of conduct:

A. He has the Divine Abidings, the four mental attributes of a being who is sublime or grand-minded like a god, which are:

1. *Mettā*, **loving kindness**: goodwill and amity, the wish to help all people attain benefit and happiness.

2. *Karuṇā*, **compassion**: the desire to help other people escape from their sufferings; the determination to free all beings, both human and animal, of their hardships and miseries.

3. *Muditā*, **appreciative gladness**: when seeing others happy, one feels glad; when seeing others do good actions or attain success and advancement, one responds with gladness and is ready to help and support them.

4. *Upekkhā*, **equanimity**: seeing things as they are with a mind that is even, steady, firm and fair like a pair of scales; understanding that all beings experience good and evil in accordance with the causes they have created; ready to judge, position oneself and act in accordance with principles, reason and equity*.

(D.II.196)

*An important instance of the use of equanimity is when, seeing people within one's charge in safety, performing their own duties well, one knows how to simply look on with detachment and not boss them around or interfere. It is compared to a carriage-driver who, when the horses are running smoothly and on course, sits quietly and watchfully [in the driver's seat]. In this sense, a more comprehensive definition of *upekkhā* might be "passively watching when others are able to take responsibility for themselves, or when they should receive the results of the actions for which they are responsible."

(See Vism.467)

Having established these four mental qualities as a foundation, he may express them outwardly in the following ways:

B. He contributes to social harmony: *he practices in accordance with the four principles for helpful integration, or qualities that bond people in unity, known as the saṅgha-vatthu. These are:*

1. *Dāna:* **giving;** being kind, generous; sacrificing; sharing; helping and providing assistance with the four necessities, money or material possessions—including the imparting of knowledge or understanding and learning.

2. *Piyavācā:* **amicable speech;** speaking words that are polite, pleasant to the ear, and helpful, that point the way to benefit, and that are based on reason and conducive to goodness; or words that are sympathetic and encouraging; speaking words that lead to understanding, harmony, friendship, and mutual love, respect and service.

3. *Atthacariyā:* **helpful action;** helping with physical service, making an effort to lend a hand to others in their activities; performing actions that are helpful to the community; including helping to resolve problems and promote morality.

4. *Samānattatā:* **participation;** putting oneself in communion with others; behaving consistently and impartially; behaving equitably toward all people, not taking advantage of them; sharing in their happiness and suffering, acknowledging problems and participating in resolving them for the common good.

In brief, these are to help through contributions of money, material things or knowledge; to help through speech; to help through physical action; and to help through participation in facing and resolving problems.

5. The harmonious participant of the group

(A good community member)

A useful participant of a community, who contributes to the peaceful co-existence of the community, possesses the following qualities or principles of conduct:

*A. **Being self-reliant:** he makes himself a refuge unto himself, he is ready to take responsibility for himself and does not make himself into a problem or burden on his company or kin. This can be achieved by maintaining the ten protective virtues (nāthakaraṇa-dhamma):*

*1. **Sīla:** having good conduct and discipline;* he conducts his life honestly in body and speech; he has discipline and earns his living through right livelihood.

*2. **Bāhusacca:** possessing much experience and learning;* he has learned and heard much; he is well versed in his own field of study or specific area of knowledge, understands it extensively and profoundly, knows it clearly and can really put it to use.

*3. **Kalyāṇamittatā:** knowing good association;* he has good friends, he knows how to choose his companions, and approaches those people who are capable of giving good advice; he chooses to associate with and emulate beneficial external influences in society that will guide his life to prosperity and growth.

*4. **Sovacassatā:** being easily spoken to;* he is not stubborn or headstrong; he is willing to listen to reason and facts, and ready to correct and improve himself.

*5. **Kiṅkaraṇīyesu dakkhatā:** making an effort with the group's activities;* he takes an interest in helping the business and activities of the group, his family, friends, and the community, and uses his wisdom to look for appropriate ways to carry them out, to organize them and bring them to fruition.

6. *Dhammakāmatā*: **being a lover of truth**; he is a lover of truth, he likes to learn, to research, to inquire, to acquire knowledge and seek the truth; he knows how to speak up and ask, and to listen; he has a friendly and relaxed manner that encourages others to approach him for consultation and conversation.

7. *Viriyaṅgambha*: **having effort**; he is industrious in avoiding and abandoning evil actions and cultivating the good; he makes an effort and strives forward; he does not give up in despair or neglect or forsake his duties and responsibilities.

8. *Santuṭṭhī*: **being content, knowing moderation**; he is glad and contented only with gains, results and successes brought about or achieved rightfully through his own efforts; he is not caught up in material comforts.

9. *Sati*: **having firm mindfulness**; he remembers and is mindful; he recollects what he has done and said and what he needs to do in the future; he is circumspect and restrained with whatever he does, not rushed, sloppy, absentminded or reckless; he does not allow himself to slide into wrongful ways or fail to seize an opportunity to do good.

10. *Paññā*: **putting head over heart**; he has the wisdom to see causes and results; he knows right from wrong, benefit from harm and what is useful from what is not; he sees all things as they are; he knows how to examine and judge with a free mind; he does things with reflection and discernment.

(D.III.266,290)

B. Living harmoniously in the group: *in regard to relations with colleagues, associates, fellow community members and siblings in the family, the principles for harmony known as the six sārāṇīya-dhamma (conditions leading to mutual recollection) should be observed, as follows:*

1. *Mettā-kāyakamma*: **friendly action**; [members of the community] each show friendliness and goodwill to their colleagues, associates, and fellow community members by willingly helping them in their duties, and bearing a courteous and respectful manner, both in their presence and in their absence.

2. *Mettā-vacīkamma*: **friendly speech**; they each inform the others what is of benefit; they teach or advise them with a heart of goodwill; they say only polite and respectful words to them, both in their presence and in their absence.

3. *Mettā-manokamma*: **friendly thoughts**; they establish their minds in goodwill, thinking of ways to be of service to each other; looking at each other in a good light, having a pleasant and congenial attitude toward each other.

4. *Sādhāraṇa-bhogī*: **sharing of gains**; they share with each other whatever gains have been rightfully acquired, seeing to it that even small things are distributed equally to all.

5. *Sīla-sāmaññatā*: **moral harmony**; they maintain virtuous conduct, abide by community rules and regulations, and do not conduct themselves in ways that are objectionable or damaging to the community.

6. *Diṭṭhi-sāmaññatā*: **harmony of views**; they respect and honor each other's views; they have reached consensus or agreed upon the main principles; they adhere to the same ideals, principles of virtue or ultimate aims.

(D. III. 245)

6. The contributor to good government

(A responsible member of state)

Citizens who contribute to bringing about good administration, especially in a democracy, should know and abide by the following principles:

A. Understanding the three kinds of supremacy (adhipateyya)* as follows:

1. *Attādhīpateyya: supremacy of oneself*; putting the prime importance on one's own self, position, reputation, or status; acting in view of one's self and what relates to oneself; on the wholesome side, it means abandoning evil actions and cultivating the good out of a sense of self-respect.

2. *Lokādhīpateyya: supremacy of the world*; putting the prime importance on worldly values; wavering in face of criticism and praise; operating on the basis of what pleases the group, seeking popularity or fearing censure; on the wholesome side, it refers to avoiding evil actions and cultivating the good in deference to the opinions of the community.

3. *Dhammādhīpateyya: supremacy of the Dhamma*; putting the prime importance on principles, truth, righteousness, virtue and reason; operating on the basis of what has been learned and verified against the facts; acting on views that have been extensively and clearly investigated and considered to the best of one's wisdom and integrity to be righteous and for the sake of goodness; on a general level, it means acting out of respect for established principles, laws, rules and regulations.

Bearing these three kinds of supremacy in mind, a responsible member of a democratic state should adhere to the last of the three, namely the supremacy of the Dhamma.

(D.III.220)

*See endnote 2, p. 78.

B. Participating in government by practicing in accordance with the principles for collective responsibility which help prevent decline and lead only to prosperity, known as the seven aparihāniya-dhamma:

1. Meeting often and regularly; regularly conferring on community affairs and projects (which are to be shouldered by each person according to his level).

2. Meeting together, dispersing together and doing together what needs to be done together.

3. Neither instituting laws and regulations not communally agreed upon simply out of convenience or personal preference, nor denigrating or abolishing things already instituted; upholding the main provisions established as the constitution.

4. Honoring and respecting the elders long in experience, giving weight to their words.

5. Honoring and respecting the womenfolk, protecting them from abuse and ill-treatment.

6. Honoring and revering the shrines, holy places and national monuments, which are memorials arousing virtue and centers of community spirit; not neglecting to honor the ceremonies required for those places as dictated by tradition.

7. Organizing rightful protection, support and sanctuary to monks and priests who maintain pure moral conduct and who serve as spiritual refuges and moral examples for the people; gladly receiving them and wishing for their comfort.

(D. II. 73)

In addition to these principles, it is also advisable to maintain the principles outlined in Chapter 12 on the ideal householder, particularly point E: conducting oneself as a good citizen.

7. The state leader

(A king or administrator)

For the lord of the land, the state leader or ruler—be he an emperor, king or administrator in general—there are the following qualities and principles of conduct:

A. *Being endowed with the ten regal qualities: to have the ten qualities of a righteous ruler or king (rāja-dhamma):*

1. ***Dāna: sharing with the populace;*** he is a benefactor in that he rules or works to give, not to take; he devotes himself to administering services and providing welfare and aid for the people to ensure their well-being, convenience and safety; he renders assistance to those in distress and difficulty and supports those who have done well.

2. ***Sīla: maintaining good conduct;*** he is impeccable in conduct and restrained in actions and speech; he does only good actions and upholds his honor; he sets an example for the people, commands their respect and is free from any cause for contempt.

3. ***Pariccāga: working selflessly;*** he is capable of sacrificing personal comfort, even his own life, for the benefit of the people and the peace and stability of the country.

4. ***Ājjava: working honestly;*** he is honest and upholds the truth; he is free of deceit and upright in his dealings; he is sincere and does not deceive the people.

5. ***Maddava: deporting himself with gentleness and congeniality;*** his bearing is not arrogant, rude, harsh or conceited; he has nobility and dignity that are based on a polite and gentle manner, inspiring devotion and loyalty but not without awe.

6. ***Tapa: rejecting indulgence through austerity;*** he destroys defilements and cravings and does not allow them to control his mind; he can restrain his mind and does not allow it to become lost in sensual pleasure and debauchery; he is simple and regular in life-style, and dedicated to the fulfillment of duty.

7. *Akkodha*: **adhering to reason, not anger**; he is not given to fiery outbursts and does not make judgments or act out of anger, but has a heart of goodwill, suppressing anger; he judges and acts righteously with a mind that is subtle and calm.

8. *Avihimsā*: **bringing tranquillity through nonviolence**; he does not let his power go to his head or use it to repress his subjects; he is kind; he does not find a pretext for punishing a subject out of vindictiveness and hatred.

9. *Khanti*: **overcoming difficulties with patience**; he endures a heavy work load and perseveres in the face of tiredness; no matter how difficult or depressing the work may be, he does not give in; no matter how much he is provoked or ridiculed, or with whatever harsh and abrasive words, he does not despair; he refuses to abandon a task that is rightfully done.

10. *Avirodhana*: **not doing that which strays from righteousness**; he does not transgress the principles of public administration that are based on the welfare, happiness and righteousness of the people and the country; he does not oppose what the people rightfully desire; he does not stand in the way of those activities which are for the common good; he establishes himself firmly in righteousness, steadfast and unwavering in the face of pleasant and unpleasant words, gain and loss, desirable and undesirable conditions; he is firmly established in righteous principles and does not deviate from or subvert them—both in judicial terms, namely [the administration of] justice, and in regulatory terms, namely [the observation of] regulations, formalities and administrative principles, including good customs and traditions.

(J.V.378)

B. Performing the duties of a universal emperor: he performs the five duties of a supreme ruler, called the cakkavatti-vatta*:

1. *Dhammādhipeyya*: **holding the Dhamma supreme**; he adheres to truth, righteousness, goodness, reason, principle and rightful rules and

*See endnote 3, p. 79.

regulations as standards; he respects, upholds, favors and establishes himself in righteousness and practices accordingly.

2. *Dhammikārakkhā*: **providing righteous protection**; he provides fair protection to all groups of people in the land, i.e., the royal household**, the military, administrative officials, civil servants, academics and people of various occupations such as merchants and farmers, country people and inhabitants of the border provinces, monks and priests who uphold moral conduct, and even beasts and birds requiring conservation.

3. *Mā adhammakāra*: **prohibiting unrighteous actions**; he arranges preventive and remedial measures, not allowing unrighteous actions, exploitation, oppression, corruption, or unrest to arise in the country; he encourages the people to establish themselves firmly in honesty and virtue and also establishes a system that excludes bad people and promotes good ones.

4. *Dhanānuppādāna*: **distributing resources to the poor**; he ensures that there are no poverty-stricken people in the land by, for example, arranging that all people have a chance to make an honest living.

5. *Paripucchā*: **not failing to seek counsel**; he seeks advancement in wisdom and virtue by having advisors who are learned and virtuous, who are morally upright and not heedless or self-indulgent, and who can help him to cultivate his wisdom and wholesome qualities; he approaches monks and wise men and queries them to seek knowledge, goodness and truth; he discusses various problems with them at regular and appropriate times so that he may examine and improve himself and carry out his duties rightfully, properly and so as to bring about true welfare and happiness.

(D.III.61)

**Refers to the queen, princes, princesses, officials working for the royal household, or members of a ruler's family and people under his personal control, who should be protected through support and instruction so that they live comfortably and peacefully with mutual respect.

C. Effecting the royal benefactions: he supports the people, allowing them to live in unity and harmony, with the four rāja-saṅgaha-vatthu (principles by which a king supports his people):

1. *Sassamedha*: **shrewdness in promoting agriculture**; he is skilled in agronomic policies and promotes agricultural activity which brings about bountiful crop yields.

2. *Purisamedha*: **shrewdness in promoting government officials**; he is clever at making policies for supporting government officials by, for example, encouraging honest and capable officials and providing them with adequate social benefits.

3. *Sammāpāsa*: **bonding the people together**; he assists the people with policies that support their livelihood by, for example, providing funds from which the poor may borrow to set themselves up in commerce or start business operations, thereby eliminating an economic disparity that is so wide as to cause rifts among the people.

4. *Vājapeyya*: **impressive speech**; he knows how to speak, clarify and advise; he takes an interest in greeting people of all levels and inquiring about their welfare; his speech is pleasant to the ear, worth listening to, reasoned, well-founded and useful; it leads the way to constructive action, to solution of problems, to increased harmony, and to mutual understanding, trust and respect.

(S.I.76)

D. Avoiding the biases: when an administrator is carrying out his functions, he should not allow the four biases, or deviations from righteousness, to interfere:

1. *Chandāgati*: biased conduct on account of like
2. *Dosāgati*: biased conduct on account of dislike
3. *Mohāgati*: biased conduct on account of delusion or foolishness
4. *Bhayāgati*: biased conduct on account of timidity and fear

(D.III.182, 288)

SECTION TWO

People and life**8. The confident one**

(A life that is perfect)

Through conducting his life impeccably and reaping the most benefit out of birth into this world, a person can attain such confidence in his life that he fears nothing, not even death. This is living victoriously, making a success of life. Such a person is one who has attained the objective of living and leads his life according to the following principles:

A. Steering one's life to its objectives: he conducts his life toward the realization of the three benefits which are the objectives of life known as the three attha:

1. *Diṭṭhadhammikattha*: the temporal objective or present benefit, the important kinds being:

a) Having good health, a strong body, freedom from disease, pleasant appearance and longevity.

b) Having work and income, wealth derived from honest livelihood; being economically self-reliant.

c) Having good status, having rank, honor, friendship and social acceptance.

d) Having a happy family, making one's family worthy of respect.

All of the above should be righteously obtained and used or treated so as to produce rightful benefit and happiness both for oneself and for others.

2. *Samparāyikattha*: the spiritual objective or further benefit that gives value and meaning to life, and which leads to the profound inner happiness, especially:

a) Warmth, deep appreciation and happiness through faith; having an ideal.

b) Pride in having a clean life, in having done only good and virtuous actions.

c) Gratification in a worthwhile life, in having made sacrifices and performed beneficial actions.

d) Courage and confidence in having wisdom to deal with problems and guide one's life.

e) Security and freedom from worry in having performed good kamma, having a guarantee for the future life.

3. Paramattha: the highest objective or greatest benefit; having insight into the truth, having penetrated to the nature of life and the world, thereby rendering the mind free, [as a result of which]:

a) One is not shaken or overwhelmed by vicissitudes and changes.

b) One is not disappointed, downhearted or distressed on account of attachment to things.

c) One is secure, calm, clear, cheerful and buoyant at all times.

d) One lives and acts with wisdom, which looks at causes and conditions.

These three levels of *attha* can be attained on three fronts, as follows:

1. Attattha: the objective for oneself or one's own benefit; i.e., the three levels of benefit explained above, which one should establish within oneself, or develop one's life toward.

2. Parattha: the objective for others, or other people's benefit; i.e., the three levels of benefit explained above, which one should help other people successively achieve by inducing and encouraging them to develop their lives.

3. Ubhayattha: the mutual objective or benefit to both parties; i.e., the collective benefit, happiness and virtue of the community or society, including environmental conditions and factors, both concrete, such as forests, rivers and roads, and abstract, such as morality and culture. We should contribute to the creation and conservation of these in order to help

both ourselves and others advance to the three levels of objectives mentioned above, at the very least not allowing our own pursuit of benefit to adversely affect the benefit and well-being of the community. For example, in keeping the discipline a monk helps foster the harmony of the monastic community, which is an atmosphere that helps the monks living together all live in comfort and grow in their practice toward attaining the highest benefit (*paramattha*).

(Nd² 26)

B. Maintaining inner strength: *he has the strength that arises from the moral qualities or practices that are life's assurances—known as the four powers (bala)—which instill such self-confidence into him that he fears no peril, namely:*

1. *Paññā-bala: the power of wisdom;* he is learned; he has proper and clear knowledge and understanding of all matters and tasks he must deal with, and ultimately the true nature of life and the world; he does things with understanding of their reasons and their real nature.

2. *Viriya-bala: the power of effort;* he always applies himself to his tasks and duties with effort and perseverance; he does not give up, slacken or become discouraged.

3. *Anavajja-bala*:* **the power of integrity** or the power of purity; his conduct and work are honest, faultless, clean, pure and uncensurable.

4. *Saṅgaha-bala:* **the power of benefaction;** he helps and supports others and makes himself useful to his fellow man; he is a benefactor of the community.

A government official, for example, might bear in mind these four brief injunctions: “Know your work well, perform your duty faultlessly, be honest and do not neglect human relations.”

(A.IV.363)

*Literally: “the power of blameless action.”

C. Establishing oneself on a firm foundation from which to grasp the highest success aspired to without causing self-delusion, creating opportunities for error and blemish or leading to the accumulation of defilements. This can be achieved by practicing according to the principles known as the four inner strongholds (adhiṭṭhāna):

1. *Paññā: using wisdom*; he lives his life with wisdom and acts with reason; he does not react impulsively or emotionally to the incidents he encounters or get carried away by temptation; he studies things to know them clearly and penetrate to their reason *Paññā*; he understands things as they really are, ultimately attaining the truth.

2. *Sacca: upholding truth*; he establishes and maintains himself firmly in the truth that he has clearly known and seen with wisdom. *Sacca* ranges from being truthful in speech, being true to principles and having integrity in deeds, to [realizing] the highest truth.

3. *Cāga: fostering relinquishment*; he fosters or increases his relinquishment to ever greater heights to prevent or restrain himself from becoming enslaved by any fame, fortune or success, for example, that he may acquire, which keep luring him into attachment, pride and delusion; he can relinquish whatever he has previously been attached to—ranging from material possessions to mental defilements—that is mistaken, false or wrong.

4. *Upasama: calming the mind*; he knows how to find peace in his mind; he trains to be able to overcome mental defilements and remove the frustration and confusion resulting from them; he makes his mind calm and clear so that it can experience the taste of peace; having known the taste of happiness that arises from the calmed mind, he is not easily infatuated with material possessions, status, or fame.

9. The successful one

(A life that advances and succeeds)

One who desires progress and success in life, be it in the field of education, occupation or livelihood, is advised to abide by the following principles:

A. The principles of growth: *to practice according to the teachings that guide life to prosperity and eminence known as the four cakka (the conditions likened to the four wheels that carry a vehicle to its destination):*

1. **Paṭirūpadesavāsa: choosing a suitable environment;** to choose a suitable location in which to live, study or work, where there are people and an environment conducive to learning and betterment in life, to the pursuit of the truth, virtue and knowledge, and the generation of goodness and prosperity.

2. **Sappurisūpassaya: associating with good people;** to seek association or alliance with people who are learned and virtuous and who will support one's pursuit of the truth, virtue and knowledge, and one's advancement and growth in a rightful way.

3. **Attasammāpaṇidhi: establishing oneself rightly;** to establish oneself firmly in virtue and a right way of life; to establish a clear and virtuous goal for one's life and work, and set oneself resolutely and firmly on the right path to that goal, not wavering or being negligent.

4. **Pubbekatapuññatā: having a good "capital foundation";** one portion of this capital foundation comprises innate qualities such as intelligence, aptitude and a healthy body; the other is, on the basis of that foundation, knowing how to rectify or improve oneself, to seek further knowledge, to strengthen good qualities and to train oneself in preparation for when these qualities are needed, to be ready to welcome success, to bring about welfare and happiness and to advance to even greater heights.

(A.II.32)

B. The principles of success: practicing according to the four conditions that lead to the success of any undertaking, known as the *iddhipāda* (pathways to success):

1. *Chanda*: **having a heart of zeal**; to be keen to do something, and to do it for the love of it; to wish to bring an activity or task to its optimum fruition, not simply doing it to get it out of the way or merely for reward or material gain.

2. *Viriya*: **doing with effort**; to be diligent and apply oneself to a task with effort, fortitude, patience and perseverance, not abandoning it or becoming discouraged, but striving ever onward until success is attained.

3. *Citta*: **committing oneself to the task**; to establish one's attention on the task in hand and do it thoughtfully, not allowing the mind to wander; to apply one's thought to the matter regularly and consistently and do the task or action devotedly.

4. *Vīmaṃsā*: **using wise investigation**; to diligently apply wise reflection to examine cause and effect within what one is doing and to reflect on, for example, its pros and cons, gains and shortcomings or obstructions. This can be achieved by experimenting, planning and evaluating results, and devising solutions and improvements in order to manage and carry out the activity in hand so as to achieve better results.

When applied to the work situation, for example, these four conditions may, in short, be remembered as love of work, tenacity, dedication and circumspection.

(D.III.221)

C. The conditions effectuating enlightenment: to follow the Buddha's example by conducting oneself in accordance with the two qualities that enabled the Buddha to attain his own enlightenment (*sambodhi*), known as

the virtues which the Buddha practiced and saw for himself the benefit of (upaññāta-dhamma):

1. *Asantuṭṭhitā kusalesu dhammesu*: **non-contentment with wholesome qualities**; knowing no satiation, never having enough, of generating virtue and performing good works.

2. *Appaṭivāṇitā ca padhānasmim*: **unrelenting effort**; striving forward constantly, not retreating; refusing to give in or become discouraged in the face of obstacles, weariness and difficulties.

(D.III.214)

10. the shrewd breadwinner

(A life that is well founded)

Through abiding by the following principles, a person can be said to know how to acquire and use wealth (i.e., to be money wise), to be a good breadwinner, and to have established himself and used his wealth beneficially—he is one who performs his economic duties properly:

A. On the level of seeking and safeguarding wealth: practicing according to the principles that lead to immediate benefit, or that aid in the attainment of basic benefit, known as the four diṭṭhadhammikattha-saṁvattanika-dhamma:*

1. *Uṭṭhāna-sampadā: endowment of industry*; he is energetic and applies himself to his duties and making an honest living; he trains so that he acquires skills and true knowledge; he wisely scrutinizes [his under-takings] and seeks skillful means to manage and conduct his work for good results.

2. *Ārakkha-sampadā: endowment of protection*; he knows how to protect from risk and loss the wealth and fruits of his labor, gained through his own honest efforts.

3. *Kalyāṇamittatā: association with good friends*; he discerns which people are worth associating with and which not, and does not associate with or emulate those who would lead him downward, but associates with, studies and emulates people who are learned, worthy, capable, honorable and endowed with qualities that are helpful to his livelihood.

4. *Samajīvitā: balanced life-style*; he keeps track of his income and expenditure and lives within his means so that he is neither deprived nor extravagant, and has income left over for saving.

(A.IV.281)

*See endnote 4, p. 79.

B. On the level of allotting wealth: having acquired wealth, he knows how to allot it into four portions, according to the principles for dividing wealth known as the four bhoga-vibhāga:

- *Ekena bhoge bhuñjeyya*: one portion to be used for supporting himself and his dependents and for good causes.
- *Dvīhi kammaṃ payojaye*: two portions to be used for investment.
- *Catutthañca nidhāpeyya*: another portion to be put aside for future needs.

(D.III.188)

C. On the level of using wealth: it should always be borne in mind that the acquisition, protection and possession of wealth are for the purpose of creating benefit for both oneself and others. If wealth is not used to create benefit, its acquisition and possession are of no value or meaning. Thus, when one owns or acquires wealth, one should use the first portion as given in B. above in accordance with the five benefits to be derived from wealth, or reasons a noble disciple should hold to for acquiring and possessing wealth (bhogādiya), as described in the Buddha's words:

Having acquired wealth through the sweat of his own brow and the strength of his own arms, honestly and rightfully, a noble disciple:

1. Supports himself, his parents, children, wife and dependents and sees to their comfort.

2. Supports his friends and associates and sees to their comfort.

3. Uses it to safeguard his well-being and to make himself secure and free from dangers.

4. Makes sacrifice; that is, he gives offerings as support and oblations, in the following ways:

(1) *Ñāti-bali*: supporting relatives.

(2) *Atithi-bali*: receiving guests.

(3) *Pubbapeta-bali*: making merit or offerings in dedication to the departed.

(4) *Rāja-bali*: supporting the government through taxes, etc.

(5) *Devatā-bali*: making offerings to the deities; that is, contributions made in accordance with his faith.

5. Supports those monks and priests who are virtuous and free of heedlessness and indulgence.

Having used wealth in this way, even if it has been exhausted he can still rest assured that the wealth has been rightfully used for beneficial purposes, while if it increases he can also feel at ease; thus he is free of remorse in either case.

(A.III.45)

The use of wealth through these five channels is mentioned with a view to enumerating the ways in which wealth should be spent so that one learns how to use it. It is not implied that an equal portion of wealth should be assigned to each. Moreover, this teaching points specifically to expenditure on a regular basis; those who are able should create further benefit in accordance, for example, with the principles for helpful integration (saṅghavattu) given in Chapter 4.

11. The ideal householder (A perfect home life)

A person who can be said to have achieved success in domestic life as a good householder, who is worthy of respect and emulation, can be measured by the following gauges:

A. Possessing the four kinds of happiness: these are the four kinds of happiness that are fitting for a householder, or that lay people should always make efforts to attain. They are briefly known as the four kinds of happiness for a householder (kāmabhogī-sukha):

1. *Atthi-sukha: the happiness of possessing wealth;* the pride, satisfaction and security of having wealth, rightfully acquired through the sweat of his own brow and the strength of his own arms.

2. *Bhoga-sukha: the happiness of spending wealth;* the pride and satisfaction of knowing that he has used his wealth, rightfully gained, for the support of himself, his family and his dependents and for good causes.

3. *Anaṇa-sukha: the happiness of freedom from debt;* the pride and satisfaction of knowing that he is free, not indebted to anybody.

4. *Anavajja-sukha: the happiness of blameless conduct;* the pride and satisfaction of knowing that he has acted honestly, faultlessly and blamelessly in body, speech and mind.*

Of these four kinds of happiness, the last is the most valuable.

(A.II.69)

B. Being a model householder: people who live the household life can be divided into several groups and classified into various levels. There are both bad and good, and the good can in turn be divided into several levels. The ideal householder, who is truly worthy of respect, is the tenth of the following ten kinds of householders (kāmabhogī):

*See endnote 5, p. 79.

First group: acquiring wealth through wrongful means [a minus]:

1. Having acquired wealth, they do not use it to support themselves in comfort [a minus], and they do not share it with others or use it for good causes [a minus] (bad on all three counts).

2. Having acquired wealth, they use it to support themselves in comfort [a plus], but they do not share it with others or use it for good causes [a minus] (bad on two counts, good on one).

3. Having acquired wealth, they use it to support themselves in comfort [a plus], and they share it with others and use it for good causes [a plus] (bad on one count, good on two).

Second group: acquiring wealth both rightfully [a plus] and wrongfully [a minus]:

4. Having acquired wealth, they deal with it as in point 1 (bad on three counts, good on one).

5. Having acquired wealth, they deal with it as in point 2 (bad on two counts, good on two).

6. Having acquired wealth, they deal with it as in point 3 (bad on one count, good on three).

Third group: acquiring wealth rightfully [a plus]:

7. Having acquired wealth, they deal with it as in point 1 (bad on two counts, good on one).

8. Having acquired wealth, they deal with it as in point 2 (bad on one count, good on two).

9. Having acquired wealth, they deal with it as in point 3. However, they are still attached to, infatuated and obsessed with wealth, using it without full awareness of its drawbacks, and they lack the wisdom that leads to independence from and mastery over wealth [a minus] (bad on one count, good on three).

Special group: one who acquires wealth rightfully and uses it mindfully and comprehendingly, with a mind that is detached, has the following characteristics:

10. Having acquired wealth rightfully [a plus], he supports himself comfortably [a plus], shares it with others and uses it for good causes [a plus]. Moreover, he is not obsessed or infatuated with wealth, but uses it with full knowledge and awareness of its benefits and faults, its merits and demerits; he has the wisdom that frees him, making him master of his wealth [a plus].

This tenth kind of householder was commended by the Buddha as the most excellent kind of person, praiseworthy on all four counts, a model householder.

(A.V.176)

C. Governing life with four qualities: he practices according to the four qualities for leading the household life, known as the gharāvāsadhmma*:

1. *Sacca*: **truthfulness**; he adheres to truth, integrity, honesty, sincerity; he is as good as his word; he ensures that his actions are trustworthy and reliable.

2. *Dama*: **training**; he disciplines and restrains himself; he adjusts himself to conditions and corrects and improves himself so as to be constantly progressing.

3. *Khanti*: **endurance**; he applies himself to doing his work with diligence and effort; he is tenacious and endures without wavering; he is firm in his aim and does not become discouraged.

4. *Cāga*: **sacrifice**; he is thoughtful and generous; he helps others and performs good works; he relinquishes greed and pride and is able to work with others without being narrow-minded, selfish, or insisting on having things his own way.

(Sn.189)

*See endnote 6, p. 79.

D. Accepting responsibility for one's dependents: he has good and harmonious relations within the family, among relatives, friends, work associates and all of his dependents, by not only seeing to their material needs but also bringing mental benefit into their lives, by being an example to them and encouraging them in growth with the virtues known as the five qualities leading to noble growth (ariya-vaḍḍhi):

1. Growth in faith: encouraging them to have firm belief and faith in the Triple Gem [Buddha, Dhamma and Saṅgha; the Teacher, the Teaching and the Community of Noble Disciples] and in performing good deeds, to have a solid object of faith in their hearts.

2. Growth in morality: encouraging them to have good conduct, to be honest and maintain good livelihood and to be disciplined and well-mannered.

3. Growth in learning: encouraging them to acquire knowledge through learning and hearing, by advising them or encouraging them to learn those things that will revive and improve their lives and minds.

4. Growth in giving: encouraging them to be generous, to be thoughtful to one another and to derive satisfaction in helping their fellow man.

5. Growth in wisdom: encouraging them to be reflective, to understand reason, to know good from evil, benefit from harm, what is useful from what is not; to see things as they really are; to be judicious, and to use their wisdom to investigate causes and conditions, solve problems and perform and carry out their tasks effectively.

(A.III.80)

E. Conducting oneself as a good citizen: leading oneself and one's family to prosperity and happiness, and being a constructive member of the society, by practicing the following:

1. Na sādharmaṇadārassa: not being promiscuous or preoccupied with sex.

2. Na bhuñje sādhumekako: not selfishly taking all the tasty morsels for oneself.

3. *Na seve lokāyatikam*: not wasting time arguing about worthless things.

4. *Sīlavā*: having good conduct and discipline; being established in the five precepts.

5. *Vattasampanno*: performing one's duties regularly and completely.

6. *Appamatto*: not being heedless, but energetic at all times.

7. *Vicakkhaṇo*: being judicious, doing things with wisdom.

8. *Nivātavutti atthaddho*: being polite, not stubborn or arrogant; being open to the opinions of others.

9. *Surato*: being modest; possessing a love of refinement, cleanliness and orderliness.

10. *Sakhilo mudu*: having pleasant speech; being gentle in both deeds and thoughts.

11. *Saṅgahetā ca mittānarī*: being kind and generous to one's friends.

12. *Samvibhāgī*: sharing with and helping people in general.

13. *Vidhānavā*: managing one's duties efficiently and effectively.

14. *Tappeyya*: supporting the learned and virtuous monks.

15. *Dhammakāmo*: loving truth; esteeming virtue.

16. *Sutādharo*: having read and heard much; thoroughly knowing one's field.

17. *Paripucchako*: possessing an inquiring mind, seeking ever more knowledge.

12. The unbeguiled one

(A life that does not err)

A person who is not heedless or so enraptured by life and the world that he is enslaved by them—“deceived by the world, drunk on life,” as it were—is one who is mindful, who knows how to look and investigate, and knows the right attitude to adopt to the truths that exist inherently in life and this world as the natural course of things, as follows:

A. Knowing the ways of the world: he reflects on, understands and establishes mindfulness properly in relation to the ever-changing conditions in life within the world known as the eight loka-dhamma (norms of the world, or normal conditions which repeatedly visit worldly beings, and by which worldly beings are constantly being spun around):

<i>Sweet</i>	<i>Bitter</i>
1. Gain	2. Loss
3. Repute	4. Disrepute
5. Praise	6. Blame
7. Happiness	8. Suffering

These eight worldly conditions are divided into two sides, those that are pleasant, desirable and generally aspired to, known as *iṭṭhārammaṇa*, and those that are distressing, undesirable, and generally abhorred, known as *aniṭṭhārammaṇa*. Regardless of whether they are liked or not, these eight worldly conditions can arise for everyone, be they unlearned and unenlightened or learned and enlightened, the only difference lying in the way each person responds to and acts on them. That is to say:

1. Unlearned, unenlightened beings do not know or understand the true nature of worldly conditions and so they mindlessly rejoice and lament over them: whenever they win they become indulgent and vainglorious, and whenever they lose they become sad and despondent, or even deranged. They let worldly conditions control their lives and overwhelm their minds, so that they are forever experiencing ups and downs and do not transcend sorrow.

2. Learned noble disciples know how to reflect on worldly conditions and see their true nature: that all things that arise, whatever they may be, are without exception unstable, impermanent, imperfect and naturally subject to change. Thus they do not mindlessly indulge in pleasant experiences (*iṭṭhārammaṇa*) or become saddened or depressed on account of unpleasant experiences (*aniṭṭhārammaṇa*); they abide with mindfulness and equilibrium, neither indulging in happiness nor being overwhelmed by suffering.

Moreover, the noble disciple may make use of worldly conditions. For example, he may use undesirable experiences as lessons, tests or exercises for training in his own self-development, or use desirable experiences as opportunities or tools for constructive action and the furtherance of beneficial activities.

(A.IV.157)

B. Ignoring no divine messengers: he reflects on the states that always arise among humankind, which are reminders of the natural course of life, something not to be heedlessly indulged in. These states are known as the five deva-dūta (the harbingers or heralds of the Lord of Death):

1. **A newborn baby:** [reminds us] that when we are born this is all we are.

2. **An old person:** [reminds us] that all people, if they live long enough, will have to experience this.

3. **A sick or injured person:** [reminds us] that this condition may arise for any of us.

4. **A prisoner:** [reminds us] that bad deeds cause misery and suffering even in this very life, let alone after death.

5. **A dead person:** [reminds us] that death awaits all of us; no one can escape it, and no one knows for certain where and when it will happen.

Whenever we see these phenomena—as when we enter a cemetery, a prison or a hospital—we should not become depressed over or afraid of them, but establish mindfulness, and reflect on them with wisdom so that we are roused to bring forth wholesome actions and lead lives that are free of intoxication and heedlessness.

(M.III.179)

C. Reflecting on the formula of life: even when he does not see the “divine messengers,” he should constantly reflect according to the five subjects that all people, male or female, lay followers or monastics, should constantly bear in mind (abhiṅha-paccavekkhaṇa):

1. *Jarādhammatā*: we are subject to aging and cannot escape it.

2. *Byādhidhammatā*: we are subject to pain and illness and cannot escape them.

3. *Maraṇadhammatā*: we are subject to death and cannot escape it.

4. *Piyavinābhāvatā*: we must inevitably be separated from all people and things that we love.

5. *Kammasakatā*: we have kamma as our own; whatever deeds we do, be they good or evil, of those we will surely be the heirs.

Regularly reflecting in this way helps to prevent infatuation with youth, possessions and life, alleviating heedlessness and attachment, preventing evil actions and inspiring us to quickly work for goodness and benefit.

(A.III.71)

SECTION THREE
People and people



13. The partner
 (A good spouse)

To be partners in life, good spouses should not only have pleasant sensual attributes, but also possess the qualities and observe the principles of conduct listed below:

A. The compatible couple: there are principles for partners in life to ensure their compatibility, providing a firm foundation for a long married life, called the four qualities for a good match (samajīvi-dhamma):

1. *Sama-saddhā: having compatible faith;* they uphold the same religion, revere the same objects of worship, concepts, beliefs or principles, and share the same lines of interest—they are equally firm in all these or can reach agreement on them.

2. *Sama-sīlā: having compatible morality;* they have conduct, morality, ethics, manners and upbringing which are harmonious or compatible.

3. *Sama-cāgā: having compatible generosity;* they are in accord, not conflict, with each other in their generosity, hospitality, munificence, sacrifice, and readiness to help others.

4. *Sama-paññā: having compatible intelligence;* they are sensible and can understand each other; they can at least reason with each other.

(A.II.60)

B. Sweet couples and bitter couples: or “blessed couples and doomed couples,” are partners who have qualities, tendencies, conduct and responses to each other that make their lives either, on the positive side, mutually supportive or compatible, or, on the negative side, barely endurable or

downright miserable. In this regard, there is the teaching on the seven kinds of wives, as follows:

1. *Vadhakā-bharyā: the murderous wife*; a wife who does not live happily with her husband, who disparages him and thinks of destroying him.

2. *Corī-bharyā: the thieving wife*; a wife who squanders all her husband's wealth.

3. *Ayyā-bharyā: the domineering wife*; a wife who is lazy and doesn't attend to her duties; she is foul-mouthed and vulgar, and likes to dominate her husband.

4. *Mātā-bharyā: the motherly wife*; a wife who looks to her husband's well-being and attends to his needs, taking care of the money that he acquires and seeing that it is not squandered.

5. *Bhaginī-bharyā: the sisterly wife*; a wife who respects and loves her husband as a younger sister loves her brother; she is gentle and deferential, and tends to agree with her husband.

6. *Sakhī-bharyā: the comradely wife*; a wife who is like a friend, loyal to her husband; when she greets her husband she is happy; she departs and conducts herself well; she has fine manners and is a friend who readily shares her husband's thoughts and feelings.

7. *Dāsī-bharyā: the servile wife*; a wife who lives under her husband's thumb, and who passively endures his beatings and abuse.

(A.IV.91)

According to the teachings, a wife should look at herself and ask herself what kind of wife she is now and what kind of wife she should be. For a man, this teaching might be used as a principle for exploring his own character to see which kind of wife he is most suited to, and to examine a potential partner to see whether or not she is suited to him.

There are also many different kinds of husbands, in regard to which a parallel can be drawn to the seven kinds of wives.

C. The couple sharing in goodness: the four principles for leading the household life (gharāvāsa-dhamma) can be used by a couple in the following ways:*

1. *Sacca*: **truthfulness**; being truthful and faithful to each other in thoughts, speech and deeds.

2. *Dama*: **training**; exercising restraint, training themselves to correct faults, resolve differences, adapt to each other and improve themselves.

3. *Khanti*: **patience**; being firm, stable and patient; not reacting impulsively to each other's affronts; enduring difficulties and hardships and overcoming obstacles together.

4. *Cāga*: **sacrifice**; being thoughtful, able to give up personal comfort for the sake of one's partner by, for example, foregoing sleep in order to nurse him or her in sickness; also being kind and generous, not uncharitable, to the relatives and friends of one's partner.

(S.I.215)

*D. The couple sharing responsibility help and serve each other according to the teachings given on the rearward of the six directions** as follows:*

A husband serves his wife by:

1. Honoring her in accordance with her status as his wife.
2. Not disparaging her.
3. Not committing adultery.
4. Giving her control of household concerns.
5. Giving her occasional gifts of ornaments and clothing.

A wife honors her husband by:

1. Keeping the household tidy.
2. Being helpful to the relations and friends of both sides of the family.

*See endnote 6, p. 79.

**See endnote 8, p. 79.

3. Not committing adultery.
4. Safeguarding any wealth that has been acquired.
5. Being diligent in all her work.

(D.III.192)

E. A sympathetic husband: There are a number of conditions peculiar to a woman about which a husband should be considerate and to which he should respond with care and sympathy. They are:

1. She must be parted from her kin despite her young age to live with her husband's family: the husband should make her feel at home.

2. She has a monthly period, which sometimes causes vacillations in her physical and mental states: the husband needs to understand this.

3. She may be with child, at which times she needs special care and attention, both physical and mental.

4. She may give birth, which is an extremely painful and even life-threatening time: the husband should look after his wife as if her suffering were his own.

5. She must submit to the wants of her husband: the husband should not do just as he pleases, but appreciate her attention and respond to it thoughtfully.

(After S.IV.239)

14. The keeper of the lineage

(A good head of family)

A head of family, in addition to practicing in accordance with the qualities and principles already mentioned, for example by knowing how to make a living, should also abide by certain principles concerning responsibility for his family in the following ways:

A. Ensuring the stability of the family line by practicing according to the principles for sustaining family prosperity, or causes for a family's prosperity and longevity, known as the four kula-ciraṭṭhiti-dhamma:

1. *Naṭṭha-gavesanā*: when things are lost or used up, he replenishes them.

2. *Jiṇṇa-paṭisaṅkharanā*: when things are old and damaged, he restores and repairs them.

3. *Parimita-pānabhojanā*: he knows moderation in eating and using.

4. *Adhipacca-sīlavanta-tḥāpanā*: he places a moral and virtuous woman or man in charge of the household.

(A.II.249)

*B. Honoring the people who are like fire: the following people are like fire—if one behaves toward them properly, great benefit can arise, but if one relates to them wrongly great harm can result, like burning oneself with fire. Thus one should act [toward them] as the ancient fire worshippers who took pains to tend the fires they worshipped caringly, cautiously, attentively and properly, out of respect and awe. These people are called **aggi-pāricariyā** (fires to be tended: people who must be worshipped by giving them attentive care and the respect proper to their position, like the fire of a fire worshipper):*

1. *Āhuneyyaggi*—“the fire deserving of offerings”: father and mother.

2. *Gahapataggi*—“the fire of the householder”: wife, children and dependents.

3. *Dakkhiṇeyyaggi*—“the fire worthy of gifts”: virtuous priests or monks, who teach and uphold righteousness, who practice rightly, and who are not heedless or deluded.

(D.III.217)

C. Attending to one’s children: as a parent, one should be aware of the three kinds of children, and arrange education and training for them in order to ensure that they develop in the best way. They are:

1. *Abhijāta-putta*: the child who excels his or her parents, and is superior to them.

2. *Anujāta-putta*: the child who follows his or her parents, and is equal to them.

3. *Avajāta-putta*: the child who falls short of his or her parents, who drags the family down into ruin.

(It.62)

D. Maintaining the duties of a parent: helping children according to the principles of conduct for parents, who are described as the “forward direction”, by:*

1. Cautioning and protecting them from evil.

2. Nurturing and training them in goodness.

3. Providing an education.

4. Seeing to it that they obtain suitable spouses.

5. Providing allowances and bequeathing the inheritance to them at the proper time.

(D.III.191)

E. Being a good citizen: the family is the basic social unit and is a factor for social and national prosperity and security. Thus, a good head of family should also be a good citizen by conducting himself according to the principles outlined in Chapter 12, point E.

*See endnote 8, p. 79.

15. The family successor

(A worthy heir)

A family's successor, in addition to inheriting the wealth and family name, must also take over various duties and adopt certain virtuous qualities which are related to preserving the family lineage. In the first place, as a good heir, he should abide by the following principles:

A. Opening the doorway to growth and progress: practicing according to the six conditions that are a doorway to benefit and happiness or the practices that are like a gateway of victory opening onto advancement in life (vaḍḍhana-mukha), as follows:*

1. *Ārogya: maintaining good health;* having the greatest wealth, which is the absence of illness in both mind and body.

2. *Sīla: being possessed of discipline;* conducting oneself well and properly, creating no trouble in the community.

3. *Buddhānumata: having a good example;* studying and emulating great, enlightened beings.

4. *Suta: learning to be really learned;* learning and seeking knowledge so as to be truly versed in one's subject; taking an interest in keeping updated.

5. *Dhammānuvatti: doing only what is right and good;* firmly establishing oneself in righteousness; conducting both one's personal life and work with rectitude.

6. *Alīnatā: being energetic and diligent;* being ardent, not given to discouragement or sluggishness; constantly striving forward.

(J.I.366)

*See endnote 7, p. 79.

B. Shutting off the channels of ruin: *steering clear of the practices that are channels to ruin and destruction, and which lead to the dissipation of wealth, known as the six pathways to ruin (apāya-mukha):*

1. To be addicted to drink and drugs, which has six hazards:

- 1) Wealth visibly dissipates.
- 2) Brawls are caused.
- 3) Health is impaired.
- 4) Reputation is harmed.
- 5) Indecent exposure and shamelessness result.
- 6) Intelligence is reduced.

2. To be always revelling in nightlife, which has six hazards:

- 1) One's self is not protected.
- 2) Wife and children are not protected.
- 3) Wealth is not protected.
- 4) One is susceptible to suspicion and doubt.
- 5) One is exposed to slander and rumor.
- 6) It leads to trouble of many a kind.

3. To be bent on entertainment, which has a harmful effect on work because one is always preoccupied with forms of entertainment and wasting time frequenting them: where there is dancing, singing or music, there one goes.

4. To be addicted to gambling, which has six hazards:

- 1) When one wins, one gains enemies.
- 2) When one loses, one bemoans one's lost wealth.
- 3) Wealth visibly dissipates.
- 4) One's word is not respected in meetings.
- 5) One is an object of contempt for one's friends.
- 6) One is not favored as a potential partner in life because one

could not be trusted to raise a family

5. **To consort with evil people**, which has the harmful effect of turning one into an evil person just like any of the six kinds of evil persons one associates with: that is, having friends that lead one into becoming a gambler, a womanizer, a drunkard, a forger, a trickster or a hood.

6. **To be chronically lazy**, which has the harmful effect of causing one to give all kinds of excuses for putting off the work that should be done; new wealth does not arise, and old wealth dissipates. The six excuses for not working are “too cold,” “too hot,” “too late,” “too early,” “too hungry,” and “too full.”

(D.III.182)

C. Cementing relationships with one’s parents: as a son or daughter, one should honor one’s parents, who are compared to the “forward direction,” in the following ways:*

1. Having been raised by them, one looks after them in return.
2. One helps them in their work.
3. One continues the family line and tradition.
4. One behaves as is proper for an heir.
5. When they have passed away, one performs meritorious acts and dedicates the merits to them.

(D.III.191)

D. Having the guarantee of a life that will progress: The Buddha stated that children are the foundations of the human race. The sons and daughters of a family are the children of a society. They should be given training which provides them with a basic capital for preparing them to advance in their education and life development to become valuable members of society. This can be achieved by instilling in them the qualities known as the auroras of a good life, or the dawn of education, of which there are seven, as follows:

*See endnote 8, p. 79.

1. Seeking out sources of wisdom and good examples.
2. Having discipline as a foundation for life development.
3. Having a heart that aspires to learning and constructive action.
4. Dedicating oneself to training for the realization of one's full human potential.
5. Adhering to the principle of conditionality; seeing things according to cause and effect.
6. Establishing oneself in heedfulness.
7. Thinking wisely so as to realize benefit and see the truth.

*For explanations, see **Introductory Section: Human Beings and Being Human, 1. Man, the Noble Being.***

16. The company one keeps

(True friends and false friends)

Our association with friends is important, having a great influence on our advancement and regression in life. Thus we should be aware of the main teachings on friends. Listed here are the teachings on those who should be associated with and those who should not, and the principles through which friends should relate to each other:

A. False friends: *one should know the four kinds of false friends, or enemies in the guise of friends (mitta-paṭirūpaka), as follows:*

1. **The out-and-out robber**, one who only takes from his friend (*harajana**), has four main features:

- 1) He thinks only of getting.
- 2) He gives little in the hope of getting much.
- 3) Only when he is in danger does he help his friend.
- 4) He is a friend only for his own profit.

2. **The smooth talker** (*vacīparama*) has four main features:

- 1) He is only good at talking about that which is done and gone.
- 2) He is only good at talking about that which has not yet come.
- 3) He offers help that is ineffectual.
- 4) When his friend needs help, he makes excuses.

3. **The flatterer** (*anupiyabhāṇī*) has four main features:

- 1) He consents to [his friend's] doing wrong.
- 2) He consents to his doing right.
- 3) He sings his praises to his face.
- 4) He runs him down behind his back.

4. **The leader to ruin** (*apāyasaḥāya*) has four main features:

*See endnote 9, p. 80.

- 1) He is a companion in drinking.
- 2) He is a companion in night life.
- 3) He is a companion in frequenting shows and fairs.
- 4) He is a companion in gambling.

B. True friends: one should know the four kinds of true friends, or friends at heart (suhada-mitta), as follows:

1. **The helping friend (*upakāraka*)** has four main features:
 - 1) When his friend is off guard, he guards him.
 - 2) When his friend is off guard, he guards his property.
 - 3) In times of danger, he can be a refuge.
 - 4) In times of need, he gives more than asked for.
2. **The friend through thick and thin (*samānasukhadukka*)** has four main features:
 - 1) He confides in his friend.
 - 2) He keeps his friend's secrets.
 - 3) He does not desert his friend in times of danger.
 - 4) He will give even his life for his friend's sake.
3. **The good counselor (*atthakkhāyī*)** has four main features:
 - 1) He restrains his friend from doing evil or harm.
 - 2) He encourages his friend in goodness.
 - 3) He makes known to his friend what he has not heard before.
 - 4) He points out the way to prosperity and happiness.
4. **The loving friend (*anukampī**)** has four main features.
 - 1) When his friend is unhappy, he commiserates.
 - 2) When his friend is happy, he is happy for him.
 - 3) When others criticize his friend, he comes to his defense.
 - 4) When others praise his friend, he joins in their praise.

(D.III.185)

*See endnote 10, p. 80.

*C. Reciprocal friendship: friends should support each other according to the practices in the teachings on the “left direction” * listed below:*

One should treat friends as follows:

1. Share with them.
2. Speak kindly to them.
3. Help them.
4. Be constant through their ups and downs.
5. Be faithful and sincere.

Friends reciprocate as follows:

1. When their friend is off guard, they protect him.
2. When their friend is off guard, they protect his property.
3. In times of danger, they can be a refuge.
4. They do not desert their friend in times of need.
5. They respect their friend’s family and relations.

(D.III.189)

*See endnote 8, p. 79.

17. The worker and the boss

(Employee and employer)

People who work together in the capacity of employee and employer should relate to each other properly in accordance with their duties, so that good relations are maintained and the work proceeds smoothly, by abiding by the principles of conduct outlined in the teachings on the “lower of the six directions”* as follows:

A. An employer should support his servants and employees by:

1. Assigning them work in accordance with their strength, sex, age, and abilities.
2. Paying them wages commensurate with their work and adequate for their livelihood.
3. Granting them fringe benefits by, for example, providing medical care in times of sickness.
4. Sharing with them a portion of any special profits that may accrue.
5. Giving them appropriate holidays and time to rest.

B. An employee helps his employer by:

1. Starting work before him.
2. Stopping work after him.
3. Taking only what is given by the employer.
4. Doing his job well and seeking ways to improve on it.
5. Spreading a good reputation about his employer and his business.

(D.III.189)

*See endnote 8, p. 79.

SECTION FOUR

People and the way

**18. The educator**

(A teacher, mentor or preacher)

One whose duty it is to teach and provide others with learning, especially a teacher, should possess the qualities and observe the principles of conduct outlined below:

A. He is a good friend: [a teacher] should be endowed with the seven qualities of the good friend (kalyāṇamitta-dhamma), as follows:

1. *Piyo: endearing*; he is endowed with kindness and compassion, taking an interest in his students and their well-being; he has rapport; he creates a familiar and casual atmosphere, encouraging students to approach him with queries and doubts.

2. *Garu: worthy of respect*; he is firm, adhering to principle; he has conduct that befits his position, inspiring feelings of reassurance, refuge and safety.

3. *Bhāvanīyo: inspiring*; he is truly learned and wise, and is one who constantly trains and improves himself; he is praiseworthy and exemplary, so that his students speak and think of him appreciatively, confidently and proudly.

4. *Vattā: capable of speaking effectively*; he knows how to explain things clearly, and knows when to speak what and how; he gives counsel and caution and is an able advisor.

5. *Vacanakkhamo: patient with words*; he willingly listens to questions and queries, no matter how petty, and can bear even improprieties, admonishments and criticisms without becoming dejected or offended.*

*See endnote 11, p. 80.

6. *Gambhīrañca katham kattā*: **capable of expounding on the profound**; he can explain difficult and profound subjects clearly and can teach his students even profounder subjects.

7. *No caññhāne niyojaye*: **not leading in wrongful ways**; he does not lead his students in ways that are detrimental or in matters that are worthless or improper.

(A.IV.31)

B. He is dedicated to giving knowledge by establishing himself in the five qualities of one who gives teachings, known as the dhammadesaka-dhamma:

1. *Anupubbikathā*: **teaching step-by-step, in proper sequence**; he teaches the principles or subject matter in order, from easy to abstruse, shallow to profound, in logical progression.

2. *Pariyāyadassāvī*: **expanding on and clarifying the main points**; he explains; he brings forth reasons to clarify the meaning of each aspect and point; he varies his explanations to enable his listeners to clearly see his points in the light of reason.

3. *Anudayatā*: **teaching with a heart of goodwill**; he teaches with a mind imbued with goodwill and a sincere desire for his listeners' benefit.

4. *Anāmisantara*: **aiming not for material gain**; he does not teach out of a desire for any material reward, payment or personal benefit.

5. *Anupahacca*:* **speaking impartially and unabrasively**; he teaches according to the principles, according to the content, with the intention of revealing the truth and the meaning, neither exalting himself nor satirizing or belittling others.

(A.III.184)

C. He maintains the fourfold grace of a teacher: a capable teacher has the following techniques of teaching:

1. *Sandassanā*: **making clear**; no matter what he teaches, he explains the reasons behind it and analyzes it so that his listeners understand it clearly, as if leading them by the hand to see it for themselves.

*See endnote 12, p. 80.

2. *Samādapanā*: **inviting practice**; he teaches in such a way that [his listeners] see the importance of doing what needs to be done, appreciate its value, become convinced, accept it and are motivated to implement it or put it into practice.

3. *Samuttejanā*: **arousing courage**; he rouses his listeners to zeal, interest, fortitude and firm resolve to consummate the practice, to fear no difficulty or hardship.

4. *Sampahamsanā*: **inspiring joy**; he creates an atmosphere of fun, cheerfulness, joyousness and delight; he inspires his listeners with hope and vision of a good result and the way to success.

In brief, this can be summarized as: teaching to clarify, motivate, rouse and delight.

(As in D.I.126)

D. He uses the three gauges: briefly speaking, a teacher may examine himself with the three kinds of manner that characterized how the Buddha taught:

1. He teaches with true knowledge: having first himself acquired true knowledge and accomplished his goal, he teaches others.

2. He teaches logically, so that his listeners can clearly see the meaning with their own wisdom.

3. He teaches pragmatically, accomplishing the objective of the teaching by, for example, guiding his listeners to truly understand, to see the truth, to actualize the practice and to attain the results of the practice.

(A.I.276)

E. He performs the duties of a teacher to a student: he conducts himself toward his students by helping them according to the teachings compared to the "right direction," as follows:*

1. He trains them to be good.

2. He guides them to thorough understanding.

3. He teaches the subject in full.

*See endnote 8, p. 79.

4. He encourages and praises his students' goodness and abilities and allows their full expression.

5. He provides a protection for all directions*; that is, teaching and training them so that they can actually use their learning to make a living and know how to conduct themselves well, having a guarantee for smoothly leading a good life and attaining happiness and prosperity.

(D.III.189)

*See endnote 13, p. 80.

19. The learner

(A pupil, student or researcher)

For one who is learning, whether a pupil, a student or a researcher, the teachings for one who is to be successful, namely the four wheels (*cakka**) and the four pathways to success (*iddhipāda**) are not the only thing to bear in mind. There are also the following principles to learn and practices to observe:

A. Knowing the heralds of learning: *he understands the two factors for Right View, which are:*

1. Good external factor: having good friends, which refers to associating with teachers, advisors, friends, and [other vehicles of learning such as] books. It also includes having general social conditions that are wholesome and helpful. All of these will encourage or arouse the arising of wisdom, through the processes of listening, discussing, seeking advice, querying, reading, and researching. This also entails being selective about the use of mass media.

2. Good internal factor: *yonisomanasikāra*, which is the proper use of thinking, knowing how to think, or being skilled in thinking; that is, seeing things with critical reflection, tracing their causes and effects; analyzing an object or problem in order to see it as it is and in terms of its causal conditions until one sees its true nature and can solve the problem or bring about benefit.

In short:

1. Knowing how to rely beneficially on the people and things around one.

2. Knowing how to be self-reliant and also make oneself a refuge to others.

(M.I.294)

* See Chapter 10

B. Having the guarantee of a life that is progressing: Having learned of the two heralds of learning, one must put them into practice in one's own life and also develop another five qualities, bringing the total to seven, which are known as the auroras of a good life, or the dawn of education. The Buddha compared them to the light of the dawn, which always precedes sunrise, because these qualities are the capital foundation which guarantees that learning will advance and life will progress to virtue and success that are exalted and noble. They are as follows:

1. Seeking out sources of wisdom and good examples.
2. Having discipline as a foundation for one's life development.
3. Having a heart that aspires to learning and constructive action.
4. Dedicating oneself to training for the realization of one's full human potential.
5. Adhering to the principle of conditionality; seeing things according to cause and effect.
6. Establishing oneself in heedfulness.
7. Thinking wisely so as to realize benefit and see the truth.

*For explanations, see **Introductory Section: Human Beings and Being Human, 1. Man, The Noble Being.***

*C. Practicing according to the principles for encouraging wisdom: in practice, he may bring about the two conditions for Right View mentioned above by following the principles known as the four **vuḍḍhi-dhamma*** (conditions conducive to the development of wisdom):*

1. *Sappurisasamseva*: associating with the wise; he knows how to select sources of knowledge, and associates with learned people who are virtuous, wise and worthy of respect.

*See endnote 14, p. 80.

2. *Saddhammassavana*: **harkening to the teaching**; he listens attentively to teachings and advice; he searches for knowledge from people and from books or mass media; he applies himself to learning and researching, seeks advice and makes queries so that he attains real knowledge.

3. *Yonisomanasikāra*: **thinking wisely**; having learned, seen, read or heard about something, he reflects on it for himself, analyzes it to see its true nature and looks into it to see the what, when, where, why and how of it; he sees its merits and demerits, benefit and harm, etc.

4. *Dhammānudhammapaṭipatti*: **practicing in accordance with principles**; the things he has learned, heard and thoroughly considered he puts into practice correctly in accordance with the principles and their objectives, so that the minor principles accord with the major ones and the minor practices are harmonious with the overall objective; he practices the teaching with its objective in mind; for example, contentment as a support for effort, but not leading to laziness.

(A.II.245)

D. Learning to be learned: whatever he learns or studies, he makes himself well versed in that field by increasing and clarifying his knowledge and understanding until he is endowed with the five qualities of a learned one (*bahussuta*):

1. *Bahussutā*: **hearing much**; he learns, hears, sees, experiences, reads and amasses a large and extensive amount of knowledge in his field.

2. *Dhatā*: **retaining**; he grasps the gist or essence and remembers the subject matter accurately.

3. *Vacasā paricitā*: **becoming fluent**; he recites or speaks about the subject often so that he is fluent in and clear about it, and can answer any queries about it.

4. *Manasānupekkhitā*: **becoming thoroughly familiarized**; he thinks about the subject so often that he is thoroughly familiar with it; whenever he calls it to mind the content is vivid to him, and he perceives it clearly and thoroughly.

5. *Dīṭṭhiyā supāṭividdhā*: **having penetrated**; he clearly understands the overall meaning and rationale of the subject; he thoroughly and penetratingly knows its source, its logic and the relationship of the content and details within the subject itself and in relation to other subjects within that field or theory.

(A.III.112)

E. Honoring the “lighter of the lamp”: in terms of their relations with the teacher, students should show respect to him as the “right direction” according to the teachings on the six directions:*

1. Rising to greet the teacher and showing respect to him.
2. Approaching the teacher to care for and attend him, to consult, query and receive advice from him.
3. Harkening well so as to gain wisdom.
4. Serving the teacher and running errands for him.
5. Learning the subject respectfully and earnestly; giving the task of learning its due importance.

(D.III.189)

*See endnote 8, p. 79.

20. The devotee (A lay follower)

Buddhists express their relationship to their religion through the following principles of conduct:

A. *Supporting the monks: treating the monks as the “upper direction,”* by:*

1. Acting toward them with goodwill.
2. Speaking to them with goodwill.
3. Thinking of them with goodwill.
4. Receiving them willingly.

5. Supporting them with the four requisites [almsfood, robes, shelter and medicine].

(D. III. 192)

B. *Making merit: performing good deeds through the various means known as the three puññakiriya-vatthu (bases of meritorious action):*

1. *Dāna-maya*: making merit through sharing out material things.

2. *Sīla-maya*: making merit through virtuous conduct or moral behavior.

3. *Bhāvanā-maya*: making merit through mind training, i.e., developing mental qualities and wisdom.

Buddhists should also make an effort to perform these seven more specific kinds of merit, thereby bringing the total to ten:

4. *Apacāyana-maya*: making merit through polite and modest conduct.

5. *Veyyāvacca-maya*: making merit through efforts to give practical help, offer service or do the common good.

6. *Pattidāna-maya*: making merit through involving others in doing good deeds.

*See endnote 8, p. 79.

7. *Pattānumodanā-maya*: making merit through rejoicing in the good deeds of others.

8. *Dhammassavana-maya*: making merit through listening to the teachings and acquiring knowledge that is free of harm.

9. *Dhammadesanā-maya*: making merit through explaining the teachings and imparting knowledge that is beneficial.

10. *Diṭṭhujukamma*: making merit through correcting one's views, learning to see all things as they really are so that one attains Right View.

(D.III.218; D.A.III.999)

C. Familiarizing oneself with the religion: *if one wishes to practice more strictly, to be a male lay follower (upāsaka) or female lay follower (upāsikā), one should establish oneself in the conditions leading to prosperity for a lay follower known as the seven upāsaka-dhamma, as follows:*

1. Not failing to visit or meet with the monks.
2. Not neglecting to hear the teachings.
3. Training oneself to progress in higher levels of morality.
4. Being imbued with faith in the monks, be they elders, newly ordained or of intermediate status.*
5. Listening to the teaching not for finding fault or flaws to criticize.
6. Not seeking the gift-worthy, or a field of merit, outside Buddhist principles.
7. Giving first service to this religion; that is, applying oneself to supporting Buddhist activities.**

(A.IV.25, 26)

*According to the monastic discipline, a monk who has been ordained for less than five years is regarded as a new monk (*navaka*), one who has been ordained between five and just under ten years is a middler (*majjhima*), and one who has been ordained for ten years or more is an elder (*thera*).

**See endnote 15, p. 80.

D. Being a leading lay follower: good Buddhist lay followers (upāsaka, upāsikā) should be endowed with the qualities known as the five upāsaka-dhamma:

1. They have faith, rational belief and confidence in the attributes of the Triple Gem.

2. They have morality, at least maintaining themselves in the five precepts.

3. They reject superstition; they believe in deeds, not in luck; they aspire to results through their own actions, not through lucky charms or things wildly rumored to be magical.

4. They do not seek the gift-worthy outside of this teaching.

5. They apply themselves to supporting and helping with Buddhist activities.*

(A.III.206)

E. Regularly monitoring one's progress: this is in brief to uphold the qualities for measuring progress in the Buddha's teachings known as the five ariya-vaḍḍhi:

1. *Saddhā*: having belief that accords with the principles of Buddhism, not being credulous or easily led astray.

2. *Sīla*: having honest and exemplary conduct and livelihood.

3. *Suta*: having sufficient knowledge of the principles of Buddhism to be able to practice them and teach them to others.

4. *Cāga*: sharing and giving, being ready to help those deserving of help.

5. *Paññā*: understanding the true nature of life and the world so that one's mind is not bound by them.

(A.III.80)

*See endnote 15, p. 80.

21. The perpetuator of the religion

(A Buddhist monk)

The Order of monks (*Saṅgha*), who are the ordained members of the Buddhist religion, have the responsibility of studying, practicing and teaching the Dhamma, thereby perpetuating the religion. Monks have many rules of conduct to observe. Here only some of their duties in relation to lay people and some of the admonishments for practice will be given:

A. Helping householders: a monk helps lay people through the principles of practice for the “upper direction” as follows:*

1. Enjoining them from evil actions.
2. Encouraging them in goodness.
3. Assisting them with kind intentions.
4. Making known to them things not heard before.
5. Explaining and clarifying those things they have already heard.
6. Pointing out the way to heaven, teaching them the way to happiness and prosperity.

(D.III.192)

B. Regularly examining oneself: a monk must be constantly cautioning himself in accordance with the ten themes to be frequently reflected on by a monk (pabbajita-abhiṇṇa-paccavekkhaṇa):

1. My standing is not the same as that of a layman. I have renounced all statuses; I should live simply, and not try to get things my own way.**
2. My livelihood depends on others as I rely on them for my sustenance; I should make myself easily looked after and use the four requisites reflectively, not out of craving.**

*See endnote 8, p. 79.

**See endnote 16, p. 80.

3. The manner expected of me differs from that of a lay person; whatever is the manner of a monk I must adopt; I must also constantly improve myself. *

4. In regard to moral conduct, am I still beyond self-reproach?

5. In regard to moral conduct, am I still beyond the reproach of my friends in the higher life (brahmacariya) who are wise?

6. I will have to be separated from all that is loved and dear.

7. My kamma is my own; whatever kamma I do, whether good or evil, of that I will surely be the heir.

8. The days and nights are passing: how am I using my time?

9. Am I content with a secluded dwelling?

10. Are there any of those supernormal attainments within me that will save me from embarrassment when later questioned by my fellow monks?

(A.V.87)

*See endnote 16, p. 80.

22. The attainer of the dhamma

(A liberated one)

Just as a drop of water does not cleave to the lotus leaf, or water to the lotus flower, a sage does not cleave to sights seen, sounds heard or experiences cognized.

(Sn.812)

Attainers of the Dhamma do not pine over things done and gone or dream about things not yet come. They attend to the present; thus are they radiant.

Those who are still weak in wisdom spend their time day-dreaming about things not yet come and pining over things done and gone, so they become haggard, like fresh reeds uprooted and left in the sun.

(S.I.5)

One without the defilements which cause the concern of “mine” and “theirs” does not have to contend with the notion of “mine” and is thus without the sorrow of not having. He is not agitated by longing, he has no obsessions, he is not perturbed; he is constant in all situations. Since he is unperturbed, his insight is clear and he is free from all kinds of mental concoctions; he has abandoned brooding and bemoaning and sees only ease in all places.

(Sn.951–953)

He who has attained the Dhamma and extinguished the defilements is always at ease; he who is not attached to sensuality is cool and at peace; within him no foothold for the defilements can be found.

When all attachments are cut off, all anxiety driven from the heart, and the heart is at rest, peace and happiness are attained.

(A.I.138)

Question: Monk, don't you have any suffering, don't you have any fun, aren't you bored sitting by yourself?

Answer: Great One, I do not have any suffering and neither do I have fun; even though I sit all alone, I am not bored.

Question: Monk, how is it that you do not have any suffering, how is it that you do not have any fun, and how is it that you are not bored sitting on your own?

Answer: Only those who suffer have fun, and only those who have fun suffer. The monk is free of both fun and suffering. This is how it is; understand it thus.

(S.I.54)

Irritation does not exist in the mind of the noble one who has transcended [the concern with] being or not being this or that; he is free of fear and has only happiness, no sorrow. Even the devas cannot perceive his mind.

(Ud.20)

He who has attained the Dhamma has no task to do, as his task has been accomplished. As long as he has not obtained a foothold, the swimmer must strive to his utmost, but when he has found a place to rest his feet and gone up to dry land, his striving is over because he has crossed to the further shore.

(S.I.48)

While alive he is untroubled, and when he dies he is not sorrowful; a sage who has seen the goal lives unsorrowfully even in a sorrowful world.

(Ud.46)

Wherever I go I am unafraid; wherever I sleep, I am unalarmed. The nights and days do not burn me. I see nothing in this world that is to be lost; therefore my heart dwells in goodwill and kindness to all beings until I fall to sleep.

(S.I.110)

Gāme vā yadi vāraññe

Yattha arahanto viharanti

Be it a village or forest,
wherever enlightened ones dwell,

ninne vā yadi vā thale

taṃ bhūmirāmaṇeyyakam

in lands low or high,
that is a place of delight.

(Dh.98)

Endnotes

In this book only one source has been given at the end of each group of teachings just for reference purposes. The meanings and explanations have been occasionally expanded on, occasionally condensed, as appropriate, and have been checked against other sources, both in the Tipiṭaka and in the Commentaries. To mention all the sources would make the book too textbookish; however, there are a number of points which should be noted, as follows:

1. In the seven qualities of a good person (*sappurisa-dhamma*), *dhammaññutā* may also mean: when hearing or seeing anything, one can grasp the essence of it. *Atthaññutā* may mean: having seen or heard anything, one understands its meaning, purpose and objective and how to elaborate on it. These two conditions are the core of all the *sappurisa-dhamma*.
2. In the *Adhipateyya Sutta* (A.III.33) the Buddha explains the meaning of the three supremacies specifically in reference to monastic practice, but it may be taken that this teaching was given for a specific situation, or as an example, since it can be seen that *dhammādhipateyya* is one of the conditions listed in the qualities of a universal ruler (see Chapter 7) and is a quality of an administrator just as much as it is a quality of the Buddha (A.I.109; A.III.149). In the *Visuddhimagga* (*Vism.*14) morality (*sīla*) is divided into three levels in accordance with the three levels of supremacy. Moreover, the Commentators tend to use the words *attādhipateyya* and *lokādhipateyya* in explaining the meaning of *hiri* (shame) and *ottappa* (moral conscience) (*DA.*3/215; *MA.*2/422; *ItA.*205). In this book, I have adapted these meanings to a governmental perspective, as it ties in well with the matter in hand and also gives another perspective on the teaching that might be useful.

3. In the Tipiṭaka only four main factors are given for the *cakkavatti-vatta*, but in this book five are given for the sake of clarity (the first divided into two). The more familiar twelve *cakkavatti-vatta* are from the Commentaries (DA.3/46).
4. The word *Diṭṭhadhammattha-saṁvattanika-dhamma* is coined in accordance with the Pali sources. The term made familiar to the layman [in Thailand], and also easier to remember, is “*diṭṭhadhammattha-prayojana*”. The term *prayojana*, “benefit,” is appended merely for ease of utterance, as it is synonymous with the already existing term *attha*.
5. Of the four kinds of happiness of the householder, the fourth, usually translated as “the happiness that arises from blameless work,” gives the rather narrow impression that it deals specifically with livelihood, but in the Tipiṭaka it is said to mean all kinds of good kamma through the three doors [bodily, verbal, and mental]. Here the definition has been adapted to accord more closely with the original Pali (the happiness arising from honest labor is already included in the first point).
6. In the fullest sense of the term, the *gharāvāsa-dhamma* are used [to guide] the conduct of the householder’s life in general, and in the Pali they are referred to as the *gharamesi-dhamma* (“teachings for those who seek a home”). Here, *dama* is meant to refer to wisdom, and *khanti* to effort.
7. In the original Pali it is called *attha-dvāra* (the doorway to benefit). The Commentaries explain that *attha* is the same as “*vuḍḍhi*,” while *dvāra* is glossed as “*pamukha*” or “*mukha*.” Thus, it can also be referred to as *vuḍḍhi-mukha*. However, Thai people are more familiar with the term *vaḍḍhana*, which is a synonym for “*vuḍḍhi*.” Thus, here I have used the term *vaḍḍhana-mukha* (the gateway to advancement).
8. The Buddha compared the people in the society surrounding us, to whom we must relate properly in various ways according to their status of relationship with us, to *six directions*, in the sense that they are like different directions in the space around us, as follows:

- (1) *The forward direction*: those who come before, i.e. parents
 (2) *The right direction*: those worthy of respect, i.e. teachers
 (3) *The rearward direction*: those who come after, i.e. spouse and children
 (4) *The left direction*: those who are alongside, i.e. friends and associates
 (5) *The lower direction*: those who support, i.e. employees and workers
 (6) *The upper direction*: those who are high in virtue, i.e. monks
9. *Harajana* is a clipping of the original *aññadatthuhara*.
 10. *Anukampī*: the original term is *anukampaka*.
 11. In the seven qualities of a good friend, the fifth, *vacanakkhama*, is meant in the source texts to refer to resilience in the face of others' words, or the ability to listen to criticisms and be ready to correct any faults that may be pointed out (see definition at *AA.3/200* and example at *(SA.1/45)*).
 12. The five Pali words used here are newly coined. The original terms are 1. *anupubbikathaṃ*, 2. *pariyāyadassāvī*, 3. *anudayataraṃ paṭicca*, 4. *na āmisantaro*, 5. *attānañca parañca anupahacca*.
 13. The fifth duty of a teacher to a student, "providing a protection for all directions," means, according to the Commentaries, teaching his students so that they can use their knowledge to make a living and fare well in the world. It also means that, if the student goes to live in a different locality, the teacher recommends him to others so that they become convinced of his abilities and approach him [for his services, etc.] (*DA.3/183*).
 14. The four *vuḍḍhi* are known in the original Pali as the *paññāvūḍḍhi-dhamma*, the conditions that encourage the growth of wisdom; they do not refer to progress in a general sense. This is why they have been included in the section on learning and education.
 15. Literally, the term means "giving priority to serving this religion." Thus it may also be translated as "taking the lead in supporting and helping out in activities for the Buddhist cause."
 16. The explanations given are according to the Commentary (*AA.3/395*) and differ somewhat from what is usually taught.

How this book came into being

This booklet is a result of a wish to express my appreciation to Thai Buddhists in the United States for their faith and beneficence in lending support to my religious activities in that country in 1976.

In the beginning of that year I was invited to be a resource person in Buddhism at Swarthmore College, Pennsylvania. Mr. Boonlert Bodhini travelled with me at that time and served as my lay companion while I stayed there. Thai Buddhists in the nearby areas, namely in the vicinity of Swarthmore, in Philadelphia and in certain towns in New Jersey, came to visit and helped me in many ways, especially transportation. They also offered donations on different occasions. I felt at the time that the food and all the convenience provided were already a great service. As for the monetary donations, it was my intention to return the merit thereof in one way or another so as to yield even greater merit whereby the donors and the recipient would both share in the meritorious act of giving.

This intention was coupled with my original idea that there should be a book on basic and simple Dhamma teachings for the general laity that could be presented to those devout Buddhists in distant lands for the benefit of Dhamma studies, and that could otherwise be publicized among a wider Buddhist audience. With this in mind, I used the time towards the end of my stay in Swarthmore after fulfilling my academic obligations there, to compile a manual entitled *Koo Mue Damnern Cheewit (A Handbook for Living)*. Although the book drew upon the *Dictionary of Buddhism* I had earlier compiled, it took no small amount of time to compose, edit the explanations and verify the meanings against the scriptures. When it was finished, I left Swarthmore before I had a chance to get it printed. Later, while I was staying at Wat Vajiradhammapadipa in New York at their invitation, I had a chance to have it published, typewritten, mimeographed and stapled. This was accomplished through

the help of the monks there, drawing upon, as I had wished, the funds donated by the people when I was in Swarthmore. Wat Vjiradhammapadipa also printed a share for its own distribution. Back in Thailand, Mahachulalongkorn Rajavidyalaya Buddhist University and some private parties, either asking my permission or taking it as given, also printed it for distribution on various occasions.

When I got back to Thailand, I revised *A Handbook for Living* for reprinting as a gift of the Dhamma in January 1979. This fourth impression, which was greatly revised from the original edition, and retitled *Thammanoon Cheewit (A Constitution for Living)*, was subsequently reprinted on a couple of occasions. In the current printing, a large number of revisions have been made throughout the book to improve readability and to make it easier to remember.*

I would like to express my appreciation and extend my good wishes to the Buddhists in the vicinity of Swarthmore for their faith and beneficence, which inspired this booklet. Thanks must also go to Mr. Siri Phetchai for kindly serving as treasurer for the publication of this book. May they all share in this beneficence as well as the wholesome fruit of this gift of the Dhamma.

Phra Rajavaramuni (Prayudh Payutto)

April 19, 1980

*The Department of Religious Affairs asked my permission to reprint it under the title *Buddhacariyadhamma*.

Translator's note

This revised translation of *A Constitution for Living* represents a major change from the first. It is not only a complete retranslation, but contains a new chapter and numerous extra passages that the author saw fit to add for this edition.

The first translation, published in 1996, was done quickly and not in strict conformity with the original—the aim being to synthesize the gist of the teachings rather than to present a translation as such. I felt that the nature of the material—sets of brief “instructions” to people in their various social and religious capacities—was such that it required some adaptation to make it suitable for an English-speaking readership as yet unfamiliar with Buddhist concepts. Since the translation was being checked by the venerable author himself, any inconsistencies of wording between the Thai and the English, having passed the author's checking, would be automatically “authorized.”

However, the Thai edition of this book being well known among Thai Buddhists, it was not long before people wanted to print a bilingual version, with the Thai original and the English translation on facing pages. Comparing the Thai with the English, readers began noticing discrepancies, and it became obvious that if the bilingual version was to continue being printed the translation would need revising to bring it more closely in line with the original. In the process of revision the book was retranslated in full.

Dr. Somseen Chanawangsa was assigned by Venerable Dhammapitaka (P.A. Payutto) to help with some of his English publications, and so he helped me to correct any remaining inaccuracies in my retranslation and offered suggestions for improvement in other ways. The result was then checked again by the author, Dr. Chanawangsa and myself together. After going through another round of polishing, the book was finally finished in its present form.

A note on the use of pronouns: we have opted to use the third person singular masculine pronouns (*he*, *him* and *his*) in most cases. As Thai is a language in which pronouns can often be omitted from sentences, it was necessary to supply some in the translation. Our choice was made merely on the basis of readability (and to avoid forsaking good grammar in the cause of political correctness with such sentences as “A good person should make sure they observe the precepts.”) and is in no way meant to imply that the teachings apply solely to men.

I would like to thank Dr. Chanawangsa for his preliminary checking, which in many ways helped to increase the accuracy of the translation. My thanks also go to Venerable Dhammapitaka for his final checking, in which he kindly clarified many nuances of meaning and corrected several mistakes. Needless to say, his guidance was an indispensable factor in producing the final result.

Bruce Evans

September, 1997



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Phra Brahmaganabhorn (P. A. Payutto)

November 7, 2009