



---

---

## “DO NOT TAKE A FOOLISH ONE AS YOUR LEADER”

**Nyarneinda**

**Ph-D. Scholar, Center for Mahayana Buddhist Studies, Acharya Nagarjuna University,  
Gunter, Andhra Pradesh, India.**

### ABSTRACT:

The world is in great and urgent need of these noblest blessings that can lead to prosperity. Peace and happiness of all people in the world these are treasures spiritual treasures that may be enjoyed by all people in all places and at all times. Unlike the earthly treasures, these treasures are inexhaustible and can be used in many ways by the people to obtain prosperity, peace and happiness, and finally to attain to Nibbāna.



**KEYWORDS:** *spiritual treasures , childhood, Buddha's exhortation.*

### INTRODUCTION

When we worshipped our parents, grandparents, and others who were older than us on sabbath days as children, they blessed us to keep us safe from any hazards—something along the lines of: May you be safe from perils! May you live long and prosper, and so on. The so-called human-creature, who has been involved with society from childhood to adulthood, cannot separate himself from it, because building a successful existence necessitates decent surroundings and the support of good companions. It is the beginning of the path to disaster if we associate with a fool. As a result, our parents and grandparents warn us, saying, "May you be clear of fools and associate with wise people!"

### DEFINITION OF BĀLA

The first mingala is “A sevanā ca bālānaṃ etaṃ mingalamuttamaṃ”. Out of the thirty- eight mingalas the Buddha has put the “A sevanā ca bālānaṃ etaṃ mingalamuttamaṃ” at the very beginning. This mingala is translated like “one should not associate with evil ones and it is blessing”. Actually, it does not convey the full meaning of the Buddha’s exhortation. To be exact “A sevanā ca bālānaṃ” means “Do not take a foolish one as your leader”. Moreover, the pāli word “bāla” means foolish or Dujjana which means wicked, cunning. Bāla is derived from the word "darkness." A person who has spent time in the Darkness will not be able to see everything. Similarly, a person lacking in wisdom is the same. According to the Mangala sutta, those who want to be wealthy and fortunate must first avoid fools. When we say "bāla," everyone understands it means "fool," but we must constantly study the characteristics of bāla, the fool.

### CHARACTERISTIC OF BĀLA

As for me, although it is a foolish person who is killing living beings, take what is not given and commit adultery, but according to the Buddha,

- 1) **Dusintita sintī** – He is a fool who thinks evil thoughts
- 2) **Dubbhāsita bāsī** – He is a fool who makes evil speeches and
- 3) **Dukkata Kamma kāri** – He is a fool who performs evil deeds.

When we hear Bāla, the majority of people immediately think of robbers and thieves. In fact, the Buddha's utterance of Bāla in the Mangala sutta does not refer to those individuals. Because connections are so vital in society, the Buddha declared at the beginning of the thirty-eight Minglas, "A sevanā ca bālānaṃ etaṃ mingalamuttamaṃ" which means one should not associate with bad ones and it is blessed." Every Buddhist knows the phrase "A sevanā ca bālānaṃ etaṃ mingalamuttamaṃ" which means "one should not associate with wicked ones and it is a blessing." In this case, we must analyze when the first mingala is required in Buddhist society.

According to the study of child raising, psychologists believe that the most significant period for growth in a human life is from birth to the age of six years. The youth era is the finest time to teach a child to keep a positive mindset, habit, way, and value for oneself and the environment. We must keep in mind that when our children are young, we can nurture whatever we choose, like a soft mud and hard mud. For this, it is critical that parents, as their children's first teachers, create a positive atmosphere for them when they are young. Young children and students, at their young age, are very difficult to distinguish the foolish and the wise. It is up to their parents' cultivation to keep their children from going down the wrong path. Especially if the student is incorrect at the age of education and the child's untruth is lost in a negative setting, cigarette, alcohol, drug, and pleasure the child's future may be bleak. So, at the construction of young children's futures, we must understand that the Buddha declared at the beginning of the thirty-eight Minglas, "A sevanā ca bālānaṃ etaṃ mingalamuttamaṃ" which means one should not associate with bad ones and it is blessed".

According to U Su Kha, a famous Myanmar novelist, said "A sevanā ca bālāna mingala must be followed since childhood if as a human being's life will tell."

Seedlings, for example, can shift to grow before the huge. The seedlings will only continue to grow if you cultivate them.

If I say so, a fool does not grasp morality and its value, in my opinion. Because he does not know the proper way, he conducts wicked activities, leads his friends down terrible paths, and instructs them to do wrong. He has a sorrowful, wicked, and short-sighted mind. He encourages others to commit wicked behaviours while continuing his own, because he is unaware of the negative implications of his actions. He is a scapegoat, blaming others for his wrongdoings when he is in trouble and never confessing his mistakes. It refers to a fool who is dark without any sense of reason. The fool is not only the one who murders people and has affairs with other women, but also the one who has no concept of right and wrong. Those who live only to breathe and have no knowledge are all fools. If People who are ignorant do not even criticize their own good and bad fortune, it's impossible to discern other people for their benefit. Thus, the Buddha said that not to associate with the foolish one.

Now I would like to tell a story that has already been heard from the five hundred and fifty Jātaka stories.

## STORIES

A gnat bit her mother's head as the girl and her mother were cleaning the rice or paddy. "Please, my daughter, assist me!" begged the mother. The gnat was biting me on the head." Her daughter used the wood to beat the bug. Mother, not the gnat, perished. The girl had no idea that biting the bug with the wood would kill her mother. She was a complete moron. She had acted in an unreasonable manner.

In addition, there used to be a lot of bushes and waterways in the village. There were a lot of mosquitos in the bushes and ditches. They attacked the villagers and bit them. So, one day, they set out to exterminate the mosquitos. When mosquitos approached their bodies, they fired arrows at them. Those mosquitos didn't die, but they were shot to death by each other. That's also a waste of time. They had no idea that if we liked it, the outcome would be returned to us. The end result now resembles "another slide, another cutlery." Looking at the story, it's clear that even the fool's goodness can

produce problems. When a corporation goes into a downward spiral, there is no such thing as teacher and pupil. Because of the teacher, the business may be of low interest. The business, on the other hand, may be ruined as a result of the student.

For example, I would like to present about Ajatasattu and Devadatta. Here, Devadatta is a foolish one according to “A sevanā ca bālānaṃ”. For this reason, he did nothing for the good of the people and he was one who could even compete with the powerful Buddha. As the Ajatasattu, in fact, he was a prince. He had also learnt much conventional knowledge. But he had Devadatta as his leader so now he is still suffering in Niraya because he killed his own father. The fool being incapable of differentiating what is beneficial from what is harmful.

Moreover, a fool is possessed of evil attributes, such as greed, hatred, anger, ignorance, envy, jealousy, cruelty, selfishness, and so on.

He is selfish, greedy, ungrateful, proud, jealous, and aggressive. He loses temper on the slightest provocation. He has no shame and dread in doing evil deeds.

He thinks highly of himself and slightly of others, and acts accordingly. He acts forethought or foresight.

For example, everyone has heard about venerable Mahā Kassapa’s two pupils. While venerable Maha kassapa is residing at the Vebāra Mountain at pippli guha, the two pupils look after him. One of them was respectful. Faithful, obedient and dutiful. Other Bhikkhu was cunning, fool, and devoid of respectful, and devoid of dutiful. Venerable Maha kassapa scold the latter for his slackness in his duties, he was very much upset. On one occasion, he went to the house a lay-disciple of Maha Kassapa Thera and lied to them that the Maha kassapa Thera was ill. Thus, he got some choice food from them for the Thera; but he ate the food on the way. When admonished by the Maha kassapa Thera for this he was extremely angry. The next day, when the Maha kassapa Thera was out on his alms-round, the young foolish bhikkhu stayed behind, broke the posts and pans and set fire to the monastery.

So, the Buddha preached in verse as follows;

**Caraṇe nādhigaccheyya, seyyaṃ sadisa mattano,  
ekacariyaṃ dalhaṃ kayirā, natthi bāle sahayatā.**

It means “if a person seeking a companion cannot find one who is better than or equal to him let him resolutely go on alone; there can be no companionship with a fool”.

The foolish, wicked and crafty fellows often create troubles and dangers to the human society. So, it is better to avoid them rather than to associate with them, because there can be no gain, but only pain in making friendship with them. Note that the Pali word “Bala” means foolish and “dujjana” means wicked, cunning.

A “fool” is he who lacks intelligence though and he may be hopes, while a cunning person” is he who has dishonesty or evil will mind in his heart though he may be intelligent. Here bāla is to be taken to mean not only the foolish but also the wicked and cunning persons.

As the above mentioned according to these stories, there is no such thing as teacher and pupil. Because of the teacher, the business may be of low interest. The business, on the other hand, may be ruined as a result of the student.

In conclusion, Note that the buddha uttered in anguttara Nikāya, Bāla Vagga, at Bhaya sutta as follows:

“Only the fool causes all the horrible things to happen. “It is not because of decent people,” it is asserted.

**“May you avoid fools and surround yourself with wise people!”**

---

## BIBLIOGRAPHIES

1. Anguttara Nikaya, Tikanipāta, pp-99, 100.
2. Dhammapada, (Daw Mya Tin, Myanmar) ppp-197, 255, 373, (1995,)
3. Diha Nikaya, p-1.
4. Khuddaka Nikaya,
5. Mijjhima Nikaya
6. Jātaka
7. Uparipannāsa, p -208, (Walpola-1956-66)
8. Mahā Buddhavamsa
9. Jātaka Tales of the Buddha, Vol.-1, 3. (ken and Visakha Kawasaki)
10. Dhammapada pāli
11. Suttanipāta Atthakathā-2



**Nyarneinda**

**Ph-D. Scholar, Center for Mahayana Buddhist Studies, Acharya Nagarjuna University, Gunter, Andhra Pradesh, India.**