

THE FOUR NOBLE TRUTHS & THE NOBLE EIGHT-FOLD PATH

—INCLUDING—

TURNING THE WHEEL OF THE DHARMA SUTRA
[AND] THE 'GREAT FORTY' SUTRA
[AND] THE DHAMMIKA SUTRA

By Gautama Buddha

This work has been translated from Pali into English via God's scribe Maitreya Christos, 2017
(As such all credit goes to God and all errors are the scribe's alone)



In honor of the One Indivisible Buddha We Are;
In honor of Vajrasattva who Unites Us All.

OM VAJRASATTVA HŪṂ
OM VAJRASATTVA HŪṂ

The First Stage of Liberation: The Listener's Vehicle

There are three stages of liberation taught by Gautama Buddha¹. Each stage is a vehicle. In order to get to our ultimate destination (Oneness with God), we need to learn how to use each vehicle, beginning with the 'foundation' vehicle, or Listener's vehicle² (which is like learning to ride a bike), followed by the 'intermediate' vehicle, or the Solitary Realizer's vehicle³ (which is like learning to drive a car), and finally followed by the Great vehicle, or the Bodhisattva's vehicle⁴ (which is like learning to fly a plane). Some say, why can't I just skip the first two vehicles and learn to fly the plane? The reason is two-fold. In the first instance, a Bodhisattva on the Bodhisattva path (the great vehicle) cannot be a Bodhisattva without having attained the learning and core-values of the first two vehicles. In the second instance, a Bodhisattva on the Bodhisattva path needs to know the three paths intimately in order to assess and instruct each individual on which vehicle is most suitable for them using "skillful means". For example, if a Bodhisattva said to one individual (who was very lazy and greatly attached to worldly life), "follow the great vehicle and all its teachings" and in attempting it felt completely overwhelmed, this individual may reject the teachings of the Buddha altogether and simply walk away. Thus, the Bodhisattva needs to be able to assess each individual's readiness, prior learning, and aptitude to learn the inner workings of each particular vehicle. It doesn't matter which vehicle you are currently in, for either way you have embarked upon reaching and attaining one of the stages of liberation, which means you will be reborn in one of the heavenly realms upon death of the physical body.

¹ Gautama Buddha expounded the Knowledge of the three vehicles in the Lotus Sutra

² The Listener's vehicle is also called the Disciple's vehicle and the Hinayana vehicle (or Lesser vehicle)

³ The Solitary Realizer's vehicle is also called the Pratyekabuddha vehicle (or Lone Buddha vehicle)

⁴ The Bodhisattva vehicle is also called the Mahayana vehicle (or Great vehicle)

The Four Noble Truths and the Eight-Fold Path

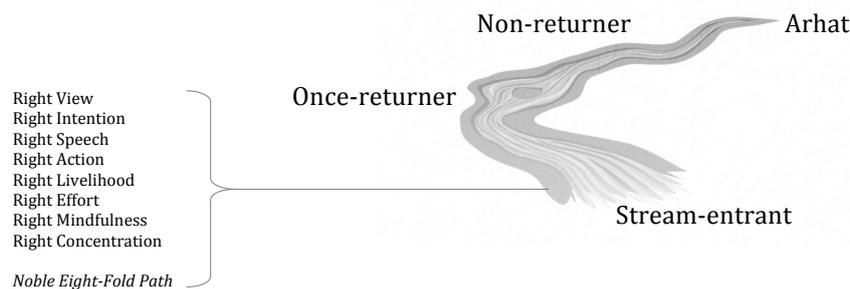
Upon attaining enlightenment in his lifetime, Gautama Buddha received the Divine Knowledge from the Holy Spirit of God of the Four Noble Truths. This account is detailed (on the following page) in the "Turning the Wheel of the Dharma Sutra."⁵ The four Noble Truths are as follows: (1) the Noble Truth of Suffering, (2) the Noble Truth of the Origin of Suffering, (3) the Noble Truth of the Cessation of Suffering, and (4) the Noble Truth of the Way of Conduct Leading to the Cessation of Suffering. The Holy Spirit of God reveals to Gautama the Way of Conduct Leading to the Cessation of Suffering is the **Noble Eight-fold path**. The Noble Eight-fold path is as follows: (1) Right View, (2) Right Intention, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness, and (8) Right Concentration (samādhi). The Noble-Eight-fold path is expounded (on page 5) in the "Great Forty Sutra."⁶

⁵ "The Turning the Wheel of the Dharma Sutra" is 56.11 in the Saṃyutta Nikāya of the Sutta Pitaka of the Pali Canon

⁶ "The Great Forty Sutra" is 117 in the Majjhima Nikāya of the Sutta Pitaka of the Pali Canon

The Four Stages to Nibbāna (the Extinguishment of the Fires)

Gautama Buddha likened the Noble Eight-Fold path to a stream, and anyone who has entered the stream and fully committed him or herself to following the Noble Eight-Fold path is called a "**stream-entrant**". This is the first stage of becoming an Arhat (one who is fully awakened). While you can become an Arhat on the Listener's Vehicle, there is still a higher level to be attained on the Great vehicle, as an Arya Bodhisattva. "Arya" is the title given to one who has become an Arhat. Once becoming a "stream-entrant", you are safe-guarded from re-embodying as either an animal, a hungry ghost or in the hells, and you will become an Arhat within seven physical embodiments, or even in this lifetime if you have begun this path of Arhatship in a former lifetime or are particularly committed to the path. The second and third stages of becoming an Arhat are called a "**once-returner**" and "**non-returner**" respectively, with a "once returner" only re-embodying one more time in human form, while a "non-returner" progresses through the spiritual heavens toward the fourth stage, that of "**Arhat**". There are ten fetters (or chains) that need to be broken along the way. The first three chains are (1) identification with the individual self, (2) clinging to religious rites and rituals, and (3) doubt of the Buddha, the Dharma or the Sangha (community)—these relate to the first "stream-entrant" stage and the second "once-returner" stage. The next two chains are (4) sensual desire, and (5) ill will—these relate to the third "non-returner" stage. The final five chains are (6) material-rebirth desire, (7) immaterial-rebirth desire, (8) conceit, (9) restlessness, and (10) ignorance—these related to the fourth "Arhat" stage.



Turning the Wheel of the Dharma Sutra: The Four Noble Truths

1. [Sutra begins]—THUS HAVE I HEARD. Once upon a time, the Blessed One was staying at Deer Park in Isipatane near Benares⁷. Now there, the Blessed One addressed a group of five monks: “To me, monks, there are two extremes that should never be practiced by one who has gone forth into homelessness to become a monk. What are the two? Whoever has a great longing for happiness arising from sensual pleasure, an attachment to attaching—understand this is wretched, vulgar, common, not venerable, and not endowed with fortune; and whoever has an attachment to self-mortification and suffering⁸—understand this is not venerable and not endowed with fortune. Indeed monks, in not having approached both extremes—having understood well the middle way of conduct of the Tathāgata⁹ who has attained Buddhahood—will your eyes be opened to experiencing direct-Knowledge,



a state of inner peace, enlightenment and extinguishment of the fires¹⁰. And what, monks, is that middle way of conduct of the Tathāgata who has attained Buddhahood—where your eyes will be opened to experiencing direct-Knowledge, a state of inner peace, enlightenment and extinguishment of the fires? It is this noble eight-fold path as follows—right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. Indeed this, monks, is that middle way of conduct of the Tathāgata who has attained Buddhahood—where your eyes will be opened to experiencing direct-Knowledge, a state of inner peace, enlightenment and extinguishment of the fires. And now, monks, this is **the Noble Truth of suffering**—indeed, birth is suffering; indeed decay is suffering; indeed disease is suffering; indeed death is suffering; indeed associating with the unpleasant is suffering; indeed whatever craving is not obtained, that also, is suffering—in summary, the disturbance of grasping to the five sensory aggregates is suffering¹¹. And now, monks, this is **the Noble Truth of the origin of suffering**—it is this craving which leads to rebirth, the rejoicing here and there, accompanied with passionate delight, that is—the craving for sensual pleasure, the craving for rebirth, and the craving for life to end¹². And now, monks, this is **the Noble Truth of the cessation of suffering**—it is that in which [whatever the craving] all longing has ceased and been forsaken and abandoned—the liberation and freedom from attachment. And now, monks, this is **the Noble Truth of the way of conduct leading to the cessation of suffering**—it is this noble eight-fold path as follows—right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. *‘[Gautama], this is the Noble Truth of suffering!’*—In me, monks, of this great thing unheard of in the past¹³, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light.

⁷ This is a reference to the present-day City of Benares (Varanasi), regarded as the spiritual capital of India

⁸ This is a reference to those who ‘crave’ spiritual advancement through the self-infliction of physical bodily pain

⁹ Tathāgata is an epithet used to describe the Universal Buddha, meaning “One Who Has Thus Come/Gone”. It is assigned to one who has transcended all “coming and going”, who has attained unity of mind with Buddha/God

¹⁰ *Nibbāna* (Pali) means: “extinguishment of the three fires of ‘craving’, ‘ill-will’ and ‘ignorance’”

¹¹ The five sensory aggregates are: (1) form (the body and the material world), (2), sensations (feelings), (3) mental perception, (4) mental formations (imagination), and (5) discriminating consciousness (discerning differences).

Imagination causes suffering for it is *not* Reality (causing the mind to wander and create expectations and a false reality and feelings of pain, anguish and fear) and so too discernment, for in Reality there is only One Thing/Dharma

¹² Craving for rebirth into a heavenly realm remains an attachment to individuality and rebirth within the creation realms, for the heavenly realms are below the level of the Un-manifest God. Any form of craving, even for this life to end, is a “re-creation” thought vibration, producing an activating effect of rebirth until the fire of craving is no more

¹³ Here Gautama provides a detailed account of hearing the Voice of the Holy Spirit of God instruct him in all things relating to the four noble truths. This was the original sutra Gautama Buddha taught after attaining enlightenment

2. *‘And further, this Noble Truth of suffering is surely that which should be understood completely!’*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *‘And further, this Noble Truth of suffering is surely that which has been understood completely!’*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *‘[Gautama], this is the Noble Truth of the origin of suffering!’*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *‘And further, the origin of suffering [of this Noble Truth] is surely that which should be renounced!’*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *‘And further, the origin of suffering [of this Noble Truth] is surely that which has been renounced!’*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *‘[Gautama], this is the Noble Truth of the cessation of suffering!’*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *‘And further, the cessation of suffering [of this Noble Truth] is surely that which should be realized!’*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *‘And further, the cessation of suffering [of this Noble Truth] is surely that which has been realized!’*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *‘[Gautama], this is the Noble Truth of the way of*

conduct, leading to the cessation of suffering!—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *'And further, the way of conduct leading to the cessation of suffering [of this Noble Truth] is surely that which should be cultivated!*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light. *'And further, the way of conduct leading to the cessation of suffering [of this Noble Truth] is surely that which has been cultivated!*—In me, monks, of this great thing unheard of in the past, there arose Vision, there arose Knowledge, there arose Insight, there arose Wisdom, and there arose Light[⊙].

⊙ These are the twelve great revelations Gautama received from the Holy Spirit of God, revealed in three rounds as (1) the four Noble Truths, (2) the four Noble Truth directives, and (3) Gautama's four noble states of attainment

3. Monks, as long as my knowledge and vision was not wholly sanctified by these four Noble Truths in this way, [in the three rounds and twelve ways], according to the Reality, neither as such could I, monks, claim perfect Knowledge to all the worlds, including the world of the devas, including the world of Māra, including the world of the gods, and to those born, including the kings and the human beings—as an 'unsurpassed, perfectly enlightened, fully awakened Buddha!' Now indeed, monks, on account of my knowledge and vision being wholly sanctified by these four Noble Truths in this way, [in the three rounds and twelve ways], according to the Reality, can I then, monks, claim perfect Knowledge to all the worlds, including the world of the devas, including the world of Māra, including the world of the gods, and to those born, including the kings and the human beings—as an 'unsurpassed, perfectly enlightened, fully awakened Buddha!' Thence in worshipping this Knowledge, this vision arose in me: "My deliverance is unshakable~ ~this is the last birth~ ~there is now no rebirth!" Thus did the Bhagavān¹⁴ declare. Delighted, the group of five monks rejoiced at the spoken word of the Bhagavān. And then, as this discourse had been spoken of at length, the Dharma Eye¹⁵ arose within the venerable Kondañña¹⁶, who was stainless and free from craving: "*Of anything and everything, whatever thing arises—that thing will cease to be!*" And from there, with the Bhagavān turning the wheel of the Dharma, the voice of **earth-bound devas** appeared to these human beings: "In the Deer Park in Isipatane near Benares, the Bhagavān has turned the unsurpassed wheel of the Dharma that cannot be turned back by any ascetic or Brahmin or deva or Māra spirit or god or anyone existing in this world!" Having heard the voice of the earth-bound devas, the voice of the **four great deva kings**¹⁷ appeared to these human beings: "In the Deer Park in Isipatane near Benares, the Bhagavān has turned the unsurpassed wheel of the Dharma that cannot be turned back by any ascetic or Brahmin or deva or Māra spirit or god or anyone existing in this world!" Having heard the voice of the four great deva kings, the voice of the **thirty-three devas**¹⁸ appeared to these human beings: "In the Deer Park in Isipatane near Benares, the Bhagavān has turned the unsurpassed wheel of the Dharma that cannot be turned back by any ascetic or Brahmin or deva or Māra spirit or god or anyone existing in this world!" Having heard the voice of the thirty-three devas, the voice of the **Yāma devas**¹⁹ appeared to these human beings: "In the Deer Park in Isipatane near Benares, the Bhagavān has turned the unsurpassed wheel of the Dharma that cannot be turned back by any ascetic or Brahmin or deva or Māra spirit or god or anyone existing in this world!" Having heard the voice of the Yāma devas, the voice of the **Tusitā devas**²⁰ appeared to these human beings: "In the Deer Park in Isipatane near Benares, the Bhagavān has turned the unsurpassed wheel of the Dharma that cannot be turned back by any ascetic or Brahmin or deva or Māra spirit or god or anyone existing in this world!" Having heard the voice of the Tusitā devas, the voice of the **Nimmānaratī devas**²¹ appeared to these human beings: "In the Deer Park in Isipatane near Benares, the Bhagavān has turned the unsurpassed wheel of the Dharma that cannot be turned back by any ascetic or Brahmin or deva or Māra spirit or god or anyone existing in this world!" Having heard the voice of the Nimmānaratī devas, the voice of the **Paranimmita-vasavattī devas**²² appeared to these human beings: "In the Deer Park in Isipatane near Benares, the Bhagavān has turned the unsurpassed wheel of the Dharma that cannot be turned back by any ascetic or Brahmin or deva or Māra spirit or god or anyone existing in this world!" Having heard the voice of the Paranimmita-vasavattī devas, the voice of the **Brahmakāyikā devas**²³ appeared to these human beings: "In the Deer Park in Isipatane near Benares, the Bhagavān has turned the unsurpassed wheel of the Dharma that cannot be turned back by any ascetic or Brahmin or deva or Māra spirit or god or anyone existing in this world!" And thus, in that moment, in that instant, in the twinkling of an eye, that voice rose up as far as the Brahma world. Sent in worship, it shook, trembled and quaked the constituents of the ten-thousand worlds, and a boundless great light appeared, exceeding the divine power of the devas. Now then, the Bhagavān breathed forth this deeply felt utterance: "Indeed friends, Kondañña understands! Indeed friends, Kondañña understands!" Thus now, because of this, the venerable Kondañña was thus named here so "Aññāsikondañña—(Kondañña Who Understands)"²⁴.

¹⁴ Bhagavān is an epithet used to describe a Buddha, meaning "lord" and "possessing fortune, blessed, prosperous"

¹⁵ The Dharma Eye is the 'awakened' inner spiritual eye penetrating the Reality and Truth of all things

¹⁶ Kondañña is the name of one of the five ascetic monks who spent six years meditating in the forest with Gautama

¹⁷ The four great heavenly kings are protectors of the north, south, east and western directions of the earth. Residing in the Cātumahārājikā heaven on Mount Sumeru, they protect the Dharma against evil and include: (1) Vaiśravaṇa (Sanskrit) or Vessavaṇa (Pali) of the north, (2) Virūḍhaka (Sanskrit) or Virūlhaka (Pali) of the south, (3) Dhṛtarāṣṭra (Sanskrit) or Dhataratṭha (Pali) of the east, and (4) Virūpākṣa (Sanskrit) and Virūpakkha (Pali) of the west

¹⁸ The thirty-three devas live on top of Mount Sumeru in the highest heaven that still maintains a physical connection with the earth. This heaven and thirty-three devas are known as: Trāyastriṃśa (Sanskrit) Tāvatiṃsa (Pali)

¹⁹ The Yāma devas live in the first heavenly realm (Yāma) that exists beyond contact with the physical earth

²⁰ The Tusitā devas live in the heavenly realm (Tusitā), where Bodhisattvas reside prior to embodiment

²¹ The Nimmānaratī devas live in the heavenly realm (Nimmānaratī), above the Tusitā heavenly realm

²² The Paranimmita-vasavattī devas live in the heavenly realm (Paranimmita-vasavattī), above Nimmānaratī

²³ The Brahmakāyikā devas live in the heavenly realm (Brahmakāyikā), above Paranimmita-vasavattī

²⁴ Here Kondañña has entered the first of four stages leading to nibāna, the stage of the "stream-entrant"

The Great Forty Sutra: The Noble Eight-Fold Path

1. [Sutra begins]—THUS HAVE I HEARD. Once upon a time, the Bhagavān was staying at Jetavana Park in Sāvathī, belonging to Anāthapiṇḍika. Then [in that place] the Bhagavān addressed the monks: “Monks!” “Venerable one!” the monks acknowledged the Bhagavān. Then the Bhagavān said: “Monks, the teacher will point out to you the noble means and requisites²⁵ of right concentration (samādhi). Now, listen carefully to this with the mind, for the teacher will now thus speak!” “Yes, oh lord!” the monks acknowledged the Bhagavān. Then the Bhagavān said: “And what, monks, are the noble means and requisites of right concentration? They are as follows—right view, right intention, right speech, right action, right livelihood, right effort and right mindfulness; certainly, monks, these seven constituent parts are what prepares the mind for one-pointedness—and this,



monks, is to be spoken of thus: as that noble means, and thus, as that requisite, of right concentration. In this, monks, right view is to be the foregoing constituent part²⁶. And how, monks, is right view to be the foregoing constituent part? Wrong view is discerned as ‘wrong view!’ and right view is discerned as ‘right view!’—This is to be one’s right view. **And what, monks, is wrong view?** —“There is to be no giving, there is to be no sacrifice, there is to be no worship; there is no well done or badly done action bearing fruit; there is no ‘this’ world and no ‘next’ world; there is no existence with spontaneous birth, where there is no mother and no father; there are no ascetics or Brahmins who come to the right path and hold the right view, who worship in ‘this’ world and worship in the ‘next’ world, and having spontaneously realized through direct Knowledge²⁷, make known!”—This, monks, is wrong view. **And what, monks, is right view?** I declare, monks, there are two kinds of right view—there exists, monks, the right view connected with the outflows²⁸, establishing merit²⁹, and the ripening of attachments [leading to rebirth³⁰]; and there exists, monks, the right view of the noble constituent supramundane³¹ paths, free from the outflows. And what, monks, is right view connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]? “There is to be giving, there is to be sacrifice, there is to be worship; there is well done and badly done action bearing fruit; there is ‘this’ world and the ‘next’ world; there is mother and there is father, and there is existence with spontaneous birth; there are ascetics and Brahmins who come to the right path and hold the right view, who worship in ‘this’ world and worship in the ‘next’ world, and having spontaneously realized through direct Knowledge, make known!”—This, monks, is right view connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]. And what, monks, is right view of the noble constituent supramundane paths, free from the outflows? Indeed monks, it is the noble state of mind [where the state of mind is free from the outflows]; the noble path of the ascetics; the noble path of becoming by way of Knowledge, the faculty of wisdom and the power of insight; the constituent of enlightenment upon investigation of the Dharma; and the constituent path of right view—this monks, is to be spoken of as the right view of the noble constituent supramundane paths, free from the outflows. He whoever strives to abandon wrong view, acquiring right view, this exists as one’s right effort. He abiding, abandoning wrong view through mindfulness and acquiring right view through mindfulness, this exists as one’s right mindfulness. Thus these three things [of right view] that revolve all around and run alongside are as follows: right view, right effort, and right mindfulness.

²⁵ The seven noble means ‘required’ to achieve the noble state of right concentration (samādhi) are: (1) right view, (2) right intention, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, and (7) right mindfulness. Samādhi is the state of one-pointed concentration achieved during meditation. It is a stilling of the mind during a state of deep meditative trance or absorption, where the mind becomes completely aware of the present moment

²⁶ Right view underpins right view, right intention, right speech, right action, right livelihood, right effort and right mindfulness; in other words, without right view it would be impossible to implement right intention, speech, etc.

²⁷ *Abhiññā* (Pali) means: the six higher powers or supernatural Knowledge, including (1) supernatural knowledge and abilities, (2) divine ear, (3), penetration of the minds of others, (4) remembrance of former existences, (5) divine eye, and (6) the extinction of the outflows/inflows of the four mental intoxicants listed directly below (āsavas)

²⁸ *Āsavā* (Pali) means: (literally “leaks”) or the four outflows/inflows that “intoxicate” and befuddle the mind, including (1) sense desire (sensuality), (2) craving for individual existence, (3) speculation, and (4) ignorance

²⁹ The establishment of the six perfections is fundamental to Buddhism. Three of these are called “merit” and include (1) the perfection of generosity, (2) the perfection of morality, and (3) the perfection of patience. The remaining three are (4) the perfection of effort, (5) the perfection of meditative absorption, and (6) the perfection of wisdom

³⁰ *Upadhivepakkā* (Pali) means: ripening and decaying (*pakkā*) + attachments, that form the foundation of rebirth (*upadhi*). All attachments (craving) result (ripen) into karma and rebirth, resulting in decay and destruction

³¹ Supramundane (*lokuttarā*) means: “transcendental”. Here Gautama refers to the four ‘supramundane’ constituent paths and their fruition leading to Nibbāna (the extinguishment of the fires of craving, ill-will and ignorance). These noble paths are: (1) stream-entrant, (2) once-returner, (3) non-returner, and (4) Arhat (one who is fully awakened)

2. In this, monks, right view is to be the foregoing constituent part. And how, monks, is right view to be the foregoing constituent part? Wrong intention is discerned as ‘wrong intention!’ and right intention is discerned as ‘right intention!’—This is to be one’s right view. **And what, monks, is wrong intention?** Intention for sensory pleasure, intention for ill-will³² and intention to cause harm—this, monks, is wrong intention. **And what, monks, is right intention?** I declare, monks, there are two kinds of right intention—there exists, monks, the right intention connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]; and there

exists, monks, the right intention of the noble constituent supramundane paths, free from the outflows. And what, monks, is right intention connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]? Intention of renouncing sensory pleasure, intention to harbor no ill-will, and intention to cause no harm — this, monks, is right intention connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]. And what, monks, is right intention of the noble constituent supramundane paths, free from the outflows? Indeed monks, it is the noble state of mind [where the state of mind is free from the outflows]; the noble path of the ascetics; the noble path of becoming by way of reasoning, reflecting, and the intention to direct one's mind; the focusing of the attention of the mind; and the fixing of one's mind upon the formation of speech—this, monks, is right intention of the noble constituent supramundane paths, free from the outflows. He whoever strives to abandon wrong intention, acquiring right intention, this exists as one's right effort. He abiding, abandoning wrong intention through mindfulness and acquiring right intention through mindfulness, this exists as one's right mindfulness. Thus these three things [of right intention] that revolve all around and run alongside are as follows: right view, right effort, and right mindfulness. In this, monks, right view is to be the foregoing constituent part. And how, monks, is right view to be the foregoing constituent part? Wrong speech is discerned as 'wrong speech!' and right speech is discerned as 'right speech!'—This is to be one's right view. **And what, monks, is wrong speech?** Lying, malicious speech, harsh (unkind) speech, and frivolous (idle) talk—this, monks, is wrong speech. **And what, monks, is right speech?** I declare, monks, there are two kinds of right speech—there exists, monks, the right speech connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]; and there exists, monks, the right speech of the noble constituent supramundane paths, free from the outflows. And what, monks, is right speech connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]? Refraining from lying, refraining from malicious speech, refraining from harsh (unkind) speech, and refraining from frivolous (idle) talk—this, monks, is right speech connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]. And what, monks, is right speech of the noble constituent supramundane paths, free from the outflows? Indeed monks, it is the noble state of mind [where the state of mind is free from the outflows]; the noble path of the ascetics; the noble path of becoming by way of keeping away from, refraining from, and certainly abstaining from indulging in³² the four wrong actions of speech—this, monks, is right speech of the noble constituent supramundane paths, free from the outflows. He whoever strives to abandon wrong speech, acquiring right speech, this exists as one's right effort. He abiding, abandoning wrong speech through mindfulness and acquiring right speech through mindfulness, this exists as one's right mindfulness. Thus these three things [of right speech] that revolve all around and run alongside are as follows: right view, right effort, and right mindfulness.

³² The definition of 'ill-will' is any thought of hatred, animosity, malevolence, spite, revenge and unforgiveness

³³ *Virati paṭivirati* (Pali) means: abstaining from (*virati*) + indulging in [=opposite of abstaining] (*paṭivirati*)

3. In this, monks, right view is to be the foregoing constituent part. And how, monks, is right view to be the foregoing constituent part? Wrong action is discerned as 'wrong action!' and right action is discerned as 'right action!'—This is to be one's right view. **And what, monks, is wrong action?** Harming a living being³⁴, taking that which is not given, and sexual misconduct—this, monks, is wrong action. **And what, monks, is right action?** I declare, monks, there are two kinds of right action—there exists, monks, the right action connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]; and there exists, monks, the right action of the noble constituent supramundane paths, free from the outflows. And what, monks, is right action connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]? Refraining from harming a living being, refraining from taking that which is not given, and refraining from sexual misconduct³⁵—this, monks, is right action connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]. And what, monks, is right action of the noble constituent supramundane paths, free from the outflows? Indeed monks, it is the noble state of mind [where the state of mind is free from the outflows]; the noble path of the ascetics; the noble path of becoming by way of keeping away from, refraining from, and certainly abstaining from indulging in the three wrong actions of the body—this, monks, is right action of the noble constituent supramundane paths, free from the outflows. He whoever strives to abandon wrong action, acquiring right action, this exists as one's right effort. He abiding, abandoning wrong action through mindfulness and acquiring right action through mindfulness, this exists as one's right mindfulness. Thus these three things [of right action] that revolve all around and run alongside are as follows: right view, right effort, and right mindfulness. In this, monks, right view is to be the foregoing constituent part. And how, monks, is right view to be the foregoing constituent part? Wrong livelihood is discerned as 'wrong livelihood!' and right livelihood is discerned as 'right livelihood!'—This is to be one's right view. **And what, monks, is wrong livelihood?** Deceiving, flattery, insinuating³⁶, trickery, and coveting to gain acquisitions³⁷ for oneself—this, monks, is wrong livelihood. **And what, monks, is right livelihood?** I declare, monks, there are two kinds of right livelihood—there exists, monks, the right livelihood connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]; and there exists, monks, the right livelihood of the noble constituent supramundane paths, free from the outflows. And what, monks, is right livelihood connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]? Here, monks, a noble disciple having abandoned wrong livelihood, lead's one's life with right livelihood—this, monks, is right livelihood connected with the outflows, establishing merit, and the ripening of attachments [leading to rebirth]. And what, monks, is right livelihood of the noble constituent supramundane paths, free from the outflows? Indeed monks, it is the noble state of mind [where the state of mind is free from the outflows]; the noble path of the ascetics; the noble path of becoming by way of keeping away from, refraining from, and abstaining from indulging in wrong livelihood—this, monks, is right livelihood of the noble constituent supramundane paths, free from the outflows. He whoever strives to abandon wrong livelihood, acquiring right livelihood, this exists as one's right effort. He abiding, abandoning wrong livelihood through mindfulness and acquiring right livelihood through mindfulness, this exists as one's right mindfulness. Thus these three things [of right livelihood] that revolve all around and run alongside are as follows: right view, right effort, and right mindfulness. In this, monks, right view is to be the foregoing constituent part. And how, monks, is right view to be the foregoing constituent part? Of this right view, monks, right intention arises; of this right intention, right speech arises; of this right speech, right action arises; of this right action, right livelihood

arises; of this right livelihood, right effort arises; of this right effort, right mindfulness arises; of this right mindfulness, right concentration arises; of this right concentration, right insight arises; of this right insight, right liberation arises. Indeed in this way, monks, the disciple attains altogether the food of the eight constituent parts, and the Arhat exists, having attained altogether the food of the ten constituent parts³⁸. And also in this right insight, the many wretched unwholesome things have ceased, having moved to perfection through the cultivation of the mind³⁹.

³⁴ *Pāṇātipāto* (Pali) means: attacking, destroying, murdering, killing, and harming any form of life or living being

³⁵ Gautama describes sexual misconduct as having intercourse with anyone 'under the protection of father, mother, brother, sister, relatives or clan, or those of the religious community'; or with 'those promised to someone else, protected by law (married), or betrothed to someone else'. Sexual assault is classified as 'harming another being'

³⁶ *Nemittikatā* (Pali) has multiple meanings including: "insinuation" and "fortune telling: prophesizing the future, astrology, numerology, etc." Insinuation means to (1) Maneuver (insinuate) oneself into a favorable position, and (2) To hint or imply (insinuate) something will or won't happen or has happened. Gautama teaches in the Kevaddha sutra of the Dīgha Nikāya of the Pali Canon that prophesizing (fortune-telling) is a wrong livelihood. As the path of Buddha is learning to let go of illusion and training the mind to focus on the Reality of God in the now (the Dharma); any act that causes the mind to focus away from the Reality of God (in the now) to an illusory future [in the illusion of time and space], only causes agitation of mind (fear, excitement and disappointment) and speculation of unreality. Also any numerology or astrology report that says you are this or you are that, only reinforces a false perception of the self (which is in itself an illusion), which stands in conflict with the path of Buddha that no 'individual self' exists

³⁷ Acquisitions means anything at all gained, including objects, power, reputation and favor. Here Gautama is listing the typical devices (of deception, flattery, insinuation, trickery and coveting) one employs to gain acquisitions

³⁸ *Aṭṭhaṅgasamannāgato* (Pali) means: eight (*aṭṭha*) + constituent parts (*aṅga*) + altogether (*sama*) + food (*anna*) + having attained (*gato*), and similarly for *dasāṅgasamannāgato* (ten). Food, in this instance, means nourishment

³⁹ *Bhāvanāpāripūriṃ* (Pali) means: cultivation of mind by means of thought and meditation (*bhāvanā*) + complete, perfected (*pāripūriṃ*). Right [divine] insight arises from the cultivation of the mind on the noble eight-fold path

4. In this, monks, right view is to be the foregoing constituent part. And how, monks, is right view to be the foregoing constituent part? **Of this right view**, monks, wrong view is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong view, these also are to be abolished. Right view is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. **Of this right intention**, monks, wrong intention is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong intention, these also are to be abolished. Right intention is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. **Of this right speech**, monks, wrong speech is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong speech, these also are to be abolished. Right speech is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. **Of this right action**, monks, wrong action is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong action, these also are to be abolished. Right action is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. **Of this right livelihood**, monks, wrong livelihood is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong livelihood, these also are to be abolished. Right livelihood is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. **Of this right effort**, monks, wrong effort is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong effort, these also are to be abolished. Right effort is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. **Of this right mindfulness**, monks, wrong mindfulness is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong mindfulness, these also are to be abolished. Right mindfulness is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. **Of this right concentration**, monks, wrong concentration is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong concentration, these also are to be abolished. Right concentration is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. **Of this right insight**, monks, wrong insight is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong insight, these also are to be abolished. Right insight is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. **Of this right liberation**, monks, wrong liberation is to be abolished. And the many wretched unwholesome things, which exist supporting this wrong liberation, these also are to be abolished. Right liberation is supported by the many wholesome things, having moved to perfection through the cultivation of the mind. Thus indeed, monks, there are twenty on the wholesome side and twenty on the unwholesome side⁴⁰—the Dharma discourse of the Great Forty has been turned and cannot be turned back by any ascetic or Brahmin or deva or Māra spirit or god or anyone existing in this world.

⁴⁰ The great forty are: (1) the ten noble paths (right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right insight and right liberation), plus (2) the ten noble path supports, consisting of the many wholesome things, having moved to perfection through the cultivation of the mind, plus (3) the ten ignoble paths (wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong insight and wrong liberation), plus (4) the ten ignoble path supports, consisting of the many wretched unwholesome things; being twenty wholesome/twenty unwholesome

5. Indeed anyone, monks, or ascetic or Brahmin, who censures 'what ought to be done' in this Dharma discourse of the Great Forty and rejects 'what ought to be done'—I should think that of this view of the Dharma—there are ten concomitant justifications why someone of this way of thinking has come to a contemptible condition. Whoever exists worshipping right view⁴¹ by censuring it, those dear ones honor and those dear ones praise ascetics and

Brahmins of **wrong view**. Whoever exists worshipping right intention by censuring it, those dear ones honor and those dear ones praise ascetics and Brahmins of **wrong intention**. Whoever exists worshipping right speech by censuring it, those dear ones honor and those dear ones praise ascetics and Brahmins of **wrong speech**. Whoever exists worshipping right action by censuring it, those dear ones honor and those dear ones praise ascetics and Brahmins of **wrong action**. Whoever exists worshipping right livelihood by censuring it, those dear ones honor and those dear ones praise ascetics and Brahmins of **wrong livelihood**. Whoever exists worshipping right effort by censuring it, those dear ones honor and those dear ones praise ascetics and Brahmins of **wrong effort**. Whoever exists worshipping right mindfulness by censuring it, those dear ones honor and those dear ones praise ascetics and Brahmins of **wrong mindfulness**. Whoever exists worshipping right concentration by censuring it, those dear ones honor and those dear ones praise ascetics and Brahmins of **wrong concentration**. Whoever exists worshipping right insight by censuring it, those dear ones honor and those dear ones praise ascetics and Brahmins of **wrong insight**. Whoever exists worshipping right liberation by censuring it, those dear ones honor and those dear ones praise ascetics and Brahmins of **wrong liberation**. Anyone, monks, or ascetic or Brahmin, who censures ‘what ought to be done’ in this Dharma discourse of the Great Forty and rejects ‘what ought to be done’—I should think of this view of the Dharma—that these are the ten concomitant justifications why someone of this way of thinking has come to a contemptible condition. And also, monks, those from Okkala, [Vassa and Bhañña], who had the doctrine of non-causality, the doctrine of non-action and the doctrine of nihilism, even so, they would never censure ‘what ought to be done’ in this Dharma discourse of the Great Forty and reject ‘what ought to be done’—I should think not. Thou, what is the reason? Indeed out of fear of anger, censure and scorn!” Thus did the Bhagavān declare. Delighted, these monks rejoiced at the spoken word of the Bhagavān. — [OM VAJRASATTVA HŪM, OM VAJRASATTVA HŪM]

⁴¹ *Sammādiṭṭhiñce* (Pali) means: right (*sammā*) + view (*diṭṭhi*) + to worship (*añc*)... up to (*sammāvimuttiñce*) means: right (*sammā*) + liberation (*vimutti*) + to worship (*añc*). Here Gautama points out the trap many disciples fall into of subtly criticizing (censuring) the teachings of the Dharma in their heart, while following (worshipping) the path of the Buddha. Rejection (non-implementation) of the teaching of the noble eight-fold path [or aspects of it] is the result of criticizing it (censuring it) at the ego-mind level. It is an act of defiance, where the listener (disciple) is effectively saying by their actions “Your path is not for me Buddha” or “I will do it my way Buddha, not your way”. This level of defiance is equivalent to one’s lack of right effort to implement each of the eight constituent parts, by one’s lack of right mindfulness to implement each of the eight constituents parts and by one’s lack of right view

Dhammika Sutra: The Five and Eight Precepts (Vows)

In this sutra, Gautama Buddha reveals the five and eight precepts for “lay-followers” of Buddhism. The Five Precepts constitute the basic code of ethics for lay-followers and include: (1) Refraining from harming or killing any living being or causing others to harm or kill, (2) Refraining from taking that which is not given, (3) Refraining from sexual misconduct, (4) Refraining from lying (false speech), and (5) Refraining from drinking intoxicants (alcohol). The Eight Precepts constitute the basic code of ethics for those seeking to practice the path of Buddhism more seriously and include: (1) Refraining from harming or killing any living being or causing others to harm or kill, (2) Refraining from taking that which is not given, (3) Refraining from all sexual activity, (4) Refraining from wrong speech (including harsh [unkind] speech and frivolous [idle] talk, lying, deception, criticism, gossip, etc.), (5) Refraining from intoxicants and mind-altering drugs, (6) Refraining from eating after sunset (at night), (7) Refraining from singing, dancing, playing music, watching performers, wearing decorative clothing, jewelry and perfumes, etc. and (8) Refraining from sleeping on luxurious or high beds and overindulging in sleep[Ⓞ].



[Ⓞ] The Dhammika Sutta is 2.14 of the Sutta Nipata in the Khuddaka Nikāya of the Pali Canon. A lay-follower who incorporates the eight precepts on a permanent basis is called an “Anagarika”; literally meaning ‘homeless one’ it is a midway status between monk and layperson, where one typically wears white [in preparation to becoming a monk]. A lay-follower who incorporates fully the five precepts is called an “Upāsaka” (*masculine*) and “Upāsikā” (*feminine*)

DHAMMIKA QUESTIONS THE BUDDHA

1. [Sutra begins]—THUS HAVE I HEARD. Once upon a time, the Bhagavān was staying at Jetavana Park in Sāvattthi, belonging to Anāthapiṇḍika. Now then [on account of it], the lay-follower Dhammika, together with five hundred lay-followers (Upāsako), approached where the Bhagavān was—and having approached and saluted the Bhagavān, sat down on one side. Then seated to one side, the lay-follower Dhammika addressed the Bhagavān in verse: “I ask thou Gautama of all-encompassing wisdom, how is a disciple to act virtuously; either for one who has gone forth from the home into homelessness, or a householder who admires as a lay-follower? For thou of this world and the world of the Devas, have the most clear understanding of the courses of existence and the destination of worship⁴²; and with none equal in skill and intent for good, thou indeed are the [enlightened] Buddha who speaks supremely. Thou have

perfect insight of the Dharma, having made known out of compassion for living beings; the Omniscient One who is free of all coverings and corruption, stainless and illuminating the whole world. Indeed amongst those who have come to worship—the king of the Nāga, named Erāvaṇo—having heard of ‘the conqueror’; he also took thy counsel and did understand, and thus having heard the virtuous was delighted with what was shown. And also thy king Vessavaṇa-Kuvera⁴³, attained the Dharma after inquiring respectfully; and upon his enquiring thou did speak well the wise, and also having heard he was delighted with what was shown. To me anyone who teaches heretical views of the doctrine of the code of morality, either Ājīvaka’s or be it those Nigaṇṭha’s⁴⁴; they never go beyond into full understanding of it all, standing still and proceeding to the bottom in a quickly moving way⁴⁵. To me any Brahmin who has a doctrine of the code of morality, and [also] whoever is an old Brahmin in tranquility; they all expect some good from you, and also the others who deem and assert their views. Indeed this Dharma is subtle and delightful, by which Bhagavān thou articulate well, and furthermore all of us wishing to hear just that, thou supreme [enlightened] Buddha—indeed speak as asked. All the monks and myself are seated down together, and also the lay-followers to hear only the Truth; to hear and awaken to the stainless Dharma, spoken well up to the deva Vāsava.^{46”}

⁴² *Parāyaṇaṅca* (Pali) means: ending in, destination, the final end (*parāyaṇa*) + to worship (*añc*)

⁴³ Vessavaṇa (Pali) is the patronymic version of the Hindu name Kuvera, used in Buddhism. In this sutra both names are used to honor this being, as one of the four great heavenly kings protecting the northern direction of the earth

⁴⁴ Ājīvaka’s are a class of naked ascetic (followers of Makkhali Gosāla) who believe there is no cause of depravity or purity within human beings. Nigaṇṭha’s are another class of naked ascetic of the Jain Order, who principally follow the Syād-vāda doctrine, which supports affirming all philosophies and at the same time denying all philosophies

⁴⁵ *Vajantaṃ* (Pali) means: to go, proceed, to get (*vaj*) + the bottom, the lowest, the lower intestinal bowels (*antaṃ*)

⁴⁶ Vāsava is a name attributed to Sakka (Pali) ‘King of the Gods’. According to the Dīgha Nikāya of the Pali Canon he is called this because he is Chief of the Vasū (the eight elemental gods of earth, fire, wind, space, sun, sky, moon, stars), which are part of the thirty-three deva gods in the Trāyastriṃśa heaven. Sakka (Vāsava) is in charge of this heaven

THE BUDDHA REVEALS THE DHARMA

2. “Listen to me monks as I announce this for you, the worshipping of that ‘Dharma dhutaṃ⁴⁷’ and also the act of going about entirely; in proper order [the code of conduct⁴⁸] for a monk who has left the home life, then to make use of this seeing the benefit wisely. Indeed a monk should not wander about at the wrong time, into a village in search of alms in the dark; indeed do not walk about in the dark but remain close to the Saṅgha⁴⁹—hence the enlightened never go wandering about at the wrong time⁵⁰. Sights and sounds and tastes and smells, the sense-impressions of living beings who become drowsy after they have eaten; having removed thoroughly this longing for all these things, enters at the right time in the morning for his meal. Having at that time received the lump of food the monk blesses it⁵¹, and having gone aside sits down in a place of solitude alone; thinking inwardly with the thoughts never on the outer, then goes forth with the self kindly disposed. And also if he converses with disciples, or someone of the others or monks; thou does recite—bringing forth the Dharma, never slandering and also never censuring others. Indeed some retaliate with doctrine, yet never praise these of little wisdom; from here and from there they let loose on the Saṅgha, yet move away from those in that place holding this state of mind. With lump of food and abode for sleeping and seat for worship⁵², use water blessed on the upper robe to wash away any defilement⁵³; and upon hearing the Dharma expounded by the Buddha, and having considered—make use of this supreme wisdom as disciple. Thus indeed with lump of food and bedding and seat, and water on the upper robe to wash away any defilement—doing this thing thoroughly and completely—for as the lotus plant has droplets of water⁵⁴ so is the monk the same.

⁴⁷ *Dharma dhutaṃ* (Pali) means: one who shakes off the obstacles to spiritual progress (*dhutaṃ*) using the Dharma

⁴⁸ *Iriyāpathaṃ* (Pali) means: the four correct deportments of the body [of walking, sitting, standing and lying down]

⁴⁹ *Sajanti saṅgā* (Pali) means: embrace, cling to (*sajati*) + community of monks (*saṅgā* or *saṅgha*)

⁵⁰ *Vikāle* (Pali) means: “wrong time”, however literally means: separation, away from (*vi*) + the dark (*kāla*)

⁵¹ *Piṇḍaṅca* (Pali) means: alms given as ‘lump of food’ (*piṇḍa*) + to worship, to honor, to bless (*añc*)

⁵² *Sayanāsanaṅca* (Pali) means: sleeping, bedding, lying down (*sayana*) + seat (*āsana*) + to worship (*añc*)

⁵³ *Āpaṅca saṅghātiraḷupavāhanaṃ* (Pali) means: water (*āpa*) + to worship, to honor, to bless (*añc*) + upper robe (*saṅghāṭī*) + impurity, defilement (*raja*) + washing away (*upavāhanaṃ*). Here Gautama is indicating that monks are to bless themselves daily with water to wash away any defilement of the spirit. This act of blessing oneself with water is a common religious practice, including in Christianity, with the baptism of water and the use of holy water

⁵⁴ The leaves of the lotus plant are known for their self-cleaning properties. Known as the “lotus effect”, the water droplets on the leaves are able to pick up dirt particles due to their nanoscopic architecture. Just as the placement of water droplets on the leaf surface is a mechanism for the lotus plants’ self-purification process, in the same way splashing water drops [which have been blessed] on the surface of the monks [upper robe] is a mechanism for his self-purification process. One blesses water by asking God (Buddha) to bless the water with the purity of God (Buddha), etc. and in this way Gautama instructs that such a prayer is to be done “thoroughly and completely”

3. Now I shall speak to you lay-followers, on the virtuous ways a disciple should be acting; indeed this can never be obtained together with one’s possessions, which is attained by monks following the Dharma exclusively⁵⁵. Never kill a living being and be not the cause of killing, and never allow others to be killed⁵⁶; laying aside the rod well and truly for all living beings⁵⁷, being calm in the world towards whoever is strong and whoever is afraid⁵⁸. From there [taking that which is not given] should be avoided, whatever and wherever the disciple perceives; never taking [of all kinds of things] that which is known to be stolen, avoiding completely taking that which is not given. Living an unchaste life should be avoided, for it is like burning in a pit full of cinders to the wise; but if a celibate life has not arisen, never transgress with another’s wife. Whether having entered a public house or having entered the company of

others, certainly one should never say a lie to another; and never proclaim [knowing all kinds of things have been proclaimed⁵⁹], with falsehood to be completely avoided. The drinking and worshipping of intoxicants⁶⁰ should never be practiced, by any lay-follower who delights in this thing; never making others drink [knowing the various kinds of drink], lest he discover that which is maddening. Because of drunkenness the foolish act wickedly, causing others to do also and the people to become slothful⁶¹; thus this endeavor of demerit is to be forsaken, that which is maddening and stupefying and pleasing to the foolish. Never kill a living being and never take that which is not given, never say a lie and never be one who drinks intoxicants; the unchaste life of sexual intercourse should be abstained from, and food should not be eaten at the wrong time at night⁶². Never wear flower garlands and never go about with perfume, using the ground as a bed with only a mat to sleep on⁶³—indeed it is said these are the eight constituent parts of the day of observance⁶⁴, which this Buddha [who conquered suffering] has made known. And indeed on that account this day of observance is to be visibly observed, worshipped on the fourteenth, the fifteenth and the eighth; a wondrous visible worshipping of this mind becoming bright⁶⁵, endowed with the eight constituent parts—it is thoroughly perfect in appearance. And thereupon in the morning after observing the day of observance, takes food and takes drink to the monks in the Saṅgha; and with mind purified gives thanks in respect, sharing that which is suitable to the wise. Of this Dharma one should support mother and father, engaging in trade that is lawful; being restrained and content with little—this lay-follower does his duty, going forth to the devas named the Radiant Ones!⁶⁶

⁵⁵ Here Gautama instructs lay-followers that letting go of all attachment to their possessions (as a householder) is a prerequisite to fully acquiring the virtuous qualities of a disciple [that a monk does not have to contend with]. In other words, if a disciple remains attached to their possessions, they will invariably revert to non-virtuous behavior

⁵⁶ *Ānujañña/Anujānāti* (Pali) means: 'to consent, to give permission, to grant, to allow'. Thus in this context, Gautama is implying that the person has power to grant, allow or give consent to such a killing. Yet in modern day society, it is easy to give a silent or even open consent to someone about to take the life of another, such as an unborn child

⁵⁷ Here Gautama instructs lay-followers never to use physical violence (such as a rod) as a means of punishment

⁵⁸ Here Gautama instructs lay-followers to remain calm and 'equipoised' (*santi*) whether facing a strong, powerful personality [who may seek to intimidate] or whether facing a frightened, agitated or hysterical personality

⁵⁹ *Bhaṇe* (Pali) means: to interject with a proclamation, to proclaim one's own opinion. It is a term used to describe how a king would speak to his subjects when he would say, "I say; look here." and is a form of ego-grandstanding

⁶⁰ Here Gautama instructs lay-followers to abstain from partaking of all intoxicating substances, such as wine, liquor

⁶¹ *Pamatte* (Pali) means: negligent, slothful, indifferent; thus on the path of 'mindlessness and heedlessness'

⁶² *Rattiṃ na bhujjeyya vikālabhojanam* (Pali) means: night (*rattiṃ*) + never (*na*) + should eat (*bhujjeyya*) + wrong time (*vikāla*) + food (*bhojanam*). Thus Gautama instructs it is permissible to eat food during daylight hours

⁶³ *Santhata* (Pali) means: 'covering, rug or mat' and *chamā* (Pali) means: 'the earth or the ground' (8th constituent part). *Māla* (Pali) means: 'garland of flowers' and 'mud, dirty surface'. In this 7th constituent part, Gautama instructs lay-followers to abstain from "adornments of the body" [such as perfumes and decorative items], yet he may also be referring to "the care of the skin" instructing lay-followers to keep the skin clean of all dirt, including perfumes.

At a deeper level, *mala* means "impurity" and is associated with the three root stains of greed, hate, and ignorance

⁶⁴ *Uposatha* (Pali) means: (literally) 'fasting', however is recognized as the day of observance or the Sabbath day. As instructed by Gautama, it is observed on the eighth, the fourteenth and the fifteenth day of each lunar month

⁶⁵ *Pāṭihāriyapakkhañca pasannamānaso* (Pali) means: wondrous, marvelous (*pāṭihāriya*) + visible, clear (*pakkha*) + to worship (*añc*) + become bright, purified, clear, virtuous (*pasanna*) + mind (*māna*) + this (*so*)

⁶⁶ Devas (spiritual beings) of the heavenly realms are known as Radiant Ones. Here Gautama instructs lay-followers they will become a deva (a Radiant One) of the heavenly realms by following this virtuous path and doing their duty

*The Buddha is the Doctor; the Dharma is the Medicine;
the Saṅgha tend the sick—such is the virtue of the three Jewels*