

THE WORDS OF THE BUDDHA

The Path to Enlightenment

Revealing The Hidden



Generosity

Volume 13

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The author is donating 100% of all his proceeds from this book to charitable work to share The Teachings of Gotama Buddha.

You are welcome to freely distribute this book.

Please consider providing a donation to support the continued sharing of these Teachings.

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Learn The Teachings of Gotama Buddha that lead to a stable, calm, and peaceful mind. A more peaceful and loving world where all beings have care and compassion for each other.

By supporting this learning opportunity, you will learn how to progress along The Path to Enlightenment and help offer these Teachings to others through online and in-person learning. Through these Teachings, the world will become a kinder, more peaceful, and loving society.

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THE WORDS OF THE BUDDHA

The Path to Enlightenment Revealing The Hidden

Volume 1

Developing a Life Practice: The Path That Leads to Enlightenment

Volume 2

Walking The Path with The Buddha

Volume 3

Foundation in The Teachings

Volume 4

Exploring The Path to Enlightenment

Volume 5

The First Stage of Enlightenment
(Stream-Enterer)

Volume 6

The Natural Law of Kamma

Volume 7

Breathing Mindfulness Meditation

Volume 8

The Foremost Householders

Volume 9

The Six Sense Bases

Volume 10

The Buddha's Way

Volume 11

The Realms of Existence

Volume 12

Lowly Arts

Volume 13

Generosity

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Generosity (Volume 13)

Journey through The Words of The Buddha from the beginning of his first Teaching until his “last words” prior to death.

The book, “Generosity” is select Teachings from The Buddha organized from the largest and most complete collection of The Buddha’s Teachings on The Path to Enlightenment - The Pāli Canon.

The Pāli Canon, or The Pāli Text, comprises forty-five (45) large volumes of books where Students from the lifetime of The Buddha captured his Teachings. The discourses of The Buddha in The Pāli Canon represent the largest and most complete collection we have of The Buddha’s Teachings in his own words. The Buddha’s Teachings are scattered over multiple volumes of books in The Pāli Canon making it challenging for the average Practitioner to glean the benefit of his Teachings.

The Words of The Buddha book series, has consolidated and organized his Teachings into a series of books, based on specific topics, with explanations of The Teachings from a dedicated Practitioner and Teacher.

You will find books such as Breathing Mindfulness Meditation (Volume 7) that are the consolidated Teachings in The Words of The Buddha related to meditation. The Natural Law of Kamma (Volume 6) provides Teachings directly from The Buddha related to the important topic of Kamma. The Foremost Householders (Volume 8) shares Teachings specifically for Household Practitioners who are pursuing The Path to Enlightenment where the mind is peaceful, calm, serene, and content with joy - permanently.

The Words of The Buddha book series will provide a beginning, middle, and end with detailed Teachings to develop your life practice and the ability to seek guidance with the author of the book series. Learn, reflect, and practice The Teachings of The Buddha, in his own words, with guidance from a Teacher - offered openly and freely to “all beings”.

BuddhaDailyWisdom.com

Note from Author

This book shares Teachings from Gotama Buddha to guide Practitioners on The Path to Enlightenment.

In various settings, Gotama Buddha is sharing Teachings with either a male or a female - a husband or a wife.

As you learn, reflect, and practice these Teachings from Gotama Buddha, you should consider The Teachings shared as multi-gendered. So while Gotama Buddha may be using a specific gender of he/she, male/female, or a specific title of husband/wife, son/daughter you can apply these same Teachings to all genders and roles of the opposite of which he was addressing his Teachings to in the settling in which The Teachings were originally shared, or use a gender-neutral pronoun.

If Gotama Buddha is sharing Teachings with a man of how to be a wholesome husband, you can relate this same Teaching for a female of how to be a wholesome wife. If he is sharing a Teaching with a male of how to be a wholesome son, you can relate this same Teaching for a female of how to be a wholesome daughter. You have the freedom to apply these Teachings using all genders and titles in use today.

Additionally, Gotama Buddha never used rebirth in the heavenly realm nor rebirth in the lower realms of hell, animal, or afflicted spirits as a way to guilt, shame, fear, or otherwise motivate people to learn and practice his Teachings.

When you come to understand Teachings shared by Gotama Buddha related to these potential future destinations upon rebirth, he is sharing the truth of what will or will not occur based on specific Teachings based on The Natural Laws of Existence. The truth he discovered, observed, and experienced as The Perfectly Enlightened One.

One should in no way consider these Teachings he shared as a way to guilt, shame, or fear one into learning and practicing his Teachings but instead, consider that he is sharing the truth of what will or will not occur ensuring that Practitioners understand the truth related to The Natural Laws of Existence. Gotama Buddha's Teachings on The Path to Enlightenment involve, among other things, the elimination of guilt, shame, and fear. He would not use guilt, shame, or fear to motivate someone to learn and practice his Teachings because his most core and central Teaching of The Four Noble Truths, and everything else he taught, makes it clear that the objective is to eliminate discontent feelings such as guilt, shame, and fear.

Gotama Buddha shared The Teachings as guidance for anyone who chooses to learn and practice without forceful influence. Through learning, reflecting, and practicing his Teachings, one comes to understand the truth as the condition of the mind and the condition of one's life gradually improve.

It is not possible to forcefully influence one to attain Enlightenment and that approach was never employed by The Perfectly Enlightened One, and should never be employed by anyone else. Learning and practicing these Teachings is through personal free will choice.

A Buddha only points the way, everyone else must strive.

While this book series contains "The Words of The Buddha" as the foundation and focus of study, the author has provided you content in which to understand and reflect on his thoughts related to The Teachings shared by The Buddha.

A reader and, thus, Practitioner should not rely solely on the author's content in their reflection on The Teachings from Gotama Buddha. The author's content is to provide you guidance towards understanding but it is you, the Practitioner, who needs to deeply investigate "The Words of The Buddha" to determine the truth for yourself. You should not be limited to only what the author has provided by way of meaning and understanding of "The Words of The Buddha". Instead, learn, reflect, practice, and seek guidance from a Teacher to support you in gaining wisdom. The mind is liberated through wisdom.

To gain the most benefit from "The Words of The Buddha" book series, it is suggested that you start with (Volume 1), "Developing a Life Practice: The Path That Leads to Enlightenment". That book will provide a framework to understand all of Gotama Buddha's Teachings in the entire book series. Without reading that book first, a Practitioner will find it very challenging to start with learning from "The Words of The Buddha".

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The Problem - The Wisdom of Enlightenment Has Been Lost

Gotama Buddha lived over 2,500 years ago sharing The Teachings that lead to Enlightenment.

During his lifetime, it was well known to people who were learning, reflecting, and practicing with him as their Teacher, exactly what Enlightenment is and how to attain it.

This wisdom remained for 500 years after the death of The Buddha. But thereafter, this wisdom has gradually declined and diminished to the point where we are today, 2,500 years later. Gotama Buddha predicted this would occur.

The vast majority of the world does not understand what Enlightenment is and how to attain it. The Path to Enlightenment, while once was strong and vibrant during the lifetime of The Buddha, has now practically disappeared.

There are very few beings in existence today who understand what Enlightenment is and how to attain it.

The Universal Truth of Impermanence has drastically affected humanity's understanding of The Path to Enlightenment.

This occurred through the lack of focus and diligence to maintain The Teachings of The Buddha as vibrantly as existed during his lifetime. People gradually and slowly mixed and blended various traditions and thoughts into The Buddha's Teachings which, while perhaps well intended, have only served to dilute humanity's understanding of The Path to Enlightenment and, thus, have made it extremely difficult for countless beings to experience Enlightenment.

Enlightenment is a peaceful, calm, serene, and content mind with joy that is permanent. The Enlightened mind no longer experiences any discontent feelings. All discontentedness such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc., has been completely eliminated from the Enlightened mind.

Gotama Buddha's objective is for his Teachings to be shared worldwide so that all beings can experience the Enlightened mental state. However, during his lifetime, it was impossible to share his Teachings worldwide. It has now come to us to be able to actively learn, reflect, and practice his Teachings, in such a way, that they are restored and shining in the world so that countless

individuals can attain Enlightenment today and in multiple generations to come.

But, in order to accomplish this goal, we will need to stay determined, dedicated, and diligent to learning, reflecting, and practicing The Teachings of The Buddha that he shared over 2,500 years ago. We will need to be diligent to ensure that we are not diluting his Teachings through mixing various traditions and practices that are not part of The Path to Enlightenment.

Every Practitioner will need to decide, are they interested in being part of the problem or part of the solution.

The solution takes time, effort, energy, and resources to be committed enough to restoring The Buddha's Teachings back into humanity, in such a way, that is highly beneficial to countless individuals today and long into the future.

Remaining part of the problem requires no time, effort, energy, or resources. It just requires continued complacency and lack of attention to the active learning, reflecting, and practicing of "The Words of The Buddha". I suggest it would be unwise to remain part of the problem as one will continue to experience discontentedness and the suffering it causes.

The Solution - Restoring The Buddha's Teachings Back into Humanity

If you would like to be part of the solution, I would like to encourage you to actively learn, reflect, and practice The Teachings of The Buddha, in such a way, that does not include the diluting or mixing of his Teachings with other traditions. It is The Teachings of The Buddha that lead to Enlightenment, not those that are blended and mixed that only serve to dilute The Path to Enlightenment for all those who aspire to experience Enlightenment.

The primary obstacle or obstruction that hinders Practitioners from the attainment of Enlightenment is ignorance (unknowing of true reality). This is a taint/pollution of mind where the Practitioner lacks wisdom to understand the true Path to Enlightenment. This unknowing of true reality creates an obstacle or obstruction that keeps the mind trapped in the unEnlightened state continuing to experience continued discontentedness and the suffering it causes. The only way to remove this hindrance is to seek guidance with a Teacher in the true Teachings of The Buddha using The Words of The Buddha. It is The Teachings of The Buddha that will awaken the mind to Enlightenment through independent verification of his Teachings to acquire wisdom, thus, removing this obstruction to Enlightenment.

Through dedication to restoring The Teachings of The Buddha within your own life practice by acquiring wisdom using The Words of The Buddha, you are doing your part to contribute to restoring his Teachings back into humanity for the benefit of countless beings that exist now and long into the future. All of humanity can evolve so that everyone can attain Enlightenment creating the most peaceful world we have ever imagined. It will be like “heaven on earth”.

You are invited to join this Community to only learn and practice “The Words of The Buddha”, in such a way, that leads to your Enlightenment and the restoration of The Buddha’s Teachings so that you and countless beings can experience the peacefulness, liberation of mind, and complete elimination of discontentedness and the suffering it causes, known as Enlightenment.

The Words of The Buddha Book Series

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“Thank you” for choosing to learn and practice Gotama Buddha’s Teachings.

You are making the world a better place through developing your life practice based on “The Words of The Buddha”.

Continue to read and understand “The Words of The Buddha - The Path to Enlightenment - Revealing The Hidden” book series that has been laid out for all of us to achieve a better way of life.

You can connect to a group of people in a supportive environment for discussion, sharing, and learning through the Facebook group.

Daily Wisdom - Walking The Path with The Buddha

<https://www.facebook.com/groups/DailyWisdom999/>

All members are accepted without judgment. It is a healthy place to talk, discuss, learn, and grow. There are resources to help you further on this Path to Enlightenment accessible online through a Group Learning Program.

Group Learning Program: LIVE Interactive Online Classes, Books, Audiobooks, Videos, Podcast and Personal Guidance are available for you.

Preface

Generosity

This book is dedicated to “you” and the complete elimination, destruction, and cessation of suffering or “discontentedness” of the mind. Thus, this book is dedicated to the elimination of discontentedness and the suffering that it causes in the entire world.

The Teachings in this book series, with some effort on your part, will lead you to everlasting peace - a peaceful mind and a peaceful life. It's your personal choices, with these Teachings serving as a guide, that will bring you these results.

We are all walking towards the darkness or towards the light. Which direction you walk is completely your choice.

This book and Teachings are meant to guide you in learning, reflecting, and practicing The Teachings of The Perfectly Enlightened Buddha who lived over 2,500 years ago.

The Teachings of The Buddha are timeless, meaning they are just as applicable today as they were 2,500 years ago.

Gotama Buddha's Teachings are not a religion but instead, a “better way of life”. Through learning, reflecting, and practicing these Teachings to independently verify the truth, the mind will acquire wisdom awakening to Enlightenment.

It is suggested that you first read “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) of this same book series while seeking guidance from a Teacher. It is that book that provides a Practitioner with a solid foundation in developing a life practice that will lead to the Enlightened mind.

In order to progress on The Path to Enlightenment, a Practitioner will need a Teacher to receive guidance. One would not be able to only read a book and attain the results of an Enlightened mind.

Nothing in Gotama Buddha's Teachings is based on belief. A Buddha has already done the hard work of figuring out how to attain Enlightenment. You just need to learn and practice his Teachings to improve the condition of the mind and your life.

All his Teachings can be learned and practiced to independently observe the truth as the mind “gradually” acquires wisdom through independent verification of his Teachings and through practice of his Teachings.

This new found wisdom “gradually” improves the way the mind functions in the world through eliminating discontentedness of mind. The mind can completely eliminate all discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc. on The Path to Enlightenment.

Through learning and practicing Gotama Buddha’s Teachings with guidance, the mind becomes Enlightened in that you can observe the improvement in the condition of the mind as you eliminate all discontent feelings where the mind can reside peaceful, calm, serene, and content with joy - permanently. You are not believing The Teachings wishing for a positive outcome at some point in the future or after death. Instead, you are observing the improvements to the condition of the mind right now - in the present moment.

Only a Buddha would be able to attain Enlightenment on their own without Teachers. These are some of the criteria that make a Buddha a Buddha is that they discover The Teachings on their own attaining Enlightenment without help from a Teacher, shares their independently discovered Teachings to guide countless others to Enlightenment during the remaining time of their life, and they leave their Teachings in a condition that they guide countless others to Enlightenment after their death.

The last Buddha currently known to the world existed over 2,500 years ago.

That means you and everyone else will need Teachers on this Path to Enlightenment.

Your journey to learn, reflect, and practice these Teachings is significantly improved through making the choice to learn directly with “The Words of The Buddha”.

Today, there are many resources for Teachings described as Buddhist or originating with The Buddha. But, it is only when a Practitioner chooses to investigate “The Words of The Buddha” being sourced directly from the original source, The Pāli Canon, that a Practitioner will come to understand the truth of what The Buddha actually taught and be able to implement these Teachings into your daily life to experience the results of Enlightenment.

Through learning and practicing Gotama Buddha's Teachings, in his own words, The Perfectly Enlightened One's wisdom can penetrate the mind and you can experience the breakthrough to realizing the Enlightened mind.

I have significant gratitude, appreciation, admiration, and respect for Master Teacher Gotama Buddha as his Teachings lead exactly where he said they would. To a steady, calm, stable, and unshakable mind, known as Enlightenment.

There are countless unknown and unnamed individuals who are responsible for these Teachings reaching you in this book series. These Teachings have been preserved throughout history over the last 2,500 years through the tireless efforts of Ordained and Household Practitioners. These Teachings have been preserved and shared from one generation to the next because they work.

It is now up to us to learn, reflect, and practice these Teachings to experience the Enlightened mind, so that we may benefit from an improved existence while also preserving these Teachings for future generations in our hearts and minds.

While books are an outstanding tool to capture The Teachings and share them worldwide, there is nothing more significant than having massive numbers of Enlightened beings in the world who can directly share these Teachings with those who choose to seek guidance in developing their life practice on The Path to Enlightenment. Each of us individually and collectively, are just one link in a long chain of Practitioners and Teachers spanning over 2,500 years.

What we choose to do in this time and place will determine how vibrant and sustaining these Teachings are for future generations. It is our work and effort to seek our own Enlightenment that we will experience results for our own mind and lay the groundwork for countless more beings after us to experience the same freedom of mind that you are now choosing to pursue.

Many people are interested in improving the world, but do not know how. It is only when we are dedicated to improving our own wisdom, moral conduct, and mental discipline that we will improve the world. Through improving our own life practice through learning "The Words of The Buddha" then, we will have collectively improved the world.

The problem that the unEnlightened mind is experiencing is not the outside world, but the inner world. Training the mind, the inner world, is what produces a peaceful existence. You can't control other people and what they

do. You can only decide to train your own mind to be unaffected by what others do.

It is a real struggle to exist in a world that the mind does not understand. It is “The Words of The Buddha” that explains The Natural Laws of Existence guiding the mind to acquire deep wisdom to make better free will decisions through a purified mind.



**Master Teacher Gotama Buddha
(The Tathāgata)**

The Act of Giving

Chapter 1

Giving

But here, Student, some man or woman gives food, drink, clothing, carriages, garlands, scents, ointments, beds, dwelling, and lamps to Ascetics or Brāhmins. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world. But if instead he comes back to the human state, then wherever he is reborn he is wealthy.

(Reference: MN 135)

In this Teaching from Gotama Buddha, he shares how a being who practices generosity, should they not attain Enlightenment in this life, will be reborn in an improved destination in their next life.

The practice of generosity helps a Practitioner to eliminate craving/desire/attachment. It is craving/desire/attachment that is the cause of all discontentedness in the mind. An individual is causing their own discontent feelings due to one's craving/desire/attachment. To eliminate discontentedness, a Practitioner needs to train the mind to eliminate craving/desire/attachment. This is shared as part of The Four Noble Truths to establish Right View.

Having eliminated craving/desire/attachment, not only will the Practitioner experience Enlightenment where the mind is peaceful, calm, serene, and content with joy permanently, but they will have also solved the much bigger problem of constantly be reborn through continuous rounds of rebirth in The Cycle of Rebirth.

An Enlightened being will know the mind is Enlightened because they will no longer experience any discontentedness. As the mind is gradually trained in the direction of Enlightenment, there will be a slow and gradual diminishing of discontentedness to ultimately result in the complete elimination of all discontentedness. The Practitioner can observe this for themselves as the condition of the mind gradually improves.

Through not believing in any of The Buddha's Teachings but instead, learning, reflecting, and practicing to acquire wisdom, the mind can be gradually trained to no longer experience discontentedness through the elimination of craving/desire/attachment.

One of the major ways of practice to train the mind to eliminate craving/desire/attachment, the mind's mental longing with a strong eagerness, is to train the mind to be willing to "give and share" eliminating selfishness.

Through developing a continuous, regular, and ongoing practice of generosity, along with other training, a Practitioner can completely eliminate craving/desire/attachment to eliminate discontentedness.

The unEnlightened mind is going to chase after the objects of its affection thinking that the next new shining object waiting around the corner is going to lead to lasting fulfillment. The unEnlightened mind will cling to what it has accumulated including its time, effort, energy, and resources such as possessions, wealth, relationships, etc. The mind can become obsessed and selfish tightly holding on to the objects of its affection.

Through training the mind to “give and share”, the mind can be trained to “let go” of its tendency to “hold on” to the objects of its affection thinking that these things will bring lasting satisfaction and fulfillment. Through the mind eliminating its craving/desire/attachment, a Practitioner can reside peaceful, calm, serene, and content with joy. Generosity, and other practices, is what will lead to the results of a peaceful, calm, serene, and content mind with joy as the mind gradually eliminates craving/desire/attachment.

Without a practice of generosity to train the mind to regularly “give and share”, the mind will retain its selfishness continuing to experience repeated discontentedness and rounds of rebirth.

Craving/desire/attachment is the cause of discontentedness and the cause of rebirth. Through diminishing craving, a being will experience an improved rebirth. Through eliminating craving, a Practitioner will experience Enlightenment and there will be no further rebirth in any realm of existence.

The goal of these Teachings and The Path to Enlightenment is to eliminate all pollution of mind to experience Enlightenment and no longer be reborn in any realm of existence. But, should a Practitioner not accomplish this goal, then The Buddha is explaining that through the diminishing of craving/desire/attachment by practicing generosity, there will be an improved rebirth in one’s next birth.

As one learns The Buddha’s Teachings regarding The Cycle of Rebirth, they should always keep in mind that the ultimate goal is to attain Enlightenment and not experience rebirth. Therefore, when The Buddha is sharing what will or will not occur based on decisions in this life, he is not attempting to guilt, shame, or fear anyone into certain decisions nor dangle a reward for certain decisions. Instead, he is just sharing the truth of what will and will not occur while providing guidance of how to avoid any and all rebirth through the attainment of Enlightenment.

A Buddha’s Teachings lead to liberation of mind, Enlightenment. The mind will be peaceful, calm, serene, and content with joy - free of all strong feelings. The goal is not to be reborn, however, Students are oftentimes interested to know what would occur if one does not attain Enlightenment. Therefore, a Buddha needs to share those Teachings and since The Cycle of Rebirth is part of The Natural Laws of Existence of what exists in this world, a Buddha will need to share this aspect of Teachings to help Practitioners fully understand The Path to Enlightenment.

A Practitioner should be sure to explore Chapters within this book series prior to learning in this book.

Detailed explanation of Generosity and Merit is available in this same book series found in Chapters 10 and 14 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 2

What Is Accomplishment in Generosity?

And what is accomplishment in generosity?

Here, a Noble Disciple resides at home with a mind free from the stain of selfishness, freely generous, openhanded, joyful in letting go, devoted to charity, joyful in giving and sharing.

This is called accomplishment in generosity.

(Reference: AN 4.61)

In this Teaching from Gotama Buddha, he shares how to fully develop one's practice to experience "accomplishment in generosity".

An uninstructed worldling is a person who is not learning, reflecting, and practicing these Teachings to train the mind on The Path to Enlightenment.

An instructed Noble Disciple is a Practitioner of The Buddha's Teachings who is deeply learning, reflecting, and practicing these Teachings.

The Buddha explains that a Noble Disciple will "resides at home with a mind free from the stain of selfishness, freely generous, openhanded, joyful in letting go, devoted to charity, joyful in giving and sharing".

Through cultivating the mind to live "freely generous, openhanded, joyful in letting go, devoted to charity, joyful in giving and sharing" the mind will be free from the pollution of mind or "free from the stain of selfishness".

A Practitioner would be unable to attain Enlightenment without developing a regular, consistent, and ongoing practice of generosity.

Generosity can be practiced with our life partner, children, parents, siblings, friends, co-workers, neighbors, and people we have never met before. When the mind is free of selfishness, we can practice generosity through giving and sharing our time, effort, energy, and resources with anyone and everyone around us - all beings.

The mind can experience the joy of giving and sharing through letting go rather than holding on to the countless objects that the mind thinks is going to bring lasting satisfaction but never does.

The Purpose of Giving

Chapter 3

A Directly Visible Fruit of Giving Related to Future Lives

Is it possible, Venerable Sir, to point out a directly visible fruit of giving?

It is, Sīha,

(1) A donor, Sīha, a generous giver, is dear and agreeable to many people.

This is a directly visible fruit of giving.

(2) Again, wholesome persons go in large numbers to a donor, a generous giver.

This, too, is a directly visible fruit of giving.

(3) Again, a donor, a generous giver, acquires a wholesome reputation.

This, too, is a directly visible fruit of giving.

(4) Again, whatever assembly a donor, a generous giver, approaches whether of Khattiyas, Brāhmins, Householders, or Ascetics - he approaches it confidently and composed.

This too is a directly visible fruit of giving.

(5) Again, with the breakup of the body, after death, a donor, a generous giver, is reborn in a good destination, in a heavenly world.

This is a fruit of giving related to future lives.

(Reference: AN 5.33)

In this Teaching from Gotama Buddha, he shares some of the benefits of practicing generosity.

- 1.) The donor is well liked by many people as they are seen as generous and helpful to those around them.
- 2.) The donor will attract large numbers of wholesome people who will be interested to spend time with them.
- 3.) The donor develops a wholesome reputation within their community for their generous ways.
- 4.) The donor is confident and composed in gatherings of various types of people.
- 5.) The donor will experience an improved rebirth, should they need to experience rebirth.

Due to the decrease in craving/desire/attachment in the mind, the being will experience an improved rebirth should rebirth be needed.

Chapter 4

Five Benefits of Giving

Monks, there are these five benefits of giving.

What five?

- (1) One is dear and agreeable to many people.
- (2) Wholesome persons go in large numbers to one (you).
- (3) One acquires a wholesome reputation.
- (4) One is not deficient in the Householder's duties.
- (5) With the breakup of the body, after death, one is reborn in a good destination, in a heavenly world.

These are the five benefits of giving.

By giving, one becomes dear, one follows the duty of the wholesome; the wholesome mentally disciplined Monks always go in large numbers to one (you).

They teach one The Teachings that dispels all discontentedness, having understood which the taintless one here attains Nibbāna (Enlightenment).

(Reference: AN 5.35)

In this Teaching from Gotama Buddha, he shares some of the benefits of practicing generosity.

- 1.) One is well liked by many people as they are seen as generous and helpful to those around them.
- 2.) One will attract large numbers of wholesome people who will be interested to spend time with them.
- 3.) One develops a wholesome reputation within their community for their generous ways.
- 4.) One is able to fulfill their duties as part of living the Household life.
- 5.) The donor will experience an improved rebirth, should they need to experience rebirth.

Due to the decrease in craving/desire/attachment in the mind, the being will experience an improved rebirth should rebirth be needed.

By giving, one becomes dear, one follows the duty of the wholesome; the wholesome mentally disciplined Monks always go in large numbers to one (you): Ordained Practitioners and Teachers of these Teachings can be supported through your generous offerings to support their sharing of these Teachings into the world.

They teach one The Teachings that dispels all discontentedness, having understood which the taintless one here attains Nibbāna (Enlightenment): You will have the opportunity to gain exposure to various Teachers who share these Teachings. The Teachings will benefit your life through you developing your life practice of these Teachings to completely eliminate all discontentedness. With the wisdom of these Teachings, a Practitioner can actively train the mind to eliminate the fetters/taints/pollution of mind described in The Ten Fetters to experience “the taintless” liberation of mind, Enlightenment.

Chapter 5

A Donor Who Gives Food Gives Life, Beauty, Peacefulness, and Strength

Monks, when a donor gives food, he gives the recipients four things.

What four?

He gives life, beauty, peacefulness, and strength.

(1) Having given life, he takes part in life, whether heavenly or human.

(2) Having given beauty, he takes part in beauty, whether heavenly or human.

(3) Having given peacefulness, he takes part in peacefulness, whether heavenly or human.

(4) Having given strength, he takes part in strength, whether heavenly or human.

Monks, a Noble Disciple who gives food gives the recipients these four things.

One who respectfully gives timely food to those mentally disciplined ones who eat what others give, provides them with four things: life, beauty, peacefulness, and strength.

The man who gives life and beauty, who gives peacefulness and strength, will obtain long life and fame wherever he is reborn.

Monks, a donor who gives food gives the recipients five things.

What five?

One gives life, beauty, peacefulness, strength, and discernment.

(1) Having given life, one takes part in life, whether heavenly or human.

(2) Having given beauty, one takes part in beauty, whether heavenly or human.

(3) Having given peacefulness, one takes part in peacefulness, whether heavenly or human.

(4) Having given strength, one takes part in strength, whether heavenly or human.

(5) Having given discernment, one takes part in discernment, whether heavenly or human.

A donor who gives food gives the recipients these five things.

The wise one is a giver of life, strength, beauty, and discernment.

The intelligent one is a donor of peacefulness and in turn acquires peacefulness.

Having given life, strength, beauty, peacefulness, and discernment, one is long-lived and famous wherever one is reborn.

(Reference: AN 4.59)

In this Teaching from Gotama Buddha, he shares how through giving, one acquires certain benefits.

It is important that through one's practice of generosity, there is not an expectation of anything in return. If the mind has expectations of benefits as a result of giving, then the Practitioner is not fully practicing generosity. There is still craving/desire/attachment in the mind and it will produce unwholesome results.

When one makes decisions through The Three Unwholesome Roots of craving, anger, and ignorance (unknowing of true reality), this will result in unwholesome outcomes.

When one makes decisions through The Three Wholesome Roots of generosity, loving-kindness, and wisdom, this will result in wholesome outcomes.

To practice pure generosity, there cannot be any craving/desire/attachment for a certain outcome or else, this was not a decision based on pure generosity.

To be pure generosity a Practitioner would need to make the decision to give and share without any expectation of anything in return.

Detailed explanation of The Three Unwholesome Roots and The Three Wholesome Roots is available in this same book series found in Chapter 8 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Chapter 6

A Donor Who Gives Medicine Gives Beauty, Peacefulness, and Strength

Brāhmin, there are these ten advantages from conje (rice porridge that is very nutritious that serves the purpose of medicine).

What ten?

In giving conje one gives life, one gives beauty, one gives ease, one gives strength, one give intelligence; conje when it is drunk checks hunger, keeps off thirst, regulates wind, cleanses the bladder, digests raw remnants of food.

These, Brāhmin, are the ten advantages of conje.

To the discerning who gives conje duly
At the right time to one who lives on others' food,
It confers ten things on him:
Life and beauty, ease and strength;

For him intelligence arises from it,
It dispels hunger, thirst and wind,
It cleanses the bladder, it digests food;
This medicine is praised by the well-farer.

Therefore conje should be given constantly
By a man interested for ease,
By those aspiring to become heavenly beings - like joys
Or acquiring human prosperity.

(Reference: Pi Tv Kd 6)

In this Teaching from Gotama Buddha, he shares the benefits of giving medicine as an offering and gift.

“Regulates wind” refers to the wind in the body.

During the lifetime of The Buddha and now in traditional medicine, the body is described through The Four Elements. The body is categorized into four (4) different elements such as: earth, water, fire, and wind. Each of these is used to describe the characteristics of the body.

Earth is the solids of the body. For example, hair, teeth, bones, finger and toe nails, etc.

Water is the liquids of the body. For example, tears, saliva, pus, urine, blood, etc.

Fire is the temperature of the body. For example, the heat that is generated to sustain the body. This element is also connected with the process of digestion.

Wind is the movement within the body. For example, the movement of food and feces through the intestines of the body.

Space is the lack of any other of The Four Elements. For example, the voids or empty spaces in the body like the nasal cavity or other locations where there is nothing that exists.

The Four Elements are used in traditional medicine to understand symptoms of illness and provide remedies to the patient. Space is not considered an element because it lacks the qualities of any of the other elements. There are no elemental qualities as it is described as the lack of or absence of, all the other qualities. Some people consider “space” to be a fifth element, but The Buddha described only The Four Elements.

Not only can the human body be described through The Four Elements, but we can also describe any physical object through The Four Elements as all material objects have a combination of The Four Elements.

Chapter 7

The Giver of the Agreeable Gains the Agreeable

The giver of the agreeable gains the agreeable, when he gives willingly to the upright ones clothing, bedding, food, and drink, and various kinds of supplies.

Having known the Arahants to be like a field for what is relinquished and offered; not held back, the wholesome person gives what is hard to give - the giver of agreeable things gains what is agreeable.

The giver of the agreeable gains the agreeable;
the giver of the foremost again gains the foremost;
the giver of the excellent gains the excellent;
the giver of the best reaches the best state.

The person who gives the best,
the giver of the foremost,
the giver of the excellent,
is long-lived and famous
wherever he is reborn.

(Reference: AN 5.44)

In this Teaching from Gotama Buddha, he shares how a Practitioner who gives offerings to “the upright ones” gains these benefits.

“The upright ones” are those who are practicing wholesome moral conduct.

The Buddha describes that “the wholesome person gives what is hard to give”. What he is encouraging Students to do and guiding a Practitioner to practice is, that through giving offerings of items that the mind finds it “hard to give” or difficult to give where the mind is struggling, through training the mind to practice generosity and give those items, the mind is then working to eliminate its craving/desire/attachment to those items leading to further liberation of the mind to Enlightenment.

The reason why a Practitioner might find it difficult or “hard to give” certain things is because of the mind’s craving/desire/attachment. The practice of generosity is helping the mind to “let go” so that it can be more liberated and move closer to Enlightenment.

So if the mind is struggling to give certain things and finds it “hard to give” those items, The Buddha is guiding and encouraging one to “not hold back” so that the mind can be more liberated through practicing generosity with those things that are hard to let go of where the mind is holding on.

Perhaps that might be time, clothing, food, shelter, or financial resources, etc. You will know for yourself what is difficult and challenging for the mind to give and, you should give those things so that the mind can be trained to “let go”.

But, a practice of generosity needs to always be accomplished with discernment (i.e. wise decision making) and practiced as part of “the middle way”.

There are additional chapters in this book and other books within this series that helps a Practitioner understand how to accomplish the goal of practicing generosity with discernment and as part of “the middle way”.

Chapter 8

The Way Leading to Wealth

Mallikā, and still some woman is not prone to anger or often exasperated. Even if she is criticized a lot, she does not lose her temper and become irritated, hostile, and stubborn; she does not display anger, hatred, and bitterness. And she gives things to Ascetics or Brāhmins: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting.

When she passes away from that state, if she comes back to this world, wherever she is reborn she is beautiful, attractive, and graceful, possessing supreme beauty of complexion; rich, with great wealth and property; and influential.

This is the way, Student, that leads to wealth, namely, one gives food, drink, clothing, vehicles, garlands, scents, ointments, beds, dwelling, and lamps to Ascetics or Brāhmins.

(Reference: SN 3.8)

In this Teaching from Gotama Buddha, he shares how a Practitioner who “is not prone to anger or often exasperated. Even if she is criticized a lot she does not lose her temper and become irritated, hostile, and stubborn; she does not display anger, hatred, and bitterness” and provides offerings of “food, drink, clothing, vehicles, garlands, scents, ointments, beds, dwelling, and lamps to Ascetics or Brāhmins”, that if there is rebirth they are reborn “beautiful, attractive, and graceful, possessing supreme beauty of complexion; rich, with great wealth and property; and influential”.

Chapter 9

The Generous One Would Surpass the Other

‘Here, Venerable Sir, there might be two disciples of The Perfectly Enlightened One equal in confidence, virtuous behavior (moral conduct), and wisdom, but one is generous while the other is not. With the breakup of the body, after death, they would both be reborn in a good destination, in a heavenly world. When they have become heavenly beings, would there be any distinction or difference between them?’

There would be, Sumanā, The Perfectly Enlightened One said: The generous one, having become a heavenly being, would surpass the other in five ways: in heavenly life span, heavenly beauty, heavenly happiness, heavenly glory, and heavenly authority. The generous one, having become a heavenly being, would surpass the other in these five ways.

‘But, Venerable Sir, if these two pass away from there and again become human beings, would there still be some distinction or difference between them?’

There would be, Sumanā, The Perfectly Enlightened One said: When they again become human beings, the generous one would surpass the other in five ways: in human life span, human beauty, human happiness, human fame, and human authority. When they again become human beings, the generous one would surpass the other in these five ways.

‘But, Venerable Sir, if these two should go forth from the household life into homelessness, would there still be some distinction or difference between them?’

There would be, Sumanā, The Perfectly Enlightened One said: The generous one, having gone forth, would surpass the other in five ways.

- (1) He would usually use a robe that has been specifically offered to him, seldom one that had not been specifically offered to him.
- (2) He would usually eat almsfood that has been specifically offered to him, seldom almsfood that had not been specifically offered to him.
- (3) He would usually use a lodging that had been specifically offered to him, seldom one that had not been specifically offered to him.

- (4) He would usually use medicines and supplies for the sick that had been specifically offered to him, seldom those that had not been specifically offered to him.
- (5) His fellow monastics, those with whom he resides, would usually behave toward him in agreeable ways by bodily, verbal, and mental action, seldom in disagreeable ways. They would usually present him what is agreeable, seldom what is disagreeable. The generous one, having gone forth, would surpass the other in these five ways.

‘But, Venerable Sir, if both attain Arahantship, would there still be some distinction or difference between them after they have attained Arahantship?’

In this case, Sumanā, I declare, there would be no difference between the liberation [of one] and the liberation [of the other].

‘It’s outstanding and amazing, Venerable Sir! Truly, one has good reason to give alms (a donation) and do meritorious deeds, since they will be helpful if one becomes a heavenly being, [again] becomes a human being, or goes forth.

So it is, Sumanā! So it is, Sumanā! Truly, one has good reason to give alms (a donation) and do meritorious deeds, since they will be helpful if one becomes a heavenly being, [again] becomes a human being, or goes forth.

This is what The Perfectly Enlightened One said.

Having said this, The Fortunate One, The Teacher, further said this:

As the stainless moon moving through the sphere of space outshines with its radiance all the stars in the world, so one accomplished in virtuous behavior (moral conduct), a person endowed with confidence, outshines by generosity all the selfish people in the world.

As the hundred-peaked rain cloud, thundering, covered in lightning, pours down rain upon the earth, overwhelming the plains and lowlands, so The Perfectly Enlightened One’s disciple, the wise one accomplished in vision, surpasses the selfish person in five specific respects:

Life span and glory, beauty and peacefulness.

Possessed of wealth, after death he rejoices in heaven.

(Reference: AN 5.31)

In this Teaching from Gotama Buddha, he shares answers to questions related to the practice of generosity.

A Student asks The Buddha what would be the difference between two Practitioners who are learning and practicing his Teachings upon rebirth, given that both Practitioners were equally practicing confidence, virtuous behavior (moral conduct), and wisdom but one would be generous while the other is not.

The Student asks this question related to rebirth in the heavenly realm, human realm, having become an Ordained Practitioner, and if both Practitioners attained Enlightenment.

Heavenly Realm

The Buddha explains that there would be a difference between the two Practitioners upon rebirth in the heavenly realm. If both Practitioners were equally established in confidence, virtuous behavior (moral conduct), and wisdom but one was generous in the past life while the other was not, the Practitioner who was generous “would surpass the other in five ways: in heavenly life span, heavenly beauty, heavenly happiness, heavenly glory, and heavenly authority”.

Human Realm

The Buddha explains that there would be a difference between the two Practitioners upon rebirth in the human realm. If both Practitioners were equally established in confidence, virtuous behavior (moral conduct), and wisdom but one was generous in the past life while the other was not, the Practitioner who was generous “would surpass the other in five ways: in human life span, human beauty, human happiness, human fame, and human authority”.

Becoming Ordained Practitioners

The Buddha explains that there would be a difference between the two Practitioners upon rebirth in the human realm and both deciding to become Ordained Practitioners. If both Ordained Practitioners were equally established in confidence, virtuous behavior (moral conduct), and wisdom but one was generous in the past life while the other was not, the Practitioner who was generous “would surpass the other in five ways”.

- (1) He would usually use a robe that has been specifically offered to him, seldom one that had not been specifically offered to him.
- (2) He would usually eat almsfood that has been specifically offered to him, seldom almsfood that had not been specifically offered to him.
- (3) He would usually use a lodging that had been specifically offered to him, seldom one that had not been specifically offered to him.
- (4) He would usually use medicines and supplies for the sick that had been specifically offered to him, seldom those that had not been specifically offered to him.

(5) His fellow monastics, those with whom he resides, would usually behave toward him in agreeable ways by bodily, verbal, and mental action, seldom in disagreeable ways. They would usually present him what is agreeable, seldom what is disagreeable. The generous one, having gone forth, would surpass the other in these five ways.

Due to the Practitioner having a well developed practice of generosity in a previous life, they will experience individuals being generous to them in their current life. This is as a result of their actions in the previous and current life.

Attaining Enlightenment

The Buddha explains that there would not be a difference between the two Practitioners upon rebirth in the human realm. If both Practitioners were equally established in confidence, virtuous behavior (moral conduct), and wisdom but one was generous in the past life while the other was not, for two Practitioners who have attained Enlightenment “there would be no difference between the liberation [of one] and the liberation [of the other]”.

An Enlightened being is an Enlightened being. Any and all Enlightened beings will experience liberation of mind, such that, there will be no discontentedness because both Practitioners have fully and completely eliminated all of The Ten Fetters. With all the fetters/taints/pollution of mind eliminated, both Practitioners will have eradicated discontentedness and escaped The Cycle of Rebirth. The mind of both Practitioners will be peaceful, calm, serene, and content with joy - permanently.

Generosity should be practiced on a continuous and ongoing basis. A Practitioner should incorporate generosity as part of their normal life. Giving and sharing with others trains one's own mind to eliminate craving/desire/attachment removing the stain of selfishness from the mind. A Practitioner's mind would not be liberated to attain Enlightenment without a well developed practice of continuous and ongoing generosity.

Detailed explanation of The Realms of Existence is available in this same book series found in the book “The Realms of Existence” (Volume 11).

Chapter 10

If Beings Knew the Results of Giving and Sharing

Monks, if beings knew, as I know, the results of giving and sharing, they would not eat without having given, nor would the stain of selfishness obsess them and take root in their minds. Even if it were their last bite, their last mouthful, they would not eat without having shared it, if there were someone to share it with.

But because beings do not know, as I know, the results of giving and sharing, they eat without having given, and the stain of selfishness obsesses them and takes root in their minds.

If beings knew what The Perfectly Enlightened One said, how the result of sharing has such great fruit, then, subduing the stain of selfishness with brightened awareness, they'd give in season to The Noble Ones, where a gift brings great fruit.

Having given food as an offering to those worthy of offerings, many donors, when they pass away from here, the human state, go to heaven.

They, having gone there to heaven, rejoice, enjoying sensual pleasures. Unselfish, they take part in the result of sharing.

(Reference: ITI 18)

In this Teaching from Gotama Buddha, he shares his perspective of the results of giving and sharing that it leads to significant results for one's mind.

This Teaching combined with other Teachings shared by The Buddha help a Practitioner understand that through practicing generosity and other Teachings, one is able to experience Enlightenment.

In another Teaching, The Buddha attributes his attainment of Enlightenment as a Perfectly Enlightened Buddha to his practice of generosity in this life and past lives. Combined with this Teaching, a Practitioner can understand that to attain Enlightenment one would need to have a well developed practice of generosity.

The Buddha is explaining in this statement “if beings knew, as I know, the results of giving and sharing” that the results of giving and sharing are the attainment of Enlightenment. With the mind being so peaceful, calm, serene, and content with joy for an Enlightened being, if beings understood this mental state, “they would not eat without having given, nor would the stain of selfishness obsess them and take root in their minds. Even if it were their last bite, their last mouthful, they would not eat without having shared it, if there were someone to share it with”.

Since beings are unaware of the Enlightened mind and how peaceful, calm, serene, and content with joy that is experienced and that generosity is an important quality of mind to accomplish this goal, The Buddha shares that “beings do not know, as I know, the results of giving and sharing, they eat without having given, and the stain of selfishness obsesses them and takes root in their minds”.

One part of the pollution of mind described as “ignorance (unknowing of true reality)” is that the unEnlightened mind does not understand the benefits of giving and sharing through a well developed practice of generosity. Since beings are “unknowing of true reality” they continue to be selfish allowing craving/desire to obsess the mind. Through training the mind to practice generosity, one can be liberated from the stain of selfishness and all the other pollution of mind that keep it trapped in the unEnlightened state.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Generosity - Volume 13 - (Chapter 1-10)

<https://youtube.com/live/dfzG3Ub8dGM>

Podcast(s)

Ep. 398 - (Pali Canon Study Group) - Volume 13 - (Chapter 1-10)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--398---Pali-Canon-Study-Group---Generosity---Volume-13---Chapter-1-10-e1ria1l/a-a8v9ec5>

Chapter 11

Four Means of Sustaining Favorable Relationship

Monks, there are these four means of sustaining a favorable relationship.

What four?

Giving, endearing speech, beneficent conduct, and equality.

These are the four means of sustaining a favorable relationship.

Giving, endearing speech, beneficent conduct, and equality under diverse worldly conditions, as is suitable to fit each case: these means of sustaining a favorable relationship are like the linchpin of a rolling chariot.

If there were no such means of sustaining a favorable relationship, neither mother nor father would be able to obtain admiration and respect from their children.

But since there exist these means of sustaining a favorable relationship, wise people respect them; thus they attain to greatness and are highly praised.

(Reference: AN 4.32)

In this Teaching from Gotama Buddha, he shares that giving, endearing speech, beneficial conduct, and equality are how to sustain favorable relationships just like “the linchpin of a rolling chariot”.

A chariot or cart is pulled by horses with a primary “linchpin” that connects the cart and horses. Without the “linchpin”, the chariot would not function or move. So too, if one is not practicing giving, endearing speech, beneficial conduct, and equality, then there is no ability to experience favorable relationships.

One’s generosity, endearing speech, beneficent conduct, and equality are a “linchpin” or primary aspect of one’s life that determines whether one has favorable relationships or not.

Giving (Generosity): a readiness and taking the action of frequently giving something more than is strictly necessary, such as time, effort, energy, financial support, or resources without any expectation of anything in return. A practice of giving and helping others as part of an ongoing and comprehensive life practice. This action can help you develop and cultivate a more caring and compassionate mind as one chooses to consistently give and share through their life to eliminate selfishness. Generosity eliminates craving/desire/attachment in the mind, thus, helping to eliminate discontent feelings from the mind.

Endearing Speech: inspiring, loving, and affectionate communication.

Beneficent Conduct: wholesome moral conduct.

Equality: being equal.

Individuals who practice generosity, enduring speech, beneficent conduct, and equality in their relationships will experience sustaining and favorable relationships.

If one is selfish, speaks harsh, has unwholesome moral conduct, or views themselves as above or below others, this will not produce a sustaining and favorable relationship. An individual will struggle and have difficulties in their relationships finding it challenging to develop and maintain healthy relationships.

These four aspects can be considered what is needed as basic foundation in any and all relationships for there to be a healthy relationship to include: politeness, kindness, friendliness, and respect.

Through practicing giving, endearing speech, beneficent conduct, and equality while being polite, kind, friendly, and respectful will create the very best opportunity for you to develop and maintain healthy relationships.

Chapter 12

Three Things Prescribed by the Wise

Monks, there are these three things prescribed by the wise, prescribed by wholesome people.

What three?

(1) Giving is prescribed by the wise, prescribed by wholesome people.

(2) The going forth is prescribed by the wise, prescribed by wholesome people.

(3) Attending upon one's mother and father is prescribed by the wise, prescribed by wholesome people.

These three things are prescribed by the wise, prescribed by wholesome people.

Wholesome people prescribe giving, harmlessness, mental discipline, and mental restraint, service to one's mother and father and to the peaceful Practitioners of the spiritual life.

These are the deeds of the good which the wise person should pursue. The Noble One possessed of vision goes to a heavenly world.

(Reference: AN 3.45)

In this Teaching from Gotama Buddha, he shares three things that are recommended by wise individuals.

1.) Practicing generosity is recommended by wholesome people.

2.) Ordaining to become an Ordained Practitioner is recommended by wholesome people.

3.) Taking care of one's mother and father is recommended by wholesome people.

The Buddha further describes that it is recommended by wholesome people to practice giving, harmlessness, mental discipline, mental restraint, service to one's mother and father, and to be peaceful to Practitioners of the spiritual life.

He recommends these are practices of a wise individual.

Chapter 13

One Who Has Trust and Confidence

Monks, in three cases one may be understood to have dedication and confidence.

What three?

When one aspires to see those of virtuous behavior (practicing moral conduct); when one aspires to hear the good wholesome Teachings; and when one resides at home with a mind free of the stain of selfishness, freely generous, openhanded, joyful in letting go, devoted to charity, joyful in giving and sharing.

In these three cases, one may be understood to have trust and confidence.

One who aspires to see the virtuous ones,
who aspires to hear the good wholesome Teachings,
who has removed the stain of selfishness,
is called a person endowed with dedication.

(Reference: AN 3.42)

In this Teaching from Gotama Buddha, he shares how one can observe that there is dedication and confidence in your practice.

- 1.) A Practitioner has an interest to meet with individuals who are practicing virtuous moral conduct.
- 2.) A Practitioner has an interest to learn these good wholesome Teachings.
- 3.) A Practitioner is openly generous practicing generosity with a mind free of selfishness.

Through developing these qualities, a Practitioner is dedicated to developing their life practice and is developing confidence in their abilities and these Teachings.

Chapter 14

Practicing the Way Proper to the Household Practitioner

Householder, a Noble Disciple who possesses four qualities is practicing the way proper to the Household Practitioner, a way that brings the attainment of fame and leads to heaven.

What four?

Here, Householder, a Noble Disciple serves The Community of Monks with robes; he serves The Community of Monks with almsfood; he serves The Community of Monks with lodgings; he serves The Community of Monks with medicines and provisions for the sick.

Householder, a Noble Disciple who possesses these four qualities is practicing the way proper to the Household Practitioner, a way that brings the attainment of fame and leads to heaven.

When the wise practice the way proper for the Household Practitioner, they serve the virtuous Monks of upright conduct with robes, almsfood, lodgings, and medicines;

for them both by day and night merit always increases; having done excellent deeds, they pass on to the heavenly realm.

(Reference: AN 4.60)

In this Teaching from Gotama Buddha, he shares guidance to encourage Household Practitioners to practice these Teachings closely through making offerings to Ordained Practitioners to create merit.

He suggests offerings of robes, food, lodging, and medicine.

The Buddha explains offerings such as this leads to the attainment of fame and a heavenly rebirth. Remember, this is not due to anything mystical or magical but instead, it is due to the reduction of craving/desire/attachment by practicing generosity.

The goal of these Teachings is to attain Enlightenment, not to aspire for fame or a heavenly rebirth. The Buddha understood that but in this Teaching he is sharing the result of offerings as part of The Natural Laws of Existence.

Chapter 15

Mutual Support Between Monks, Brāhmins and Householders

Monks, Brāhmins and Householders are very helpful to you. They provide you with the requisites of robes, almsfood, lodgings, and medicines in time of sickness. And you, Monks, are very helpful to Brāhmins and Householders, as you teach them The Teachings that are good in the beginning, the middle, and the end, with the correct meaning and wording, and you proclaim the spiritual life in its fulfillment and complete purity. Thus, Monks, this spiritual life is lived with mutual support for the purpose of crossing the flood and making a complete end of discontentedness.

(Reference: ITI 107)

In this Teaching from Gotama Buddha, he shares exactly how he setup the “mutual support” between the Ordained Practitioners and Household Practitioners.

Through the Ordained Practitioners needing food, water, clothing, shelter, and medical care from Household Practitioners, they did not need to work in a typical career. Instead, they can focus 100% of their time dedicated to learning, reflecting, and practicing these Teachings to improve the condition of the mind and their life. Ordained Practitioners, and those Teachers who choose to live their life based on donations from Household Practitioners, will have the ability to gain deep wisdom in these Teachings through not needing to pursue a typical career.

But, in choosing this lifestyle, Ordained Practitioners and Teachers who are supported by the offerings of dedicated Household Practitioners, there is the responsibility to apply time, effort, energy, and resources towards the determined, dedicated, and diligent learning, reflecting, and practicing of these Teachings to acquire wisdom. Then, those who are supported by the dedicated Household Practitioners are able to offer back to them, the wisdom of these Teachings. Household Practitioners can then learn, reflect, and practice these Teachings while flourishing within their community. In this way, there is an exchange of support in both directions and there is “mutual support”.

Through wise decision making of the Teachers and Students, wholesome results (i.e. wholesome Kamma) are experienced as more and more individuals are able to gradually progress towards Enlightenment.

With the Household Practitioners spending an extensive amount of time, effort, energy, and resources to acquire offerings for Teachers, it is the responsibility of the Teachers to ensure they are not allowing those offerings to go to waste. Instead, applying consistent and ongoing efforts to deeply learn, reflect, and practice these Teachings to develop one’s wisdom will provide the needed ability to share something back with the Household Practitioners.

Teachers need to ensure they are polite, kind, friendly, and respectful to Household Practitioners with gratitude and appreciation for the sacrifices they make in order to provide offerings. Additionally, Household Practitioners should ensure they are polite, kind, friendly, and respectful to Teachers with gratitude and appreciation for the giving up of any aspirations for a career in business or other fields but instead, choose to dedicate their time, effort, energy, and resources towards the development of their own life practice on The Path to Enlightenment to share that wisdom with others.

In this way, both individuals, Teachers and Students, are meeting in the middle with politeness, kindness, friendliness, and respect for each other while practicing gratitude, appreciation, patience, and generosity. In this way, these Teachings can flourish through continuous learning, reflecting, and practicing within a Community supporting, encouraging, and motivating each other towards the attainment of Enlightenment.

Why Do Ordained Practitioners Beg for Food?

It is a common misunderstanding that people think Ordained Practitioners (i.e. Teachers) are begging for food. Ordained Practitioners are not begging for food nor anything else. They are walking through The Community providing the opportunity for Household Practitioners (i.e. Students) to practice generosity to acquire merit which will assist them in developing the mind to attain Enlightenment.

As part of what The Buddha shared as Teachings, he developed a system of “mutual support”.

The mutual support between Ordained Practitioners (i.e. Teachers) and their Students (i.e. Household Practitioners) is designed to ensure that there is opportunity for both Teachers and Students to practice The Teachings according to what leads to Enlightenment - namely “generosity”.

Teachers are giving up their career and worldly life. They have eliminated, or are working to eliminate, their craving/desire/attachment to worldly life of having an extensive amount of possessions, a career, etc. Through applying effort to develop their life practice to understand and practice The Teachings, they are being a deep and dedicated Student.

To be the very best Teacher, one would need to first be a very deep and dedicated Student and Practitioner.

So by living on donations of food, water, clothing, shelter, medical care, and financial support, Teachers are able to get deeper and deeper into their own practice of these Teachings to acquire wisdom of The Teachings. In this way, a Teacher is able to become a very deep, dedicated, determined, and diligent Student that leads to the elimination of craving/desire/attachment to worldly life, ultimately benefiting the Teacher and their Students. The Teacher is then better prepared to share the wisdom they cultivated on The Path to Enlightenment to help their Students to then get closer to and attain Enlightenment for themselves. It was the Student's offerings that supported the Teacher aiding them in their journey to Enlightenment through generous donations, and it is the wisdom they cultivated that is then shared with the Students that helps them to progress in their journey to Enlightenment. This is the “mutual support” that The Buddha envisioned and created during his lifetime.

To be a good Teacher, one first needs to be a really great Student.

Through the work of being a very deep Student, a Teacher is then best prepared to be able to share these Teachings with Students to help them learn, reflect, and practice towards the attainment of Enlightenment.

A Teacher should have a well developed practice of generosity, in that, they are giving and sharing The Teachings of The Buddha without asking for anything in return. They should have no expectations of their Students and focus on sharing The Teachings with all those who have a sincere interest in learning and growing on The Path to Enlightenment.

Generosity is a significant aspect of practice that one needs to develop in order to attain Enlightenment. An individual would be unable to attain Enlightenment without a well developed practice of “generosity”.

Generosity is a readiness and taking the action of frequently giving something more than is strictly necessary, such as time, effort, energy, financial support, or resources without any expectation of anything in return. A practice of giving and helping others as part of an ongoing and comprehensive life practice. This action can help you develop and cultivate a more caring and compassionate mind as one chooses to consistently give and share through their life to eliminate selfishness.

Generosity eliminates craving/desire/attachment in the mind, thus, helping to eliminate discontent feelings from the mind.

Generosity without judgment or expectation of anything in return is a practice that can transform the mind in ways you never thought possible.

Students are focused on living a household life where they do have certain possessions, a career, and other aspects of worldly life. As a Student progresses forward in life, due to pollutions of mind, they will face various struggles, difficulties, and challenges. Due to the lack of wisdom of The Natural Laws of Existence, a Student will experience various challenges in life that they find difficult to overcome and it is The Teachings of The Buddha that will guide them to an improve condition of mind and life.

Because a Teacher has given up their worldly life to focus on sharing Teachings with Students, Students will then provide support to their Teacher to assist them in sustaining their life and to be able to offer these Teachings to them and others throughout the world.

In this way, there is “mutual support”.

The Teachers are sharing The Teachings of The Buddha to help their Students improve their life and Students are providing life sustaining resources that support the Teacher to sustain life and acquire the needed resources to offer these Teachings to them and others.

Without this mutual support, the entire Path to Enlightenment would collapse as we see today in many parts of the world. We would find that it would be utterly difficult for anyone to get to Enlightenment without this system of mutual support.

There would not be the ability for Teachers to deeply develop their understanding and practice of these Teachings while practicing generosity by sharing The Teachings and Students would not have the ability to develop their mind by learning and practicing these Teachings while practicing generosity to support the continued sharing of these Teachings. Essentially, people would be “stuck” and unable to progress to Enlightenment because the entire system of “mutual support” would break down and there would not be the practice of generosity for Teachers and Students to get closer to Enlightenment.

If Teachers charged money for their services, they would not be practicing generosity. If Students are paying a fee for classes, courses, and retreats, they would not be practicing generosity. Therefore, without this regular and ongoing practice of generosity where Teachers are regularly sharing Teachings and Students are regularly sharing their time, effort, energy, and resources to help the Teachers continue to share The Teachings, the system of mutual support would not exist, individuals would not be practicing generosity, people would not be getting to Enlightenment, and The Path to Enlightenment would completely and entirely collapse.

This would leave the world without the needed Teachings of The Buddha to improve society and, thus, help all of humanity evolve to a higher consciousness where we are loving, kind, and gentle to each other while being able to acquire a peaceful and joyful mind and life.

Therefore, it is important that we do not think of it as Ordained Practitioners, including Teachers, are “begging for food”, because to “beg” would be to have craving/desire/attachment while pleading with Students to give them something. This is not what The Buddha taught as Practitioners are guided to “await what is given” rather than to have expectations that something will be given or to beg for something to be given.

Instead, The Path to Enlightenment is based on “mutual support” and through this mutual support, there will be Teachers in a Community who are interested and willing to teach based in loving-kindness, compassion, and generosity while there will be Students who have a sincere interest to learn and are willing to practice generosity to support the continued sharing of these Teachings.

In this way, Teachers have the ability to develop and Students will have Teachers available to help them develop.

If we appreciate, value, and respect Teachers who offer these Teachings at no cost, then Students will need to do their part to provide the needed support for a Teacher to exist in the world through providing the basic necessities to sustain life and resources to support the continued sharing of these Teachings.

If a Teacher is practicing in the way that is needed to share these Teachings into the world, they would use a portion of the offerings (i.e. donations) to sustain their life with food, water, clothing, shelter, and medical care and also allocate a certain amount of the resources provided by their Students towards improving their ability to share these Teachings. In modern times, this might include any of the following:

- Website
- Video Conferencing Membership
- Computers, Lights, Microphone, and equipment to share The Teachings.
- Meditation Cushions and Chairs
- Classroom Supplies (carpets, water, cups, bathroom supplies, white board, markers, etc.)
- Signage Advertising Classes
- Transportation to and from classes, courses, retreats, and appointments with Students.

While a Teacher may offer their classes and other programs for FREE, it is not free for a Teacher to offer their Teachings. A Teacher will need support on a continuous and ongoing basis to be able to continuously share The Teachings of The Buddha.

By supporting a Teacher to share The Teachings of The Buddha, you are supporting your ability to learn The Teachings and the ability of others to learn The Teachings while training the mind to eliminate craving/desire/attachment, the cause of discontentedness.

But, a Teacher (i.e. Ordained Practitioner) is not begging nor should they ever have an expectation of their Students to make offerings.

By a Teacher sharing their Teachings without any cost for the Student, this makes The Teachings of The Buddha available to the widest audience possible and removes any potential financial obstacle that may or may not exist for a Student. These Teachings are to help an individual rise above and move beyond the daily struggles and difficulties in their life. Many of those struggles and difficulties will hinder an individual from financial success.

If a Teacher offered their Teachings at a price for classes, courses, or retreats, an individual who is struggling with finances due to their lack of wisdom of these Teachings, would be unable to access the very solution to the struggles they face. The very Teachings they need to overcome the financial roadblocks would be inaccessible to them because there is a certain fee that is required to learn the wisdom they need to achieve improved financial success and other life successes in personal and professional relationships. Essentially, they would be “stuck” in the financial difficulties without the ability to ever learn and practice The Teachings they need to overcome their struggles in life.

Therefore, a Teacher needs to function without any selfish desires or attachment to financial success. A Teacher needs to be willing and able to offer their Teachings at “no cost”. If they assign a cost to their Teachings, there would be countless beings who would be left behind due to their inability to pay for the classes, courses, and retreats that they need in order to acquire the needed wisdom to overcome their struggles and difficulties in life.

If you decide to support Teachers, Ordained Practitioners, and/or Temples, you are providing the needed resources to make these Teachings available to you and many others in the world. And, you are developing your practice of “generosity” to develop and enhance the mind towards the attainment of Enlightenment by eliminating craving/desire/attachment, the cause of discontent feelings, thus, helping to eliminate discontent feelings from the mind.

Do keep in mind, that a Teacher, Ordained Practitioner, and/or Temple should not expect, ask, nor beg for support. Instead, they would just give and share allowing their Students to also give and share.

In this way, the system of mutual support, wisely created by The Buddha during his lifetime, continues with Teachers and Students progressing towards Enlightenment through the practice of “generosity” to acquire “merit”. Through a regular, consistent, and ongoing practice of “generosity” by both Teachers and Students, The Path to Enlightenment is fully intact and accessible to “all beings”.

To learn more about producing wholesome Kamma through practicing generosity, see the books titled “The Natural Law of Kamma” (Volume 6) and “Generosity” (Volume 13) of this same book series.

Chapter 16

Four Worthy Deeds to Be Undertaken with Wealth

Householder, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the Noble Disciple undertakes four worthy deeds.

What four?

(1) Here, Householder, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the Noble Disciple makes himself content and pleased and properly maintains himself in contentedness; he makes his parents content and pleased and properly maintains them in contentedness; he makes his wife and children, his slaves, workers, and servants content and pleased and properly maintains them in contentedness; he makes his friends and companions content and pleased and properly maintains them in contentedness.

This is the first case of wealth that has gone to good use, that has been properly utilized and used for a worthy cause.

(2) Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the Noble Disciple makes provisions against the losses that might arise from fire, floods, Kings, thieves, or displeasing heirs; he makes himself secure against them.

This is the second case of wealth that has gone to good use, that has been properly employed and used for a worthy cause.

(3) Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the Noble Disciple makes the five offerings: to relatives, guests, ancestors, the King, and the deities.

This is the third case of wealth that has gone to good use, that has been properly employed and used for a worthy cause.

(4) Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the Noble Disciple establishes an uplifting offering of alms (a donation) — an offering that is heavenly, resulting in contentedness, conducive to heaven — to those Ascetics and Brāhmins who refrain from intoxication and heedlessness, who are settled in patience and gentleness, who tame the mind, calm the mind, and train the mind for Nibbāna (Enlightenment).

This is the fourth case of wealth that has gone to good use, that has been properly employed and used for a worthy cause.

These, Householder, are the four worthy deeds that the Noble Disciple undertakes with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained.

But when anyone exhausts wealth on these four worthy deeds, that wealth is said to have gone to good use, to have been properly used, to have been utilized for a worthy cause.

(Reference: AN 4.61)

In this Teaching from Gotama Buddha, he shares how a Student who is practicing these Teachings closely (Noble Disciple) would use wealth for wholesome purposes rather than for selfish desires.

He provides guidance in how one can ensure they are applying wealth towards wholesome activities that will produce wholesome results (i.e. wholesome Kamma).

Each of the “four worthy deeds” would ensure a Practitioner is attending to their “needs” and not their “wants”. Through the mind chasing its wants, an individual can oftentimes become wasteful and irresponsible with the wealth they are acquiring. In doing so, one would find it difficult to sustain their life and provide for those who need their support.

(1) First, Gotama Buddha encourages us to ensure we have attended to our own needs. He explains that a Practitioner should “make himself content and pleased and properly maintains himself in contentedness”. An individual needs five (5) basic necessities to sustain life. Food, water, clothing, shelter, and medical care is what is needed to sustain human life. Having these five (5) necessities taken care of, a wise Practitioner would then look to ensure they have taken care of their other responsibilities rather than use wealth unwisely through wasteful or irresponsible spending.

Parents, life partners, children, employees, friends, and companions are the next on the list of individuals The Buddha suggests one should ensure are taken care of with the basic necessities to sustain life. These are the individuals that are closest to you and ensure your success and continued growth of your wealth. Without ensuring these individuals are well cared for, one would find it extremely difficult to continue their

success in the world acquiring income to sustain your life. Ensuring one's parents, life partners, children, employees, friends, and companions are all cared for and well established in contentedness through having the basic necessities to sustain life, a Practitioner can then continue to meet with success in their professional life.

(2) Second, Gotama Buddha encourages us to ensure we have protected our wealth from events that could significantly affect our wealth or growth of wealth. Disasters such as fire and floods could wipe away one's wealth should they not have adequate protection. In today's society, this might include properly allocating wealth towards institutions that are capable of overseeing one's wealth and helping it to grow. This might include a bank, financial institution, insurance, safety deposit vaults, or other ways to protect one's wealth.

Protecting one's wealth from Kings could be looked upon as ensuring one has made proper decisions towards allocating money based on government laws to pay one's fair share of taxes. Should a Practitioner choose not to allocate wealth towards the support of government services, the community would gradually crumble creating an environment that is not supportive of continued growth for humanity.

Protecting one's wealth from thieves would be to ensure there are safeguards in place that a thief would be unable to wipe out one's wealth through stealing. During Gotama Buddha's lifetime, life was very basic compared to today's standards. It would not be uncommon for someone to store their money in their home and for a thief to potentially cause a family ruin through stealing their accumulated money stored in just one central location. Today, we have many ways to ensure that one is well protected from scams and thieves who are looking to steal from you and your family. When one has applied good practices to protect one's wealth, the mind can reside peaceful knowing that a thief is unable to wipe out your family's savings.

Protecting one's wealth from displeasing heirs might include ensuring one has a will that documents what should and should not happen to your wealth upon death while ensuring your relatives are well aware of how you have allocated your wealth upon your death. Through clear communication in a written will and communicating with relatives prior to death, there will be no surprises upon your death and your wealth will not meet with hotly contested legal battles after your death. Through a properly formed will and thorough communication, a Practitioner can ensure a family is not divided and separated based on surprises at the time of death.

(3) Third, Gotama Buddha encourages us to ensure we have made offerings to relatives, guests, ancestors, the King (Government), and deities. This would help to further ensure one has shared their wealth with individuals who have close proximity to you and your wealth would help to provide beneficial outcomes (i.e. wholesome Kamma). Relatives and guests are individuals who you will need to ensure are cared for while visiting your home. This does not necessarily need to include the giving of money but might include offering food and water to provide for comfort during a visit to your home.

Today, we pay regular taxes to the government ensuring we are paying our fair share. I am unsure exactly how Gotama Buddha would have suggested one share wealth with deities as he did not teach any rites, rituals, ceremonies, or worship of deities. I suggest one could disregard any interest to share one's wealth with deities as there are many other wholesome uses that would provide more wholesome results.

(4) Fourth, Gotama Buddha encourages us to ensure we make offerings to Ascetics (Ordained Practitioners) and Brāhmins (Priests) as these are the individuals who are leading a purified holy life to the highest degree. Through sharing wealth with Ascetics and Brāhmins in the community, one is ensuring these wholesome Teachings make their way into your community for the benefit of you and others. It is only through the practice of generosity that these Teachings will continue to be supported throughout humanity and continue to have the ability to positively influence our lives through more and more people learning, reflecting, and practicing these Teachings.

Notice that while Gotama Buddha lived his life after the Royal Palace through the generosity and kindness of Household Practitioners making offerings, he placed himself as last who you should share your wealth. While it is important that these Teachings are supported in the world, he shared three (3) other worthy deeds to allocate wealth, with his own cause to share these Teachings as being last.

During Gotama Buddha's lifetime, he guided Ordained Practitioners to not accept money as an offering. It was only food, water, clothing, shelter, and medical care that was offered to sustain his life and the life of those who were his closest Students - the Ordained Practitioners. This helped Ordained Practitioners to eliminate craving/desire/attachment to wealth.

Offerings to Teachers who are sharing these Teachings does not need to be exclusively monetary offerings. While financial support is needed to provide the freedom to produce resources for the continued sharing of these Teachings, a Student can also offer food, water, clothing, shelter, medical care, books, and other supplies along with your time, effort, and energy to support the continued sharing of these Teachings.

Many of us are interested in helping improve the world but lack the wisdom of how to accomplish that goal. It is the wisdom found in these Teachings that will help all of humanity to create a kinder and more peaceful society. Through supporting Teachers who are sharing these Teachings, you can ensure that you and others will continue to learn and progress through developing a solid foundation in these Teachings. You are only receiving these Teachings now due to the generosity and support provided by countless individuals over the past 2,500 years. Any offerings you make to support these Teachings will then ensure these Teachings are available for future generations just like they are being made available to you.

If regular and continued donations to Teachers that assist them in sustaining their life and to provide the needed resources to share these Teachings were not provided, all of humanity would be lost and unable to develop their life practice to experience Enlightenment. The world would continue to become a darker place to exist. It is only when Practitioners choose to provide regular and consistent ongoing support that a Teacher is then able to sustain their life with the basic necessities of life and then direct their effort and energy towards sharing the wisdom of these Teachings with you.

Please support those who are sharing these Teachings into the world who you observe are doing so through virtuous moral conduct. Using discernment (wise decision making) a Practitioner can practice generosity to share their wealth with those “who refrain from intoxication and heedlessness, who are settled in patience and gentleness, who tame the mind, calm the mind, and train the mind for Nibbāna (Enlightenment)”.

Through supporting these individuals with your donations of time, effort, energy, and resources you will be helping all of humanity.

Chapter 17

Wealth Being Used Properly Goes to Utilization Not to Waste

But, Great King, when a wholesome man gains abundant wealth, he makes himself peaceful and pleased, and he makes his mother and father peaceful and pleased, and his wife and children, and his slaves, workers, and servants, and his friends and colleagues; and he establishes an offering for Ascetics and Brāhmins, one leading upwards, of heavenly fruit, resulting in peacefulness, conducive to heaven. Because his wealth is being used properly, Kings do not take it away, thieves do not take it away, fire does not burn it, water does not carry it away and displeased heirs do not take it.

Such being the case, Great King, that wealth, being used properly, goes to utilization, not to waste.

Suppose, Great King, not far from a village or a town, there was a lotus pond with clear, cool, sweet, clean water, with good crossings, delightful; and people would take that water, and drink it, and bathe in it, and use it for their purposes. In such a case, Great King, that water, being used properly, would go to utilization, not to waste.

So too, Great King, when a wholesome man gains abundant wealth, he makes himself peaceful and pleased, and he makes his mother and father peaceful and pleased, and his wife and children, and his slaves, workers, and servants, and his friends and colleagues; and he establishes an offering for Ascetics and Brāhmins, one leading upwards, of heavenly fruit, resulting in peacefulness, conducive to heaven. Because his wealth is being used properly, Kings do not take it away, thieves do not take it away, fire does not burn it, water does not carry it away, and displeased heirs do not take it.

Such being the case, Great King, that wealth, being used properly, goes to utilization, not to waste

(Reference: SN 3.19)

In this Teaching from Gotama Buddha, he shares guidance similar to the prior Chapter.

As part of practicing generosity, a Practitioner needs to find “the middle way”.

Just like with all aspects of The Path to Enlightenment, a Practitioner needs to find “the middle way” when practicing generosity. The Buddha provides guidance on finding the middle way in this Chapter and the prior Chapter.

He provides guidance of ensuring one has cared for themselves and those around them ensuring individuals are established in the necessities to sustain life. Having all those around you taken care of, then a Practitioner can look to practice generosity with others with the goal to eliminate any selfishness.

Chapter 18

Four Things Leading to Welfare and Peacefulness in Future Lives

There are, Byagghapajja, these four (other) things that lead to a Householder's welfare and peacefulness in future lives.

What four?

- (1) Accomplishment in confidence,
- (2) accomplishment in virtuous behavior,
- (3) accomplishment in generosity, and
- (4) accomplishment in wisdom.

And what is accomplishment in confidence?

Here, a Householder is endowed with confidence. He places confidence in the Enlightenment of The Tathāgata thus: The Perfectly Enlightened One is an Arahant, Perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, the Fortunate One, The Perfectly Enlightened One.

This is called accomplishment in confidence.

And what is accomplishment in virtuous behavior (moral conduct)?

Here, a Householder abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness.

This is called accomplishment in virtuous behavior.

And what is accomplishment in generosity?

Here, a Householder resides at home with a mind free of the stain of selfishness, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing.

This is called accomplishment in generosity.

And what is accomplishment in wisdom?

Here, a Householder is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative, and leads to the complete destruction of discontentedness.

This is called accomplishment in wisdom.

These are the four (other) things that lead to the welfare and peacefulness of a Householder in future lives.

(Reference: AN 8.54)

In this Teaching from Gotama Buddha, he shares Teachings that directly relate to the previous Chapter where he guides us in developing “wholesome friendships” with individuals “who are accomplished in confidence, virtuous behavior (moral conduct), generosity, and wisdom”.

This Chapter explains exactly what The Buddha taught regarding what is “accomplishment in confidence, virtuous behavior, generosity, and wisdom” so that we can develop these for our own life practice while also selecting wholesome friends who are doing the same.

Through developing your own life practice to have “accomplishment in confidence, virtuous behavior, generosity, and wisdom”, then, you will be better able to make wise decisions within your own life and be able to make wise decisions of what friends to include in your life. Without a Practitioner understanding these Teachings and then practicing them closely, they would be lost and struggle to make wise decisions in their life and to make wise decisions of which friends to include in their life.

(1) First, “accomplishment in confidence”, is described in this Teaching as having confidence in The Buddha as the Fully Perfectly Enlightened One. In multiple other places within his Teachings, he describes having confirmed confidence in The Buddha, The Teachings, and The Community. Doing so, a Practitioner will then be able to eliminate the fetter/taint/pollution of “doubt” helping them to move the mind into the first Stage of Enlightenment.

Confidence in The Buddha, The Teachings, and The Community and elimination of the fetter of doubt is developed through learning, reflecting, and practicing these Teachings to observe the results as the condition of the mind improves. There is no blind faith nor belief in these Teachings.

Instead, a wise Practitioner will seek guidance with a Teacher to investigate The Teachings and then implement them in daily life to experience the results of the condition of the mind gradually improving. The gradual improvement in the condition of the mind is observable by the Practitioner as they once experienced discontent feelings such as anger which then moves to slight annoyance and then eventually no discontent feelings are experienced whatsoever based on the same situation occurring in one’s life. Observing this gradual decrease in strong feelings to the complete elimination of

discontentedness, a Practitioner's confidence in The Buddha, The Teachings, and The Community increases and all doubts are eliminated.

The fetter/taint/pollution of mind described as “doubt” in The Ten Fetters is then completely eliminated and will no longer arise helping to further liberate the mind.

(2) Second, “accomplishment in virtuous behavior (moral conduct)” is described through The Five Precepts. Household Practitioners will typically learn and practice The Five Precepts as basic moral conduct along with developing The Eight Fold Path in its entirety.

The Eight Fold Path is a central and core Teaching on The Path to Enlightenment as shared by Gotama Buddha. The Five Precepts are integrated into The Eight Fold Path providing expanded content to describe Right Speech and Right Action.

Detailed explanation of The Eight Fold Path and The Five Precepts is available in this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

(3) Third, “accomplishment in generosity” is an important Teaching on The Path to Enlightenment and a remedy to the unEnlightened mind to eliminate craving/desire/attachment.

The problem that is causing the discontent mind is craving/desire/attachment. This is the cause of all discontent feelings. To eliminate this, The Buddha shares exact remedies to transform the unwholesome qualities of craving/desire/attachment using Breathing Mindfulness Meditation and developing a practice of generosity.

A mind that is unable to give and share time, effort, energy, and resources with others would be unable to attain Enlightenment as the mind is selfish. A Practitioner would instead need to train the mind to “reside at home with a mind free of the stain of selfishness, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing” so that it can let go of any accumulated selfishness recognizing the interconnectivity of all beings.

A Practitioner can accomplish this through daily sharing in some of the most simple or profound ways based on your own personal choices. Sharing of food, water, clothing, shelter, or medical care with others can help improve the ability of others to sustain their life while giving them the opportunity to learn and practice these Teachings. A Practitioner can share their time, effort, energy, and resources to help others in the community supporting the development of wholesome relationships with those around you. One might even consider sharing a smile or a wave, with those who you come into contact with, as a way of “letting go” and practicing loving-kindness and compassion.

Loving-kindness (Pāli: mettā) is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well.

Compassion (Pāli: karuṇā) is concern for the misfortunes of others.

(4) Fourth, “accomplishment in wisdom” is the ultimate antidote or remedy to the unEnlightened mind. Through learning, reflecting and practicing these Teachings, a Practitioner gains more clarity and insight into the wisdom of these life changing Teachings.

A Practitioner will need to focus on establishing a well developed practice to include the core and central Teachings shared by The Buddha on The Path to Enlightenment.

Those Teachings are:

- A.) The Three Universal Truths
- B.) The Four Noble Truths
- C.) The Eight Fold Path
- D.) The Five Precepts
- E.) The Brahma-viharas
- F.) The Ten Fetters
- G.) The Seven Factors of Enlightenment
- H.) Extensive Meditation Training

The Buddha specifically speaks of “the wisdom that discerns arising and passing away” which is The Universal Truth of Impermanence found in The Three Universal Truths. He then goes on to explain that “accomplishment in wisdom” is the wisdom that “leads to the complete destruction of discontentedness”. This requires deep and penetrative understanding through a determined, dedicated, and diligent practice of these Teachings.

(A - H) mentioned in the above are the core and central Teachings that a Practitioner would need to focus on to develop “penetrative wisdom” while seeking guidance from a Teacher. Then, once well established in these Teachings, a Practitioner can gradually move into deepening and expanding their life practice into the full spectrum of Teachings shared by The Buddha. These core and central Teachings will guide a Practitioner in establishing a foundation in these Teachings on The Path to Enlightenment to have “accomplishment in wisdom”.

Lastly, while Gotama Buddha shares that “these are the four (other) things that lead to the welfare and peacefulness of a Householder in future lives”, it should be made clear that the goal of all Practitioners should be to learn and practice these Teachings in such a way that there are no future lives by attaining Enlightenment. While Gotama Buddha shared what would result in the welfare and peacefulness of a Practitioner in future lives, his ultimate goal was to support Practitioners in the attainment of Enlightenment.

While a Buddha is going to explain what would lead to a better and improved rebirth in future lives, their goal is to assist as many beings as possible to attain Enlightenment eliminating The Cycle of Rebirth so that there are no longer any future rebirths. With that goal in mind, a Buddha also understands that not every Practitioner will attain Enlightenment even in learning and practicing these Teachings directly with an actual Buddha. So, it is important to share Teachings on The Path to Enlightenment that lead to Enlightenment while also explaining what leads to an improved rebirth should a Practitioner not attain Enlightenment.

While a Practitioner may decide to learn and practice these Teachings in this life, should they not attain Enlightenment and need to be reborn they will have the confidence that their work and effort will lead to an improved existence in this present life and also in future lives. All the work and effort applied in this life will be directly beneficial in this life and in future lives should one not attain Enlightenment in this present life.

Chapter 19

Offering for the Heavenly Beings

The Fortunate One gave thanks thus to Sunidha and Vassakāra, the chief ministers of Magadha, after he had finished eating his meal in these verses.

In whatever realm the wise man makes his home,
He should feed the virtuous leaders of the holy life.
Whatever heavenly beings there are who report this offering,
They will pay him respect and honor for this.
They tremble for him as a mother for her son,
And he for whom heavenly beings tremble ever happy is.

(Reference: DN 16)

In this Teaching from Gotama Buddha, he shares that heavenly beings respect and honor Practitioners for being generous.

Chapter 20

Without Having Abandoned Selfishness One Is Incapable of Realizing the Fruit of Arahantship

Monks, without having abandoned these five things, one is incapable of entering and residing in the first Jhāna ... in the second Jhāna ... the third Jhāna ... the fourth Jhāna ... one is incapable of realizing the fruit of Stream-Enterer ... the fruit of Once-Returner ... the fruit of Non-Returner ... the fruit of Arahantship.

What five?

Selfishness with regard to dwellings, selfishness with regard to families, selfishness with regard to material possessions, selfishness with regard to praise, and selfishness with regard to The Teachings.

Monks, having abandoned these five things, one is capable of entering and residing in the first Jhāna ... the second Jhāna ... the third Jhāna ... the fourth Jhāna ... one is capable of realizing the fruit of Stream-Enterer ... the fruit of Once-Returner ... the fruit of Non-Returner ... the fruit of Arahantship.

What five?

Selfishness with regard to dwellings, selfishness with regard to families, selfishness with regard to material possessions, selfishness with regard to praise, and selfishness with regard to The Teachings.

Having abandoned these five things, one is capable of realizing the fruit of Arahantship.

(Reference: AN 5.256)

In this Teaching from Gotama Buddha, he shares how a Practitioner would be unable to attain Enlightenment without eliminating selfishness.

1.) Eliminating selfishness in regards to one's dwellings is to be willing to share one's home with others. A Practitioner will need to train the mind to be comfortable with guests and hosting guests in their home from time-to-time. If the mind is holding on to one's home, there is craving/desire/attachment in the mind and selfishness, therefore, one could not attain Enlightenment.

2.) Eliminating selfishness in regards to one's family is to be willing to share with one's family.

3.) Eliminating selfishness in regards to one's material possessions is to be willing to share with others anything that you have acquired. If one is unwilling to share material possessions with others, there is craving/desire/attachment in the mind and selfishness, therefore, one could not attain Enlightenment.

4.) Eliminating selfishness in regards to one's praise is to be willing to share polite, kind, friendly, and respectful words to highlight others accomplishments and successes. If one is unwilling to openly praise others, then the mind is not completely free and liberated from its own craving/desire/attachment. The mind may have jealousy or other unwholesome mental qualities that will inhibit it from harmonious relationships with all beings.

5.) Eliminating selfishness in regards to The Teachings is to be willing to share these Teachings with others, as they seek understanding of The Teachings. If one is unwilling to share these Teachings when asked questions, the Practitioner has not yet fully filled the mind with loving-kindness and compassion for all beings. The mind may have craving/desire/attachment to these Teachings and is unwilling to patiently share them upon request. If one is unwilling to share these Teachings with others when asked, there is craving/desire/attachment in the mind and selfishness, therefore, one could not attain Enlightenment.

“Having abandoned these five things, one is capable of realizing the fruit of Arahantship” is The Buddha explaining that these five things need to be eliminated from the mind to attain Enlightenment. Arahantship is the fourth Stage of Enlightenment. An Arahant or one who has attained Arahantship is Enlightened.

A Practitioner experiencing the Jhānas (i.e. the four (4) preliminary phases the mind experiences prior to the first Stage of Enlightenment) or the first, second, or third Stage of Enlightenment is not yet Enlightened. The mind will still be experiencing discontentedness and not yet Enlightened. It is only once a Practitioner eliminates 100% of the stain of selfishness from the mind and cultivates other wholesome qualities while eliminating unwholesome qualities, that they will experience Enlightenment.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Generosity - Volume 13 - (Chapter 11-20)

<https://youtube.com/live/Pj9kM6NsQxI>

Podcast(s)

Ep. 401 - (Pali Canon Study Group) - Volume 13 - (Chapter 11-20)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--401---Pali-Canon-Study-Group---Generosity---Volume-13---Chapter-11-20-e1rr2cs/a-a90c7vv>

Chapter 21

The Eight Stains

Monks, there are these eight stains (pollutions).

What eight?

- (1) Non-recitation is the stain of chanting.
- (2) Lack of upkeep is the stain of houses.
- (3) Laziness is the stain of beauty.
- (4) Heedlessness is the stain of a guard.
- (5) Misconduct is the stain of a woman (a person).
- (6) Selfishness is the stain of a donor.
- (7) Evil unwholesome qualities are stains in this world and the next.
- (8) Ignorance (unknowing of true reality) is a stain more significant than these, the very worst of stains.

These, Monks, are the eight stains.

(Reference: AN 8.15)

In this Teaching from Gotama Buddha, he shares eight stains or pollutions of mind that will cause struggles and difficulties in this life. The Ten Fetters explain all the pollutions of mind that keep one in the unEnlightened mental state and in The Cycle of Rebirth. However, this specific Teaching relates to other topics beyond those found in The Ten Fetters.

- 1.) A Practitioner lacks the ability to recite The Teachings in chanting.

During the lifetime of The Buddha, it was required to be able to memorize The Teachings and recite them every two weeks with the other Practitioners within The Community. They did not document The Teachings in written format until after the death of The Buddha. Therefore, the only way to learn, reflect, and practice these Teachings was to memorize the discourses shared by The Buddha.

The Buddha encouraged Practitioners to recite the discourses verbally every two-weeks to deepen their memory, thus, improve their life practice through being able to apply The Teachings in daily life.

Today, we do not need to memorize The Teachings and recite them as they did during the lifetime of The Buddha. During his lifetime, this was strictly an oral tradition. Due to the oral tradition, these Teachings have experienced impermanence that has affected their understanding and practice within The Community of Practitioners. But, the solution is that we now have the ability to record these Teachings in written, audio, and video format. These same methods were not available to The Buddha during his lifetime or else he would have surely used them to preserve his Teachings for future generations.

There would be no better resource to learn, reflect, and practice these Teachings than those created by an actual Buddha. For an actual Buddha to be able to document their Teachings through their own efforts in written, audio, and video format would prove highly useful for countless generations. The Teachings of a Buddha captured in this way would be directly from the mind of an actual Buddha, with the exact words and phrasing needed to attain Enlightenment, and they could be preserved long into the future benefiting countless beings.

While direct memorization of The Teachings is not needed, a Practitioner will need to memorize their understanding of The Teachings so that they are able to readily apply The Teachings in daily life. Without deeply penetrating The Teachings to acquire wisdom, a Practitioner would be unable to apply The Teachings in daily life.

While books, audio recordings, and videos make it easier to capture The Teachings, a Practitioner cannot consult these resources constantly throughout their day and as they are in need of Teachings to be immediately applied to their daily life. Therefore, we use these resources to learn and reflect but as a Practitioner is implementing these Teachings into their daily life, they will need to be able to recall The Teachings from memory. This will need to be developed over time as the mind clears out its pollution, the ability to remember these Teachings will be enhanced. The mind will become more crisp, clear, focused, concentrated, and deep memorization will all improve. This beneficial result is accomplished gradually over time as the Practitioner clears out more and more pollution of the mind.

Then, where a Practitioner observes they need to consult these resources for further clarification or they need guidance from a Teacher, they can do so once a situation is over. But during an actual circumstance where immediate recall of The Teachings is needed, a Practitioner will need to be able to recall The Teachings. While they will not need to verbally recite The Teachings, mental recall is required and as one progresses on The Path to Enlightenment, this will become easier.

2.) The Buddha teaches that a Practitioner should maintain their home in good working order. If one does not maintain their home, it will be a real struggle and weigh on the mind to have an “unkept” home.

As a Practitioner is actively working to clean out the mind of its pollution, it helps to reside in a home that is well kept in a neat and orderly fashion. Through one’s environment being well kept, neat, and orderly, this will put the mind at ease and make it easier to function. If one’s home is cluttered and not well maintained, this will create challenges in the mind to

focus on the needed tasks in daily life that will lead to wise decision making and wholesome results.

3.) The Buddha guides Practitioners to apply effort towards the attainment of Enlightenment and practice The Enlightenment factor of Energy.

Energy: (Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)

Through practicing The Enlightenment factor of Energy, one can eliminate laziness. If the mind is dull, lethargic, and complacent in its application of effort and energy towards the attainment of Enlightenment and daily tasks, then one will find it a real struggle to accomplish specific goals in life.

The Buddha provides Teachings in The Seven Factors of Enlightenment that help to guide a Practitioner away from laziness and complacency and towards being active in daily life and the attainment of Enlightenment.

Through a Practitioner being lazy, they will observe this affects one's appearance. With the mind being dull, the skin and facial features will also be dull. The condition of one's mind affects our appearance. Therefore, The Buddha describes that "laziness is the stain of beauty".

Even anger, hostility, aggression, frustration, irritation, and other discontent feelings affect one's appearance and beauty. Conversely, when the mind is peaceful, calm, serene, and content with joy, this always affects one's appearance in a positive way.

4.) The Buddha explains that heedlessness is a stain for one who is a guard.

The meaning of "heedlessness" is: careless, thoughtless, inattentive, un-calm, unaware, or unmindful.

To perform the role of being a guard of people or material possessions, one would need to ensure they are thoughtful, attentive, calm, and aware. If a guard were to be heedless, they would lack the mental qualities needed to perform their role sufficiently and in a way that would produce wholesome results for one's career or profession.

Likewise, practicing Right Mindfulness is the "guard" over one's mind to eliminate unwholesome qualities and arise wholesome qualities. If the mind is heedless, then it is unable to function in a way that is cultivating wholesome qualities and eliminating unwholesome qualities.

When an individual has decided to ingest substances that cause heedlessness, this only produces the effect of reducing one's ability to guard the mind with Right Mindfulness. Practicing Right Mindfulness, among many other aspects of The Path to Enlightenment, will ultimately lead to purification of the mind. An individual who is looking to attain Enlightenment to experience a peaceful, calm, serene, and content mind with joy where there is focus, concentration, deep memory, and clarity of mind would not ingest substances that cause heedlessness because this only reduces the ability to practice these Teachings, in such a way, that would produce the Enlightened mind.

5.) The Buddha shares that bodily, verbal, or mental misconduct is the stain of a person. Through conducting one's daily activities with unwholesome bodily, verbal, or mental conduct, they will experience unwholesome results. It will be a constant and daily struggle as one causes harm in the world, that harm will be returned to them. Through learning and practicing wholesome moral conduct, a Practitioner can experience wholesome results as individuals choose to treat us the same way we treat them.

6.) The Buddha explains that selfishness is a stain for a donor.

Through a Practitioner's mind being selfish, they are not interested in giving and sharing, therefore, craving/desire/attachment continues to persist in the mind causing one continuous discontentedness. Through training the mind to be willing to openly give and share without any expectation of anything in return, a Practitioner can experience liberation from the pollution of selfishness that can obsess the mind.

7.) The Buddha shares how "evil unwholesome qualities" of mind are stains for a Practitioner in this world and the next.

He is explaining that evil unwholesome mental qualities will cause struggles and difficulties in this life and future lives as one continues to roam and wander through The Cycle of Rebirth.

A Practitioner is unable to escape the results of their unwholesome decisions produced through unwholesome mental qualities. The only escape is to train the mind to acquire the wisdom to eliminate unwholesome mental qualities so that one can experience Enlightenment to eliminate discontentedness and escape The Cycle of Rebirth. We will continue to experience the results of our unwholesome decisions until we acquire the needed wisdom to extinguish the unwholesome mental qualities that motivate unskillful and unwholesome decisions. In doing so, a Practitioner can experience the peace, calm, serenity, and contentedness with joy of the Enlightened mind.

8.) The Buddha explains that the most significant and very worst stain in the mind is ignorance (unknowing of true reality).

The unknowing of true reality keeps a being trapped in the continuous cycle and rounds of discontentedness in this life and future lives. Through training the mind to eliminate the pollution of ignorance (unknowing of true reality) a Practitioner will have the wisdom to transform the mind from unEnlightened to Enlightened. Ignorance (unknowing of true reality) will continue to motivate misperceptions, false truths, confusion, and a diluted mind that has constant struggles and difficulties in the world through its lack of wisdom.

The only way to escape the continuous and ongoing struggles is to acquire the wisdom of The Natural Laws of Existence to train the mind to function based on these natural laws. In doing so, a Practitioner is able to then experience the brilliance and brightness of the Enlightened mind as it is liberated from strong feelings and has the wisdom needed to make wise decisions leading to wholesome results.

Chapter 22

Qualities That Bring One to Hell or Heaven

Monks, possessing three qualities and without having abandoned three stains (pollutions), one is deposited in hell as if brought there.

What three?

(1) One is immoral (unwholesome) and has not abandoned the stain of immorality (unwholesomeness).

(2) One is jealous and has not abandoned the stain of jealousy.

(3) One is selfish and has not abandoned the stain of selfishness.

Possessing these three qualities and without having abandoned these three stains, one is deposited in hell as if brought there.

Monks, possessing three qualities and having abandoned three stains, one is deposited in heaven as if brought there.

What three?

(1) One is virtuous (practicing moral conduct) and has abandoned the stain of immorality (unwholesomeness).

(2) One is not jealous and has abandoned the stain of jealousy.

(3) One is not selfish and has abandoned the stain of selfishness.

Possessing these three qualities and having abandoned these three stains, one is deposited in heaven as if brought there.

(Reference: AN 3.10)

In this Teaching from Gotama Buddha, he shares three qualities of mind that need to be eliminated - immorality, jealousy, and selfishness.

He explains that for one who has not abandoned these aspects of the mind, they will be reborn in the realm of hell.

Chapter 23

Destinations for Those Who Are Stingy and Those Who Are Generous

[A heavenly being:]

*Those who are stingy here in the world,
Selfish people, abusers,
People who create obstacles
For others engaged in giving alms (a donation);
What kind of result do they experience?
What kind of future destiny?
We've come to ask The Perfectly Enlightened One this:*

How are we to understand it?

[The Perfectly Enlightened One:]

*Those who are stingy here in the world,
Selfish people, abusers,
People who create obstacles
For others engaged in giving alms (a donation):
They might be reborn in hell,
In the animal realm or Yama's world.*

*If they come back to the human state
They are born in a poor family
Where clothes, food, pleasures, and play
Are obtained only with difficulty.*

*Whatever the unwise may expect from others,
Even that they do not obtain.
This is the result in this very life;
And in the future a bad destination.*

[A heavenly being:]

*We understand thus what you have said:
We ask, O Gotama, another question:*

*Those here who, on gaining the human state,
Are friendly and generous,
Confident in The Buddha and The Teachings
And deeply respectful towards The Community;*

What kind of result do they experience?

What kind of future destiny?

We've come to ask The Perfectly Enlightened One this:

How are we to understand it?

[The Perfectly Enlightened One:]

Those here who, on gaining the human state,
Are friendly and generous,
Confident in The Buddha and The Teachings
And deeply respectful towards The Community,
These brighten up the heavens
Where they've been reborn.

If they come back to the human state
They are reborn in a rich family
Where clothes, food, pleasures, and play
Are obtained without difficulty.

They rejoice like the heavenly beings who control
The goods acquired by others.
This is the result in this very life;
And in the future a good destination.

(Reference: SN 1.49)

In this Teaching from Gotama Buddha, he shares explanations to questions from heavenly beings asking the difference between a stingy person and a generous person in regards to their next rebirth.

The Buddha explains that a stingy person who is selfish, abusers, and create obstacles for others who choose to make donations might be reborn in hell, the animal realm, or in Yama's world.

Yama is considered to be associated with death and hell. There are different associations in each culture.

The Buddha explains further that if a person such as this is reborn back into the human realm, they are reborn into a family who lacks wealth and the basic necessities to sustain life are difficult to obtain. One would also have difficulties to obtain pleasures and play.

The Buddha answers the question regarding the results of a being who is friendly and generous with confidence in The Buddha, The Teachings, and The Community that these beings are reborn into the heavenly realm.

The Buddha explains further that if a person such as this is reborn back into the human realm, they are reborn into a family that is rich where the basic necessities to sustain life are obtained without difficulty. One would also have no difficulties to obtain pleasures and play.

Chapter 24

Five Kinds of Wealth

Monks, there are these five kinds of wealth.

What five?

The wealth of confidence, the wealth of virtuous behavior (moral conduct), the wealth of learning, the wealth of generosity, and the wealth of wisdom.

(1) And what, Monks, is the wealth of confidence?

Here, a Noble Disciple is endowed with confidence. He places confidence in the Enlightenment of The Tathāgata thus:

The Perfectly Enlightened One is an Arahant, Perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of heavenly beings and humans, The Fortunate One, The Perfectly Enlightened One.

This is called the wealth of confidence.

(2) And what is the wealth of virtuous behavior (moral conduct)?

Here, a Noble Disciple abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness.

This is called the wealth of virtuous behavior (moral conduct).

(3) And what is the wealth of learning?

Here, a Noble Disciple has learned much, remembers what he has learned, and accumulates what he has learned. Those Teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life such Teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view.

This is called the wealth of learning.

(4) And what is the wealth of generosity?

Here, a Noble Disciple dwells at home with a mind free of the stain of selfishness, freely generous, openhanded, joyful in letting go, devoted to charity, joyful in giving and sharing.

This is called the wealth of generosity.

(5) And what is the wealth of wisdom?

Here, a Noble Disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of discontentedness.

This is called the wealth of wisdom.

These, Monks, are the five kinds of wealth.

When one has confidence in The Tathāgata,
unshakable and well established,
and virtuous behavior (moral conduct) that is wholesome,
admired and praised by The Noble Ones;

when one has confidence in The Community
and one's view has been straightened out,
they say that one is not poor,
that one's life is not lived in uselessness.

Therefore a wise person,
remembering The Buddhas' Teaching,
should be intent on confidence and virtuous behavior,
confidence and vision of The Teachings.

(Reference: AN 5.47)

In this Teaching from Gotama Buddha, he shares Teachings that guide Practitioners to accomplish “wealth of confidence, virtuous behavior (moral conduct), generosity, and wisdom”. Rather than describing these as “accomplishments” for the benefit of future lives as in Chapter 18 of this book, The Buddha is explaining these as wealth of this current life.

This Chapter explains exactly what The Buddha taught regarding what is “wealth of confidence, virtuous behavior, generosity, and wisdom” so that we can develop these for our own life practice.

Through developing your own life practice to have “wealth of confidence, virtuous behavior, generosity, and wisdom”, then, you will be better able to make wise decisions within your life. Without a Practitioner understanding these Teachings and then practicing them closely, they would be lost and struggle to make wise decisions in their life.

(1) First, “wealth of confidence” is described in this Teaching as having confidence in The Buddha as the Fully Perfectly Enlightened One. In multiple other places within his Teachings, he describes having confirmed confidence in The Buddha, The Teachings, and The Community. Doing so, a Practitioner will then be able to eliminate the fetter/taint/pollution of “doubt” helping them to move the mind into the first Stage of Enlightenment.

Confidence in The Buddha, The Teachings, and The Community and elimination of the fetter of doubt is developed through learning, reflecting, and practicing these Teachings to observe the results as the condition of the mind improves. There is no blind faith nor belief in these Teachings.

Instead, a wise Practitioner will seek guidance with a Teacher to investigate The Teachings and then implement them in daily life to experience the results of the condition of the mind gradually improving. The gradual improvement in the condition of the mind is observable by the Practitioner as they once experienced discontent feelings such as anger which then moves to slight annoyance and then eventually no discontent feelings are experienced whatsoever based on the same situation occurring in one’s life. Observing this gradual decrease in strong feelings to the complete elimination of discontentedness, a Practitioner’s confidence in The Buddha, The Teachings, and The Community increases and all doubts are eliminated.

The fetter/taint/pollution of mind described as “doubt” in The Ten Fetters is then completely eliminated and will no longer arise helping to further liberate the mind.

(2) Second, “wealth of virtuous behavior (moral conduct)” is described through The Five Precepts. Household Practitioners will typically learn and practice The Five Precepts as basic moral conduct along with developing The Eight Fold Path in its entirety.

The Eight Fold Path is a central and core Teaching on The Path to Enlightenment as shared by Gotama Buddha. The Five Precepts are integrated into The Eight Fold Path providing expanded content to describe Right Speech and Right Action.

Detailed explanation of The Eight Fold Path and The Five Precepts is available in this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

(3) Third, “wealth of learning” is for a determined, dedicated, and diligent Student to remember what they have learned and accumulate wisdom while investigating The Teachings with deep reflection to independently verify The Teachings.

Through investigating The Teachings, and not believing them, one can independently verify The Teachings establishing Right View and eradicate ignorance (unknowing of true reality) to acquire wisdom. The mind is liberated to experience Enlightenment through wisdom.

(4) Fourth, “wealth of generosity” is an important Teaching on The Path to Enlightenment and a remedy to the unEnlightened mind to eliminate craving/desire/attachment.

The problem that is causing the discontent mind is craving/desire/attachment. This is the cause of all discontent feelings. To eliminate this, The Buddha shares exact remedies to transform the unwholesome qualities of craving/desire/attachment using Breathing Mindfulness Meditation and developing a practice of generosity.

A mind that is unable to give and share time, effort, energy, and resources with others would be unable to attain Enlightenment as the mind is selfish. A Practitioner would instead need to train the mind to “reside at home with a mind free of the stain of selfishness, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing” so that it can let go of any accumulated selfishness recognizing the interconnectivity of all beings.

A Practitioner can accomplish this through daily sharing in some of the most simple or profound ways based on your own personal choices. Sharing of food, water, clothing, shelter, or medical care with others can help improve the ability of others to sustain their life while giving them the opportunity to learn and practice these Teachings. A Practitioner can share their time, effort, energy, and resources to help others in the community supporting the development of wholesome relationships with those around you. One might even consider sharing a smile or a wave, with those who you come into contact with, as a way of “letting go” and practicing loving-kindness and compassion.

Loving-kindness (Pāli: mettā) is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well.

Compassion (Pāli: karuṇā) is concern for the misfortunes of others.

(5) Fifth, “wealth of wisdom” is the ultimate antidote or remedy to the unEnlightened mind. Through learning, reflecting and practicing these Teachings, a Practitioner gains more clarity and insight into the wisdom of these life changing Teachings.

A Practitioner will need to focus on establishing a well developed practice to include the core and central Teachings shared by The Buddha on The Path to Enlightenment.

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- G.) The Seven Factors of Enlightenment
- H.) Extensive Meditation Training

The Buddha specifically speaks of “the wisdom that discerns arising and passing away” which is The Universal Truth of Impermanence found in The Three Universal Truths. He then goes on to explain that “wealth in wisdom” is the wisdom that “leads to the complete destruction of discontentedness”. This requires deep and penetrative understanding through a determined, dedicated, and diligent practice of these Teachings.

(A - H) mentioned in the above are the core and central Teachings that a Practitioner would need to focus on to develop “penetrative wisdom” while seeking guidance from a Teacher. Then, once well established in these Teachings, a Practitioner can gradually move into deepening and expanding their life practice into the full spectrum of Teachings shared by The Buddha. These core and central Teachings will guide a Practitioner in establishing a foundation in these Teachings on The Path to Enlightenment to have “wealth of wisdom”.

Chapter 25

Seven Kinds of Wealth

Monks, there are these seven kinds of wealth.

What seven?

The wealth of confidence, the wealth of virtuous behavior (moral conduct), the wealth of moral wrongdoing, the wealth of moral concern, the wealth of learning, the wealth of generosity, and the wealth of wisdom.

(1) And what, Monks, is the wealth of confidence?

Here, a Noble Disciple is endowed with confidence. He places confidence in the Enlightenment of The Tathāgata thus:

The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of heavenly beings and humans, the Fortunate One, The Perfectly Enlightened One.

This is called the wealth of confidence.

(2) And what is the wealth of virtuous behavior (moral conduct)?

Here, a Noble Disciple abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness.

This is called the wealth of virtuous behavior (moral conduct).

(3) And what is the wealth of moral wrongdoing?

Here, a Noble Disciple has a sense of moral wrongdoing; he is regretful of bodily, verbal, and mental misconduct; he is regretful of acquiring evil, unwholesome qualities.

This is called the wealth of moral wrongdoing.

(4) And what is the wealth of moral concern?

Here, a Noble Disciple sees the danger of wrongdoing; he sees the danger of bodily, verbal, and mental misconduct; he sees the danger of acquiring evil, unwholesome qualities.

This is called the wealth of moral concern.

(5) And what is the wealth of learning?

Here, a Noble Disciple has learned much, remembers what he has learned, and accumulates what he has learned. Those Teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life such Teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view.

This is called the wealth of learning.

(6) And what is the wealth of generosity?

Here, a Noble Disciple resides at home with a mind free of the stain of selfishness, freely generous, openhanded, joyful in letting go, one devoted to charity, joyful in giving and sharing.

This is called the wealth of generosity.

(7) And what is the wealth of wisdom?

Here, a Noble Disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of discontentedness.

This is called the wealth of wisdom.

These, Monks, are the seven kinds of wealth.

The wealth of confidence, the wealth of virtuous behavior
the wealth of moral wrongdoing and moral concern.
the wealth of learning and generosity,
with wisdom, the seventh kind of wealth;

when one has these seven kinds of wealth,
whether a woman or a man,
they say that one is not poor,
that one's life is not lived in uselessness.

Therefore a wise person,
remembering The Buddhas' Teaching,
should be intent on confidence and virtuous behavior
confidence and vision of The Teachings.

(Reference: AN 7.5)

In this Teaching from Gotama Buddha, he shares Teachings that guide Practitioners to accomplish “wealth of confidence, virtuous behavior (moral conduct), moral wrongdoing, moral concern, learning, generosity, and wisdom”. Rather than describing these as “accomplishments” for the benefit of future lives as in Chapter 18 of this book, The Buddha is explaining these as wealth of this current life.

This Chapter explains exactly what The Buddha taught regarding what is “wealth of confidence, virtuous behavior (moral conduct), moral wrongdoing, moral concern, learning, generosity, and wisdom” so that we can develop these for our own life practice.

Through developing your own life practice to have “wealth of confidence, virtuous behavior (moral conduct), moral wrongdoing, moral concern, learning, generosity, and wisdom”, then, you will be better able to make wise decisions within your life. Without a Practitioner understanding these Teachings and then practicing them closely, they would be lost and struggle to make wise decisions in their life.

(1) First, “wealth of confidence” is described in this Teaching as having confidence in The Buddha as the Fully Perfectly Enlightened One. In multiple other places within his Teachings, he describes having confirmed confidence in The Buddha, The Teachings, and The Community. Doing so, a Practitioner will then be able to eliminate the fetter/taint/pollution of “doubt” helping them to move the mind into the first Stage of Enlightenment.

Confidence in The Buddha, The Teachings, and The Community and elimination of the fetter of doubt is developed through learning, reflecting, and practicing these Teachings to observe the results as the condition of the mind improves. There is no blind faith nor belief in these Teachings.

Instead, a wise Practitioner will seek guidance with a Teacher to investigate The Teachings and then implement them in daily life to experience the results of the condition of the mind gradually improving. The gradual improvement in the condition of the mind is observable by the Practitioner as they once experienced discontent feelings such as anger which then moves to slight annoyance and then eventually no discontent feelings are experienced whatsoever based on the same situation occurring in one's life.

Observing this gradual decrease in strong feelings to the complete elimination of discontentedness, a Practitioner's confidence in The Buddha, The Teachings, and The Community increases, and all doubts are eliminated.

The fetter/taint/pollution of mind described as “doubt” in The Ten Fetters is then completely eliminated and will no longer arise helping to further liberate the mind.

(2) Second, “wealth of virtuous behavior (moral conduct)” is described through The Five Precepts. Household Practitioners will typically learn and practice The Five Precepts as basic moral conduct along with developing The Eight Fold Path in its entirety.

The Eight Fold Path is a central and core Teaching on The Path to Enlightenment as shared by Gotama Buddha. The Five Precepts are integrated into The Eight Fold Path providing expanded content to describe Right Speech and Right Action.

Detailed explanation of The Eight Fold Path and The Five Precepts is available in this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

(3) Third, “wealth of moral wrongdoing” is to have regret when one makes a mistake in practicing wholesome bodily, verbal, and mental conduct. A Practitioner does not need to degrade themselves or feel overly sorrowful when one is not able to fully practice these Teachings to perfection. One would not be able to accomplish the goal of perfection until the mind is Enlightened.

Therefore, even in the first, second, and third Stages of Enlightenment, there are going to be missteps where a Practitioner is not able to fully practice these Teachings as described in The Eight Fold Path.

The goal is not to be perfect today but instead, through consistent and ongoing efforts, learn, reflect, and practice to make gradual improvements that accumulate into a well developed life practice. Your Enlightenment will not be determined based on the mistakes you make today. Instead, it will be determined based on, once you make a mistake, what will you do next? Despite the mistakes you make, do you hide them or give up? Or, do you use them as a learning opportunity to gain wisdom and improve?

Using the shortcomings, mistakes, and wrongdoing to learn by seeking guidance, is the way to improve and walk closer to Enlightenment.

The goal is for you to attain Enlightenment so that the mind can be completely peaceful, calm, serene, and content with joy - permanently. You will never get to that goal if you choose to attempt to hide any shortcomings, mistakes, or wrongdoing. Instead, share all that is challenging you in your life practice with your Teacher. Take the time to ensure they understand all the many aspects of the mind that have led to your decisions. Then, seek guidance for improvements so that you can improve.

Being aware of one’s wrongdoing and how to resolve those challenges is a significant step forward on The Path to Enlightenment. Prior to learning and practicing these Teachings, we were essentially plowing through life without regard for what is or is not wholesome. While one may be disappointed in their wrongdoing, at least you now know what is wholesome and unwholesome, and you know the solutions to resolve those challenges or can seek guidance to understand how to resolve the challenges. This is a major step in the direction of Enlightenment.

Prior to The Path to Enlightenment, we essentially blamed others for our misfortunes and continued to struggle and have difficulties. But through knowing that it is our own life practice that needs to improve in order to improve the condition of the mind and our life, instead of being disappointed with our wrongdoing, we can instead, focus on the real challenge in our life practice and apply the solution that will resolve the challenge once and for all. This is a major step forward in life that we did not have prior to understanding this Path.

We are aware of the true problem, we have the solution or can seek guidance to understand the solution, and then we can apply the solution with support from The Community of Practitioners.

A Practitioner should train the mind to not feel guilt for their wrongdoing. If the mind experiences guilt due to shortcomings, mistakes, or wrongdoing, that is because the mind has craving/desire/attachment to being perfect. Guilt is stronger than regret or being regretful.

Regret or regretful is to be “disappointed”.

An Enlightened mind will not experience guilt, regret, or disappointment.

If someone has wrongdoing, they are not yet Enlightened and may still experience guilt, regret, or disappointment as it relates to any wrongdoing. But, through eliminating the craving/desire/attachment to being perfect, one can eliminate the guilt, regret, and disappointment.

Instead, practice in a way that there is the goal, objective, and interest to improve one’s life practice and when there is wrongdoing, use that as an opportunity to learn and grow through developing wisdom.

The “regret” can be a motivating factor to move the mind closer to Enlightenment. Even though one will ultimately need to eliminate the regret, it can be a beneficial aspect of practice to encourage improved moral conduct if a Practitioner has “moral wrongdoing”.

There are individuals who do not have any moral wrongdoing or moral concern, thus, continue to practice unwholesome moral conduct. Therefore, through developing moral wrongdoing and moral concern, a Practitioner is practicing a beneficial quality of mind that will encourage improvements in their life practice.

A Practitioner with moral wrongdoing and moral concern will be practicing to improve their moral conduct while an individual who is unEnlightened and does not have moral wrongdoing or moral concern is uninterested in improving their moral conduct and lack the wisdom to do so.

An Enlightened being does not have any moral wrongdoing as they are practicing The Eight Fold Path to perfection, which includes moral conduct, and no longer have any evil unwholesome qualities.

(4) Fourth, “wealth of moral concern” is being able to understand, know, and have concern that there is harm in the slightest wrongdoing. Harm that is going to be caused to others, thus, harm will come to you.

It is through purifying our bodily, verbal, and mental conduct (i.e. Right Intentions, Right Speech, and Right Action) that we eliminate all harms being caused and, thus, we do not experience any harm returning to us. Seeing the harm or danger in the slightest wrongdoing means a Practitioner deeply understands The Natural Law of Karma, The Eight Fold Path, and has the interest to improve their conduct.

Rather than being worried, one has concern.

A worried mind sees the problems and is discontent.

A concerned mind sees the solutions to the problems and is content.

An Enlightened being will have moral concern and has eliminated all evil unwholesome qualities.

(5) Fifth, “wealth of learning” is for a determined, dedicated, and diligent Student to remember what they have learned and accumulate wisdom while investigating The Teachings with deep reflection to independently verify The Teachings.

Through investigating The Teachings, and not believing them, one can independently verify The Teachings establishing Right View and eradicate ignorance (unknowing of true reality) to acquire wisdom. The mind is liberated to experience Enlightenment through wisdom.

(6) Sixth, “wealth of generosity” is an important Teaching on The Path to Enlightenment and a remedy to the unEnlightened mind to eliminate craving/desire/attachment.

The problem that is causing the discontent mind is craving/desire/attachment. This is the cause of all discontent feelings. To eliminate this, The Buddha shares exact remedies to transform the unwholesome qualities of craving/desire/attachment using Breathing Mindfulness Meditation and developing a practice of generosity.

A mind that is unable to give and share time, effort, energy, and resources with others would be unable to attain Enlightenment as the mind is selfish. A Practitioner would instead need to train the mind to “reside at home with a mind free of the stain of selfishness, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing” so that it can let go of any accumulated selfishness recognizing the interconnectivity of all beings.

A Practitioner can accomplish this through daily sharing in some of the most simple or profound ways based on your own personal choices. Sharing of food, water, clothing, shelter, or medical care with others can help improve the ability of others to sustain their life while giving them the opportunity to learn and practice these Teachings. A Practitioner can share their time, effort, energy, and resources to help others in the community supporting the development of wholesome relationships with those around you. One might even consider sharing a smile or a wave, with those who you come into contact with, as a way of “letting go” and practicing loving-kindness and compassion.

Loving-kindness (Pāli: mettā) is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well.

Compassion (Pāli: karuṇā) is concern for the misfortunes of others.

(7) Seventh, “wealth of wisdom” is the ultimate antidote or remedy to the unEnlightened mind. Through learning, reflecting and practicing these Teachings, a Practitioner gains more clarity and insight into the wisdom of these life changing Teachings.

A Practitioner will need to focus on establishing a well developed practice to include the core and central Teachings shared by The Buddha on The Path to Enlightenment.

Those Teachings are:

- A.) The Three Universal Truths
- B.) The Four Noble Truths
- C.) The Eight Fold Path
- D.) The Five Precepts
- E.) The Brahma-viharas
- F.) The Ten Fetters
- G.) The Seven Factors of Enlightenment
- H.) Extensive Meditation Training

The Buddha specifically speaks of “the wisdom that discerns arising and passing away” which is The Universal Truth of Impermanence found in The Three Universal Truths. He then goes on to explain that “wealth in wisdom” is the wisdom that “leads to the complete destruction of discontentedness”. This requires deep and penetrative understanding through a determined, dedicated, and diligent practice of these Teachings.

(A - H) mentioned in the above are the core and central Teachings that a Practitioner would need to focus on to develop “penetrative wisdom” while seeking guidance from a Teacher. Then, once well established in these Teachings, a Practitioner can gradually move into deepening and expanding their life practice into the full spectrum of Teachings shared by The Buddha. These core and central Teachings will guide a Practitioner in establishing a foundation in these Teachings on The Path to Enlightenment to have “wealth of wisdom”.

Chapter 26

Benefits of Building Dwelling Place

‘Venerable Sir, I had these sixty residences built because I need merit, because I need heaven. What line of conduct am I, Venerable Sir, to follow in regard to these dwelling-places?’

Well now, do you, Householder, establish these sixty dwelling-places for (the use of) The Community of the four quarters, present and to come.

‘Yes, Venerable Sir’, and the (great) merchant of Rājagaha, having answered The Perfectly Enlightened One in agreement, had those sixty dwelling-places established for (the use of) The Community of the four quarters, present and to come.

Then The Perfectly Enlightened One thanked the (great) merchant of Rājagaha in these verses:

They ward off cold and heat and beasts of prey from there
And creeping things and gnats and rains in the wet season.
When the dreaded hot wind arises, that is warded off.

To meditate and obtain insight in a refuge and at ease.
A dwelling-place is praised by The Perfectly Enlightened One as chief gift to
The Community.

Therefore a wise man, looking to his own best interest,
Should have charming dwelling-places built so that
those who have heard much can stay therein.

To these food and drink, robes and lodgings
He should give, to the upright, with mind purified.

(Then) they teach him The Teachings dispelling every ill;
He, knowing The Teachings, here attains Nibbāna (Enlightenment), taintless
and purified.

(Reference: Cv 6.4)

In this Teaching from Gotama Buddha, he shares how having a dwelling built for the benefit of The Teachers of The Community is of great benefit to the donor.

Through having a dwelling built for the specific purpose of The Teachers, it provides shelter to protect them from the environmental elements and then those Teachers are nearby the donor who can learn these Teachings leading to Enlightenment.

Enlightenment is the most beneficial result one can experience.

To never need to ever experience discontentedness ever again, is the greatest accomplishment one could ever gain. There is no other result of beneficial outcome that can compare to the ability of the mind to reside peaceful, calm, serene, and content with joy for the rest of this life and to no longer ever need to be reborn to experience discontentedness ever again.

Chapter 27

Remember Your Generosity

Again, Mahānāma, you should remember your own generosity thus: It is truly my good fortune and gain that in a population obsessed by the stain of selfishness, I reside at home with a mind free of the stain of selfishness, freely generous, openhanded, joyful in letting go, devoted to charity, joyful in giving and sharing.

When a Noble Disciple remembers his generosity, on that occasion his mind is not obsessed by craving, anger, or ignorance (unknowing of true reality); on that occasion his mind is simply straight, based on generosity.

A Noble Disciple whose mind is straight gains inspiration in the meaning, gains inspiration in The Teachings, gains joy connected with The Teachings. When he is joyful, joy arises. For one with a joyous mind, the body becomes tranquil. One tranquil in body feels calm. For one feeling calm, the mind becomes concentrated.

This is called a Noble Disciple who resides in balance among an unbalanced population, who resides untroubled among a troubled population. As one who has entered the stream of The Teachings, he develops memory of generosity.

Mahānāma, you should develop this memory of your own generosity while walking, standing, sitting, and lying down. You should develop it while engaged in work and while living at home in a house full of children.

(Reference: AN 11.11)

In this Teaching from Gotama Buddha, he shares how learning to regularly practice generosity is an important quality of mind that brings the mind to Enlightenment.

Without eliminating the stain of selfishness, a Practitioner would have no ability to attain Enlightenment.

Grounds for Giving

Chapter 28

The Eight Gifts

Monks, there are these eight gifts.

What eight?

(1) Having insulted [the recipient], one gives a gift.

(2) One gives a gift from fear.

(3) One gives a gift, [thinking]: He gave to me.

(4) One gives a gift, [thinking]: He will give to me.

(5) One gives a gift, [thinking]: Giving is good.

(6) One gives a gift, [thinking]: I cook; these people do not cook. It isn't right that I who cook should not give to those who do not cook.

(7) One gives a gift, [thinking]: Because I have given this gift, I will gain a good reputation.

(8) One gives a gift for the purpose of enhancing the mind, equipping the mind.

(Reference: AN 8.31)

In this Teaching from Gotama Buddha, he shares eight situations when one might choose to give a gift.

1.) If one has insulted another person, it would be wise to clean up one's Kamma by giving a gift. This can help to eliminate any harsh feelings from the other person and maintain one's wholesome Kamma.

2.) If one has fear, giving a gift can seem to be a way for that individual to eradicate their fear. If there is fear of an individual, giving a gift may seem to be a way to eradicate the fear, but it will not.

3.) An individual might choose to give a gift because an individual gave a gift to you, therefore, you feel obligated to give a gift to the person who gave you a gift.

4.) An individual might choose to give a gift thinking that they are interested in receiving a gift, therefore, they give a gift in order to receive.

5.) An individual might choose to give a gift with the feeling that "giving is good" craving the pleasant feeling of giving a gift.

6.) An individual might choose to give the gift of food because they are good at cooking and feel it is important to feed others. Being able to acquire food during the lifetime of The Buddha was a significant challenge. Having the ability to acquire, cook, and provide food to others was highly beneficial.

7.) An individual might choose to give a gift feeling as if they are looking to appear wholesome or develop a good reputation.

8.) The ultimate reason for giving a gift and one that is of pure generosity would be to give a gift to train the mind to eliminate craving/desire/attachment. The Buddha described this as "for the purpose of enhancing the mind, equipping the mind".

To practice pure generosity the gift needs to be given without having any expectations to receive anything in return. With 1-7, the donor is still having expectations to receive something and the motivation to give the gift is out of one's own interest to acquire something beneficial for themselves.

However, if one understands that giving a gift is for the sole purpose of the elimination of selfishness and to accomplish that goal, one needs to ensure they are giving without any expectation of anything in return. Then, a donor is giving a gift with pure generosity.

Chapter 29

The Eight Grounds for Giving

Monks, there are these eight grounds for giving.

What eight?

- (1) One gives a gift from craving/desire.
- (2) One gives a gift from anger/hatred.
- (3) One gives a gift from ignorance/delusion (unknowing of true reality).
- (4) One gives a gift from fear.
- (5) One gives a gift, [thinking]: Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom.
- (6) One gives a gift, [thinking]: Having given this gift, with the breakup of the body, after death, I will be reborn in a good destination, in a heavenly world.
- (7) One gives a gift, [thinking]: When I am giving this gift, my mind becomes tranquil, and energy and joy arise.
- (8) One gives a gift for the purpose of enhancing the mind, equipping the mind.

These are the eight grounds for giving.

(Reference: AN 8.33)

In this Teaching from Gotama Buddha, he shares eight additional situations when one might choose to give a gift.

- 1.) One might choose to give a gift due to craving/desire.
- 2.) One might choose to give a gift due to anger/hatred.
- 3.) One might choose to give a gift due to ignorance/delusion (unknowing of true reality).
- 4.) One might choose to give a gift due to fear.
- 5.) One might choose to give a gift due to their relatives having chosen to give gifts as part of a family custom.
- 6.) One might choose to give a gift due to the thinking of acquiring an improved rebirth in the next life.
- 7.) One might choose to give a gift due to thinking that the mind arises tranquility, energy, and joy.
- 8.) The ultimate reason for giving a gift and one that is of pure generosity would be to give a gift to train the mind to eliminate craving/desire/attachment. The Buddha described this as “for the purpose of enhancing the mind, equipping the mind”.

To practice pure generosity the gift needs to be given without having any expectations to receive anything in return. With 1-7, the donor is still having expectations to receive something and the motivation to give the gift is out of one's own interest to acquire something beneficial for themselves.

However, if one understands that giving a gift is for the sole purpose of the elimination of selfishness and to accomplish that goal, one needs to ensure they are giving without any expectation of anything in return. Then, a donor is giving a gift with pure generosity.

Chapter 30

The Five Timely Gifts

Monks, there are these five timely gifts.

What five?

- (1) One gives a gift to a visitor.
- (2) One gives a gift to one setting out on a journey.
- (3) One gives a gift to a patient.
- (4) One gives a gift during a famine.
- (5) One first presents the newly harvested crops and fruits to the virtuous ones.

These are the five timely gifts.

At the proper time, those wise, charitable, and generous people give a timely gift to The Noble Ones, who are stable and upright; given with a clear mind, one's offering is vast.

Those who rejoice in such deeds or who provide [other] service do not miss out on the offering; they too take part in the merit.

Therefore, with a non-regressing mind, one should give a gift where it yields great fruit.

Merits are the support of living beings [when they arise] in the other world.

(Reference: AN 5.36)

In this Teaching from Gotama Buddha, he shares times when a gift is often given.

- 1.) A Practitioner might choose to give a gift to a person they are visiting or when a person is visiting you.
- 2.) A Practitioner might choose to give a gift to a person who is leaving on a journey or departing. An individual whom you are not going to see for an extended period of time.

3.) A Practitioner might choose to give a gift to a person who is sick and receiving medical care.

4.) A Practitioner might choose to give a gift to a person who is struggling through hard times such as a famine, loss of employment, low income, or other challenging times.

5.) A Practitioner might choose to give a gift to a person who is a member of The Noble Community.

At the proper time, those wise, charitable, and generous people give a timely gift to The Noble Ones, who are stable and upright; given with a clear mind, one's offering is vast: The Buddha is encouraging Students to provide gifts to The Noble Community.

Merit is an important Teaching to understand as it relates to The Path to Enlightenment. Merit is thought of as a unique type of Kamma. Merit is wholesome Kamma generated through generous offerings and gifts to The Community of virtuous Ordained Practitioners and anyone who has attained one of The Four Stages of Enlightenment. This community of people is referred to as the "Ariyan Sangha". Sangha is the Pāli word for "community". The "Ariyan Sangha" is translated as "The Noble Community".

Merit is generated by making offerings of food, water, clothing, shelter, medical care, time, effort, energy, financial support, and resources, to support the sharing of Gotama Buddha's Teachings. It is The Noble Community who are responsible for guiding others to attain Enlightenment. Ordained Practitioners and anyone who has attained one of The Four Stages of Enlightenment are considered deep Students and Practitioners of these Teachings who support all others in guidance towards attaining Enlightenment.

If you make offerings to these people, you are supporting the continuation of The Teachings that will help end discontentedness and the suffering it causes to all of humanity. To make offerings to The Noble Community, virtuous Ordained Practitioners and any person who has attained one of The Four Stages of Enlightenment, you are recognizing the importance of The Teachings and supporting their continued growth. This is considered a unique type of wholesome Kamma called "Merit".

Those who rejoice in such deeds or who provide [other] service do not miss out on the offering; they too take part in the merit: If there are individuals who participate in helping to make the offering, they too benefit in the wholesome Kamma created through the offering to create merit.

Therefore, with a non-regressing mind, one should give a gift where it yields great fruit: The Buddha is explaining that when a gift is given, one should not regret that they gave too little or too much, instead, be content and joyful with the offering made "with a non-regressing mind".

Giving "a gift where it yields great fruit" is to provide a gift to The Noble Community as sharing offerings and gifts with this Community ensure these Teachings continue forward in the world helping massive numbers of people to experience Enlightenment.

Merits are the support of living beings [when they arise] in the other world: The Buddha explains that if one is reborn into a new existence, providing gifts through practicing generosity will help you experience an improved rebirth in the next life.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Generosity - Volume 13 - (Chapter 21-30)

<https://youtube.com/live/MuDt3bOsyKg>

Podcast(s)

Ep. 404 - (Pali Canon Study Group) - Volume 13 - (Chapter 21-30)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--404---Pali-Canon-Study-Group---Generosity---Volume-13---Chapter-21-30-e1shvd2/a-a932c58>

Chapter 31

Eight Kinds of Rebirth on Account of Giving

Monks, there are these eight kinds of rebirth on account of giving.

What eight?

(1) Here, someone gives a gift to an Ascetic or a Brāhmin: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting. Whatever he gives, he expects something in return. He sees affluent Khattiyas, affluent Brāhmins, or affluent Householders enjoying themselves furnished and endowed with the five objects of sensual pleasure. It occurs to him: ‘Oh, with the breakup of the body, after death, may I be reborn in companionship with affluent Khattiyas, affluent Brāhmins, or affluent Householders!’ He sets his mind on this, fixes his mind on this, and develops this state of mind. That objective of his, determined on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with affluent Khattiyas, affluent Brāhmins, or affluent Householders — and that is for one who is virtuous (practices moral conduct), I say, not for one who is immoral. The heart’s objective of one who is virtuous succeeds because of his purity.

(2) Someone else gives a gift to an Ascetic or a Brāhmin: food and drink ... and lighting. Whatever he gives, he expects something in return. He has heard: ‘The heavenly beings [ruled by] The Four Great Kings are long-lived, beautiful, and abound in happiness.’ It occurs to him: ‘Oh, with the breakup of the body, after death, may I be reborn in companionship with the heavenly beings [ruled by] The Four Great Kings!’ He sets his mind on this, fixes his mind on this, and develops this state of mind. That objective of his, determined on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the heavenly beings [ruled by] The Four Great Kings — and that is for one who is virtuous (practices moral conduct), I say, not for one who is immoral. The heart’s objective of one who is virtuous succeeds because of his purity.

(3) Someone else gives a gift to an Ascetic or a Brāhmin: food and drink ... and lighting. Whatever he gives, he expects something in return. He has heard: (4) The Tāvātimsa heavenly beings ... (5) the Yāma heavenly beings ... the Tusita heavenly beings ... (6) the heavenly beings who excite in creation ... (7) the heavenly beings who control what is created by others are long-lived, beautiful, and abound in happiness.’ It occurs to him: ‘Oh, with

the breakup of the body, after death, may I be reborn in companionship with the heavenly beings who control what is created by others!’ He sets his mind on this, fixes his mind on this, and develops this state of mind. That objective of his, determined on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the heavenly beings who control what is created by others — and that is for one who is virtuous (practices moral conduct), I say, not for one who is immoral. The heart’s objective of one who is virtuous succeeds because of his purity.

(8) Someone else gives a gift to an Ascetic or a Brāhmin: food and drink ... and lighting. Whatever he gives, he expects something in return. He has heard: ‘The heavenly beings of Brahmā’s (God’s) company are long-lived, beautiful, and abound in happiness.’ It occurs to him: ‘Oh, with the breakup of the body, after death, may I be reborn in companionship with the heavenly beings of Brahmā’s (God’s) company!’ He sets his mind on this, fixes his mind on this, and develops this state of mind. That objective of his, determined on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the heavenly beings of Brahmā’s (God’s) company — and that is for one who is virtuous (practicing moral conduct), I say, not for one who is immoral; for one without craving, not for one with craving. The heart’s objective of one who is virtuous succeeds because of his purity.

These, Monks, are the eight kinds of rebirth on account of giving.

(Reference: AN 8.35)

In this Teaching from Gotama Buddha, he shares how through practicing generosity a Practitioner improves their rebirth, should rebirth be needed.

Craving is the fuel that causes rebirth. It is generosity that helps to eliminate craving/desire/attachment in the mind. Through developing one’s practice of generosity, among other training guidance, they are training the mind to eliminate craving/desire/attachment. Thus, with craving/desire/attachment diminished, a Practitioner will experience less discontentedness and ultimately eliminate discontentedness when craving/desire/attachment is eliminated.

At the same time that one is eliminating craving/desire/attachment to eliminate discontentedness, they are also eliminating the cause of rebirth. Therefore, through practicing generosity, a Practitioner is improving their ability to attain Enlightenment through cultivating the mind to eliminate craving/desire/attachment and, if rebirth is needed, improving their destination upon future rebirth.

Fruits and Benefits of Giving

Chapter 32

Even More Fruitful Than Giving

If, Householder, one gives alms, rough or excellent, and one gives disrespectfully, gives inconsiderately, does not give with one's own hand, gives what would be discarded, gives without a view of future consequences, then wherever the result of that gift is produced for one, one's mind does not incline toward the enjoyment of superb food, nor toward the enjoyment of superb clothing, nor toward the enjoyment of superb vehicles, nor toward the enjoyment of whatever is superb among the five objects of sensual pleasure.

Also, one's children and wives, and one's slaves, servants, and workers, do not want to listen to one, do not lend an ear, and do not apply their minds to understand.

For what reason?

Just this is the result of actions that are done disrespectfully.

If, Householder, one gives alms, whether rough or excellent, and one gives respectfully, gives considerately, gives with one's own hand, gives what would not be discarded, gives with a view of future consequences, then wherever the result of that gift is produced for one, one's mind inclines toward the enjoyment of superb food, toward the enjoyment of superb clothing, toward the enjoyment of superb vehicles, toward the enjoyments of whatever is superb among the five objects of sensual pleasure.

Also, one's children and wives, and one's slaves, servants, and workers, want to listen to one, lend an ear, and apply their minds to understand.

For what reason?

Just this is the result of actions that are done respectfully.

In the past, Householder, there was a Brāhmin named Velāma. He gave such a great alms offering as this:

- (1) eighty-four thousand golden bowls filled with silver;
- (2) eighty-four thousand silver bowls filled with gold;
- (3) eighty-four thousand bronze bowls filled with bullion;

- (4) eighty-four thousand elephants with golden ornaments, golden banners, covered with nets of gold thread;
- (5) eighty-four thousand chariots with upholstery of lion skins, tiger skins, leopard skins, and saffron-dyed blankets, with golden ornaments, golden banners, covered with nets of gold thread;
- (6) eighty-four thousand milk cows with jute tethers and bronze pails;
- (7) eighty-four thousand maidens adorned with jeweled earrings;
- (8) eighty-four thousand couches spread with rugs, blankets, and covers, with excellent coverings of antelope hide, with canopies and red bolsters at both ends;
- (9) eighty-four thousand kotis of cloths made of fine linen, fine silk, fine wool, and fine cotton. How much more of food and drink, snacks, meals, refreshments, and beverages? It seemed to be flowing like rivers.

You might think, Householder: He was someone else, the Brahmin Velāma who on that occasion gave that great alms offering.

But you should not look at it in such a way. I myself was the Brāhmin Velāma who on that occasion gave that great alms offering.

Now, Householder, at that alms offering there was no one worthy of offerings, no one who purified the offering.

Even more fruitful than the great alms offering that the Brāhmin Velāma gave would it be to feed one person accomplished in view.

Even more fruitful than the great alms offering that the Brāhmin Velāma gave, and feeding a hundred persons accomplished in view, would it be to feed one Once-Returner.

Even more fruitful than the great alms offering that the Brāhmin Velāma gave, and feeding a hundred Once-Returners, would it be to feed one Non-Returner.

Even more fruitful than the great alms offering that the Brāhmin Velāma gave, and feeding a hundred Non-Returners, would it be to feed one Arahant.

Even more fruitful than the great alms offering that the Brāhmin Velāma gave, and feeding a hundred Arahants, would it be to feed one Paccekabuddha.

Even more fruitful than the great alms offering that the Brāhmin Velāma gave, and feeding a hundred Paccekabuddhas, would it be to feed The Tathāgata, the Arahant, The Perfectly Enlightened One... would it be to feed The Community of Monks headed by The Buddha ... would it be to build a dwelling dedicated to The Community of the four quarters ... would it be for

one with a mind of confidence to go for refuge to The Buddha, The Teachings, and The Community ... would it be for one with a mind of confidence to undertake the five training precepts: to abstain from the destruction of life, to abstain from taking what is not given, to abstain from sexual misconduct, to abstain from false speech, to abstain from liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness.

As great as all this might be, it would be even more fruitful if one would develop a mind of loving-kindness even for the time it takes to pull a cow's udder.

As great as all this might be, it would be even more fruitful if one would develop the perception of impermanence just for the time of a finger snap.

(Reference: AN 9.20)

In this Teaching from Gotama Buddha, he shares how a significant offering as the one described in this Teaching does not match the benefits one would experience through making offerings to Practitioners who have progressed far on The Path to Enlightenment.

The Buddha provides examples of someone who is accomplished in view (i.e. Right View), a Once-Returner, a Non-Returner, an Arahant, a Paccekabuddha, and a Perfectly Enlightened One (i.e. a Buddha), etc.

Gotama Buddha describes further groups of people that would be highly beneficial to make offerings to, creating much benefit. Having individuals in a village or town who have progressed to the higher attainments of The Path to Enlightenment is highly beneficial to all those who interact with those individuals. A being who is practicing wisdom, moral conduct, and mental discipline will be a positive influence in their village or town benefiting all those whom they come into contact with, through their wholesome decisions.

He also describes it to be highly beneficial for a Practitioner to decide to practice The Five Precepts.

Ultimately, The Buddha describes the two (2) most beneficial things a Practitioner could do is to practice Loving-kindness Meditation and Breathing Mindfulness Meditation.

Through practicing Loving-kindness Meditation and Breathing Mindfulness Meditation, one is training their mind towards the attainment of Enlightenment and developing a mind that does not cause harm to others. This is the most beneficial way to create the highest quality of wholesome Kamma.

The results of your decisions to practice Loving-kindness Meditation and Breathing Mindfulness Meditation will result in your further progress on The Path to Enlightenment. There is no other decision that is more beneficial or that would create more wholesome Kamma than the decision to cultivate the mind in meditation.

Detailed explanation of The Five Precepts is available in this same book series found in Chapter 7 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 33

The Eight Streams of Merit

Monks, there are these eight streams of merit, streams of the wholesome, nutriments of peacefulness - heavenly, ripening in peacefulness, conducive that lead to what is aspired for, needed, and to heaven - agreeable, to one's welfare and peacefulness.

What eight?

(1) Here, a Noble Disciple has gone for refuge to The Buddha. This is the first stream of merit, stream of the wholesome, nutriment of peacefulness - heavenly, ripening in peacefulness, conducive to heaven — that leads to what is aspired for, needed, and agreeable, to one's welfare and peacefulness.

(2) Again, a Noble Disciple has gone for refuge to The Teachings. This is the second stream of merit, stream of the wholesome, nutriment of peacefulness - heavenly, ripening in peacefulness, conducive to heaven — that leads to what is aspired for, needed, and agreeable, to one's welfare and peacefulness.

(3) Again, a Noble Disciple has gone for refuge to The Community. This is the third stream of merit, stream of the wholesome, nutriment of peacefulness - heavenly, ripening in peacefulness, conducive to heaven — that leads to what is aspired for, needed, and agreeable, to one's welfare and peacefulness.

There are, Monks, these five gifts, great gifts, highest, of long standing, traditional, ancient, untainted and never before tainted, which are not being tainted and will not be tainted, not refused by wise Ascetics and Brāhmins.

What five?

(4) Here, a Noble Disciple, having abandoned the destruction of life, abstains from the destruction of life. By abstaining from the destruction of life, the Noble Disciple gives to an immeasurable number of beings freedom from fear, hostility, and harm. He himself in turn enjoys immeasurable freedom from fear, hostility, and harm. This is the first gift, a great gift, highest, of long standing, traditional, ancient, untainted and never before tainted, which is not being tainted and will not be tainted, not refused by wise Ascetics and Brāhmins. This is the fourth stream of merit, stream of the wholesome,

nutriment of peacefulness - heavenly, ripening peacefulness, conducive to heaven – that leads to what is aspired for, needed, and agreeable, to one's welfare and peacefulness.

(5) - (8) Again, a Noble Disciple, having abandoned the taking of what is not given, abstains from taking what is not given... abstains from sexual misconduct ... abstains from false speech ... abstains from liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness. By abstaining from liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness, the Noble Disciple gives to an immeasurable number of beings freedom from fear, hostility, and harm. He himself in turn enjoys immeasurable freedom from fear, hostility, and harm. This is the fifth gift, a great gift, highest, of long standing, traditional, ancient, untainted and never before tainted, which is not being tainted and will not be tainted, not refused by wise Ascetics and Brāhmins. This is the eighth stream of merit, stream of the wholesome, nutriment of peacefulness - heavenly, ripening peacefulness, conducive to heaven – that leads to what is aspired for, needed, and agreeable, to one's welfare and peacefulness.

These, Monks, are the eight streams of merit, streams of the wholesome, nutriments of peacefulness - heavenly, ripening in peacefulness, conducive to heaven - that lead to what is aspired for, needed, and agreeable, to one's welfare and peacefulness.

(Reference: AN 8.39)

In this Teaching from Gotama Buddha, he shares eight ways to create merit (i.e. wholesome Kamma).

The Buddha shares that having confidence in The Buddha, The Teachings, and The Community as well as practicing The Five Precepts will produce wholesome Kamma resulting in peacefulness and conducive of a heavenly rebirth.

Detailed explanation of confidence in The Buddha, The Teachings, and The Community is available in this same book series found in the book "The First Stage of Enlightenment (Stream-Enterer)" (Volume 5).

Detailed explanation of The Five Precepts is available in this same book series found in Chapter 7 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Chapter 34

The Three Bases of Meritorious Activity

Monks, there are these three bases of meritorious activity (generating wholesome Kamma).

What three?

The basis of meritorious activity consisting in giving; the basis of meritorious activity consisting in virtuous behavior; and the basis of meritorious activity consisting in meditative development.

(1) Here, Monks, someone has practiced the basis of meritorious activity consisting in giving to a limited extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a limited extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn among humans in an unfavorable condition.

(2) Someone else has practiced the basis of meritorious activity consisting in giving to a middling extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a middling extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn among humans in a favorable condition.

(3) Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the heavenly beings [ruled by] The Four Great Kings.

There The Four Great Kings, who had practiced supremely the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior surpass the heavenly beings [ruled by] The Four Great Kings in ten respects: in heavenly life span, heavenly beauty, heavenly happiness, heavenly glory, and heavenly authority; and in heavenly forms, sounds, odors, flavors, and physical objects.

(4) Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the Tāvatiṃsa heavenly beings.

There Sakka, Ruler of the Heavenly Beings, who had practiced supremely the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the Tāvatiṃsa heavenly beings in ten respects: in heavenly life span, heavenly beauty, heavenly happiness, heavenly glory, and heavenly authority; and in heavenly forms, sounds, odors, flavors, and physical objects.

(5) Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the Yāma heavenly beings.

There the young heavenly being Suyāma, who had practiced supremely the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the Yāma heavenly beings in ten respects: in heavenly life span, heavenly beauty, heavenly happiness, heavenly glory, and heavenly authority; and in heavenly forms, sounds, odors, flavors, and physical objects.

(6) Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the Tusita heavenly beings.

There the young heavenly being Santusita, who had practiced supremely the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the Tusita heavenly beings in ten respects: in heavenly life span, heavenly beauty, heavenly happiness, heavenly glory, and heavenly authority; and in heavenly forms, sounds, odors, flavors, and physical objects.

(7) Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the heavenly beings who excite in creation.

There the young heavenly being Sunimmita, who had practiced supremely the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the heavenly beings who excite in creation in ten respects: in heavenly life span, heavenly beauty, heavenly happiness, heavenly glory, and heavenly authority; and in heavenly forms, sounds, odors, flavors, and physical objects.

(8) Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the heavenly beings who control what is created by others.

There the young heavenly being Vasavattī, who had practiced supremely the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the heavenly beings who control what is created by others in ten respects: in heavenly life span, heavenly beauty, heavenly happiness, heavenly glory, and heavenly authority; and in heavenly forms, sounds, odors, flavors, and physical objects.

These, Monks, are the three bases of meritorious activity.

(Reference: AN 8.35)

In this Teaching from Gotama Buddha, he shares the way of practice as generosity, moral conduct (virtuous behavior), and meditation.

Generosity: a readiness and taking the action of frequently giving something more than is strictly necessary, such as time, effort, energy, or resources without any expectation of anything in return.

Moral Conduct (Virtuous Behavior): holding and acting upon high principles for proper conduct.

Meditation: is a technique to actively train the mind during dedicated, independent, purposeful training sessions to eliminate unwholesome qualities of the mind and/or cultivate wholesome qualities of the mind in the positions of seated, lying, standing, or walking.

While in this Teaching The Buddha describes these are “the three bases of meritorious activity” and describes how a Practitioner can practice these to improve their rebirth, these are also the same Teachings that lead to Enlightenment. These are often referred to as “The Way of Practice”.

A Practitioner would need to have a well developed practice of generosity to eliminate craving/desire/attachment from the mind and remove selfishness from the mind.

A Practitioner would need to have a well developed practice of moral conduct (virtuous behavior), as described as part of The Eight Fold Path, to eliminate the harm one is causing through their bodily, verbal, and mental conduct.

A Practitioner would need to have a well developed practice of meditation to train the mind to eliminate unwholesome qualities and cultivate wholesome qualities.

Without all three of these aspects of “The Way of Practice”, a Practitioner would be unable to attain Enlightenment.

Detailed explanation of The Eight Fold Path is available in this same book series found in Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Detailed explanation of how to develop a meditation practice is available in this same book series found in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) and in the book “Breathing Mindfulness Meditation” (Volume 7).

Chapter 35

A Heavenly Being's Curiosity

[A heavenly being:]

Giving what does one give strength?

Giving what does one give beauty?

Giving what does one give ease?

Giving what does one give sight?

Who is the giver of all?

Being asked, please explain to me.

[The Perfectly Enlightened One:]

Giving food, one gives strength;

Giving clothes, one gives beauty;

Giving a vehicle, one gives ease;

Giving a lamp, one gives sight.

The one who gives a residence is the giver of all.

But the one who teaches The Teachings is the giver of the Deathless (Enlightenment).

[A heavenly being:]

For whom does merit always increase, Both by day and by night?

Who are the people going to heaven, established in The Teachings, endowed with virtue (moral conduct)?

[The Perfectly Enlightened One:]

Those who set up a park or a grove, the people who construct a bridge, a place to drink and a well, those who give a residence.

For them merit always increases, both by day and by night; those are the people going to heaven, established in The Teachings, endowed with virtue (moral conduct).

(Reference: SN 1.42)

In this Teaching from Gotama Buddha, he answers questions from a heavenly being. He shares how a donor can give strength, beauty, ease, sight, and can give all of these.

Giving food, one gives others strength.

Giving clothing, one gives others beauty.

Giving a vehicle, one gives others ease.

Giving a lamp, one gives others sight.

Giving a residence, one gives others all of these - strength, beauty, ease, and sight.

One who shares these Teachings gives others “the Deathless” or Enlightenment. While The Buddha does share this Teaching in this way, one cannot give others Enlightenment. One could only provide The Teachings and each individual would need to learn, reflect, and practice to attain Enlightenment.

The Buddha also describes that an individual who donates a park, grove, bridge, place to drink water, or provide a residence, generates much merit that is always increasing. These are gifts that have long term benefit that will continue to provide help to others.

Chapter 36

People Who Generate Much Merit (Wholesome Kamma)

Monks, whenever virtuous monastics come to a home, the people there generate much merit (wholesome Kamma) on five grounds.

What five?

- (1) When people see virtuous monastics come to their home and they arouse hearts of confidence (toward them), on that occasion that family is practicing the way conducive to heaven.
- (2) When people rise, pay homage (respect), and offer a seat to virtuous monastics who come to their home, on that occasion that family is practicing the way conducive to birth in high families.
- (3) When people remove the stain of selfishness toward virtuous monastics who come to their home, on that occasion that family is practicing the way conducive to great influence.
- (4) When, according to their means, people share what they have with virtuous monastics who come to their home, on that occasion that family is practicing the way conducive to great wealth.
- (5) When people question virtuous monastics who come to their home, make inquiries about The Teachings, and listen to The Teachings, on that occasion that family is practicing the way conducive to great wisdom.

Monks, whenever virtuous monastics come to a home, the people there generate much merit (wholesome Kamma) on these five grounds.

(Reference: AN 5.199)

In this Teaching from Gotama Buddha, he shares how Household Practitioners can generate “much merit” or wholesome Kamma through their interactions with “virtuous monastics”.

These five (5) ways of practice are what Gotama Buddha provides as how Household Practitioners would need to practice these Teachings and then the benefits of having done so.

Gotama Buddha did not suggest that Household Practitioners should make offerings to just anyone who is ordained and wearing a robe but instead, he always mentions one should make offerings to “virtuous monastics”.

A common definition of “virtuous” is: having or showing high moral standards.

So, The Buddha is guiding Household Practitioners to make offerings to those Ordained Practitioners who are practicing these Teachings closely. Through supporting individuals who are deeply practicing these Teachings and sharing these Teachings into the world, one is providing support for the continuation of these Teachings for the benefit of all beings.

Through making wise decisions of supporting Ordained Practitioners and Teachers who are sharing these Teachings into the world, we can be assured these Teachings will continue long into the future for the benefit of the entire world.

The benefit of making offerings to virtuous monastics is not achieved purely through just the offering itself but through “making inquiries about The Teachings, and listening to The Teachings”, so that one can practice “the way conducive to great wisdom”. It is through one’s interactions with virtuous monastics that they will come to learn, understand, and practice these good wholesome Teachings to produce the results of an Enlightened mind.

This Teaching does not appear to need any further clarification.

Chapter 37

Having Fulfilled and Not Having Fulfilled One's Duty Towards The Ascetics (Ordained Practitioners)

Monks, last night, when the night had advanced, a number of heavenly beings of stunning beauty, illuminating the entire Jeta's Grove, approached me, paid homage (respect) to me, and stood to one side.

Those heavenly beings then said: In the past, Venerable Sir, when we were human beings, Monks approached our homes. We rose up for them but did not pay homage (respect) to them. Not having fulfilled our duty, full of regret and remorse, we were reborn in an inferior class [of heavenly beings].

Some other heavenly beings approached me and said: In the past, Venerable Sir, when we were human beings, Monks approached our homes. We rose up for them and paid homage (respect) to them, but we did not offer them seats. Not having fulfilled our duty, full of regret and remorse, we were reborn in an inferior class [of heavenly beings].

Some other heavenly beings approached me and said: In the past, Venerable Sir, when we were human beings, Monks approached our homes. We rose up for them, paid homage (respect) to them, and offered them seats, but we did not share things with them to the best of our ability and capacity ...

... we shared things with them to the best of our ability and capacity, but we did not sit close by to listen to The Teachings ...

... we sat close by to listen to The Teachings, but we did not listen to it with eager ears ...

... we listened to it with eager ears, but having heard it, we did not retain The Teachings in mind ...

... having heard it, we retained The Teachings in mind but we did not examine the meaning of The Teachings that had been retained in mind ...

... we examined the meaning of The Teachings that had been retained in mind but we did not understand the meaning of The Teachings and then practice in accordance with The Teachings. Not having fulfilled our duty, full

of regret and remorse, we were reborn in an inferior class [of heavenly beings].

Some other heavenly beings approached me and said: In the past, Venerable Sir, when we were human beings, Monks approached our homes. We rose up for them, paid homage (respect) to them, offered them seats, and shared things with them to the best of our ability and capacity. We sat close by to listen to The Teachings and listened to it with eager ears; having heard it, we retained The Teachings in mind; we examined the meaning of The Teachings that had been retained in mind; and we understood the meaning of The Teachings and then practiced in accordance with The Teachings. Having fulfilled our duty, free of regret and remorse, we were reborn in a superior class [of heavenly beings].

These are the feet of trees, Monks, these are empty huts. Meditate, Monks, do not be complacent. Do not have cause to regret it later, like those prior heavenly beings.

(Reference: AN 9.19)

In this Teaching from Gotama Buddha, he shares how human beings who were complacent in their learning and practice of these Teachings were reborn into an inferior class of heavenly beings due to lacking determination, dedication, and diligence to develop their life practice based on The Teachings of The Buddha.

But, human beings who were not complacent in their learning and practice of these Teachings were reborn into a superior class of heavenly beings due to their determination, dedication, and diligence to develop their life practice based on The Teachings of The Buddha.

Chapter 38

Offerings That Are Not Worth Even a Fraction

Whatever (woman), much joyful, endowed with virtue (moral conduct), a disciple of the well-farer, food and drink

Gives — having overcome material gain — the gift is heavenly, dispelling sorrow, bringing peacefulness; (and)

She gains a heavenly being - life span owing to the spotless, stainless way,

She, aspiring merit, at ease, healthy, joyful long in a heavenly company.

If one practices The Teachings
Though getting on by gathering
If while one supports one's wife
One gives from the little one has,
Then a hundred thousand offerings
Of those who sacrifice a thousand
Are not worth even a fraction
[Of the gift] of one like him.

Since they give while settled in unrighteousness
Having slain and killed, causing sorrow,
Their offering — tearful, a result of violence —
Shares not the value of the righteous one's gift.

That is why a hundred thousand offerings
Of those who sacrifice a thousand
Are not worth even a fraction
[Of the gift] of one like him.

(Reference: SN 1.22)

In this Teaching from Gotama Buddha, he shares how an offering that is made based on violence or harm to other beings is not worth a fraction of an offering that is made through wholesome means.

A Practitioner might consider that offering meat to an Ordained Practitioner or Teacher as food would cause harm to another being, thus, that offering is not highly beneficial.

The Buddha is sharing that offerings should be made that bring peace.

Gifts of An Unwholesome Person and A Wholesome Person

Chapter 39

Gifts of an Unwholesome Person and a Wholesome Person

Monks, there are these five gifts of an unwholesome person.

What five?

- (1) He gives carelessly;
- (2) he gives without deep respect;
- (3) he does not give with his own hand;
- (4) he gives what would be discarded;
- (5) he gives without a view about the results of giving.

These are the five gifts of an unwholesome person.

Monks, there are these five gifts of a wholesome person.

What five?

- (1) He gives carefully;
- (2) he gives with deep appreciation and gratitude;
- (3) he gives with his own hand;
- (4) he gives what would not be discarded;
- (5) he gives with a view about the results of giving.

These are the five gifts of a wholesome person.

(Reference: AN 5.147)

In this Teaching from Gotama Buddha, he shares how to give in an unwholesome way or a wholesome way.

An unwholesome way to give a gift would be:

- 1.) To give a gift carelessly without regard to the individuals needs and without any thought.
- 2.) To give a gift without deep respect for the individual one is providing a gift.
- 3.) To give a gift without having given it yourself with your own energy, effort, or actions.
- 4.) To give a gift of an item that would have others been discarded.
- 5.) To give a gift without an understanding of the results of practicing generosity (i.e. the elimination of craving/desire/attachment).

A wholesome way to give a gift would be:

- 1.) To give a gift carefully with regard to the individuals needs and being well thought out.
- 2.) To give a gift with deep respect, appreciation, and gratitude for the individual one is providing a gift.
- 3.) To give a gift with your own energy, effort, or actions.
- 4.) To give a gift of an item that is useful and beneficial of good quality.
- 5.) To give a gift with an understanding of the results of practicing generosity (i.e. the elimination of craving/desire/attachment).

Chapter 40

Gifts of a Wholesome Person (First Discourse)

Monks, there are these eight gifts of a wholesome person.

What eight?

- (1) He gives what is pure;
- (2) he gives what is excellent;
- (3) he gives a timely gift;
- (4) he gives what is allowable;
- (5) he gives after investigation;
- (6) he gives often;
- (7) while giving he settles his mind in confidence; and
- (8) having given, he is joyful.

These are the eight gifts of a wholesome person.

He gives what is pure and excellent,
allowable drinks and food at the proper time;
he gives gifts often to fruitful fields of merit,
to those who lead the spiritual life.

He does not feel regret,
having given away many material things.
Those with deep wisdom praise
the gifts given in this way.

Having thus practiced charity
with a mind freely generous,
one intelligent and wise, rich in confidence,
is reborn in a pleasant, untroubled world (heavenly realm).

(Reference: AN 8.37)

In this Teaching from Gotama Buddha, he shares guidance on how to give a gift in a wholesome way.

- 1.) An individual gives a gift that is pure or beneficial.
- 2.) An individual gives a gift that is excellent or useful.
- 3.) An individual gives a gift that is at the proper time.
- 4.) An individual gives a gift that is allowable such as items that are wholesome and not in conflict with these Teachings.
- 5.) An individual gives a gift after investigating what can be beneficial and useful for the individual.
- 6.) An individual gives gifts regularly and consistently on an ongoing basis.
- 7.) An individual gives a gift while the mind is confident knowing that the gift offered is wholesome.
- 8.) An individual gives a gift with a mind that is joyful having no remorse or regret after giving.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Generosity - Volume 13 - (Chapter 31-40)

<https://youtube.com/live/qoZTuBhrnQ8>

Podcast(s)

Ep. 407 - (Pali Canon Study Group) - Volume 13 - (Chapter 31-40)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--407---Pali-Canon-Study-Group---Generosity---Volume-13---Chapter-31-40-e1seq62/a-a92n0a3>

Chapter 41

Gifts of a Wholesome Person (Second Discourse)

Monks, there are these five gifts of a wholesome person.

What five?

- (1) He gives a gift out of confidence;
- (2) he gives a gift respectfully;
- (3) he gives a timely gift;
- (4) he gives a gift unreservedly;
- (5) he gives a gift without injuring himself or others.

— — — —

(1) Because he has given a gift out of confidence, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and he is handsome, attractive, graceful, possessing supreme beauty of complexion.

(2) Because he has given a gift respectfully, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and his sons and wives, slaves, servants, and workers are obedient, lend an ear, and apply their minds to understand.

(3) Because he has given a timely gift, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and timely benefits come to him in abundance.

(4) Because he has given a gift unreservedly, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and his mind inclines to the enjoyment of the five kinds of fine sensual pleasures.

(5) Because he has given a gift without injuring himself or others, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and no damage comes to his property from any source, whether from fire, floods, Kings, thieves, or displeasing heirs.

These are the five gifts of a wholesome person.

In this Teaching from Gotama Buddha, he shares guidance on how to give a gift in a wholesome way.

- 1.) An individual gives a gift with confidence; no remorse or regret.
- 2.) An individual gives a gift with respect, gratitude, and appreciation for the individual.
- 3.) An individual gives a gift that is at the proper time.
- 4.) An individual gives a gift without reservation or holding back with selfishness.
- 5.) An individual gives a gift without causing harm to himself or others; finding the middle way and ensuring no beings are harmed.

Chapter 42

A Wholesome Person Is Born for the Good, Welfare, and Peacefulness of Many People

Monks, when a wholesome person is born in a family, it is for the good, welfare, and peacefulness of many people. It is for the good, welfare, and peacefulness of (1) his mother and father, (2) his wife and children, (3) his slaves, workers, and servants, (4) his friends and companions, (5) his departed ancestors, (6) the King, (7) the heavenly beings, and (8) Ascetics and Brāhmins.

Just as a great rain cloud, nurturing all the crops, appears for the good, welfare, and peacefulness of many people, so too, when a wholesome person is born in a family, it is for the good, welfare, and peacefulness of many people.

It is for the good, welfare, and peacefulness of his mother and father, his wife and children, his slaves, workers, and servants, his friends and companions, his departed ancestors, the King, the heavenly beings, and Ascetics and Brāhmins.

The wise person, residing at home, truly lives for the good of many.

Day and night diligent toward his mother, father, and ancestors, he respects them in accordance with The Teachings, remembering what they did [for him] in the past.

Firm in confidence, the devoted man, having known their wholesome qualities, respects the homeless Ascetics, the Ascetics who lead the spiritual life.

Beneficial to the King and the heavenly beings, beneficial to his relatives and friends, indeed, beneficial to all, well established in the wholesome Teachings, he has removed the stain of selfishness and fares on to a heavenly world.

— — — — —

When a person supports his parents, and respects the family elders; when his speech is gentle and courteous, and he refrains from argumentative words; when he strives to remove meanness, is truthful, and eliminates anger, The Tāvātimsa heavenly beings call him truly a wholesome person.

(Reference: AN 5.42 & SN 11.11)

In this Teaching from Gotama Buddha, he shares guidance to help Students understand wholesome conduct as your wholesome conduct will benefit you and many others.

When learning The Buddha's Teachings and noting where he explains that one should have wholesome conduct towards "his slaves, workers, and servants", a Practitioner today can practice this towards individuals who are helping you in your profession and/or providing services at your home.

This Teaching is straightforward and needs no further explanation.

Chapter 43

Fragrance of Wholesome People Spreads Against the Wind

Here, Ānanda, in whatever village or town, a man or a woman has gone for refuge to The Buddha, The Teachings, and The Community; he or she is virtuous (practicing moral conduct) and of wholesome character, abstaining from the destruction of life, taking what is not given, sexual misconduct, false speech, and liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness; and he or she resides at home with a mind free of the stain of selfishness, freely generous, openhanded, joyful in letting go, devoted to charity, joyful in giving and sharing - in such a case, Ascetics and Brāhmins in [all] quarters speak praise, saying:

In such and such a village or town a man or a woman has gone for refuge to The Buddha, The Teachings, and The Community; he or she is virtuous (practicing moral conduct) and of wholesome character, abstaining from the destruction of life, taking what is not given, sexual misconduct, false speech, and liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness; and he or she resides at home with a mind free of the stain of selfishness, freely generous, openhanded, joyful in letting go, devoted to charity, joyful in giving and sharing.

The heavenly beings and the spirits, too, speak praise, saying: In such and such a village or town a man or a woman has gone for refuge to The Buddha, The Teachings, and The Community; he or she is virtuous (practicing moral conduct) and of wholesome character, abstaining from the destruction of life, taking what is not given, sexual misconduct, false speech, and liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness; and he or she resides at home with a mind free of the stain of selfishness, freely generous, openhanded, joyful in letting go, devoted to charity, joyful in giving and sharing.

This, Ānanda, is the fragrance that spreads with the wind, against the wind, and both with and against the wind.

The fragrance of flowers does not spread against the wind, nor the fragrance of sandal, tagara, or jasmine.

But the fragrance of wholesome people spreads against the wind: the wholesome person's fragrance fills all quarters.

(Reference: AN 3.79)

In this Teaching from Gotama Buddha, he shares guidance helping Students to understand that when one conducts themselves in wholesome ways, their good wholesome reputation spreads. One's wholesome reputation will precede them and carries forward.

An individual who has a wholesome reputation in The Community will find that personal and professional opportunities open up as one finds it easy to interact with others for beneficial outcomes.

Consequences of Giving

Chapter 44

When Unwholesome Monks Are Strong Wholesome Monks Are Weak

Monks, when robbers are strong, Kings are weak. At that time the King is not at ease when re-entering [his capital], or when going out, or when touring the outlying provinces. At that time Brāhmins and Householders, too, are not at ease when re-entering [their towns and villages], or when going out, or when attending to work outside.

So too, when unwholesome Monks are strong, wholesome Monks are weak. At that time the wholesome Monks sit silently in the midst of The Community or they resort to the outlying provinces. This is for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of heavenly beings and human beings.

Monks, when Kings are strong, robbers are weak. At that time the King is at ease when re-entering [his capital], and when going out, and when touring the outlying provinces. At that time Brāhmins and Householders, too, are at ease when re-entering [their towns and villages], and when going out, and when attending to work outside.

So too, when wholesome Monks are strong, unwholesome Monks are weak. At that time the unwholesome Monks sit silently in the midst of The Community or they depart for other regions. This is for the welfare of many people, for the peacefulness of many people, for the good, welfare, and peacefulness of many people, of heavenly beings and human beings.

(Reference: AN 2.39)

In this Teaching from Gotama Buddha, he shares how when Ordained Practitioners and Teachers are unwholesome, wholesome Ordained Practitioners and Teachers are weak.

He provides an example using a story of how when Kings (i.e. leaders) are weak, the population of people experience fear, harm, and robbers creating havoc in the villages and towns. But, when a King (i.e. leader) is strong, then robbers are weak with the people living at ease and in peacefulness.

The Buddha provides guidance of how one can be “strong”. It is not through forceful means but instead, through practicing these good wholesome Teachings.

Through the leaders of villages, towns, provinces/states, countries, etc. practicing wholesome moral conduct and all of these Teachings, they will set the example for others and we will observe improved conduct in the world. The Ordained Practitioners and Teachers need to lead the way helping others to learn, reflect, and practice these Teachings.

Through Ordained Practitioners and Teachers deeply practicing these Teachings, they set an example for all others. Then, when individuals choose to seek guidance, they will not only learn through The Teachings themselves but also, through the actions of Ordained Practitioners and Teachers.

“One who sees me, sees the Teachings”.

(Gotama Buddha)

Ordained Practitioners and Teachers need to always be deeply practicing every aspect of these Teachings ensuring they are setting a wholesome example for all others. A Teacher will guide many more people through their actions than through their words. Community leaders will have the same experience. They will guide populations of people much more closely and responsibly through their actions than through their words.

It is when we improve our actions that we provide the best example for others. Words can help explain The Teachings and give clarity. But, our actions speak not only to the mind but also to the heart of those who choose to learn with us. Speaking to the mind can produce results. But it is only when a leader can speak to the mind and the heart through words and actions that they can be most effective at guiding others to an improved life.

Chapter 45

Ways to Eliminate Unwholesome People

(The Perfectly Enlightened One told the Brāhmin Kūṭadanta about the story of the King Mahāvijita calling his chaplain to instruct him on how to make a great sacrifice.)

The chaplain replied: Your Majesty's country is overrun by thieves. It is severely damaged; villages and towns are being destroyed; the countryside is infested with criminals. If Your Majesty were to tax this region, that would be the wrong thing to do. Suppose Your Majesty were to think: 'I will get rid of this disease of robbers by executions and imprisonment, or by confiscation, threats, and punishment by sending them away from the country,' the disease would not be properly ended. Those who survived would later harm Your Majesty's country.

However, with this plan you can completely eliminate the disease.

To those in the Kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and food for livestock; to those in trade, give capital; to those in government service assign proper living wages.

Then those people, being intent on their own occupations, will not harm the Kingdom. Your Majesty's revenues will be great; the land will be tranquil and not overrun by thieves; and the people, with joy in their hearts, playing with their children, will reside in open houses.

(Reference: DN 5)

In this Teaching from Gotama Buddha, he shares how a leader can eliminate unwholesome people from a population. This Teaching can be applied for a leader of a population or even a leader of one's own home.

The Buddha explains that it is not through punishing wrongdoing that one will experience an improved result in people around them but instead, through rewarding wholesome behavior.

This Teaching can be applied to leaders of populations or even parents who are looking to improve the peacefulness and well-being of their home.

As people around you are engaged in harmful conduct, rather than looking to punish others for their shortcomings, mistakes, or wrongdoing, instead, look for ways to incentivize the wholesome behavior. Through supporting, encouraging, and motivating wholesome moral conduct, you will experience much better results than through punishing the unwholesome conduct.

Chapter 46

The Monks of Kosambī

At that time a certain Monk accused another Monk that he had fallen into a wrongdoing and did not see that wrongdoing as a wrongdoing.

He and a group of Monks who took part with this Monk carried out a (formal) act of suspension against that specific Monk for not seeing the wrongdoing.

Then there were also a group of Monks who took the side of the suspended Monk and sided with him. The Community of Monks was divided. They could not carry out the observance together.

Now at that time Monks, causing fights, causing arguments, falling into disputes in the dining hall in the middle of the house, behaved unsuitably towards one another in actions, in speech; they came to blows...

Having expressed disapproval of them, having given reasoned talk, The Perfectly Enlightened One addressed the Monks, saying: ...

Enough, Monks; no arguments, no fights, no contention, no disputing.

When he had spoken thus, a certain Monk who spoke what was not The Teachings spoke thus to The Perfectly Enlightened One: “Venerable Sir, let The Perfectly Enlightened One, the Master of The Teachings wait; Venerable Sir, let The Perfectly Enlightened One, unconcerned, live intent on residing in ease here and now; we will be (held) accountable for this argument, fight, contention, disputing.

And a second time The Perfectly Enlightened One spoke thus to these Monks:

Enough, Monks; no arguments, no fights, no contention, no disputing.

And a second time the Monk who spoke what was not The Teachings spoke thus to The Perfectly Enlightened One: “Venerable Sir, let The Perfectly Enlightened One, the Master of The Teachings wait; Venerable Sir, let The Perfectly Enlightened One, unconcerned, live intent on residing in ease here and now; we will be (held) accountable for this argument, fight, contention, disputing.

Then The Perfectly Enlightened One addressed the Monks setting Prince Dīghāvu's story as an example. Brahmadatta, the King of Kāsi, had done him much mischief. He had killed the Prince's parents. As Prince Dīghāvu had opportunity to show his anger by killing Brahmadatta, the King of Kāsi, he thought of his father's last words.

Do not you, dear Dīghāvu, look far or close for, dear Dīghāvu, angry moods are not calmed by anger: angry moods, dear Dīghāvu, are calmed by non-anger.

['do not look far' means: do not bear anger long.]

['do not look close' means: do not hastily break with a friend.]

Thus the life of Brahmadatta, the King of Kāsi, was granted by Prince Dīghāvu.

Then Brahmadatta, the King of Kāsi gave back the Prince's troops and vehicles and territory and storehouses and barns of grain, and he gave him his daughter.

Now, Monks, if such is the patience and gentleness of Kings who wield the scepter, who wield the sword, herein, Monks, let your light shine forth so that you who have gone forth in these Teachings and discipline which are thus well taught may be equally patient and gentle.

But none of these Monks listened to The Perfectly Enlightened One.

Then The Perfectly Enlightened One, having dressed in the morning, taking his bowl and robe, entered Kosambī for almsfood; having walked for almsfood in Kosambī, bringing back his almsbowl after his meal, having packed away his lodging, taking his bowl and robe and standing in the midst of The Community, he spoke these verses:

When all together they shout out, none feels unwise,
though The Community is divided, one might think otherwise.

With wandering wisdom, the wise one understands all the field of talk;
with mouths wide open to full extent, what leads them on they know not.

They who (in thought) argue this: That man has abused me, has hurt, has
defeated me, has me devastated; these angers not calmed.

They who do not argue this: That man has abused me, has hurt, has
defeated me, has me devastated; in them anger is calmed.

No, not by anger are angry moods calmed here (and) at any time,
but by non-anger are they calmed; this is an (ageless) endless natural law.

People do not understand that here we are confused (in life, in time),
but they who herein do understand, thereby their fights are calmed.

Criminals who injure and kill, steal cattle, horses and wealth, who plunder the
countryside; for there is unity.

Why should there not be for you?

If one finds a friend with whom to go forward fascinated in the well-residing
(of these Teachings), appropriately, surmounting dangers one and all, with
joy go forward with him mindfully.

Finding none appropriate with whom to go forward, none in the well-residing
fascinated (in these Teachings), as King quits the conquered country, go
forward lonely as a bull-elephant in an elephant jungle.

Better to go forward one alone, there is no companionship with the unwise.
Go forward lonely, unconcerned, doing no evil as a bull-elephant in an
elephant-jungle.

*Then The Perfectly Enlightened One, having spoken these verses as he was
standing in the midst of The Community, approached Bālakalonakāra village,
and the Eastern Bamboo Grove. Along the way he had met a few of his
senior disciples. Walking on tour in due course he arrived at Pārileyya. The
Perfectly Enlightened One stayed there at Pārileyya in the Guarded Woodland
Thicket at the root of the lovely sāl-tree. There was a large bull-elephant
named Pārileyya approached The Perfectly Enlightened One. Having
approached, he set out by means of his trunk drinking water for The Perfectly
Enlightened One and water for washing, and he kept the grass down.*

Then The Perfectly Enlightened One set out on tour for Sāvatthi.

... Then the Household Practitioners of Kosambī thought: “These masters, the Monks of Kosambī, have done us much mischief: The Perfectly Enlightened One is departing, harassed by these; come, we should neither greet the masters, the Monks of Kosambī, nor should we stand up before them, nor should we greet them with joined palms or perform the proper duties; we should not appreciate, respect, admire or honor them, and neither should we give them almsfood when they come (to us); thus they, when they are neither appreciated, respected, admired nor honored by us, will depart unappreciated, or they will leave The Community, or they will restore friendly relations for themselves to The Perfectly Enlightened One.

Then the Monks of Kosambī, as they were not being appreciated, respected, admired or honored by the Household Practitioners of Kosambī, spoke thus: ‘Come now, you Venerable Sirs, let us, having gone to Sāvatthī, settle this moral question in The Perfectly Enlightened One’s presence.’ Then the Monks of Kosambī, having packed away their lodgings, taking their bowls and robes, approached Sāvatthi.

Then in due course the Monks of Kosambī arrived at Sāvatthi. They agreed to stop the dispute. The Monk who had been suspended agreed that there was a wrongdoing and he had fallen. Those Monks who were taking the side of the suspended (one) restored that Monk.

Since Monks, that Monk has fallen and was suspended but see and is restored well then, Monks, achieve harmony in The Community for settling that case. And thus, Monks, should it be achieved: One and all should gather together, ... If the achieving of harmony in The Community for settling this case is pleasing to the Venerable Ones, they should be silent; he to whom it is not pleasing should speak. Harmony in The Community for settling that case is achieved by The Community. Arguments in The Community are put down, fighting in The Community is put down. It is pleasing to the Venerable Ones; therefore they are silent... Observance may be carried out at once, the training guidelines recited.

(Reference: The Book of the Discipline (Vinaya-Pitaka), Vol. 4: Mahavagga by I.B. Horner)

In this Teaching from Gotama Buddha, he shares how a certain Ordained Practitioner had decided to do wrongdoing observable by others in The Community. This Ordained Practitioner was not interested in observing this wrongdoing for themselves, even when The Buddha attempted to discuss this wrongdoing with them.

Rather than argue or create hostility where The Buddha might have attempted to forcefully convince this Student of their wrongdoing, The Buddha just chose to leave and move on to the next town.

Then, the Household Practitioners observing the unwholesome conduct by the Ordained Practitioners, chose to also ignore the individuals involved and did not even make offerings to them to sustain their life through food, water, shelter, etc. The Ordained Practitioners were not virtuous (i.e. practicing moral conduct), therefore, they did not make offerings to them.

Through ignoring the individuals involved, with The Buddha moving on and the Household Practitioners not supporting or encouraging the unwholesome conduct, the Ordained Practitioner eventually observed the wrongdoing and decided to apologize for their mistakes.

This Teaching helps us to understand that we do not need to forcefully point out every shortcoming, mistake, or wrongdoing of those around us to be successful in life. Instead, we can choose to move past it and beyond it. If we attempted to constantly tell others of their shortcomings, mistakes, and wrongdoing, that puts us in a position of continuously needing to tell others what is “wrong” and what is “right” through confrontation. That would come from a place of arrogance (i.e. conceit and ego).

Instead, we can peacefully and humbly choose to help those who are seeking guidance while ignoring those who choose to do unwholesome actions and incentivize wholesome actions. We cannot change others. We are unable to make decisions for others and change their behavior. All we can do is improve the way we either react or respond to a given situation based on our own decision making.

Through our own wise decision making, which sometimes might include ignoring the situation and move beyond it, we can learn to live in harmony with one another without the need to judge others and constantly tell others that they are “wrong” and we are “right”.

Conceit and the judging of others needs to be eliminated from the mind to experience Enlightenment. If we are judging others, we are placing ourselves above them feeling as if we are superior. Therefore, this is going to motivate and encourage unskillful conduct that only serves to create tension and hostility in relationships. Instead, eliminate the conceit and judging of others as if you are superior to them. Learn how to be humble and function with loving-kindness and compassion towards all beings. In this way, you will find that interactions with others will originate from warmth and peacefulness leading to skillful conduct that produces wholesome results.

To experience wholesome results (i.e. wholesome Kamma) in one’s life, they would need to practice generosity, loving-kindness, and wisdom - The Three Wholesome Roots. The wisdom found in The Eight Fold Path is how to practice in a way that does not cause harm to others and therefore, you will not experience harm coming back to you.

The Path to Enlightenment is not about having a decision tree of exactly what to do in any given situation. Instead, it is about learning, reflecting, and practicing these Teachings, in such a way, that one's own pollution of mind is eliminated and all intentions, speech, and actions can originate from wise wholesome decisions based on The Eight Fold Path.

There is no permanent answer that will solve every challenge you face in life. But through developing your life practice to include eliminating the pollution of mind by purification of the mind on The Path to Enlightenment, in each given situation, you can make wise decisions that lead to wholesome results (i.e. wholesome Kamma).

Loving-kindness (Pāli: mettā) is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well.

Compassion (Pāli: karuṇā) is concern for the misfortunes of others.

Where Should a Gift Be Given?

Chapter 47

Where Should a Gift Be Given? (First Discourse)

‘Venerable Sir, where should a gift be given?’

Wherever one’s mind has confidence, Great King.

‘But, Venerable Sir, where does what is given become of great fruit?’

This is one question, Great King, where should a gift be given? and this another, Where does what is given become of great fruit? What is given to one who is virtuous (practicing moral conduct), Great King, is of great fruit, not so what is given to an unwholesome person. Now then, Great King, I will question you about this same point.

Answer as you see fit. What do you think, Great King? Suppose you are at war and a battle is about to take place. Then a Khattiya youth would arrive, one who is untrained, unskillful, unpracticed, inexperienced, fearful, terrified, frightened, quick to flee. Would you employ that man, and would you have any use for such a man?

‘Surely not, Venerable Sir.’

Then a Brāhmin youth would arrive ... a vessa youth ... a sudda youth ... who is untrained, unskillful, unpracticed, inexperienced, fearful, terrified, frightened, quick to flee. Would you employ that man, and would you have any use for such a man?

‘Surely not, Venerable Sir.’

What do you think, Great King? Suppose you are at war and a battle is about to take place. Then a Khattiya youth would arrive, one who is trained, skillful, practiced, experienced, brave, courageous, bold, ready to stand his place. Would you employ that man, and would you have any use for such a man?

‘Surely I would, Venerable Sir.’

Then a Brāhmin youth would arrive ... a vessa youth ... a sudda youth ... one who is trained, skillful, practiced, experienced, brave, courageous, bold, ready to stand his place. Would you employ that man, and would you have any use for such a man?

'Surely I would, Venerable Sir'

So too, Great King, when a person has gone forth from the household life into homelessness, no matter from what clan, if he has abandoned five factors and possesses five factors, then what is given to him is of great fruit.

What five factors have been abandoned?

Sensual desire has been abandoned; ill will has been abandoned; complacency has been abandoned; restlessness and worry have been abandoned; doubt has been abandoned.

What five factors does he possess?

He possesses virtue (moral conduct) of one beyond training, concentration of one beyond training, wisdom of one beyond training, liberation of one beyond training, wisdom and vision of liberation of one beyond training. He possesses these five factors.

Thus what is given to one who has abandoned five factors and who possesses five factors is of great fruit.

As a King intent on waging war
Would you employ a youth skilled with the bow,
One endowed with strength and vigor,
But not the coward on account of his birth —

So even though he be of low birth,
One should honor the person of noble conduct,
The wise man in whom are established
In the virtues of patience and gentleness.

One should build delightful sanctuaries
And invite the learned to reside in them;
One should build water tanks in the forest
And causeways over rough terrain.

With a confident mind one should give
To those of upright character;
Give food and drink and things to eat,
Clothing to wear and beds and seats.

For as the rain-cloud, thundering,
Covered in lightning, with a hundred crests,
Pours down its rain upon the earth,
Flooding both the plain and valley —

So the wise man, confident, learned,
Having had a meal prepared,
Satisfies with food and drink
The Ascetics who live on alms.
Rejoicing, he distributes gifts,
And proclaims, 'Give, give'.

For that is his thundering
Like the sky when it rains.
That shower of merit, so vast,
Will pour down on the giver.

(Reference: SN 3.24)

In this Teaching from Gotama Buddha, he shares where a gift should be given. He explains that gifts should be given to a Practitioner who has abandoned five things and possess another five things.

What five factors have been abandoned?

The Buddha explains that a gift should be given to a Practitioner who has abandoned The Five Hindrances, or obstructions, of sensual desire, ill will, complacency, restlessness and worry, and doubt.

These are The Five Hindrances to the attainment of Enlightenment.

One would need to eradicate The Five Hindrances to experience Enlightenment.

Instruction on how to accomplish this goal is provided in videos and classes shared by the author of this book. You can contact the author of this book for detailed instruction and guidance on all aspects of The Path to Enlightenment including the elimination of The Five Hindrances.

You can access an online class where The Five Hindrances were taught using this link.

(Group Learning Program) - The Five Hindrances to Enlightenment & The Seven Factors of Enlightenment

<https://youtu.be/mY8xw5wPRiQ>

What five factors does he possess?

The Buddha explains that a gift should be given to a Practitioner who possesses virtue (moral conduct), concentration, wisdom, liberation, and knowledge and vision of liberation.

Virtue (moral conduct): is described throughout The Buddha's Teachings primary discussed as part of The Eight Fold Path as Right Speech, Right Action, and Right Livelihood but there are also other Teachings that connect into The Eight Fold Path that further describe wholesome moral conduct.

Concentration: is described in The Eight Fold Path as Right Concentration. Concentration is described as Mental alertness, attentiveness, the ability to give your attention or thought to a single object or activity. "Singleness of mind" as described in The Eight Fold Path as "Right Concentration".

Concentration is the practice of meditation and a by-product of a clear and pure mind that is practicing the entire Eight Fold Path. A mind that has eliminated cravings/desires/attachments along with practicing all these Teachings will have a focus and high degree of concentration. This is referred to as "singleness of mind".

Right Concentration, or singleness of mind, is developed and maintained with a consistent and regular practice of The Eight Fold Path including a well established meditation practice to train the mind.

Wisdom: is a Practitioner's deep understanding of The Teachings and being able to communicate them with ease. A Practitioner will have fully eliminated The Unwholesome Root of ignorance (unknowing of true reality) which is also described as a fetter/taint/pollution of mind as part of The Ten Fetters.

Liberation: is that a Practitioner's mind is fully liberated experiencing freedom from discontentedness through having eliminated The Ten Fetters. The mind is Enlightened.

Wisdom and vision of liberation: would be an Enlightened being who can clearly see The Path to Enlightenment and has the wisdom to help others attain Enlightenment. A Practitioner who has acquired "wisdom and vision of liberation" is one who can see clearly. They are able to see true reality rather than having a distorted view through misperceptions or judgment of others.

A person to receive a gift as described in this Teaching would be "one beyond training" because their mind is already well trained in wisdom, moral conduct, and mental discipline possessing virtue (moral conduct), concentration, wisdom, liberation, and wisdom and vision of liberation.

Providing offerings to Practitioners who have abandoned these obstructions to Enlightenment and cultivated these mental qualities for the attainment of Enlightenment will create the most benefit within one's local community for all those who are interested in progressing on The Path to Enlightenment.

This is not the only Teaching The Buddha provided regarding one who you should provide offerings and gifts. If we only provided offerings to people who were already Enlightened,

Practitioners would not have the ability to fully devote themselves to the attainment of Enlightenment through support from The Community.

It is important that a Practitioner does not look at The Buddha's Teachings in isolation but instead, they take in the full totality of his Teachings factoring in all the various aspects of his Teachings. If a Practitioner were to look at just one discourse where The Buddha was describing one aspect of his Teachings without a full investigation of all the related Teachings, they would not be able to fully understand the totality of what The Buddha was sharing and The Path to Enlightenment to attain Enlightenment.

So while in this Teaching The Buddha is sharing how providing gifts to an Enlightened being is highly beneficial, there are other Teachings where he shares additional aspects of individuals whom you might choose to provide offerings and gifts to as part of your practice of generosity.

Thus what is given to one who has abandoned five factors and who possesses five factors is of great fruit: There is enormous benefit for a community of people to provide offerings and gifts to Practitioners who have eliminated The Five Hindrances and possess the five qualities of virtue (moral conduct), concentration, wisdom, liberation, and wisdom and vision of liberation. Through hosting Enlightened beings within your community, the entire population of people can learn, reflect, and practice these Teachings to improve the condition of their mind and their life. A community of people who are inviting and hosting Enlightened beings to share these Teachings are making an investment in their own well-being, prosperity, and future.

The Buddha then speaks in verses to illustrate the importance of creating a comfortable environment for Enlightened beings to reside so that they will continue to have the ability to share these Teachings into local communities. Through providing offerings and gifts, a community provides the ability for Enlightened beings to reside and provide beneficial Teachings that will help and support the local community.

Through giving and sharing through a well developed practice of generosity, a community can "rejoice" in the benefits of their giving.

Just as a thundering rain pours down on the earth, there is a vast amount of merit that showers all those in a community where people practice generosity towards Enlightened beings.

Chapter 48

Where Should a Gift Be Given? (Second Discourse)

‘My family gives gifts, Venerable Sir. And those gifts are given to Monks who are Arahants or on the path to Arahantship, those who are forest dwellers, almsfood collectors, and wearers of rag-robles.’

Since, Householder, you are a Household Practitioner enjoying sensual pleasures, living at home in a house full of children, using sandalwood from Kāsi, wearing garlands, scents, and ointments, and receiving gold and silver, it is difficult for you to know: These are Arahants (Enlightened beings) or on the path to Arahantship (Enlightenment).

If, Householder, a Monk who is a forest-dweller is restless, puffed up, conceited, talkative, rambling in his talk, muddle-minded, lacking clear comprehension, unconcentrated, with a wandering mind, with loose sense bases, then in this respect he is blameworthy (responsible for wrongdoing).

But if a Monk who is a forest-dweller is not restless, puffed up, and conceited, is not talkative and rambling in his talk, but has mindfulness established, clearly comprehends, is concentrated, with singleness of mind, with restrained sense bases, then in this respect he is praiseworthy (deserving admiration; commendable).

If a Monk who resides on the outskirts of a village... if a Monk who is an almsfood collector... if a Monk who accepts invitations to meals... if a Monk who wears rag-robles...or, if a Monk who wears robes given by Householders is restless, puffed up, conceited, talkative, rambling in his talk, muddle-minded, lacking clear comprehension, unconcentrated, with a wandering mind, with loose sense bases, then in this respect he is blameworthy (responsible for wrongdoing).

But if a Monk who resides on the outskirts of a village... if a Monk who is an almsfood collector... if a Monk who accepts invitations to meals... if a Monk who wears rag-robles... or, if a Monk who wears robes given by Householders is not restless, puffed up, and conceited, is not talkative and rambling in his talk, but has mindfulness established, clearly comprehends, is concentrated, with singleness of mind, with restrained sense bases, then in this respect he is praiseworthy (deserving admiration; commendable).

Come now, Householder, give gifts to The Community. When you give gifts to The Community, your mind will be confident. When your mind is confident, with the breakup of the body, after death, you will be reborn in a good destination, in a heavenly world.

‘Venerable Sir, from today onward I will give gifts to The Community.’

(Reference: AN 6.59)

In this Teaching from Gotama Buddha, he shares how to determine which type of Ordained Practitioner a Household Practitioner should provide offerings to.

The Buddha encouraged Household Practitioners to provide offerings to Ordained Practitioners to support the continuation of these Teachings in their community and to help the Practitioner to eliminate craving/desire/attachment through practicing generosity. Through having Ordained Practitioners who are able to actively progress in their practice, this benefits all those who are living in the local villages and towns. But, in providing support to Ordained Practitioners, Gotama Buddha provided the guidance that one should make offerings to virtuous Ordained Practitioners.

Those Ordained Practitioners who are deeply practicing these Teachings are those who are applying determination, dedication, and diligence to develop their learning and practice through the development of wisdom, moral conduct, and mental discipline. Ordained Practitioners such as these are taking their role seriously and interested to progress to Enlightenment while also capable of sharing these Teachings with others benefiting all those who choose to learn.

It is very challenging for the average individual to determine who is and is not Enlightened. Having a Teacher who is Enlightened provides the best opportunity for a Student to actively learn and progress on The Path to Enlightenment. So The Buddha provides some basic guidance of how to decide whom to provide offerings to as these would be the best individuals to support because they are doing the hard work of learning, reflecting, and practicing these Teachings with the goal of attaining Enlightenment and will then be best prepared to share these Teachings for the benefit of others. An Enlightened being’s ability to share these Teachings and guide others to attain Enlightenment far exceeds the abilities of any other individual.

The Buddha provides the following basic guidance to help Practitioners determine who would be an Ordained Practitioner that one should consider not supporting.

“If, Householder, a Monk who is a forest-dweller is restless, puffed up, conceited, talkative, rambling in his talk, muddle-minded, lacking clear comprehension, unconcentrated, with a wandering mind, with loose sense bases, then in this respect he is blameworthy (responsible for wrongdoing)”.

“If a Monk who resides on the outskirts of a village... if a Monk who is an almsfood collector... if a Monk who accepts invitations to meals... if a Monk who wears rag-robes...or, if a Monk who wears robes given by Householders is restless, puffed up, conceited, talkative, rambling in his talk, muddle-minded, lacking clear comprehension,

unconcentrated, with a wandering mind, with loose sense bases, then in this respect he is blameworthy (responsible for wrongdoing)".

The Buddha provides the following basic guidance to help Practitioners determine who would be an Ordained Practitioner that one should consider supporting.

"If a Monk who is a forest-dweller is not restless, puffed up, and conceited, is not talkative and rambling in his talk, but has mindfulness established, clearly comprehends, is concentrated, with singleness of mind, with restrained sense bases, then in this respect he is praiseworthy (deserving admiration; commendable)".

"If a Monk who resides on the outskirts of a village... if a Monk who is an almsfood collector... if a Monk who accepts invitations to meals... if a Monk who wears rag-robles... or, if a Monk who wears robes given by Householders is not restless, puffed up, and conceited, is not talkative and rambling in his talk, but has mindfulness established, clearly comprehends, is concentrated, with singleness of mind, with restrained sense bases, then in this respect he is praiseworthy (deserving admiration; commendable)".

Chapter 49

Do Not Prevent Another from Giving

Vaccha, one who prevents another from giving a gift creates an obstruction and stumbling block for three people.

What three?

He creates an obstruction to (1) the donor's acquiring of merit, (2) to the recipients' gaining a gift, and (3) already he has harmed and injured himself.

One who prevents another from giving gift creates an obstruction and stumbling block for these three people.

But, Vaccha, I say that one acquires merit even if one throws away dishwashing water in a refuse dump or cesspit with the thought: 'May the living beings here sustain themselves with this!' How much more, then, (does one acquire merit) when one gives to human beings?

However, I say that what is given to one of virtuous behavior is more fruitful than (what is given) to an unwholesome person. And (the most worthy recipient) is one who has abandoned five factors and possesses five factors.

What five factors has he abandoned?

(1) Sensual desire, (2) ill will, (3) complacency, (4) restlessness and worry, and (5) doubt.

These are the five factors that he has abandoned.

And what five factors does he possess?

(1) The virtuous behavior, (2) concentration, (3) wisdom, (4) liberation, and (5) wisdom and vision of liberation of one beyond training.

These are the five factors that he possesses.

It is in such a way, I say, that what is given to one who has abandoned five factors and possesses five factors is very fruitful.

(Reference: AN 3.57)

In this Teaching from Gotama Buddha, he shares Teachings to not prevent a person from making an offering and further Teachings on whom one should make offerings to ensuring those offerings produce the most benefit.

Through preventing someone from making an offering, that person would be creating “an obstruction to (1) the donor’s acquiring of merit, (2) to the recipients’ gaining a gift, and (3) already he has harmed and injured himself”.

The Buddha encourages us to not prevent anyone from making an offering for these reasons.

He then shares further details on how to determine whom one should make an offering to ensuring the offering produces the most benefit. “I say that what is given to one of virtuous behavior is more fruitful than (what is given) to an unwholesome person”.

Gotama Buddha provides guidance that if one has abandoned The Five Hindrances of sensual desire, ill will, complacency, restlessness and worry, and doubt, this would be an individual that is worthy of offerings.

He also provides guidance that if one has cultivated virtuous behavior, concentration, wisdom, liberation, and wisdom and vision of liberation of one beyond training, this would be an individual that is worthy of offerings.

“Wisdom and vision of liberation of one beyond training” would be an Enlightened being who can clearly see The Path to Enlightenment and has the wisdom to help others attain Enlightenment. They would be “one beyond training” because their mind is already well trained in wisdom, moral conduct, and mental discipline possessing virtue (moral conduct), concentration, wisdom, liberation, and wisdom and vision of liberation.

Providing offerings to Practitioners who have abandoned these obstructions to Enlightenment and cultivated these mental qualities for the attainment of Enlightenment will create the most benefit within one’s local community for all those who are interested in progressing on The Path to Enlightenment.

Chapter 50

A Good and Bad Field

Monks, a seed sown in a field that possesses eight factors does not bring forth abundant fruits, its [fruits] are not delicious, and it does not yield a profit.

What eight factors?

Here, (1) the field has mounds and ditches; (2) it contains stones and gravel; (3) it is salty; (4) it is not deeply furrowed; (5) it does not have inlets [for the water to enter]; (6) it does not have outlets [for excess water to flow out]; (7) it does not have irrigation channels; and (8) it does not have boundaries.

A seed sown in a field that possesses these eight factors does not bring forth abundant fruits, its [fruits] are not delicious, and it does not yield a profit.

So too, Monks, a gift given to Ascetics and Brāhmins who possess eight factors is not of great fruit and benefit, and it is not very brilliant or widespread.

What eight factors?

Here, the Ascetics and Brāhmins are of wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. A gift given to Ascetics and Brāhmins who possess these eight factors is not of great fruit and benefit, and it is not very brilliant or widespread.

Monks, a seed sown in a field that possesses eight factors brings forth abundant fruits, its [fruits] are delicious, and it yields a profit.

What eight factors?

Here, (1) the field does not have mounds and ditches; (2) it does not contain stones and gravel; (3) it is not salty; (4) it is deeply furrowed; (5) it has inlets [for the water to enter]; (6) it has outlets for excess [water to flow out]; (7) it has irrigation channels; and (8) it has boundaries.

A seed sown in a field that possesses these eight factors brings forth abundant fruits, its [fruits] are delicious, and it yields a profit.

So too, Monks, a gift given to Ascetics and Brāhmins who possess eight factors is of great fruit and benefit, and it is extraordinarily brilliant and widespread.

What eight factors?

Here, the Ascetics and Brāhmins are of Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

A gift given to Ascetics and Brāhmins who possess these eight factors is of great fruit and benefit, and it is extraordinarily brilliant and widespread.

(Reference: AN 8.34)

During Gotama Buddha's lifetime, many of his Students were very familiar with farming so we see many analogies he shares in The Teachings that can relate to a common person during that time in history. Not only does he use stories from the farming life but also training a horse and various stories related to animal life.

These are relatable references that his Students would easily understand and help them in learning and retaining The Teachings, so they could apply The Teachings in their daily life.

In this Teaching from Gotama Buddha, he shares that giving a gift to Ascetics and Brāhmins who are practicing wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration would not lead to beneficial results. Just like a field possessing eight factors would not produce great fruit and benefit, gifts given to those who possess these eight qualities would not produce great fruit and benefit.

Then, The Buddha provides guidance of how by giving offerings and gifts to Ascetics and Brāhmins who are practicing Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration, this provides great fruit and benefit. Just like a field possessing eight factors would produce great fruit and benefit, gifts given to those who possess these eight qualities would produce great fruit and benefit.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Generosity - Volume 13 - (Chapter 41-50)

<https://youtube.com/live/vMsZdqt5-k>

Podcast(s)

Ep. 410 - (Pali Canon Study Group) - Volume 13 - (Chapter 41-50)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--410---Pali-Canon-Study-Group---Generosity---Volume-13---Chapter-41-50-e1sugl5/a-a948rh6>

Chapter 51

Recipient and the Fruit of Giving (First Discourse)

‘Then, knowing that The Perfectly Enlightened One had consented, Saccaka the Nigantha’s son addressed the Licchavis: Hear me, Licchavis. The Ascetic Gotama together with The Community of good Monks has been invited by me for tomorrow’s meal. You may bring to me whatever you think would be suitable for him.

Then, when the night had ended, the Licchavis brought five hundred ceremonial dishes of milk rice as gifts of food. Then Saccaka the Nigantha’s son had good food of various kinds prepared in his own park and had the time announced to The Perfectly Enlightened One: It is time, Master Gotama, the meal is ready.

Then, it being morning, The Perfectly Enlightened One dressed, and taking his bowl and outer robe, he went with The Community of Monks to the park of Saccaka the Nigantha’s son and sat down on the seat made ready.

Then, with his own hands, Saccaka the Nigantha’s son served and satisfied The Community of Monks headed by The Buddha with the various kinds of good food. When The Perfectly Enlightened One had eaten and had put his bowl aside, Saccaka the Nigantha’s son took a low seat, sat down at one side, and said to The Perfectly Enlightened One: ‘Master Gotama, may the merit and the great meritorious fruits of this act of giving be for the peacefulness of the givers.’

Aggivessana, whatever comes about from giving to a recipient such as yourself - one who is not free from craving, not free from anger, not free from ignorance (unknowing of true reality) - that will be for the givers. And whatever comes about from giving to a recipient such as myself - one who is free from craving, free from anger, free from ignorance (unknowing of true reality) - that will be for you.

(Reference: MN 35)

In this Teaching from Gotama Buddha, he shares how by making offerings through a practice of generosity provides benefit to the giver (i.e. donor).

Aggivessana, whatever comes about from giving to a recipient such as yourself - one who is not free from craving, not free from anger, not free from ignorance (unknowing of true reality) - that will be for the givers: By practicing generosity, this helps a Practitioner to eliminate craving/desire/attachment.

And whatever comes about from giving to a recipient such as myself - one who is free from craving, free from anger, free from ignorance (unknowing of true reality) - that will be for you: By providing offerings to an Enlightened being, a Practitioner has the opportunity to learn The Teachings to acquire wisdom which will lead to the elimination of discontentedness, the Enlightened mind.

It would be highly beneficial to make offerings to Practitioners who are Enlightened. This will provide an individual the best opportunity to learn these Teachings to improve the condition of their mind and life.

Providing offerings to a Buddha, who is an Enlightened being, would be an even more profound benefit to the donor as they would be able to learn directly from a Buddha. Practitioners who live during the lifetime of a Buddha will have the ideal opportunity to learn, reflect, and practice these Teachings directly with a Buddha. A Buddha would have clear, concise, and precise Teachings to guide Practitioners to Enlightenment and making offerings to a Buddha would provide one the opportunity to learn directly with a Buddha resulting in profound benefits to one's goal to develop their life practice to attain Enlightenment.

Chapter 52

Recipient and the Fruit of Giving (Second Discourse)

Monks, when it is new, cloth made of bark fabric is ugly, uncomfortable, and of little value. When it has been worn, cloth made of bark fabric is ugly, uncomfortable, and of little value. When it is old, cloth made of bark fabric is still ugly, uncomfortable, and of little value. They use old cloth made of bark fabric for cleaning pots or they discard it on a trash heap.

(1) (i) So too, Monks, if a junior Monk is immoral, of unwholesome character, this, I say, counts as his ugliness. Just as cloth made of bark fabric is ugly, so, I say, this person is similar.

(ii) For those who associate with him, resort to him, attend on him, and follow his example, this leads to their harm and discontentedness for a long time. This, I say, counts as his uncomfortableness. Just as cloth made of bark fabric is uncomfortable, so, I say, this person is similar.

(iii) When he accepts a robe, almsfood, lodging, and medicines and provisions for the sick, this (acceptance) is not of great fruit and benefit for those [who offer such things]. This, I say, counts as his being of little value. Just as cloth made of bark fabric is of little value, so, I say, this person is similar.

(2) (i) If a Monk of middle standing is immoral. of unwholesome character, this, I say, counts as his ugliness. Just as cloth made of bark fabric is ugly, so, I say, this person is similar.

(ii) For those who associate with him, resort to him, attend on him, and follow his example, this leads to their harm and discontentedness for a long time. This, I say, counts as his uncomfortableness. Just as cloth made of bark fabric is uncomfortable, so, I say, this person is similar.

(iii) When he accepts a robe, almsfood, lodging, and medicines and provisions for the sick, this [acceptance] is not of great fruit and benefit for those [who offer such things]. This, I say, counts as his being of little value. Just as cloth made of bark fabric is of little value, so, I say, this person is similar.

(3) (i) If an elder Monk is immoral, of unwholesome character, this, I say, counts as his ugliness. Just as cloth made of bark fabric is ugly, so, I say, this person is similar.

(ii) For those who associate with him, resort to him, attend on him, and follow his example, this leads to their harm and discontentedness for a long time. This, I say, counts as his uncomfortableness. Just as cloth made of bark fabric is uncomfortable, so, I say, this person is similar.

(iii) When he accepts a robe, almsfood, lodging, and medicines and provisions for the sick, this [acceptance] is not of great fruit and benefit for those [who offer such things]. This, I say, counts as his being of little value. Just as cloth made of bark fabric is of little value, so, I say, this person is similar.

If such an elder Monk speaks in the midst of The Community, the Monks say to him: What gives you, an unwise person, the right to speak? Do you think you too are entitled to speak?

He then becomes angry and displeased and utters speech on account of which The Community expels him, as if [discarding] the clothing made of bark fabric on the trash heap.

(Reference: AN 3.99)

In this Teaching from Gotama Buddha, he shares how offerings made to a junior, middle, or elder aged Ordained Practitioner who is immoral and of unwholesome character does not produce great fruit and benefit for the donor.

He explains that it causes great harm to associate with an individual of immoral or unwholesome character because this would lead to your own harm and discontentedness for a long time.

It is not advisable to judge others but instead, practice discernment in making wise choices of who to make offerings providing support for their continued development.

Judgment: attempting to determine what is right or wrong for another person while placing oneself above others with arrogance or pride (i.e. the ego). Comparing that one is superior or inferior to another person. Attempting to declare who is wholesome or unwholesome, good or bad. Judgment is based in "conceit". Judgment is harmful to the mind and needs to be eliminated to attain Enlightenment.

Discernment: is wise decision making based in wisdom. Discernment is helpful to the mind and needs to be cultivated to attain Enlightenment.

A donor should ensure the gift they are offering to Teachers (i.e. the recipient) is supporting the development of a Practitioner who is actively progressing towards Enlightenment through determined, dedicated, and diligent development of their life practice.

Through ensuring one supports wholesome Teachers actively progressing towards Enlightenment or who are Enlightened, this will allow these Teachings to continue to flourish providing benefit to large population of people.

Factors Leading to a Great Mass of Merit

Chapter 53

Factors Leading to a Great Mass of Merit

Monks, the female Household Practitioner Veḷukantakī Nandamātā is preparing an offering possessed of six factors for The Community of Monks headed by Sāriputta and Moggallāna.

And how is an offering possessed of six factors?

Here, the donor has three factors and the recipients have three factors.

What are the three factors of the donor?

- (1) The donor is joyful before giving:
- (2) she has a calm, confident mind in the act of giving; and
- (3) she is joyful after giving.

These are the three factors of the donor.

What are the three factors of the recipients?

Here,

- (4) the recipients are free of craving or are practicing to remove craving;
- (5) they are free of anger or are practicing to remove anger;
- (6) they are free of ignorance (unknowing of true reality) or are practicing to remove ignorance (unknowing of true reality).

These are the three factors of the recipients.

Thus the donor has three factors, and the recipients have three factors. In such a way the offering possesses six factors. It is not easy to measure the merit of such an offering thus: Just so much is the stream of merit, stream of the wholesome, nutriment of peacefulness - heavenly, ripening in peacefulness, conducive to heaven — that leads to what is aspired for, needed, and agreeable, to one's welfare and peacefulness; rather, it is considered simply as an incalculable, immeasurable, great mass of merit.

Monks, just as it is not easy to measure the water in the great ocean thus: There are so many gallons of water, or there are so many hundreds of gallons of water, or there are so many thousands of gallons of water, or there are so many hundreds of thousands of gallons of water; but rather it is considered simply as an incalculable, immeasurable, great mass of water,...

Prior to giving one is joyful;
while giving one settles the mind in trust;
after giving one is joyful;
this is success in the act of offering.

When they are free of craving and anger,
free of ignorance (unknowing of true reality), without taints (fettters),
mentally disciplined, living the spiritual life,
the field for the offering is complete.

Having cleansed oneself
and given with one's own hands,
the act of charity is very fruitful
for oneself and in relation to others.

Having performed such a charitable deed
with a mind free from selfishness,
the wise person, rich in confidence,
is reborn in a happy, non-afflictive world.

(Reference: AN 6.37)

In this Teaching from Gotama Buddha, he shares how a gift to Teachers is fully purified and ensures the most benefit through six factors - three of these factors are for the donor and three of the factors are for the recipient.

What are the three factors of the donor?

- 1.) A donor should have a mind that is joyful prior to making an offering.
- 2.) A donor should have a mind that is calm and confident while giving.
- 3.) A donor should have a mind that is joyful after making the offering. There should be no remorse or regret that one gave too little or too much.

What are the three factors of the recipients?

- 4.) A recipient should have **eliminated craving/desire/attachment from the mind** or practicing towards the elimination of craving/desire/attachment. A recipient should be **practicing generosity** where they are willingly and openly sharing these Teachings for the benefit of those who choose to learn, reflect, and practice The Teachings. The recipient is not hiding or holding on to The Teachings but instead, openly sharing them without any expectation of anything in return.
- 5.) A recipient should have **eliminated anger/hatred/ill will from the mind** or practicing towards the elimination of anger/hatred/ill will. A recipient should be **practicing loving-kindness** where they have active goodwill towards all beings without judgment and a genuine interest in seeing all beings be well.
- 6.) A recipient should have **eliminated ignorance/delusion/confusion (unknowing of true reality) from the mind** or practicing towards the elimination of ignorance/delusion/confusion (unknowing of true reality). A recipient should be **practicing wisdom** where they have cultivated deep understanding and practice of these Teachings through independent verification of The Teachings. They should be able to easily explain The Teachings drawing from personal and direct experience of training their own mind to improve the condition of their mind and life.

The Buddha explains that making offerings with these six factors “it is not easy to measure” the benefits associated with these gifts. “It is considered simply as an incalculable, immeasurable, great mass of merit”.

Chapter 54

The Four Purifications of Offerings

Monks, there are these four purifications of offerings.

What four?

- (1) There is an offering that is purified through the donor but not through the recipients;
- (2) there is an offering that is purified through the recipients but not through the donor;
- (3) there is an offering that is not purified through neither the donor nor the recipients;
- (4) there is an offering that is purified through both the donor and the recipients.

— — — — —

(1) And how, Monks, is an offering purified through the donor but not through the recipients?

Here, the donor is virtuous (practicing moral conduct) and of wholesome character, but the recipients are immoral and of unwholesome character. It is in this way that an offering is purified through the donor but not through the recipients.

(2) And how is an offering purified through the recipients but not through the donor?

Here, the donor is immoral and of unwholesome character, but the recipients are virtuous (practicing moral conduct) and of wholesome character. It is in this way that an offering is purified through the recipients but not through the donor.

(3) And how is an offering not purified through neither the donor nor the recipients?

Here, the donor is immoral and of unwholesome character, and the recipients too are immoral and of unwholesome character. It is in this way that an offering is not purified through neither the donor nor the recipients.

(4) And how is an offering purified through both the donor and the recipients?

Here, the donor is virtuous (practicing moral conduct) and of wholesome character, and the recipients too are virtuous and of wholesome character. It is in this way that an offering is purified through both the donor and the recipients.

These are the four purifications of offerings

(Reference: AN 4.78)

In this Teaching from Gotama Buddha, he shares the purification of an offering through the donor and/or recipient.

An offering can be purified by just the donor or recipient if either of them are practicing virtuous moral conduct and are of a wholesome character. If the donor or recipient are immoral and of unwholesome character, the offering is not purified by them but instead, is purified by the one who is practicing virtuous moral conduct and are of a wholesome character.

If the donor and recipient are immoral and of unwholesome character, the offering is not purified at all.

The Buddha describes that an offering made by a donor and received by a recipient who are both practicing virtuous moral conduct and are of a wholesome character, both the donor and recipient fully purify the offering.

Chapter 55

Why Is One Gift Not of Great Fruit and Benefit While the Other Is?

‘Venerable Sir, why is it that one gift is not of great fruit and benefit while the other is?’

Here, Sāriputta, someone gives a gift with expectations, with a bound mind, looking for rewards; he gives a gift, [thinking]: ‘Having passed away, I will make use of this’. He gives that gift to an Ascetic or a Brāhmin: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting. Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the heavenly beings [ruled by] The Four Great Kings. Having exhausted that Kamma, psychic potency, glory, and authority, he comes back and returns to this state of being.

But, Sāriputta, someone does not give a gift with expectations, with a bound mind, looking for rewards; he does not give a gift, [thinking]: ‘Having passed away, I will make use of this’. Rather, he gives a gift, [thinking]: ‘Giving is good’. He gives that gift to an Ascetic or a Brāhmin: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting. Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the Tāvātimsa heavenly beings. Having exhausted that Kamma, psychic potency, glory, and authority, he comes back and returns to this state of being.

He does not give a gift, [thinking]: ‘Giving is good’, but rather he gives a gift, [thinking]: ‘Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom’. He gives that gift to an Ascetic or a Brāhmin: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting. Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the Yāma heavenly beings. Having exhausted that Kamma, psychic potency, glory, and authority, he comes back and returns to this state of being.

He does not give a gift, [thinking]: ‘Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom’, but rather he gives a gift, [thinking]: ‘I cook; these people do not cook. It isn’t right that I who cook should not give to those who do not cook’. He gives that gift to an Ascetic or a Brāhmin: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting. Having given such a

gift, with the breakup of the body, after death, he is reborn in companionship with the Tusita heavenly beings. Having exhausted that Kamma, psychic potency, glory, and authority, he comes back and returns to this state of being.

He does not give a gift, [thinking]: ‘I cook; these people do not cook. It isn’t right that I who cook should not give to those who do not cook’, but rather he gives a gift, [thinking]: ‘Just as he sees of the elders — that is, Aṭṭhaka, Vāmaka, Vāmaheavenly being, Vessāmitta, Yamataggi, Āṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu — held those great sacrifices, so I will share a gift’. He gives that gift to an Ascetic or a Brāhmin: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting. Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the heavenly beings who delight in creation. Having exhausted that Kamma, psychic potency, glory, and authority, he comes back and returns to this state of being.

He does not give a gift, [thinking]: ‘Just as he sees of the elders — that is, Aṭṭhaka, Vāmaka, Vāmaheavenly being, Vessāmitta, Yamataggi, Āṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu — held those great sacrifices, so I will share a gift’, but rather he gives a gift, [thinking]: ‘When I am giving a gift my mind becomes tranquil (calm), and energy and joy arise’. He gives that gift to an Ascetic or a Brāhmin: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting. Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the heavenly beings who control what is created by others. Having exhausted that Kamma, psychic potency, glory, and authority, he comes back and returns to this state of being.

He does not give a gift, [thinking]: ‘When I am giving a gift my mind becomes tranquil, and energy and joy arise’, but rather he gives a gift, [thinking]: ‘It’s an enhancement of the mind, an accessory of the mind’. He gives that gift to an Ascetic or a Brāhmin: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting. Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the heavenly beings of Brahmā’s company. Having exhausted that Kamma, psychic potency, glory, and authority, he does not come back and return to this state of being.

This, Sāriputta, is the reason why a gift given by someone here is not of great fruit and benefit. And this is the reason why a gift given by someone here is of great fruit and benefit.

In this Teaching from Gotama Buddha, he shares how a gift that is given is either of great fruit and benefit or not.

The Buddha explains that giving a gift with expectations, with a bound mind, looking for rewards, thinking that one will make use of that gift in the future, that gift is not of great benefit. A gift given in these circumstances means a Practitioner still has craving/desire/attachment, thus, the gift is not of great benefit.

The Buddha further explains additional criteria of giving that hinders one from experiencing the best results from practicing generosity.

- Someone does not give a gift with expectations, with a bound mind, looking for rewards; he does not give a gift, [thinking]: ‘Having passed away, I will make use of this’. Rather, he gives a gift, [thinking]: ‘Giving is good’.

- He does not give a gift, [thinking]: ‘Giving is good’, but rather he gives a gift, [thinking]: ‘Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom’.

- He does not give a gift, [thinking]: ‘Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom’, but rather he gives a gift, [thinking]: ‘I cook; these people do not cook. It isn’t right that I who cook should not give to those who do not cook’.

- He does not give a gift, [thinking]: ‘I cook; these people do not cook. It isn’t right that I who cook should not give to those who do not cook’, but rather he gives a gift, [thinking]: ‘Just as he sees of the elders — that is, Aṭṭhaka, Vāmaka, Vāmaheavenly being, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu — held those great sacrifices, so I will share a gift’.

- He does not give a gift, [thinking]: ‘Just as he sees of the elders — that is, Aṭṭhaka, Vāmaka, Vāmaheavenly being, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu — held those great sacrifices, so I will share a gift’, but rather he gives a gift, [thinking]: ‘When I am giving a gift my mind becomes tranquil (calm), and energy and joy arise’.

Sometimes a Practitioner gives without fully understanding these Teachings, and while not a “great benefit” there is some benefit. There are situations where in order to start practicing generosity, one needs to give and start breaking down the wall of reluctance to give. While it would be of a much greater benefit to give without any expectation of anything in return, that may be something that a Practitioner needs to gradually develop and might choose to start giving as a way to cultivate a mind that does give without any expectations.

The Buddha explains that someone who gives with expectations, with a bound mind, looking for rewards, thinking that one will make use of that gift in the future will ultimately be reborn because there is still craving/desire/attachment in the mind. Craving is the fuel that causes rebirth. If there is craving at the time of death, there will be rebirth. If there is birth, there will be sickness, aging, and death. Discontentedness will continue.

Finally, The Buddha provides guidance that helps a Practitioner understand the true goal and objective of sharing a gift through the practicing of generosity. The objective is to train the mind to eliminate craving/desire/attachment (i.e. enhancement of the mind, an accessory of the mind).

- He does not give a gift, [thinking]: 'When I am giving a gift my mind becomes tranquil, and energy and joy arise', but rather he gives a gift, [thinking]: 'It's an enhancement of the mind, an accessory of the mind'.

In other words, a Practitioner should give a gift without expectations or for any of the other reasons previously shared. Instead, a Practitioner should practice generosity because they know it allows them to eliminate selfishness to cultivate the mind eliminating craving/desire/attachment. This enhances one's life practice by improving the condition of the mind bringing it closer to Enlightenment.

A Practitioner would be unable to attain Enlightenment with selfishness residing in the mind as there would still be craving/desire/attachment leading to discontentedness and rebirth in The Cycle of Rebirth.

The primary determination of whether a gift provides benefit for the Practitioner is based on whether one gives with or without expectations.

The practice of generosity helps a Practitioner to eliminate craving/desire/attachment, the cause of discontentedness. Through a well developed practice of generosity, a Practitioner can eliminate selfishness from the mind.

If one practices generosity with the expectation of receiving something in return for their offering, then a Practitioner is only giving because they want something in return. This approach to practicing generosity would not eliminate craving/desire/attachment nor selfishness. Instead, the mind is only giving because it wants something in return and, therefore, the benefit of providing an offering through practicing generosity is not experienced.

Chapter 56

Recipient and the Fruit of Such Gift

Here, Ānanda, by giving a gift to an animal, the offering may be predicted to repay a hundredfold.

By giving a gift to an unwholesome ordinary person, the offering may be predicted to repay a thousandfold.

By giving a gift to a virtuous (practicing moral conduct) ordinary person, the offering may be predicted to repay a hundred-thousandfold.

By giving a gift to one outside [The Community] who is free from craving for sensual pleasures, the offering may be predicted to repay a hundred-thousand times a hundred-thousandfold.

By giving a gift to one who has entered upon the way to the realization of the fruit of stream-entry, the offering may be predicted to repay incalculably, immeasurably.

What, then, should be said about giving a gift to a Stream-Enterer? What should be said about giving a gift to one who has entered upon the way to the realization of the fruit of Once-Returner ... to a Once-Returner ... to one who has entered upon the way to the realization of the fruit of Non-Returner ... to a Non-Returner ... to one who has entered upon the way to the realization of the fruit of Arahantship ... to an Arahant ... to a Paccekabuddha? What should be said about giving a gift to a Tathāgata, accomplished and Fully Perfectly Enlightened?

There are seven kinds of offerings made to The Community, Ānanda.

One gives a gift to a Community of both [male and female Ordained Practitioners] headed by The Buddha; this is the first kind of offering made to The Community.

One gives a gift to The Community of both [male and female Ordained Practitioners] after The Tathāgata has attained Final Nibbāna (Final Enlightenment); this is the second kind of offering made to The Community.

One gives a gift to The Community of Male Ordained Practitioners; this is the third kind of offering made to The Community.

One gives a gift to The Community of Female Ordained Practitioners; this is the fourth kind of offering made to The Community.

One gives a gift, saying: Appoint so many male and female Ordained Practitioners for me from The Community; this is the fifth kind of offering made to The Community.

One gives a gift, saying: Appoint so many male Ordained Practitioners for me from The Community; this is the sixth kind of offering made to The Community.

One gives a gift, saying: Appoint so many female Ordained Practitioners for me from The Community; this is the seventh kind of offering made to The Community.

In future times, Ānanda, there will be members of the clan who are 'yellow-necks', immoral, of unwholesome character. People will give gifts to those unwholesome persons for the sake of The Community.

Even then, I say, an offering made to The Community is incalculable, immeasurable. And I say that in no way is a gift to a person individually ever more fruitful than an offering made to The Community.

There are, Ānanda, four kinds of purification of offering.

What four?

There is the offering that is purified by the donor, not by the recipient.

There is the offering that is purified by the recipient, not by the donor.

There is the offering that is purified neither by the donor nor by the recipient.

There is the offering that is purified both by the donor and by the recipient.

And how is the offering purified by the donor, not by the recipient?

Here the donor is virtuous (practicing moral conduct), of wholesome character, and the recipient is immoral, of unwholesome character.

Thus the offering is purified by the donor, not by the recipient.

And how is the offering purified by the recipient, not by the donor?

Here the donor is immoral, of unwholesome character, and the recipient is virtuous, of wholesome character.

Thus the offering is purified by the recipient, not by the donor.

And how is the offering purified neither by the donor nor by the recipient?

Here the donor is immoral, of unwholesome character, and the recipient is immoral, of unwholesome character.

Thus the offering is purified neither by the donor nor by the recipient.

And how is the offering purified both by the donor and by the recipient?

Here the donor is virtuous, of wholesome character, and the recipient is virtuous, of wholesome character.

Thus the offering is purified both by the donor and by the recipient.

These are the four kinds of purification of offering.

That is what The Perfectly Enlightened One said. When The Fortunate One had said that, The Teacher said further:

When a virtuous person to an unwholesome person gives
With trusting heart, a gift righteously obtained,
Placing confidence that the fruit of action is great,
The donor's virtue purifies the offering.

When an unwholesome person to a virtuous person gives
With untrusting heart, a gift unrighteously obtained,
Nor places confidence that the fruit of action is great,
The recipient's virtue purifies the offering.

When an unwholesome person to an unwholesome person gives
With untrusting heart, a gift unrighteously obtained,
Nor places confidence that the fruit of action is great,
Neither's virtue purifies the offering.

When a virtuous person to a virtuous person gives
With trusting heart, a gift righteously obtained,
Placing confidence that the fruit of action is great,
That gift, I say, will come to full fruition.

When a passionless person to a passionless person gives
With trusting heart, a gift righteously obtained,
Placing confidence that the fruit of action is great,
That gift, I say, is the best of worldly gifts.

(Reference: MN 142)

In this Teaching from Gotama Buddha, he shares how a gift increase in benefit as the being who is the recipient has increasing amounts of virtuous moral conduct and wholesome character. He describes how an offering is purified.

Starting with an animal and progressing to an actual Buddha, Gotama Buddha provides guidance to help Students understand that the benefits one experiences increase.

Making an offering to an animal would help a Practitioner to eliminate craving/desire/attachment, but there is no ability to learn The Teachings from an animal. The Buddha then progress through multiple beings such as an unwholesome person, one practicing virtuous moral conduct, one outside of The Community of Practitioners who is free from craving for sensual pleasures, a Stream-Enterer, a Once-Returner, a Non-Returner, an Arahant, a Paccekabuddha, and a Fully Perfectly Enlightened Buddha.

To attain Enlightenment, a Practitioner will need a well developed practice of generosity. Without a practice of generosity, one would not be able to attain Enlightenment because the mind will continue to have craving/desire/attachment holding on to resources and being unwilling to share. The mind will continue to be selfish, therefore, it cannot experience Enlightenment.

As a Practitioner develops their practice of generosity, The Buddha suggests that one do so with discernment (i.e. wise decision making).

It would be unwise and not practicing the middle way, if one was to attempt to practice generosity without discernment.

The Buddha provides guidance of how offerings are beneficial for your practice.

The ideal situation would be that the individual you make an offering to is practicing wholesome moral conduct and that you are practicing wholesome moral conduct. This ensures the offering is purified by both the donor and recipient. This would include making offerings to Practitioners who are Stream-Enterers, Once-Returners, Non-Returners, and Arahants. Should you live during the lifetime of a Buddha, it is highly beneficial to make an offering to a Buddha.

The reason gifts to these individuals is beneficial is that it brings you in close contact with Practitioners who are practicing The Teachings closely so that you can gain insight and wisdom about The Teachings to implement into your own life practice. Through you making offerings to Practitioners who are in one of The Four Stages of Enlightenment, you are able to build a relationship, observe their practice, and ask them questions to help you learn, all to improve your life practice.

There is nothing mystical or magical about making offerings to these individuals, but instead, by making offerings to them you will be in close proximity, such that, you will be able to learn The Teachings to benefit your own life.

The Buddha shares other variations helping you see the options of how giving can be of benefit or not.

An offering can be purified by just the donor or recipient if either of them are practicing virtuous moral conduct and are of a wholesome character. If the donor or recipient are immoral and of unwholesome character, the offering is not purified by them but instead, is purified by the one who is practicing virtuous moral conduct and are of a wholesome character.

If the donor and recipient are immoral and of unwholesome character, the offering is not purified at all.

The Buddha describes that an offering made by a donor and received by a recipient who are both practicing virtuous moral conduct and are of a wholesome character, both the donor and recipient fully purify the offering.

Final Nibbāna

Final Nibbāna, or Final Enlightenment, is when someone attains Enlightenment and dies. This is referred to as Final Enlightenment.

During one's life, the mind can be trained to attain Enlightenment. The mind will reside peaceful, calm, serene, and content with joy - permanently. The mind will no longer experience any mental pain associated with unwelcomed emotions, thoughts, ideas, or any sort of discontentedness of mind. All discontentedness such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc., will be completely eliminated from the mind.

However, a being is unable to completely transcend physical pain while in the human form. This is impossible. While the mind can be developed to not react with anger, sadness, hostility, aggression, or other discontent feelings upon experiencing physical pain, nonetheless, physical pain will still be experienced by the mind.

The mind can eliminate all cravings/desires/attachments while in the human form and during this life to experience Enlightenment. But while still alive, a being cannot eliminate the connection between the body and the mind. The mind is still connected to the physical body during life. Therefore, the mind will still experience physical pain but the mind will experience it differently in the Enlightened mental state versus in the unEnlightened mental state.

In the unEnlightened mental state, when the mind experiences physical pain, one can become angered, frustrated, irritated, annoyed, hostile, aggressive, resentful, fearful, and experience other discontent feelings. This is due to the mind craving permanent health, permanent comfort, and permanent pleasant feelings from the body. It is impossible for the body to experience permanent comfort due to The Universal Truth of Impermanence.

The pain associated with the physical body is an important aspect of the mind that needs to exist in order for a being to function in the world. If a being did not experience physical pain, they would be unable to remove the physical body from harm when too close to a heat source or if another problematic situation arose. The sensation of physical pain experienced by the mind helps a being understand, potential damage will occur or has occurred and therefore, seek a remedy to the physical pain. This is why we choose to step away from a heat source. The mind is alerted that the physical body is experiencing pain and the being takes action to resolve the situation. This is beneficial and needed during life.

In these situations, an unEnlightened mind will oftentimes experience discontentedness associated with the craving for permanent comfort of the physical body. When there is physical pain, the unEnlightened mind becomes discontent.

An Enlightened mind has been deeply trained to the point that it understands physical pain is impermanent, and that allowing the mind to become discontent due to physical pain, does not help to eliminate the physical pain.

Discontentedness at times of physical pain could actually make the situation worse.

For example, if one was bitten by a poisonous snake and became agitated, overactive, and uncalm, this would increase respirations of the lungs and heart functions creating conditions for the poison to more rapidly move through the body causing more significant injury and damage with an increased risk of potential death. Through training the mind to reside unagitated and calm, an individual can decrease the harm to the body and improve their ability to survive an injury such as a snake bite because the poison will not permeate in the body as rapidly when the mind is calm. Through the mind remaining calm during physical injuries, a being increases their ability to resolve the situation with a positive outcome.

When an Enlightened mind experiences physical pain, the mind can continue to reside peaceful, calm, serene, and content with joy despite the physical injury, damage, or pain. This is an added benefit experienced by an Enlightened mind producing improved outcomes in situations where physical pain is experienced.

Nonetheless, there is still physical pain for an Enlightened being but it is just that the mind will not react to the pain and instead, respond to resolve the situation finding a solution. The physical pain associated with existence will continue for the remaining time of existence even for an Enlightened being. But, they will not experience mental anguish or any type of discontentedness associated with the physical pain. The Enlightened mind does not relate to the pain in the same way as the unEnlightened mind which will oftentimes become discontent due to physical pain.

It is not until the physical body dies, described by Gotama Buddha as “the breakup of the body”, that the body and mind completely separate. From that point, not only has one transcended discontentedness their entire life due to the attainment of Enlightenment, but

the being will then experience the complete elimination of all pain including physical pain. This is referred to as Final Enlightenment or Final Nibbāna.

Enlightenment is experienced during life and the mind has transcended all emotional pain and suffering. But, the physical pain will remain, because it is needed to make wise decisions concerning the physical body during times of injury. The Enlightened mind will have physical pain but will have acquired an improved way of responding to the physical pain rather than reacting to it so there is no mental pain.

Once a being has attained Enlightenment and dies, there is no longer any physical pain because the separation of the body and mind has occurred, therefore one has attained Final Enlightenment. All pain both mental and physical has been completely eliminated - permanently.

It is possible for an unEnlightened being to experience Enlightenment and Final Enlightenment at the time of death. The being would have experienced discontentedness their entire life but at the time of death, they would immediately experience Enlightenment and Final Enlightenment no longer experiencing rebirth through The Cycle of Rebirth.

What happens once one attains Enlightenment and dies experiencing Final Enlightenment is an undeclared Teaching of Gotama Buddha. He did not teach what is next other than an Enlightened being will not experience any further existence in The Cycle of Rebirth.

There are other Teachings from Gotama Buddha in this book series related to how to ensure The Teachings of a Buddha are sustained in the world. Chapters 33 and 34 in the book "Foundation in The Teachings" (Volume 3) provides these Teachings and an explanation of these Teachings.

What Happens at Death?

After we die does the body become soil to the earth or after death what remains? Isn't there spirit or energy which exist inside our body? Isn't there some sort of energy?

No, at the time of death the body and mind separate and then there is "break up of the body".

The body was described by Gotama Buddha through The Four Elements of Earth, Wind, Fire, and Water.

Essentially, the physical body is described and classified into these Four Elements.

Earth: The solids of the body. (hair, teeth, nails, bones, etc.)

Wind: The movement of bodily functions. (Circulation, movement of bile, etc.)

Fire: The temperature of the body.

Water: The liquids of the body. (urine, saliva, blood, pus, tears, etc.)

The physical body is nothing more than these four elements coming together with a mind or consciousness. The joining of the body and the mind creates a person.

Once the body and mind separate, the body will deteriorate remaining these four elements but without a mind or consciousness.

What you are looking at when you see the body is a unique collection of these four elements that is always in a state of change and upon death, the body will continue that change and configuration but it will still be just these four elements.

The body will progressively deteriorate and depending whether there is burial or cremation, will determine how quickly the process of change occurs.

Through burial, the process is much slower. Cremation accelerates the process of change of these four elements.

What happens to the mind upon death?

If the mind is not yet Enlightened, (i.e. the mind has not yet attained Enlightenment), then there is rebirth into one of The Five Realms.

Heavenly Realm
Human Realm
Afflicted Spirits Realm
Animal Realm
Hell Realm

Heavenly, Afflicted Spirits, and Hell realms are formless realms. (i.e. there is no physical form).

Human and Animal realms are form realms, (i.e. there is physical form).

Rebirth is not instantaneous and upon rebirth there is a completely new existence with a new form or formless existence and a new consciousness, (i.e. a new mind).

The new mind will have residual memories of past lives and unextinguished craving/desire/attachment from past lives. The residual memories of past lives may potentially be recalled as the mind awakens towards Enlightenment more and more.

If someone attains Enlightenment what happens to the mind? Does it disappear?

If the mind has experienced Enlightenment during the human or heavenly existence or at death, (i.e. Enlightenment can be attained during an existence in the human or heavenly realm or at death in those realms but not in the lower realms), the body and mind separate and what happens next is an "undeclared" Teaching.

To attain Enlightenment, the mind needs to get to the point where there is no craving/desire/attachment (i.e. mental longing with a strong eagerness) to know what is next.

An Enlightened mind is experiencing so much peace, calm, serenity, and contentedness with joy that is permanent, the mind is not going to care what is next.

An Enlightened mind has already extinguished all fears including the fear of death, therefore, the mind is so peaceful and does not fear death so what happens next, the Enlightened mind does not care.

Having attained Enlightenment, you will know that you are already experiencing complete and utter peacefulness so if there is something next after death for an Enlightened being, it is either as good as you are currently experiencing or better.

And, if there is nothing next, then, ok, you are "done".

Either way, the mind needs to "let go" of wanting to know what is next and just focus on learning and practicing The Teachings with guidance on The Path to Enlightenment to experience Enlightenment in this life now that you are human.

Is the mind or soul/spirit the same thing?

No they are not.

There is no Teaching from The Buddha that there is or is not a soul/spirit. This is not a Teaching he shared. He left The Teaching on a soul/spirit as "undeclared".

Chapter 57

Persons Who Are Worthy of Gifts (First Discourse)

Monks, this assembly is free from unbeneficial speech, this assembly is free from idle chatter. It consists purely of heartwood. Such is this Community of Monks, such is this assembly.

Such an assembly as is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an incomparable field of merit for the world - such is this Community of Monks, such is this assembly.

Such an assembly that a small gift given to it becomes great and a great gift greater - such is this Community of Monks, such is this assembly.

Such an assembly as is rare for the world to see - such is this Community of Monks, such is this assembly.

Such an assembly as would be worth journeying many leagues with a travel bag to see - such is this Community of Monks, such is this assembly.

In this Community of Monks there are Monks who are Arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of existence, and are completely liberated through final knowledge (wisdom) - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who, with the destruction of the five lower fetters, are due to reappear spontaneously (in the heavenly realm) and there attain Final Nibbāna (Final Enlightenment), without ever returning from that world - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who, with the destruction of three fetters and with the fading of craving, anger, and ignorance, are Once-Returners, returning once to this world to make an end of discontentedness - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who, with the destruction of the three fetters, are Stream-Enterers, no longer subject to hell, bound (for liberation), headed for Enlightenment - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who reside devoted to the development of The Four Foundations of Mindfulness (body, feelings, mind, mental objects) - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who reside devoted to the development of the four right kinds of striving (Right Effort) ... of the four bases for spiritual power (also known as 'mental power': initiative, energy, mind, investigation) ... of the five sense bases (eyes, ears, nose, tongue, body) ... of the five powers (confidence, energy, mindfulness, concentration, wisdom) ... of The Seven Factors of Enlightenment (mindfulness, investigation, energy, joy, tranquility, concentration, equanimity) ... of The Noble Eight Fold Path - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who reside devoted to the development of loving-kindness ... of compassion ... of sympathetic joy ... of equanimity ... of the meditation on unattractiveness of the body ... of the perception of impermanence - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who reside devoted to the development of Mindfulness of Breathing (Breathing Mindfulness Meditation).

(Reference: AN 4.190)

In this Teaching from Gotama Buddha, he describes a Community of Practitioners who are learning and practicing these Teachings as being worthy of gifts and offerings. He shares the qualities of mind and development of their practice that are admirable.

He guides Practitioners to understand that it is this type of Community and these qualities of their practice that we should consider to support as a way to encourage these Teachings to come into the world.

The Buddha describes that there are Practitioners within The Community who are free of unbeneficial speech and idle chatter, Arahants (i.e. Enlightened beings), free of the five lower fetters (i.e. Non-Returners), free of the first three fetters and fading of craving, anger, and ignorance (unknowing of true reality) (i.e. Once-Returners), free of the first three fetters (i.e. Stream-Enterers), devoted to developing The Four Foundations of Mindfulness, the four right strivings, the four bases of spiritual power, the five sense bases, the five powers, The Seven Factors of Enlightenment, The Noble Eight Fold Path, loving-kindness, compassion, sympathetic joy, equanimity, unattractiveness of the body, perception of impermanence, and Breathing Mindfulness Meditation.

He is identifying that it is Practitioners of this type of Community who are worthy of gifts and offerings.

During the lifetime of The Buddha, there were many different Teachers who claimed it was their teachings that lead to Enlightenment. There were multiple communities of Students all being led by a different Teacher and progressing towards what they thought was Enlightenment. We know now that it was The Buddha's Teachings that are The Path to Enlightenment but during his lifetime, this was not so obvious to the average individuals who were not learning and practicing his Teachings.

The Buddha knew it was his Teachings that were the truth and those that lead to Enlightenment because he was experiencing the complete elimination of all discontentedness. But, this mental state cannot be easily understood or observed by an unEnlightened being. There are no outward characteristics that identifies one who has attained Enlightenment or identifies a Buddha. A Buddha does not perform countless miracles to convince people he is a Buddha but instead, guides people in learning, reflecting, and practicing these Teachings so that the Practitioner can experience the mind awakening to Enlightenment. In this way, Students understand what they are learning and practicing is the truth as the mind gradually eliminates 100% of all discontentedness through their progression towards Enlightenment. The Student can see the truth for themselves that the condition of their mind and their life is improving.

A Buddha is not concerned with convincing people that he is a Buddha but instead, applies energy, effort, and dedication towards sharing The Teachings that lead to Enlightenment making himself available to all those who choose to learn, reflect, and practice The Teachings to experience the results. The way Students would know he is a Buddha is that he attained Enlightenment on his own and The Teachings he shares led them towards Enlightenment. A Buddha is not interested in fame or fortune but instead, is willing to help others attain Enlightenment through their independently discovered Teachings. A Buddha's ability to help others is not contingent upon everyone knowing he is a Buddha. A Buddha can function much better by others not knowing he is a Buddha because then he can observe the condition of his Student's mind without being tainted by any admiration. A Buddha will be able to more easily observe the condition of the Student's mind providing guidance towards the attainment of Enlightenment through objective observation.

A Buddha is extremely rare and a Practitioner's confidence in a Buddha and his Teachings will only build as they deeply learn and practice The Teachings to experience improved results in the condition of the mind and their life.

The Buddha taught Practitioners to not only have confidence in him and his Teachings but also in The Community of Practitioners learning and practicing his Teachings because they are able to support and encourage others along The Path to Enlightenment. While a Buddha is the leader of The Community, it is the entire Community of Practitioners who are all supporting and encouraging each other which will help each of them to progress towards Enlightenment.

A Buddha can share The Teachings but it is each individual in The Community who has determination, dedication, and diligence to learn, reflect, and practice The Teachings that each individual will experience results. A vibrant Community of Practitioners will actively learn, reflect, and practice The Teachings while providing support and encouragement for others who seek understanding. Through a Community of Practitioners actively investigating The Teachings and discussing them amongst themselves, they will be better equipped to progress towards Enlightenment and help others attain Enlightenment after a Buddha's death.

An Enlightened being will not only be learning, reflecting, and practicing The Teachings but ultimately be able to discuss them with ease as they are questioned by others about The Teachings or if other members of The Community are interested in discussion about The Teachings to progress in their understanding and development of their practice.

It is The Community of The Buddha, The Perfectly Enlightened One, who “is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way”. It was not the other communities led by other Teachers. Those communities that existed during the lifetime of The Buddha mostly evaporated and no longer exist. It is The Teachings of The Buddha that have stood the test of time existing for over 2,500 years until today.

A large community of people who are dedicated to learning and practicing these Teachings will be able to sustain The Teachings in the world through providing each other examples and be role models to one another for how to progress along The Path to Enlightenment and practice The Teachings in daily life.

The Buddha explains “the four pairs of persons, the eight types of individuals” in other parts of his Teachings that will be shared in this book series as you progress in your learning. Essentially these are Practitioners who have attained one of the four Stages of Enlightenment or practicing to progress from one Stage of Enlightenment to another. The Buddha explains that it is these individuals who are “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation”.

Practitioners who have progressed into one of The Four Stages of Enlightenment have a well developed life practice and are highly dedicated to the attainment of Enlightenment. One would not attain any of The Four Stages of Enlightenment by accident but instead, through consistent dedication towards improving their life practice. They are also the Teachers who will be able to provide guidance to all other beings to progress towards Enlightenment. Therefore, The Buddha encourages Students to make offerings to these Practitioners to support and sustain The Community helping these Teachings to continue to flourish in the world for all beings to liberate the mind attaining Enlightenment.

Practitioners who choose to make offerings to these individuals will be creating merit. Merit is a unique type of wholesome Kamma created through generous offerings to The Community of Practitioners who are in one of The Four Stages of Enlightenment. The Buddha explains that making offerings to these individuals provides an “unsurpassed field of merit for the world”.

Practitioners who have attained one of The Four Stages of Enlightenment is beneficial for their own practice but also highly beneficial for the world in that Students can make offerings to these individuals providing support for The Teachings to continue but also bringing Students into contact with Practitioners who deeply understand The Teachings and can help the Student progress towards the attainment of Enlightenment.

Chapter 58

Persons Who Are Worthy of Gifts (Second Discourse)

Monks, these eight persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

What eight?

The Stream-Enterer, the one practicing for realization of the fruit of Stream Entry;

the Once-Returner, the one practicing for realization of the fruit of Once Returning;

the Non-Returner, the one practicing for realization of the fruit of Non-Returning;

the Arahant, the one practicing for realization of the fruit of Arahantship.

These eight persons, Monks, are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

The four practicing the way
and the four established in the fruit;
this is the upright Community -
composed in wisdom and virtuous behavior (moral conduct).

For people intent on sacrifice,
for living beings seeking merit,
making merit that ripens in the acquisitions,
what is given to The Community bears great fruit.

(Reference: AN 8.59)

In this Teaching from Gotama Buddha, he shares details of the “eight persons [who] are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world”.

- 1.) One practicing to attain the first Stage of Enlightenment as a Stream Enterer.
- 2.) One who has attained the first Stage of Enlightenment as a Stream Enterer.
- 3.) One practicing to attain the second Stage of Enlightenment as a Once Returner.
- 4.) One who has attained the second Stage of Enlightenment as a Once Returner.
- 5.) One practicing to attain the third Stage of Enlightenment as a Non-Returner.
- 6.) One who has attained the third Stage of Enlightenment as a Non-Returner.
- 7.) One practicing to attain the fourth Stage of Enlightenment as an Arahant.
- 8.) One who has attained the fourth Stage of Enlightenment as an Arahant.

The Buddha then refers to the “upright Community” who are his Students learning and practicing these Teachings towards the attainment of Enlightenment. The “upright Community” refers to those who are practicing with “wisdom and virtuous behavior” or wholesome moral conduct.

He explains that any gifts or offerings given to this Community provides the opportunity for people to create merit which ultimately helps them to eliminate their craving/desire/attachment and also leads to “acquisitions” or the ability to acquire beneficial outcomes due to the offering made through practicing generosity. Generosity leads to the “acquisition” of all the attainments that lead to Enlightenment, to include, the Jhānas and all four Stages of Enlightenment.

“What is given to The Community bears great fruit” or produces great benefit because through supporting The Community of Practitioners who are practicing for the attainment of any of the four Stages of Enlightenment or who have attained any of the four Stages of Enlightenment, the offering helps to continue to develop this wisdom within one’s own community.

If a population of people did not provide support for these “eight persons worthy of gifts”, then the wisdom of these Teachings would not be supported within a local community and that population would struggle through not understanding these good wholesome Teachings. But, through supporting these Teachings to enter and flourish within a Community by making offerings to the “eight persons worthy of gifts”, then the wisdom of these Teachings permeate throughout a local community and the population would prosper through understanding these good wholesome Teachings.

Detailed explanation of Merit is available in this same book series found in Chapter 10 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 59

Persons Who Are Worthy of Gifts (Third Discourse)

Monks, these seven persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What seven?

The one liberated in both respects, the one liberated by wisdom, the body witness, the one accomplished in view, the one liberated by confidence, The Teachings Stream-Enterer, and the Confident Stream-Enterer.

These seven persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 7.14)

In this Teaching from Gotama Buddha, he shares seven persons who “are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

1.) The one liberated in both respects: This is a Fully Perfectly Enlightened Buddha.

See Chapter 13 in the book “Walking The Path with The Buddha” (Volume 2) where The Buddha shares the difference between a Fully Perfectly Enlightened Buddha and one liberated by wisdom.

2.) The one liberated by wisdom: This is an Arahant.

See Chapter 13 in the book “Walking The Path with The Buddha” (Volume 2) where The Buddha shares the difference between a Fully Perfectly Enlightened Buddha and one liberated by wisdom.

3.) The body witness: The individual being described as “the body witness” is not a Teaching that I fully understand, therefore, I am not going to provide a description of this individual.

4.) The one accomplished in view: See the book “The First Stage of Enlightenment (Stream-Enterer)” (Volume 5) where The Buddha shares how one is “accomplished in view”.

5.) The one liberated by confidence: See the book “The First Stage of Enlightenment (Stream-Enterer)” (Volume 5) where The Buddha shares how one develops confidence.

6.) The Teachings Stream-Enterer: See Chapter 108 in the book “Foundations in The Teachings” (Volume 3) where The Buddha shares Teachings on what is a Teachings Stream-Enterer.

7.) The Confident Stream-Enterer: See Chapter 107 in the book “Foundations in The Teachings” (Volume 3) where The Buddha shares Teachings on what is a Confident Stream-Enterer.

Chapter 60

Persons Who Are Worthy of Gifts (Fourth Discourse)

Monks, possessing five qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What five?

Here, a Monk is accomplished in virtuous behavior (moral conduct), accomplished in concentration, accomplished in wisdom, accomplished in liberation, and accomplished in the wisdom and vision of liberation.

Possessing these five qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 5.107)

In this Teaching from Gotama Buddha, he shares five qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

1.) Accomplished in virtuous behavior (moral conduct): The Buddha explains accomplishment in virtuous behavior (moral conduct) as practice of Right Action from The Eight Fold Path which are the first, second, and third precepts of The Five Precepts.

See Chapter 10 in the book “Foundations in The Teachings” (Volume 3) where The Buddha shares Teachings on what is accomplishment in virtuous behavior.

2.) Accomplished in concentration: The Buddha explains the attainment of the Jhānas as the way to develop concentration that leads to residing peacefully in this very life.

See Chapter 67 in the book “Foundations in The Teachings” (Volume 3) where The Buddha shares Teachings on Four Developments of Concentration.

3.) Accomplished in wisdom: The Buddha specifically speaks of “the wisdom that discerns arising and passing away” which is The Universal Truth of Impermanence found in The Three Universal Truths to explain “accomplishment in wisdom” which is the wisdom that “leads to the complete destruction of discontentedness”. This requires deep and penetrative understanding through a determined, dedicated, and diligent practice of these Teachings.

See Chapter 10 in the book “Foundations in The Teachings” (Volume 3) where The Buddha shares Teachings on what is accomplishment in wisdom.

4.) Accomplished in liberation: is to have eliminated all of The Ten Fetters and no longer experience discontentedness for an extended period of time - one, two, three years in duration.

Detailed explanation of The Ten Fetters is available in this same book series found in Chapter 3 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

5.) Accomplished in the wisdom and vision of liberation: would be an Enlightened being who can clearly see The Path to Enlightenment and has the wisdom to help others attain Enlightenment. A Practitioner who has acquired “wisdom and vision of liberation” is one who can see clearly. They are able to see true reality rather than having a distorted view through misperceptions or judgment of others.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Generosity - Volume 13 - (Chapter 51-60)

<https://youtube.com/live/xNxbjm8sAho>

Podcast(s)

Ep. 413 - (Pali Canon Study Group) - Volume 13 - (Chapter 51-60)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--413---Pali-Canon-Study-Group---Generosity---Volume-13---Chapter-51-60-e1t7k6c/a-a958ja2>

Chapter 61

Persons Who Are Worthy of Gifts (Fifth Discourse)

Monks, possessing six qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What six?

The faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom; and with the destruction of the taints, he has realized for himself with direct knowledge (experience), in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he resides in it.

Possessing these six qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 6.3)

In this Teaching from Gotama Buddha, he shares six qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

1.) The faculty of confidence: See the book “The First Stage of Enlightenment (Stream-Enterer)” (Volume 5) where The Buddha shares how one develops confidence.

2.) The faculty of energy: is to practice The Enlightenment factor of energy.

Energy: (Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Seven Factors of Enlightenment.

3.) The faculty of mindfulness: is to practice The Enlightenment factor of mindfulness.

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Seven Factors of Enlightenment.

4.) The faculty of concentration: The Buddha explains the attainment of the Jhānas as the way to develop concentration that leads to residing peacefully in this very life.

See Chapter 67 in the book “Foundations in The Teachings” (Volume 3) where The Buddha shares Teachings on Four Developments of Concentration.

5.) The faculty of wisdom: The Buddha specifically speaks of “the wisdom that discerns arising and passing away” which is The Universal Truth of Impermanence found in The Three Universal Truths to explain “accomplishment in wisdom” which is the wisdom that “leads to the complete destruction of discontentedness”. This requires deep and penetrative understanding through a determined, dedicated, and diligent practice of these Teachings.

See Chapter 10 in the book “Foundations in The Teachings” (Volume 3) where The Buddha shares Teachings on what is accomplishment in wisdom.

6.) The destruction of the taints, he has realized for himself with direct knowledge (experience), in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he resides in it: is to eliminate The Ten Fetters, the mind is Enlightened.

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Ten Fetters.

Chapter 62

Persons Who Are Worthy of Gifts (Sixth Discourse)

So too, Bhaddāli, when a Monk possesses ten qualities, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What are the ten?

Here, Bhaddāli, a Monk possesses the Right View of one beyond training, the Right Intention of one beyond training, the Right Speech of one beyond training, the Right Action of one beyond training, the Right Livelihood of one beyond training, the Right Effort of one beyond training, the Right Mindfulness of one beyond training, the Right Concentration of one beyond training, the Right Wisdom of one beyond training, and the Right Liberation of one beyond training.

When a Monk possesses these ten qualities, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: MN 65)

In this Teaching from Gotama Buddha, he shares ten qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

The Buddha shares that one is practicing The Ten Fold Path (i.e. is an Enlightened being).

Detailed explanation of The Ten Fold Path is available in this same book series found in Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 63

Persons Who Are Worthy of Gifts (Seventh Discourse)

So too, possessing four factors, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What four?

Here, a Monk is skilled in places, a long-distance shooter, a sharp-shooter, and one who splits a great body.

(1) And how, Monks, is a Monk skilled in places?

Here, a Monk is virtuous (practicing moral conduct); he resides restrained by the training guidelines, possessed of wholesome conduct and wise decision making, seeing danger in the slightest faults.

Having undertaken the training guidelines, he trains in them. It is in this way that a Monk is skilled in places.

(2) And how is a Monk a long-distance shooter?

Here, any kind of form whatsoever whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near - a Monk sees all form as it really is with correct wisdom thus: This is not mine, this I am not, this is not my self.

Any kind of feeling whatsoever...

Any kind of perception whatsoever...

Any kind of volitional formations (choices/decisions) whatsoever...

Any kind of consciousness whatsoever - whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near — a Monk sees all consciousness as it really is with correct wisdom thus: This is not mine, this I am not, this is not my self.

It is in this way that a Monk is a long-distance shooter.

(3) And how is a Monk a sharp-shooter?

Here, a Monk understands as it really is: This is discontentedness.

He understands as it really is: This is the cause of discontentedness.

He understands as it really is: This is the elimination of discontentedness.

He understands as it really is: This is the way leading to the elimination of discontentedness.

It is in this way that a Monk is a sharp-shooter.

(4) And how is a Monk one who splits a great body?

Here, a Monk splits the great mass of ignorance (unknowing of true reality). It is in this way that a Monk is one who splits a great body.

Possessing these four qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 4.181)

In this Teaching from Gotama Buddha, he shares four factors a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

1.) And how, Monks, is a Monk skilled in places?

A Practitioner is practicing wholesome moral conduct described in The Eight Fold Path as part of Right Speech, Right Action, and Right Livelihood, along with all The Teachings that connect into The Eight Fold Path that further elaborate and describe moral conduct.

A Practitioner is practicing discernment (i.e. wise decision making).

Discernment: is wise decision making based in wisdom. Discernment is helpful to the mind and needs to be cultivated to attain Enlightenment.

A Practitioner is practicing moral concern, seeing danger in the slightest faults.

Detailed explanation of moral concern is available in this same book series found in Chapter 25 of the book “Generosity” (Volume 13).

Understanding these Teachings, a Practitioner is determined, dedicated, and diligent to train in the training guidelines actively progressing towards the ultimate goal of Enlightenment.

2.) And how is a Monk a long-distance shooter?

A Practitioner has eliminated the fetter/taint/pollution of mind described as “personal existence view” having realized The Universal Truth of Non-self.

A Practitioner no longer views The Five Aggregates of form, feeling, perception, volitional formations (choices/decisions), nor consciousness as being “the self”.

This body nor this mind belongs to you.

Detailed explanation of The Universal Truth of Non-self is available in this same book series found in Chapters 4 and 16 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

3.) And how is a Monk a sharp-shooter?

A Practitioner understands The Four Noble Truths establishing Right View.

Detailed explanation of The Four Noble Truths is available in this same book series found in Chapter 4 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

4.) And how is a Monk one who splits a great body?

A Practitioner has eliminated the fetter/taint/pollution of mind described as “ignorance” having attained Enlightenment.

A Practitioner no longer experiences any discontentedness.

Chapter 64

Persons Who Are Worthy of Gifts (Eighth Discourse)

So too, Monks, possessing five qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What five?

Here, a Monk is one who listens, who destroys, who guards, who patiently endures, and who goes.

(1) And how is a Monk one who listens?

Here, when The Teachings and discipline proclaimed by The Tathāgata are being taught, a Monk heeds it, attends to it, directs his whole mind to it, and listens to the Teachings with enthusiastic ears.

It is in this way that a Monk is one who listens.

(2) And how is a Monk one who destroys?

Here, a Monk does not tolerate an arisen sensual thought, but abandons it, dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will... an arisen thought of harming... any other evil unwholesome states that arise from time to time, but abandons them, dispels them, terminates them, and obliterates them.

It is in this way that a Monk is one who destroys.

(3) And how is a Monk one who guards?

Here, having seen a form with the eye, a Monk does not grasp its marks and features. Since, if he left the eye sense base unrestrained, evil unwholesome states of craving and aversion might invade him, he practices restraint over it; he guards the eye sense base, he undertakes the restraint of the eye sense base.

Having heard a sound with the ear ...

Having smelled an odor with the nose ...

Having tasted a flavor with the tongue ...

Having touched a physical object with the body ...

Having recognized a mental object with the mind ... he guards the mind sense base, he undertakes the restraint of the mind sense base.

It is in this way that a Monk is one who guards.

(4) And how is a Monk one who patiently endures?

Here, a Monk patiently endures cold and heat; hunger and thirst; contact with flies, mosquitoes, wind, the burning sun, and serpents; rude and offensive ways of speech; he is able to remain content with arisen bodily feelings that are painful, agonizing, sharp, piercing, distressing, disagreeable, weakening one's vitality.

It is in this way that a Monk is one who patiently endures.

(5) And how is a Monk one who goes?

Here, a Monk is one who easily goes to that region where he has never before gone in this long time, that is, to the stilling of all activities, the letting go of all material possessions, the destruction of craving, freedom from strong feelings, elimination, Nibbāna (Enlightenment).

It is in this way that a Monk is one who goes.

Possessing these five qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 4.114)

In this Teaching from Gotama Buddha, he shares five qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

1.) And how is a Monk one who listens?

A Practitioner is interested to learn The Teachings of The Buddha paying close attention, directing the entire mind towards listening with enthusiastic ears.

2.) And how is a Monk one who destroys?

A Practitioner applies Right Effort to cut off and let go of any arisen thoughts of sensual desire, ill will, or harming, not allowing them to persist.

When a Practitioner observes the bodily sensations associated with the arising unwholesome mental states, one should apply Right Effort to cut them off and let them go.

This is how a Practitioner does not tolerate them through complacency ensuring they are abandoned, dispelled, terminated, and obliterated.

3.) And how is a Monk one who guards?

A Practitioner guards the doorways to discontentedness not allowing the mind to have craving/desire/attachment through The Six Sense Bases. One protects their contentedness through guarding The Six Sense Bases with Right Mindfulness.

Guarding The Six Sense Bases would be to not place the mind in situations where it has the opportunity to long or yearn for the objects of its affection but instead, distancing itself from those objects.

Should one come into contact with the objects of its affection, through observing the mind at all times, anytime the mind has craving/desire/attachment through one of The Six Sense Bases, one should immediately apply Right Effort to cut this off and let it go.

4.) And how is a Monk one who patiently endures?

A Practitioner is able to be content and patient when experiencing cold/heat, hunger/thirst, contact with disagreeable things such as flies, mosquitoes, wind, sun, serpents, rude and offensive speech, and remain content with bodily feelings that are painful.

A Practitioner would not have a negative mind and complain about these situations, and others, because the mind understands The Universal Truth of Impermanence and does not crave/desire permanent comfort of the physical body.

5.) And how is a Monk one who goes?

A Practitioner is willing and easily able to travel to a location one has never been to. The mind has no fear to go to a new location and is willing to let go of any and all material possessions if needed. The mind has eliminated craving/desire/attachment no longer experiencing discontentedness. The mind is Enlightened.

Chapter 65

Persons Who Are Worthy of Gifts (Ninth Discourse)

So too, Monks, possessing four qualities a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What four?

Virtue (practicing moral conduct), speed, patience, and gentleness.

Possessing these four factors, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 4.112)

In this Teaching from Gotama Buddha, he shares four qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

The Buddha provides this Teaching in comparing a high quality thoroughbred horse to a Practitioner who is worthy of offerings. Just as a high quality horse should have virtue, speed, patience, and gentleness, so too, a Practitioner worthy of offerings should have these same qualities.

1.) Virtue (practicing moral conduct): is to practice wholesome moral conduct from The Eight Fold Path.

Detailed explanation of The Eight Fold Path is available in this same book series found in Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

2.) Speed: is practicing the Enlightenment factor of energy having eradicated complacency.

Energy: (Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Seven Factors of Enlightenment.

3.) Patience: is to have eliminated the fetter/taint/pollution of mind described as “restlessness” in The Ten Fetters.

Restlessness (Elimination of confused, distracted, worried, anxious, restless state of mind the opposite of “singleness of mind”.)

Patience is a quality of mind where one is without complaint, loss of temper, irritated, or annoyed being unworried about specific execution of an objective or goal. One is able to practice equanimity.

Equanimity (Pāli: upekkhā) is mental calmness, composure, and evenness of temper, especially in a difficult situation; treating everyone impartially.

Equanimity is the remedy for an overactive mind that has restlessness and worry cultivating patience. Equanimity will also assist a Practitioner to eliminate measuring and comparing beings treating all beings equally.

As you experience life, it is important to practice equanimity in all situations. Mental calmness, composure, and evenness of temper while treating everyone impartially without judgment, are mental states that will help you trust all beings.

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Ten Fetters.

4.) Gentleness: is the quality of being polite, kind, friendly, and respectful to all beings.

Chapter 66

Persons Who Are Worthy of Gifts (Tenth Discourse)

So too, possessing five qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What five?

Virtue (practicing moral conduct), speed, gentleness, patience, and mildness.

Possessing these five qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 5.203)

In this Teaching from Gotama Buddha, he shares five qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

The Buddha provides this Teaching in comparing a high quality thoroughbred horse to a Practitioner who is worthy of offerings. Just as a high quality horse should have virtue, speed, gentleness, patience, and mildness, so too, a Practitioner worthy of offerings should have these same qualities.

1.) Virtue (practicing moral conduct): is to practice wholesome moral conduct from The Eight Fold Path.

Detailed explanation of The Eight Fold Path is available in this same book series found in Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

2.) Speed: is practicing the Enlightenment factor of energy having eradicated complacency.

Energy: (Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Seven Factors of Enlightenment.

3.) Gentleness: is the quality of being polite, kind, friendly, and respectful to all beings.

4.) Patience: is to have eliminated the fetter/taint/pollution of mind described as “restlessness” in The Ten Fetters.

Restlessness (Elimination of confused, distracted, worried, anxious, restless state of mind the opposite of “singleness of mind”.)

Patience is a quality of mind where one is without complaint, loss of temper, irritated, or annoyed being unworried about specific execution of an objective or goal. One is able to practice equanimity.

Equanimity (Pāli: upekkhā) is mental calmness, composure, and evenness of temper, especially in a difficult situation; treating everyone impartially.

Equanimity is the remedy for an overactive mind that has restlessness and worry cultivating patience. Equanimity will also assist a Practitioner to eliminate measuring and comparing beings treating all beings equally.

As you experience life, it is important to practice equanimity in all situations. Mental calmness, composure, and evenness of temper while treating everyone impartially without judgment, are mental states that will help you trust all beings.

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Ten Fetters.

5.) Mildness: is the quality of having a lack of intensity and aggression practicing the Enlightenment factor of tranquility.

Tranquility: (Relaxed, steadiness, stability, peacefulness, and stillness of mind.)

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Seven Factors of Enlightenment.

Chapter 67

Persons Who Are Worthy of Gifts (Eleventh Discourse)

So too, Monks, possessing eight qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What eight?

(1) Here, a Monk is virtuous (practicing moral conduct); he resides restrained by the training guidelines, possessed of wholesome conduct and wise decision making, seeing danger in the slightest faults.

Having undertaken the training guidelines, he trains in them.

(2) He respectfully eats whatever food they give him, whether rough or excellent, without being annoyed.

(3) He is disinterested in bodily, verbal, and mental misconduct; he is disinterested in the acquisition of the numerous kinds of evil unwholesome qualities.

(4) He is gentle and pleasant to live with, and he does not attempt to agitate other Monks.

(5) He reveals his tricks, ploys, schemes, and ruses as they really are to the Teacher or to his wise fellow Monks so that they can make an effort to stamp them out of him.

(6) He is one who takes up the training, determined: Whether or not other Monks train, I will train.

(7) When moving, he moves only along a straight path. In this connection, this is the straight path: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

(8) He has aroused energy thus: Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in this body, but I will not relax the energy so long as I have not attained what can be attained by strength, energy, and effort.

Possessing these eight qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 8.13)

In this Teaching from Gotama Buddha, he shares eight qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

1.) Virtuous (practicing moral conduct): A Practitioner is practicing wholesome moral conduct described in The Eight Fold Path as part of Right Speech, Right Action, and Right Livelihood, along with all The Teachings that connect into The Eight Fold Path that further elaborate and describe moral conduct.

A Practitioner is practicing discernment (i.e. wise decision making).

Discernment: is wise decision making based in wisdom. Discernment is helpful to the mind and needs to be cultivated to attain Enlightenment.

A Practitioner is practicing moral concern, seeing danger in the slightest faults.

Detailed explanation of moral concern is available in this same book series found in Chapter 25 of the book “Generosity” (Volume 13).

Understanding these Teachings, a Practitioner is determined, dedicated, and diligent to train in the training guidelines actively progressing towards the ultimate goal of Enlightenment.

2.) Respectfully eats whatever food they give him: A Practitioner has eliminated craving/desire/attachment for specific foods as part of eradicating the fetter/taint/pollution of mind described as “sensual desire”. The Practitioner is willing to eat whatever food is offered to them without any frustration, irritation, or annoyance.

3.) Disinterested in bodily, verbal, and mental misconduct; disinterested in the acquisition of the numerous kinds of evil unwholesome qualities: A Practitioner is practicing moral wrongdoing and moral concern.

Detailed explanation of moral wrongdoing and moral concern is available in this same book series found in Chapter 25 of the book “Generosity” (Volume 13).

4.) Gentle and pleasant to live with, and he does not attempt to agitate others: To be gentle is the quality of being polite, kind, friendly, and respectful to all beings. One should not attempt to agitate others in their interactions.

5.) Reveals his tricks, ploys, schemes, and ruses as they really are to the Teacher or to his wise friends so that they can make an effort to stamp them out of him: A Practitioner should be open and forthcoming about the challenges they face in developing their moral conduct. Through sharing these details with one's Teacher and other Enlightened beings within a Community, a Practitioner can receive the needed guidance to improve their life practice.

6.) Takes up the training, determined: Whether or not others train, I will train: A Practitioner develops their practice through focusing on their own independent journey to Enlightenment rather than attaching their life practice to whether others decide to learn, reflect, and practice. One remains determined, dedicated, and diligent regardless of what others choose to do or not do.

7.) When moving, one moves only along a straight path. In this connection, this is the straight path: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration: A Practitioner learns, reflects, and practices The Eight Fold Path progressing forward in developing their life practice.

8.) One has aroused energy thus: Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in this body, but I will not relax the energy so long as I have not attained what can be attained by strength, energy, and effort: A Practitioner is practicing the Enlightenment factor of energy with determination, dedication, and diligence.

Practicing the Enlightenment factor of energy having eradicated complacency.

Energy: (Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)

See Chapter 3 in the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1) to learn The Seven Factors of Enlightenment.

Chapter 68

Persons Who Are Worthy of Gifts (Twelfth Discourse)

Monks, possessing eight qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What eight?

(1) Here, a Monk is virtuous (practicing moral conduct); he resides restrained by the training guidelines, possessed of wholesome conduct and wise decision making, seeing danger in the slightest faults.

Having undertaken the training guidelines, he trains in them.

(2) He has learned much, remembers what he has learned, and accumulates what he has learned. Those Teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life - such Teachings as these he has learned much of, retained in mind, recited verbally, investigated with the mind, and penetrated well by view.

(3) He has aroused energy; he is strong, firm in effort, and has not cast off the duty of cultivating wholesome qualities.

(4) He is a forest dweller, one who resorts to remote lodgings.

(5) He has vanquished discontentedness and excitement; he overcame discontentedness whenever it arose.

(6) He has vanquished fear and terror; he overcame fear and terror whenever they arose.

(7) He gains at will, without trouble or difficulty, the four Jhānas that constitute the higher mind and are dwellings in peacefulness in this very life.

(8) With the destruction of the taints (fetters), he has realized for himself with direct knowledge (experience), in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he resides in it.

Possessing these eight qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 8.58)

In this Teaching from Gotama Buddha, he shares eight qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

1.) Virtuous (practicing moral conduct): A Practitioner is practicing wholesome moral conduct described in The Eight Fold Path as part of Right Speech, Right Action, and Right Livelihood, along with all The Teachings that connect into The Eight Fold Path that further elaborate and describe moral conduct.

A Practitioner is practicing discernment (i.e. wise decision making).

Discernment: is wise decision making based in wisdom. Discernment is helpful to the mind and needs to be cultivated to attain Enlightenment.

A Practitioner is practicing moral concern, seeing danger in the slightest faults.

Detailed explanation of moral concern is available in this same book series found in Chapter 25 of the book “Generosity” (Volume 13).

Understanding these Teachings, a Practitioner is determined, dedicated, and diligent to train in the training guidelines actively progressing towards the ultimate goal of Enlightenment.

2.) Learned much, remembers what he has learned, and accumulates what he has learned: The Buddha explains that a Practitioner will have acquired deep wisdom in The Teachings. A Practitioner will have learned, remembers, has investigated, and reflects on them to be able to deeply “penetrate” the understanding of The Teachings. As part of their learning, they have acquired the proper meaning and phrasing of The Teachings.

3.) Aroused energy: is a Practitioner’s ability to practice the Enlightenment factor of energy while remaining determined, dedicated, and diligent in developing wholesome qualities of mind.

Energy: (Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Seven Factors of Enlightenment.

4.) A forest dweller: is one who is able to train the mind to be peaceful and content even while alone.

During the lifetime of The Buddha, Practitioners would sometimes live in the forest, for periods of time, alone. This helps to train the mind to be content and joy while alone being unattached to all the comforts and material possessions of daily life. A Practitioner is also able to more readily observe the condition of the mind, what it may be craving/ desiring, and any arising wholesome or unwholesome thoughts. Through developing awareness of the mind in this way (i.e. Right Mindfulness), a Practitioner can deepen their practice to actively eliminate unwholesome mental qualities and arise wholesome mental qualities.

While this is a method of training one can employ even today, it is not required. What is important is for a Practitioner to be content and joyful while alone and this can be accomplished over multiple opportunities to experience time alone. A Practitioner should take regular opportunities to reside alone throughout the days, weeks, and months to benefit from the close observation of the mind. How, when, or if someone chooses to employ this training method is a decision for each Practitioner to consider.

In this Teaching, The Buddha shares that a Practitioner who is content and joyful to reside alone, along with possessing the other qualities, is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

5) Vanquished discontentedness and excitement: A Practitioner whose mind no longer experiences discontentedness. The mind is liberated or Enlightened.

6.) Vanquished fear and terror: A Practitioner whose mind no longer experiences fear and terror.

7.) The four Jhānas: A Practitioner who has attained the four Jhānas.

The Buddha explains the attainment of the Jhānas as the way to develop concentration that leads to residing peacefully in this very life.

Through training the mind to learn and practice The Eight Fold Path, a Practitioner’s mind will eventually experience the Jhānas. The Jhānas are preliminary phases the mind experiences prior to entering the first Stage of Enlightenment. There are several qualities of mind that are experienced as a Practitioner enters into the Jhānas that will benefit them throughout their daily life such as mindfulness, equanimity, joy, the unification of the mind (i.e. elimination of subconscious thoughts motivating unskillful behavior), and concentration.

An unEnlightened mind that is not learning and practicing these Teachings compared to the unEnlightened mind that is learning and practicing these Teachings and has attained the Jhānas, is like “night and day”. There is a significant difference, with increased benefits in the quality of mind experienced, when the mind has attained the Jhānas. The benefits of the Jhānas are experienced throughout one’s day, not only in meditation.

The Jhānas are so profound, many Practitioners mistakenly believe they have attained Enlightenment but are instead, just experiencing the Jhānas. In the Jhānas, the mind will still be experiencing discontentedness but, to a much lesser degree.

A Practitioner entering the Jhānas is an indication that they are successfully understanding and implementing The Eight Fold Path. At this point, it is time for the Practitioner to continue their learning, reflection, and practice of The Eight Fold Path, with all the other Teachings, while starting to focus on the elimination of The Ten Fetters. Explanation of the Jhānas is available in this same book series found in Chapter 4 and Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

You can find a detailed explanation of the Jhānas through these additional resources:

(YouTube)

The Eight Fold Path - Mental Discipline (Part 3 of 3) - (Group Learning Program)

https://youtu.be/O_1vFGBiGXU

(Podcast)

Ep. 145 - The Eight Fold Path - Mental Discipline (Part 3 of 3) - (Group Learning Program)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--145---The-Eight-Fold-Path---Mental-Discipline-Part-3-of-3---Group-Learning-Program-eqoh9q/a-a4nacqj>

8.) The destruction of the taints, he has realized for himself with direct knowledge (experience), in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he resides in it: is to eliminate The Ten Fetters, the mind is Enlightened.

See Chapter 3 in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) to learn The Ten Fetters.

Chapter 69

Persons Who Are Worthy of Gifts (Thirteenth Discourse)

So too, Monks, possessing five qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What five?

He patiently endures forms, patiently endures sounds, patiently endures odors, patiently endures flavors, and patiently endures physical objects.

(1) And how is it that a Monk patiently endures forms?

Here, when a Monk sees a form with the eye, he does not become captivated by a tempting form and can concentrate his mind.

It is in this way that a Monk patiently endures forms.

(2) And how is it that a Monk patiently endures sounds?

Here, when a Monk hears a sound with the ear, he does not become captivated by a tempting sound and can concentrate his mind.

It is in this way that a Monk patiently endures sounds.

(3) And how is it that a Monk patiently endures odors?

Here, when a Monk smells an odor with the nose, he does not become captivated by a tempting odor and can concentrate his mind.

It is in this way that a Monk patiently endures odors.

(4) And how is it that a Monk patiently endures flavors?

Here, when a Monk experiences a flavor with the tongue, he does not become captivated by a tempting flavor and can concentrate his mind.

It is in this way that a Monk patiently endures flavors.

(5) And how is it that a Monk patiently endures physical objects?

Here, when a Monk feels a physical object with the body, he does not become captivated by a tempting physical object and can concentrate his mind.

It is in this way that a Monk patiently endures physical objects.

Possessing these five qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 5.139)

In this Teaching from Gotama Buddha, he shares five qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

The Buddha explains that a Practitioner who does not have craving/desire/attachment through the sense bases of the eyes, ears, nose, tongue, and physical body for forms, sounds, odors, flavors, or physical objects is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

The Practitioner has eliminated The Five Cords of Sensual Pleasure.

Detailed explanation of The Five Cords of Sensual Pleasure is available in this same book series found in Chapter 3 of the book “The Six Sense Bases” (Volume 9).

Chapter 70

Persons Who Are Worthy of Gifts (Fourteenth Discourse)

So too, possessing six qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What six?

Here, a Monk patiently endures forms, patiently endures sounds, patiently endures odors, patiently endures flavors, patiently endures physical objects, and patiently endures mental objects.

Possessing these six qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 6.7)

In this Teaching from Gotama Buddha, he shares six qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

The Buddha explains that a Practitioner who does not have craving/desire/attachment through the sense bases of the eyes, ears, nose, tongue, and physical body for forms, sounds, odors, flavors, or physical objects is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

The Practitioner has eliminated the fetter/taint/pollution of mind described as “sensual desire”.

Detailed explanation of The Six Sense Bases is available in this same book series found in Chapter 1 of the book “The Six Sense Bases” (Volume 9).

Detailed explanation of The Ten Fetters is available in this same book series found in Chapter 3 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Generosity - Volume 13 - (Chapter 61-70)

<https://youtube.com/live/iOQ-sHwoxWY>

Podcast(s)

Ep. 416 - (Pali Canon Study Group) - Volume 13 - (Chapter 61-70)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--416---Pali-Canon-Study-Group---Generosity---Volume-13---Chapter-61-70-e1ti6c1/a-a96e276>

Chapter 71

Persons Who Are Worthy of Gifts (Fifteenth Discourse)

Monks, possessing seven qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

What seven?

Here, a Monk is one who knows The Teachings, who knows the meaning, who knows himself, who knows moderation, who knows the proper time, who knows The Community, and who knows the wholesome and unwholesome kinds of persons.

(1) And how is a Monk one who knows The Teachings?

Here, a Monk knows The Teachings: the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, marvelous accounts, and questions-and-answers. If a Monk did not know The Teachings - the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, marvelous accounts, and questions-and-answers - he would not be called 'one who knows The Teachings'. But because he knows The Teachings - the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, marvelous accounts, and questions-and-answers - he is called 'one who knows The Teachings'.

Thus he is one who knows The Teachings.

(2) And how is a Monk one who knows the meaning?

Here, a Monk knows the meaning of this and that statement thus:

This is the meaning of this statement; this is the meaning of that statement. If a Monk did not know the meaning of this and that statement thus: He would not be called 'one who knows the meaning'. But because he knows the meaning of this and that statement thus: This is the meaning of this statement; this is the meaning of that statement, he is called 'one who knows the meaning'.

Thus he is one who knows The Teachings and one who knows the meaning.

(3) And how is a Monk one who knows himself?

Here, a Monk knows himself thus: I have so much confidence, virtuous behavior (moral conduct), learning, generosity, wisdom, and discernment. If a Monk did not know himself thus: I have so much confidence, virtuous behavior (moral conduct), learning, generosity, wisdom, and discernment, he would not be called 'one who knows himself.' But because he knows himself thus: I have so much confidence, virtuous behavior, learning, generosity, wisdom, and discernment, he is called 'one who knows himself.'

Thus he is one who knows The Teachings, one who knows the meaning, and one who knows himself.

(4) And how is a Monk one who knows moderation?

Here, a Monk knows moderation in accepting robes, almsfood, lodgings, and medicines and provisions for the sick. If a Monk did not know moderation in accepting robes, almsfood, lodgings, and medicines, and provisions for the sick, he would not be called 'one who knows moderation'. But because he knows moderation in accepting robes, almsfood, lodgings, and medicines and provisions for the sick, he is called 'one who knows moderation.'

Thus he is one who knows The Teachings, one who knows the meaning, one who knows himself, and one who knows moderation.

(5) And how is a Monk one who knows the proper time?

Here, a Monk knows the proper time thus: This is the time for learning, this is the time for questioning, this is the time for effort, this is the time for seclusion. If a Monk did not know the proper time - This is the time for learning, this is the time for questioning, this is the time for effort, this is the time for seclusion - he would not be called 'one who knows the proper time'. But because he knows the proper time - This is the time for learning, this is the time for questioning, this is the time for effort, this is the time for seclusion - he is called 'one who knows the proper time.'

Thus he is one who knows The Teachings, one who knows the meaning, one who knows himself, one who knows moderation, and one who knows the proper time.

(6) And how is a Monk one who knows the community?

Here, a Monk knows the assembly: This is a community of Khattiyas, this is a community of Brāhmins, this is a community of Householders, this is a community of Ascetics. Among these, one should approach [this community]

in such a way; one should stop in such a way; one should act in such a way; one should sit down in such a way; one should speak in such a way; one should remain silent in such a way. If a Monk did not know the community:

This is a community of Khattiyas, this is a community of Brāhmins, this is a community of Householders, this is a community of Ascetics. Among these, one should approach [this community] in such a way; one should stop in such a way; one should act in such a way; one should sit down in such a way; one should speak in such a way; one should remain silent in such a way - he would not be called 'one who knows the community.'

But because he knows the community — This is a community of Khattiyas, this is a community of Brāhmins, this is a community of Householders, this is a community of Ascetics. Among these, one should approach [this community] in such a way; one should stop in such a way; one should act in such a way; one should sit down in such a way; one should speak in such a way; one should remain silent in such a way - he is called 'one who knows the community.'

Thus he is one who knows The Teachings, one who knows the meaning, one who knows himself, one who knows moderation, one who knows the proper time, and one who knows the community.

(7) And how is a Monk one who knows the wholesome and unwholesome kinds of persons?

Here, a Monk understands persons in terms of pairs.

(i) Two persons: one is interested to see The Noble Ones; one is not interested to see The Noble Ones. The person who is not interested to see The Noble Ones is in that respect blameworthy (responsible for wrongdoing); the person who is interested to see The Noble Ones is in that respect praiseworthy (deserving admiration; commendable).

(ii) Two persons who want to see The Noble Ones: one is interested to hear the good wholesome Teachings; one is not interested to hear the good wholesome Teachings. The person who is not interested to hear the good wholesome Teachings is in that respect blameworthy (responsible for wrongdoing); the person who is interested to hear the good wholesome Teachings is in that respect praiseworthy (deserving admiration; commendable).

(iii) Two persons who are interested to hear the good wholesome Teachings: one listens to The Teachings with eager ears; one does not listen to The Teachings with eager ears, The person who does not listen to The Teachings

with eager ears is in that respect blameworthy (responsible for wrongdoing); the person who listens to The Teachings with eager ears is in that respect praiseworthy (deserving admiration; commendable).

(iv) Two persons who listen to The Teachings with eager ears: one, having heard The Teachings, retains them in mind; one, having heard The Teachings, does not retain them in mind. The person who, having heard The Teachings, does not retain them in mind is in that respect blameworthy (responsible for wrongdoing); the person who, having heard The Teachings, retains them in mind is in that respect praiseworthy (deserving admiration; commendable).

(v) Two persons who, having heard The Teachings, retain them in mind: one examines the meaning of The Teachings that have been retained in mind; one does not examine the meaning of The Teachings that have been retained in mind. The person who does not examine the meaning of The Teachings that have been retained in mind is in that respect blameworthy (responsible for wrongdoing); the person who examines the meaning of The Teachings that have been retained in mind is in that respect praiseworthy (deserving admiration; commendable).

(vi) Two persons who examine the meaning of The Teachings that have been retained in mind: one has understood the meaning and The Teachings and then practices in accordance with The Teachings; one has not understood the meaning and The Teachings and does not practice in accordance with The Teachings. The person who has not understood the meaning and The Teachings and does not practice in accordance with The Teachings is in that respect blameworthy (responsible for wrongdoing); the person who has understood the meaning and The Teachings and then practices in accordance with The Teachings is in that respect praiseworthy (deserving admiration; commendable).

(vii) Two persons who have understood the meaning and The Teachings and then practice in accordance with The Teachings: one is practicing for his own welfare but not for the welfare of others; one is practicing for his own welfare and for the welfare of others. The person who is practicing for his own welfare but not for the welfare of others is in that respect blameworthy (responsible for wrongdoing); the person who is practicing for his own welfare and for the welfare of others is in that respect praiseworthy (deserving admiration; commendable).

It is in this way that a Monk understands persons in terms of pairs. It is in this way that a Monk is one who knows the wholesome and unwholesome kinds of persons.

Possessing these seven qualities, a Monk is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world.

(Reference: AN 7.68)

In this Teaching from Gotama Buddha, he shares seven qualities a person should possess to be considered a recipient who is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

The Buddha explains that “one who knows The Teachings, who knows the meaning, who knows himself, who knows moderation, who knows the proper time, who knows The Community, and who knows the wholesome and unwholesome kinds of persons” is “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an unsurpassed field of merit for the world”.

Chapter 72

A Monk Who Is Perfected in Morality A Monk Refrains from Such Base Arts and Wrong Means of Livelihood

Venerable Sir, whereas some Ascetics and Brāhmins, feeding on the food of the dedicated, make their living by such base arts, such wrong means of livelihood as palmistry, divining by signs, portents, dreams, body-marks, mouse-gnawings, fire-oblations, oblations from a ladle, of husks, rice-powder, rice grains, ghee or oil, from the mouth or of blood, reading the finger-tips, house- and garden-lore, skill in charms, ghost-lore, earth-house lore, snake-lore, poison-lore, rat-lore, bird-lore, crow-lore, foretelling a person's life-span, charms against arrows, knowledge of animals' cries.

A Monk refrains from such base arts and wrong means of livelihood. Thus he is perfected in morality.

Whereas some Ascetics and Brāhmins make their living by such base arts as judging the marks of gems, sticks, clothes, swords, spears, arrows, weapons, women, men, boys, girls, male and female slaves, elephants, horses, buffaloes, bulls, cows, goats, rams, cocks, quail, iguanas, bamboo rats, tortoises, deer.

A Monk refrains from such base arts and wrong means of livelihood. Thus he is perfected in morality.

Whereas some Ascetics and Brāhmins make their living by such base arts as predicting: The chiefs will march out - the chiefs will march back, Our chiefs will advance and the other chiefs will retreat, Our chiefs will win and the other chiefs will lose, The other chiefs will win and ours will lose, Thus there will be victory for one side and defeat for the other.

A Monk refrains from such base arts and wrong means of livelihood. Thus he is perfected in morality.

Whereas some Ascetics and Brāhmins make their living by such base arts as predicting an eclipse of the moon, the sun, a star, that the sun and moon will go on their proper course - will go astray; that a star will go on its proper course - will go astray; that there will be a shower of meteors, a blaze in the sky, an earthquake, thunder; a rising, setting, darkening, brightening of the moon, the sun, the stars; and such will be the outcome of these things.

A Monk refrains from such base arts and wrong means of livelihood. Thus he is perfected in morality.

Whereas some Ascetics and Brāhmins make their living by such base arts as predicting good or bad rainfall; a good or bad harvest; security, danger; disease, health; or accounting, computing, calculating, poetic composition, philosophizing.

A Monk refrains from such base arts and wrong means of livelihood. Thus he is perfected in morality.

Whereas some Ascetics and Brāhmins make their living by such base arts as arranging the giving and taking in marriage, engagements and divorces; [declaring the time for] saving and spending, bringing good or bad luck, procuring abortions, using spells to bind the tongue, binding the jaw, making the hands jerk, causing deafness, getting answers with a mirror, a girl-medium, a heavenly being; worshipping the sun or Great Brahmā (God), breathing fire, invoking the goddess of luck.

A Monk refrains from such base arts and wrong means of livelihood. Thus he is perfected in morality.

Whereas some Ascetics and Brāhmins, feeding on the food of the dedicated, make their living by such base arts, such wrong means of livelihood as appeasing the heavenly beings and redeeming vows to them, making earth-house spells, causing virility or impotence, preparing and consecrating building-sites, giving ritual rinsings and bathings, making sacrifices, giving emetics, purges, expectorants and phlegmagogues, giving ear-, eye-, nose medicine, ointments and counter-ointments, eye-surgery, surgery, pediatry, using balms to counter the side-effects of previous remedies.

A Monk refrains from such base arts and wrong means of livelihood. Thus he is perfected in morality.

And then, Sir, that Monk who is perfected in morality sees no danger from any side owing to his being restrained by morality. Just as a duly-anointed Khattiya King, having conquered his enemies, by that very fact sees no danger from any side, so the Monk, on account of his morality, sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Noble morality. In this way, Sir, he is perfected in morality.

In this Teaching from Gotama Buddha, he shares that a Monk (i.e. Ordained Practitioner) should not practice any of the lowly arts and by doing so, will not experience any “danger” (i.e. harm).

He explains that these are all “wrong livelihoods” and that Ordained Practitioner refrains from practicing these as a livelihood. An Ordained Practitioner would be unable to attain Enlightenment if they were practicing any of these “wrong livelihood”.

If a Practitioner observes that an Ordained Practitioner is practicing any of these wrong livelihoods, one might consider whether one’s offering of a gift would be supporting and encouraging an unwholesome livelihood for an Ordained Practitioner and whether it would be wise to make an offering to an Ordained Practitioner who is practicing wrong livelihood.

The Noble Giving

Chapter 73

Gifts of Teachings Is More Superior Than Gifts of Material Things

Monks, there are these two kinds of gifts: a gift of material things and a gift of The Teachings.

Of these two kinds of gifts, this is supreme: a gift of The Teachings.

There are these two kinds of sharing: sharing of material things and sharing of The Teachings.

Of these two kinds of sharing, this is supreme: sharing of The Teachings.

There are these two kinds of assistance: assistance with material things and assistance with The Teachings.

Of these two kinds of assistance, this is supreme: assistance with The Teachings.

(Reference: AN 2.141-AN 2.150)

In this Teaching from Gotama Buddha, he shares how giving the gift of these Teachings, sharing these Teachings, or providing assistance in these Teachings is more supreme than any material object that could be given.

A Practitioner being willing to politely, kindly, friendly, and respectfully share these Teachings, when asked, is the most supreme gift, sharing, and assistance one could provide. It is through revealing these Teachings that a Practitioner is able to help others to experience the Enlightened mind - peaceful, calm, serene, and content with joy. In doing so, it is important that a Practitioner does not force these Teachings onto others but instead, provides the opportunity for others to learn and then share when asked questions.

There is no way to force someone to attain Enlightenment. Forcing someone to do something would be the opposite of how an Enlightened being would practice these Teachings.

If someone is forcing these Teachings onto others, there is craving/desire in the mind and it will produce unwholesome results. If someone attempts to force you to do something, what do you do and how do you feel? Typically, an individual will turn away from that situation and/or dig their heels into the earth more deeply not being interested to move forward.

This is exactly what occurs if one attempts to force these Teachings onto others and thus, this approach should always be avoided.

Instead, we can welcome and invite others to learn, reflect, and practice these Teachings through making them available in polite and respectful ways. Then, allow an individual to either choose to step forward to learn or not.

Making these Teachings available without any expectation of what will or will not occur allows one's mind to remain peaceful, calm, serene, and content with joy regardless of the outcome. If there is craving/desire for others to learn, reflect, and practice, the mind will experience discontentedness. Additionally, when one is being forceful in their approach attempting to get others to learn, reflect, and practice these Teachings, it will dissuade others from being interested to investigate The Teachings and benefit from The Teachings.

Therefore, by allowing each individual to make the choice to step forward based on their own decisions, they will feel more comfortable and be more willing to investigate The Teachings to receive the benefit of The Teachings.

It is normal to be interested to share with others, especially when you discover something as wonderful as The Teachings that liberate the mind from discontentedness - permanently. However, if one allows craving/desire/attachment to obsess the mind, it would be counterproductive in helping others to learn, reflect, and practice The Path to Enlightenment.

Through each individual remaining determined, dedicated, and diligent towards the development of their own life practice, others will observe the peacefulness, calmness, serenity, and contentedness with joy that emanates from the Enlightened mind. While others may not fully understand the Enlightened mind, they will be intrigued and notice how peaceful an individual is which is more of a motivating factor to learn, reflect, and practice than someone who is forcefully attempting to get others to investigate The Path to Enlightenment.

Through wise Practitioners practicing The Three Wholesome Roots of generosity, loving-kindness, and wisdom, these Teachings will naturally be shared far and wide as each individual has the opportunity to step forward to develop their life practice. That may be in this life or some subsequent life. While you may have the interest for others to learn and practice these Teachings, one needs to maintain that as an interest and not a craving/desire/expectation/want, etc. If one allows craving/desire/attachment to pollute the mind as it relates to sharing these Teachings, there would only be unwholesome results as the outcome.

With that said, if you choose to give books or other resources to family, friends, or associates as gifts, that would be the most supreme gift you could give. But in doing so, you will need to practice in such a way that there is no craving/desire/attachment/wants/expectations/clinging, etc. for a specific outcome. To practice pure generosity, a Practitioner needs to give and share without any expectations of anything in return. If there is an expectation of acquiring something in return, there is still craving/desire/attachment, therefore, one is not practicing pure generosity but instead, craving.

Craving is an unwholesome root, and this will only produce discontentedness in the mind and other unwholesome outcomes.

It takes an enormous amount of time, effort, energy, resources, and patience to share these Teachings with others as a Teacher. Having these Teachings come into a community is the absolute best opportunity for people to receive the help they need in this life. Therefore, supporting Teachers with gifts, hospitality, offerings, and respectful salutations is highly important to ensure these Teachings continue to be shared into the world.

If we disparage and denigrate those who are sharing these Teachings or otherwise not provide support of time, effort, energy, and resources to help them, then this is causing harm in that these Teachings will not be able to make their way into the hearts and minds of individual Practitioners - including you. But, through providing support and encouragement, a Teacher can focus on sharing these Teachings with a community to help them learn and practice The Path to Enlightenment to eliminate discontentedness and improve their life.

The accumulation of wisdom is the highest beneficial quality of mind and is highly beneficial for any community of people. Through supporting and encouraging Teachers in a community, it helps to ensure the long term success and prosperity of the individuals in that community. If we disparage or denigrate those who are interested in sharing wisdom, this will only serve to cause harm within a community as there will be a lack of individuals who would be willing to share their wisdom.

This is The Natural Law of Kamma of “cause and effect” or “action and result” - essentially, the results of our decisions.

Through providing support by making generous offerings, there will be Teachers who are willing and able to provide these Teachings to support a Community of Practitioners. By practicing The Wholesome Root of generosity, there is a direct beneficial result through these Teachings being available for a community of Practitioners which benefits the mind and life of each individual including you.

A Teacher is not sharing these Teachings for their own benefit but instead, for the benefit of others. So by providing generous offerings, you are supporting your own development on The Path to Enlightenment by eliminating craving/desire/attachment but also, through providing the ability for Teachers to continue to share these Teachings with you.

Sharing these Teachings with you is the highest and most supreme gift one could give you. As a result, it would be wise for you to also share with the Teachers who are sharing with you. Your offerings would only benefit you through the elimination of craving/desire/attachment and by making these Teachings available to you and countless others within our communities.

Our Life —> Our Decisions —> Our Results

Chapter 74

Among Gifts the Best Is The Gift of The Teachings

Monks, there are these four powers.

What four?

The power of wisdom, the power of energy, the power of blamelessness, and the power of sustaining a favorable relationship.

(1) And what, Monks, is the power of wisdom?

One has clearly seen and explored with wisdom those qualities that are unwholesome and considered as unwholesome; those that are wholesome and considered as wholesome; those that are blamable and considered as blamable; those that are blameless and considered as blameless; those that are dark and considered as dark; those that are bright and considered as bright; those that should not be cultivated and are considered as not to be cultivated; those that should be cultivated and are considered as to be cultivated; those that are unworthy of The Noble Ones and considered as unworthy of The Noble Ones; those that are worthy of The Noble Ones and considered as worthy of The Noble Ones.

This is called the power of wisdom.

(2) And what is the power of energy?

One generates aspiration to abandon those qualities that are unwholesome and considered as unwholesome; those that are blamable and considered as blamable; those that are dark and considered as dark; those that should not be cultivated and are considered as not to be cultivated; those that are unworthy of The Noble Ones and considered as unworthy of The Noble Ones. One makes an effort, arouses energy, applies one's mind, and strives for this.

One generates aspiration to obtain all those qualities that are wholesome and considered as wholesome; those that are blameless and considered as blameless; those that are bright and considered as bright; those that should be cultivated and are considered as to be cultivated; those that are worthy of The Noble Ones and considered as worthy of The Noble Ones. One makes an effort, arouses energy, applies one's mind, and strives for this.

This is called the power of energy.

(3) And what is the power of blamelessness?

Here, a Noble Disciple engages in blameless bodily, verbal, and mental conduct.

This is called the power of blamelessness.

(4) And what is the power of sustaining a favorable relationship?

There are these four means of sustaining a favorable relationship: giving, endearing speech, beneficent conduct, and equality.

Among gifts, the best is the gift of The Teachings.

Among types of endearing speech, the best is repeatedly teaching The Teachings to one who is interested in it and listens with eager ears.

Among types of beneficent conduct, the best is when one encourages, settles, and establishes a person without confidence in the accomplishment of confidence, an unwholesome person in the accomplishment of virtuous behavior, a selfish person in the accomplishment of generosity, and an unwise person in the accomplishment of wisdom.

Among types of equality, the best is that a Stream-Enterer is equal to a Stream-Enterer, a Once-Returner is equal to a Once-Returner, a Non-Returner is equal to a Non-Returner, and an Arahant is equal to an Arahant.

This is called the power of sustaining a favorable relationship.

These, Monks, are the four powers. When a Noble Disciple possesses these four powers, he has transcended five fears.

What five?

- (1) Fear of [loss of] livelihood,
- (2) fear of shame,
- (3) fear of shyness in communities,
- (4) fear of death, and
- (5) fear of a bad destination [in a future rebirth].

The Noble Disciple reflects thus: I am not afraid on account of my livelihood. Why should I be afraid on account of my livelihood? I have the four powers: the power of wisdom, the power of energy, the power of blamelessness, and the power of sustaining a favorable relationship. An unwise person might be afraid on account of his livelihood; a lazy person might be afraid on account of his livelihood; a person who engages in blamable bodily, verbal, and mental conduct might be afraid on account of his livelihood; a person who does not sustain favorable relationships might be afraid on account of his livelihood.

I am not afraid of shame.

I am not afraid of shyness in communities.

I am not afraid of death.

I am not afraid of a bad destination [in a future rebirth].

Why should I be afraid of a bad destination [in a future rebirth]?

I have the four powers: the power of wisdom, the power of energy, the power of blamelessness, and the power of sustaining a favorable relationship. An unwise person might be afraid of a bad destination; a lazy person might be afraid of a bad destination; a person who engages in blamable bodily, verbal, and mental conduct might be afraid of a bad destination; a person who does not sustain favorable relationships might be afraid of a bad destination [in a future rebirth].

When a Noble Disciple possesses these four powers, he has transcended these five fears.

(Reference: AN 9.5)

In this Teaching from Gotama Buddha, he shares additional understanding to help a Practitioner understand the gift of sharing these Teachings, therefore, we should aspire to support and motivate those who choose to share these Teachings.

Chapter 75

The Noble Giving (First Discourse)

The Noble Disciple, Householder, who possesses four things is a Stream-Enterer, no longer bound to the nether world, fixed in destiny, with Enlightenment as his destination.

What four?

Here Householders,

- (1) A Noble Disciple possesses confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.
- (2) He possesses confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.
- (3) He possesses confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.
- (4) He resides at home with a mind free of the stain of selfishness, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing.

A Noble Disciple who possesses these four things is a Stream-Enterer, no longer bound to the nether world, fixed in destiny, with Enlightenment as his destination.

(Reference: SN 55.6)

In this Teaching from Gotama Buddha, he shares expanded Teachings to explain that a Practitioner who has attained the first Stage of Enlightenment will have confidence in The Buddha, The Teachings, and The Community while also “resides at home with a mind free of the stain of stinginess, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing”.

(1) Here, Monks, a Noble Disciple possesses confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.

The Buddha is explaining that his mind is “perfectly Enlightened” which is how we refer to a Buddha. Because a Buddha attains Enlightenment through their own independent journey to Enlightenment, their mind is described as “perfectly Enlightened”. Their mind is uninfluenced by any outside source and is a main reason why they have deep “true wisdom” to guide countless beings to Enlightenment. Their moral conduct is exceptional in that they are deeply practicing The Teachings they share making them an “unsurpassed leader of persons to be tamed” or in other words, trained.

A Buddha would be a “knower of the worlds” which is referring to The Five Realms of Existence. A Buddha would know these realms in detail through observation of their past lives and existence in those realms in prior lives.

A Buddha is a “Teacher of heavenly beings and humans” as these are the beings who can attain Enlightenment. Beings in the lower realms of hell, animal, and afflicted spirits are unable to attain Enlightenment and will need to experience an improved rebirth into the human or heavenly realms to attain Enlightenment.

A Buddha is “fortunate” in that they are “auspicious and favorable”. A Buddha is fortunate to have been born with a mind capable of attaining Enlightenment through their own independent journey to Enlightenment.

Auspicious: conducive to success; characterized by success.

Favorable: to the advantage of someone or something.

A Buddha is very rare in the world as the last Buddha currently known to the world existed over 2,500 years ago.

(2) He possesses confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

The Teachings of a Buddha are “directly visible” able to be seen “immediately” by a Practitioner who chooses to investigate his Teachings.

The Teachings are “inviting one to come and see” meaning that they are meant to be investigated and practiced to be able to see the truth for yourself without belief. There is no belief in these Teachings and it is only through determined, dedicated, and diligent learning, reflection, and practicing of these Teachings that a Practitioner will come to understand the truth to acquire wisdom liberating the mind from discontentedness.

A Buddha's Teachings are "applicable" being able to be applied to daily life to improve the condition of one's mind and life. His Teachings need "to be personally experienced by the wise" as one can observe for themselves that through personal experience these Teachings lead to liberation of the mind through a gradual diminishing and eventual elimination of 100% of all discontentedness from the mind.

(3) He possesses confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.

During the lifetime of The Buddha, there were many different Teachers who claimed it was their teachings that lead to Enlightenment. There were multiple communities of Students all being led by a different Teacher and progressing towards what they thought was Enlightenment. We know now that it was The Buddha's Teachings that are The Path to Enlightenment but during his lifetime, this was not so obvious to the average individual who was not learning and practicing his Teachings.

The Buddha knew it was his Teachings that were the truth and those that lead to Enlightenment because he was experiencing the complete elimination of all discontentedness. But, this mental state cannot be easily understood or observed by an unEnlightened being. There are no outward characteristics that identify one who has attained Enlightenment or identify a Buddha. A Buddha does not perform countless miracles to convince people that he is a Buddha but instead, guides people in learning, reflecting, and practicing these Teachings so that the Practitioner can experience the mind awakening to Enlightenment. In this way, Students understand that what they are learning and practicing is the truth as the mind gradually eliminates 100% of all discontentedness through their progression towards Enlightenment. The Student can see the truth for themselves that the condition of their mind and their life is improving.

A Buddha is not concerned with convincing people that he is a Buddha but instead, applies energy, effort, and dedication towards sharing The Teachings that lead to Enlightenment making himself available to all those who choose to learn, reflect, and practice The Teachings to experience the results. The way Students would know he is a Buddha is that he attained Enlightenment on his own and The Teachings he shares led them towards Enlightenment. A Buddha is not interested in fame or fortune but instead, is willing to help others attain Enlightenment through their independently discovered Teachings. A Buddha's ability to help others is not contingent upon everyone knowing he is a Buddha. A Buddha can function much better by others not knowing he is a Buddha because then he can observe the condition of his Student's mind without being tainted by any admiration. A Buddha will be able to more easily observe the condition of the Student's mind providing guidance towards the attainment of Enlightenment through objective observation.

A Buddha is extremely rare and a Practitioner's confidence in a Buddha and his Teachings will only build as they deeply learn and practice The Teachings to experience improved results in the condition of the mind and their life.

The Buddha taught Practitioners to not only have confidence in him and his Teachings but also in The Community of Practitioners learning and practicing his Teachings because

they are able to support and encourage others along The Path to Enlightenment. While a Buddha is the leader of The Community, it is the entire Community of Practitioners who are all supporting and encouraging each other which will help each of them to progress towards Enlightenment.

A Buddha can share The Teachings but it is each individual in The Community who has determination, dedication, and diligence to learn, reflect, and practice The Teachings that each individual will experience results. A vibrant Community of Practitioners will actively learn, reflect, and practice The Teachings while providing support and encouragement for others who seek understanding. Through a Community of Practitioners actively investigating The Teachings and discussing them amongst themselves, they will be better equipped to progress towards Enlightenment and help others attain Enlightenment after a Buddha's death.

An Enlightened being will not only be learning, reflecting, and practicing The Teachings but ultimately be able to discuss them with ease as they are questioned by others about The Teachings or if other members of The Community are interested in discussion about The Teachings to progress in their understanding and development of their practice.

It is The Community of The Buddha, The Perfectly Enlightened One, who "is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way". It was not the other communities led by other Teachers. Those communities that existed during the lifetime of The Buddha mostly evaporated and no longer exist. It is The Teachings of The Buddha that have stood the test of time existing for over 2,500 years until today.

A large community of people who are dedicated to learning and practicing these Teachings will be able to sustain The Teachings in the world through providing each other examples and be role models to one another for how to progress along The Path to Enlightenment and practice The Teachings in daily life.

The Buddha explains "the four pairs of persons, the eight types of individuals" in other parts of his Teachings that will be shared in this book series as you progress in your learning. Essentially these are Practitioners who have attained one of the four Stages of Enlightenment or practicing to progress from one Stage of Enlightenment to another. The Buddha explains that it is these individuals who are "worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation".

Practitioners who have progressed into one of The Four Stages of Enlightenment have a well developed life practice and are highly dedicated to the attainment of Enlightenment. One would not attain any of The Four Stages of Enlightenment by accident but instead, through consistent dedication towards improving their life practice. They are also the Teachers who will be able to provide guidance to all other beings to progress towards Enlightenment. Therefore, The Buddha encourages Students to make offerings to these Practitioners to support and sustain The Community helping these Teachings to continue to flourish in the world for all beings to liberate the mind attaining Enlightenment.

Practitioners who choose to make offerings to these individuals will be creating merit. Merit is a unique type of wholesome Kamma created through generous offerings to The Community of Practitioners who are in one of The Four Stages of Enlightenment. The Buddha explains that making offerings to these individuals provides an "unsurpassed field of merit for the world".

Practitioners who have attained one of The Four Stages of Enlightenment is beneficial for their own practice but also highly beneficial for the world in that Students can make offerings to these individuals providing support for The Teachings to continue but also bringing Students into contact with Practitioners who deeply understand The Teachings and can help the Student progress towards the attainment of Enlightenment.

The following Teaching from The Buddha explains “the four pairs of persons, the eight types of individuals” in detail.

An Unsurpassed Field of Merit for the World

Monks, these eight persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

What eight?

The Stream-Enterer, the one practicing for realization of the fruit of Stream Entry;

the Once-Returner, the one practicing for realization of the fruit of Once Returning;

the Non-Returner, the one practicing for realization of the fruit of Non-Returning;

the Arahant, the one practicing for realization of the fruit of Arahantship.

These eight persons, Monks, are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

The four practicing the way
and the four established in the fruit;
this is the upright Community -
composed in wisdom and virtuous behavior.

For people intent on sacrifice,
for living beings seeking merit,
making merit that ripens in the acquisitions,
what is given to The Community bears great fruit.

(Gotama Buddha)

(Reference:AN 8.59)

Detailed explanation of “What is Merit?” is available in this same book series found in Chapter 10 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

(4) He resides at home with a mind free of the stain of selfishness, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing.

To progress on The Path to Enlightenment a Practitioner will need to develop a practice of generosity where the mind is working towards eliminating “the stain of selfishness”.

As long as the mind is holding on only pursuing its own selfish desires, it will be unliberated from the craving/desire/attachment to its selfish desires and pursuit of material gain. Practicing generosity is a significant aspect of developing one’s practice towards the attainment of Enlightenment to eliminate the unwholesome quality of selfishness being able to recognize the interconnectivity between all beings and be willing to apply time, effort, energy, and resources towards the benefit of others without any expectation of anything in return.

This is not the only Teaching that is needed to determine if one is a Stream-Enterer. There are multiple Teachings a Practitioner would need to learn and practice to attain the first Stage of Enlightenment as a Stream-Enterer.

Detailed explanation of The First Stage of Enlightenment is available in this same book series found in the book “The First Stage of Enlightenment (Stream-Enterer)” (Volume 5).

Chapter 76

The Noble Giving (Second Discourse)

In that case, Sāriputta, he does not give a gift with expectations, with a bound mind, looking for rewards; he does not give a gift, [thinking]: Having passed away, I will make use of this.

He does not give a gift, [thinking]: Giving is good. He does not give a gift, [thinking]: Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom.

He does not give a gift, [thinking]: I cook; these people do not cook. It isn't right that I who cook should not give to those who do not cook, but rather he gives a gift, [thinking]: Just as he sees of the elders — that is, Aṭṭhaka, Vāmaka, Vāmaheavenly being, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu — held those great sacrifices, so I will share a gift.

He does not give a gift, [thinking]: When I am giving a gift my mind becomes tranquil, and energy and joy arise, but rather he gives a gift, [thinking]: It's an enhancement of the mind, an accessory of the mind.

He gives that gift to an Ascetic or a Brāhmin: food and drink; clothing and vehicles; garlands, scents, and ointments; bedding, dwellings, and lighting. Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the heavenly beings of Brahmā's company. Having exhausted that Kamma, psychic potency, glory, and authority, he does not come back and return to this state of being.

(Reference: AN 7.52)

In this Teaching from Gotama Buddha, he shares guidance that helps a Practitioner understand the true goal and objective of sharing a gift through the practicing of generosity. The objective is to train the mind to eliminate craving/desire/attachment (i.e. enhancement of the mind, an accessory of the mind).

He does not give a gift, [thinking]: ‘When I am giving a gift my mind becomes tranquil, and energy and joy arise’, but rather he gives a gift, [thinking]: ‘It’s an enhancement of the mind, an accessory of the mind’.

In other words, a Practitioner should give a gift without expectations or for any of the other reasons previously shared. Instead, a Practitioner should practice generosity because they know it allows them to eliminate selfishness to cultivate the mind eliminating craving/desire/attachment. This enhances one’s life practice by improving the condition of the mind bringing it closer to Enlightenment.

A Practitioner would be unable to attain Enlightenment with selfishness residing in the mind as there would still be craving/desire/attachment leading to discontentedness and rebirth in The Cycle of Rebirth.

Chapter 77

The Noble Giving (Third Discourse)

Monk, just as an oil-lamp burns in dependence on oil and a wick, and when the oil and wick are used up, if it does not get any more fuel, it is extinguished from lack of fuel; so too when he feels a feeling terminating with the body, he understands: I feel a feeling terminating with the body.

When he feels a feeling terminating with life, he understands: I feel a feeling terminating with life. He understands: On the dissolution of the body, with the ending of life, all that is felt, not being excited in, will become cool right here.

Therefore a Monk possessing [this wisdom] possesses the supreme foundation of wisdom. For this, Monk, is the supreme noble wisdom, namely, the wisdom of the destruction of all discontentedness. His liberation, being founded upon truth, is unshakeable.

For that is false, Monk, which has a misleading nature, and that is true which has a non-misleading nature — Nibbāna (Enlightenment).

Therefore a Monk possessing [this truth] possesses the supreme foundation of truth. For this Monk, is the supreme noble truth, namely, Nibbāna (Enlightenment), which has a non-misleading nature.

Formerly, when he was unwise (unknowing of true reality), he undertook and accepted material possessions; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a Monk possessing [this letting go] possesses the supreme foundation of letting go. For this, Monk, is the supreme noble letting go, namely, the [mentally] letting go of all material possessions.

Formerly, when he was unwise (unknowing of true reality), he experienced craving, desire, and attachment; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising.

Formerly, when he was unwise (unknowing of true reality), he experienced anger, ill will, and hate; now he has abandoned them, cut them off at the

root, made them like a palm stump, done away with them so that they are no longer subject to future arising.

Formerly, when he was unwise (unknowing of true reality), he experienced ignorance and delusion; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising.

Therefore a Monk possessing [this peace] possesses the supreme foundation of peace. For this, Monk, is the supreme noble peace, namely, the elimination of craving/desire, anger/hatred, and ignorance/delusion.

So it was with reference to this that it was said: One should not neglect wisdom, should preserve truth, should cultivate letting go, and should train for peace.

(Reference: MN 140)

In this Teaching from Gotama Buddha, he shares how through eliminating craving, anger, and ignorance (unknowing of true reality), a Practitioner preserve truth and attains “the supreme noble peace”.

The Buddha starts with explaining the elimination and extinguishing of discontent feelings through cutting off and letting go of the arising feelings as a Practitioner observes the arising bodily sensations associated with arising discontent feelings - pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant. This is accomplished through the development of The Four Foundations of Mindfulness.

Detailed explanation of The Four Foundations of Mindfulness is available in this same book series found in Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

He then explains wisdom as being supreme especially the wisdom of how to eliminate discontentedness. Any Teacher who is actively sharing these Teachings to eliminate discontentedness and has experienced the elimination of discontentedness, has acquired this wisdom and can lead you to accomplishing that same goal. A Teacher who is sharing these Teachings to eliminate discontentedness is sharing the most supreme gift, thus, it would be wise to support them through generous offerings and gifts.

Sharing these Teachings as a Teacher and/or practicing these Teachings to eliminate discontentedness is helping you and helping all of humanity. You are “preserving truth” for the benefit of you, those close to you, and all of humanity.

“One should not neglect wisdom, should preserve truth, should cultivate letting go, and should train for peace” through training the mind to eliminate craving, anger, and ignorance (unknowing of true reality).

Chapter 78

The Path of The Teachings Surpasses Giving

Surely giving is praised in many ways,
But The Path of The Teachings surpasses giving,
For in the past and even long ago,
The wholesome and wise ones attained Nibbāna (Enlightenment).

(Reference: SN 1.33)

In this Teaching from Gotama Buddha, he shares how practicing generosity is praised in many ways. He emphasizes how sharing these Teachings “surpasses” all types of generosity.

Appendix

Chapter 79

To Develop a Mind of Loving-kindness Is More Fruitful Than Giving

Monks, if someone were to give away a hundred pots of food as charity in the morning, a hundred pots of food as charity at noon, and a hundred pots of food as charity in the evening, and if someone else were to develop a mind of loving-kindness even for the time it takes to pull a cow's udder, either in the morning, at noon, or in the evening, this would be more fruitful than the former.

Therefore, Monks, you should train yourselves thus: We will develop and cultivate the liberation of mind by loving-kindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.

Thus should you train yourselves.

(Reference: SN 20.4)

In this Teaching from Gotama Buddha, he shares how practicing loving-kindness meditation and practicing loving-kindness in daily life is more beneficial than a gift of a hundred pots of food given in the morning, noon, and evening.

Through eliminating one's own anger/hatred/ill will through cultivating and developing a mind of loving-kindness, a Practitioner is helping others in a significant way. They will not need to experience the unskillful bodily, verbal, or mental conduct motivated by the unwholesome root of anger/hatred/ill will.

The Buddha encourages Students to "develop and cultivate the liberation of mind by loving-kindness" guiding a Practitioner to eliminate the unwholesome root of anger/hatred/ill will so that the mind can be liberated to attain Enlightenment.

Chapter 80

Result of Developing and Cultivating A Mind of Loving-kindness

Monks, suppose there was a sharp-pointed spear, and a man would come along thinking: I will bend back this sharp-pointed spear with my hand or fist, twist it out of shape, and twirl it around.

What do you think Monks, would it be possible for that man to do so?

‘No, Venerable Sir.’

For what reason?

‘Because it is not easy to bend back that sharp-pointed spear with one’s hand or fist, to twist it out of shape, or to twirl it around. That man would only experience fatigue and frustration.’

So too, Monks, when a Monk has developed and cultivated the liberation of mind by loving-kindness, made it a vehicle, made it a basis, stabilized it, exercised himself in it, and fully perfected it, if a non-human being thinks he can overthrow his mind, that non-human being would only experience fatigue and frustration.

Therefore, Monks, you should train yourselves thus: We will develop and cultivate the liberation of mind by loving-kindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.

Thus should you train yourselves.

(Reference: SN 20.5)

In this Teaching from Gotama Buddha, he shares how through training the mind in loving-kindness, the mind is liberated and unaffected by others attempts to “overthrow” or shake up the mind.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Generosity - Volume 13 - (Chapter 71-80)

<https://youtube.com/live/blU14wbxYG8>

Podcast(s)

Ep. 419 - (Pali Canon Study Group) - Volume 13 - (Chapter 71-80)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--419---Pali-Canon-Study-Group---Generosity---Volume-13---Chapter-71-80-e1tgre/a-a969bv6>

Chapter 81

Developing and Cultivating A Mind of Loving-kindness and Practicing the Way to the Ascetic

(1) In that case, Monk, you should train yourself thus: My mind will be firm and well settled internally. Arisen evil unwholesome states will not obsess my mind: Thus should you train yourself.

When, Monk, your mind is firm and well settled internally, and arisen evil unwholesome states do not obsess your mind, then you should train yourself thus: I will develop and cultivate the liberation of the mind by loving-kindness, make it a vehicle and basis, carry it out, consolidate it, and properly undertake it.

Thus should you train yourself.

When, Monk, this concentration has been developed and well developed by you in this way, then you should train yourself thus: I will develop and cultivate the liberation of the mind by compassion... the liberation of the mind by sympathetic joy... the liberation of the mind by equanimity, make it a vehicle and basis, carry it out, consolidate it, and properly undertake it.

Thus should you train yourself.

(2) He sees himself purified of all these evil unwholesome states, he sees himself liberated from them. When he sees this, joyfulness is born in him. When he is joyful, joy is born in him; in one who is joyous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.

He resides filling one quarter with a mind filled with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he resides filling the all-encompassing world with a mind filled with loving-kindness, abundant, distinguished, immeasurable, without hostility and without ill will.

He resides filling one quarter with a mind filled with compassion... with a mind filled with sympathetic joy... with a mind filled with equanimity... abundant, distinguished, immeasurable, without hostility and without ill will.

Suppose there were a pond with clear, agreeable cool water, transparent, with smooth banks, delightful. If a man, scorched and exhausted by hot weather, weary, parched, and thirsty, came from the east or from the west or from the north or from the south or from where you will, having come upon the pond he would quench his thirst and his hot-weather fever.

So too, Monks, if anyone from a clan of nobles goes forth from the home life into homelessness, and after encountering The Teachings and Discipline proclaimed by The Tathāgata, develops loving-kindness, compassion, sympathetic joy, and equanimity, and thereby gains internal peace, then because of that internal peace he practices the way proper to the Ascetic, I say.

(3) Just as if a mighty trumpeter were with little difficulty to make a proclamation to the four quarters, so by this cultivation and development, Vāsettha, by this liberation of the mind through loving-kindness,... through compassion,...through sympathetic joy,. . . through equanimity, he leaves nothing untouched, nothing unaffected in the sensuous sphere.

(4) Monks, when the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, eleven benefits are to be predicted.

What eleven?

- (1) One sleeps well;
- (2) one awakens with joy;
- (3) one does not have bad dreams;
- (4) one is pleasing to human beings;
- (5) one is pleasing to spirits;
- (6) heavenly beings protect one;
- (7) fire, poison, and weapons do not injure one;
- (8) one's mind quickly becomes concentrated;
- (9) one's facial complexion is serene;
- (10) one dies unconfused; and
- (11) if one does not penetrate further, one fares on to the Brahmā world.

When, Monks, the liberation of the mind by loving-kindness has been repeatedly pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, these eleven benefits are to be predicted.

(Reference: AN 11.15)

In this Teaching from Gotama Buddha, he shares the eleven benefits of developing the mind with loving-kindness.

In other parts of The Buddha's Teachings, he shares that loving-kindness should be developed to abandon ill will. It is through eliminating anger/hatred/ill will that the mind experiences the benefits of:

- 1.) one sleeps well;
- 2.) one awakens with joy;
- 3.) one does not have bad dreams;
- 4.) one is pleasing to human beings;
- 5.) one is pleasing to spirits;
- 6.) heavenly beings protect one;
- 7.) fire, poison, and weapons do not injure one;
- 8.) one's mind quickly becomes concentrated;
- 9.) one's facial complexion is serene;
- 10.) one dies unconfused; and
- 11.) if one does not penetrate further, one fares on to the Brahmā world.

The Buddha not only describes cultivating loving-kindness but he also describes the cultivation and development of compassion, sympathetic joy, and equanimity. These four mental states are known as "The Brahmā-vihāras".

Detailed explanation of The Brahmā-vihāras is available in this same book series found in Chapter 14 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Chapter 82

Aspirations Are Not Obtained by Means of Prayer

Householder, there are these five things that are wished for, desired, agreeable, and rarely gained in the world.

What five?

(1) Long life, Householder, is wished for, desired, agreeable, and rarely gained in the world.

(2) Beauty, Householder, is wished for, desired, agreeable, and rarely gained in the world.

(3) Peacefulness, Householder, is wished for, desired, agreeable, and rarely gained in the world.

(4) Fame, Householder, is wished for, desired, agreeable, and rarely gained in the world.

(5) The heavens are wished for, desired, agreeable, and rarely gained in the world.

These are the five things that are wished for, desired, agreeable, and rarely gained in the world.

These five things, Householder, that are wished for, desired, agreeable, and rarely gained in the world, I say, are not obtained by means of prayers or aspirations.

If these five things that are wished for, desired, agreeable, and rarely gained in the world could be obtained by means of prayers or aspirations, who here would be lacking in anything?

— — — — —

(1) Householder, the Noble Disciple who aspires long life ought not to pray for long life or excite in it or [passively] yearn for it. A Noble Disciple who aspires long life should practice the way conducive to long life.

For when he practices the way conducive to long life, it leads to obtaining long life, and he gains long life either heavenly or human.

(2) Householder, the Noble Disciple who aspires beauty ought not to pray for beauty or excite in it or [passively] yearn for it. A Noble Disciple who aspires beauty should practice the way conducive to beauty.

For when he practices the way conducive to beauty, it leads to obtaining beauty, and he gains beauty either heavenly or human.

(3) Householder, the Noble Disciple who aspires peacefulness ought not to pray for peacefulness or excite in it or [passively] yearn for it. A Noble Disciple who aspires peacefulness should practice the way conducive to peacefulness.

For when he practices the way conducive to peacefulness, it leads to obtaining peacefulness, and he gains peacefulness either heavenly or human.

(4) Householder, the Noble Disciple who aspires fame ought not to pray for fame or excite in it or [passively] yearn for it. A Noble Disciple who aspires fame should practice the way conducive to fame.

For when he practices the way conducive to fame, it leads to obtaining fame, and he gains fame either heavenly or human.

(5) Householder, the Noble Disciple who aspires the heavens ought not to pray for the heavens or excite in them or [passively] yearn for them. A Noble Disciple who aspires the heavens should practice the way conducive to heaven.

For when he practices the way conducive to heaven, it leads to obtaining the heavens, and he gains the heavens.

For one desiring long life, beauty, fame,
acclaim, heaven, high families,
and lofty delights
following in succession,
the wise praise motivation
in doing deeds of merit.

Being motivated, the wise person
secures both kinds of good:
the good in this life,
and the good of the future life.
By attaining the good, the steadfast one
is called one of wisdom.

(Reference: AN 5.43)

In this Teaching from Gotama Buddha, he shares how one is unable to acquire the objectives of their affection through prayer.

He helps Students understand this through sharing “If these five things that are wished for, desired, agreeable, and rarely gained in the world could be obtained by means of prayers or aspirations, who here would be lacking in anything”?

In other words, if it was as easy to acquire the objectives of one’s affection through prayer, then you would already have everything you want. One could pray right now, treating God like a genie in a bottle, and all your wishes would come true.

Did you try it? Did it work?

Of course not, one cannot obtain one’s aspirations through prayer. There needs to be learning, reflecting, and practicing of these Teachings to improve the condition of the mind to experience improved outcomes in this life. It is through our actions that we experience beneficial results.

Through making wise wholesome decisions, we experience wholesome outcomes (i.e. wholesome Kamma). Through making unwise unwholesome decisions, we experience unwholesome outcomes (i.e. unwholesome Kamma).

As a Practitioner acquires wisdom, they are then equipped to make free will choices that are wise leading to wholesome outcomes (i.e. wholesome Kamma).

If one is wishing for a long life, beauty, peacefulness, fame, or a heavenly rebirth, then it will never occur because it is one’s own actions through wise decisions that produces these results, not prayer. If one is wishing for these outcomes, they might consider whether these are cravings/desires/attachments.

There might be an interest to acquire these results that can be pursued as goals or objectives. But, if there is craving/desiring for these outcomes, this will produce unwholesome decisions leading to unwholesome results (i.e. unwholesome Kamma).

A wise Practitioner would apply determination, dedication, diligence to learning, reflecting, and practicing to obtain improvements to the condition of the mind and one’s life through wise decision making based on The Three Wholesome Roots of generosity, loving-kindness, and wisdom.

Chapter 83

Should a Monk Be Involved with Gold and Silver

Whatever Monk should take gold and silver, or should get another to take it (for him), or should consent to its being kept in deposit (for him), there is an offense of expiation involving forfeiture.

Whatever Monk should engage in various transactions in which gold and silver is used, there is an offense of expiation involving forfeiture.

Whatever Monk should engage in various kinds of bartering, there is an offense of expiation involving forfeiture.

In case a King or one in the service of a King or a Brāhmin or a Householder should send a robe-fund for a Monk by a messenger, saying: Having got a robe in exchange for this robe-fund, present the Monk so and so with a robe; then if this messenger, approaching that Monk, should say: Honored sir, this robe-fund was brought for the Venerable One; let the Venerable One accept this robe-fund, then the messenger should be spoken to thus by this Monk:

Sir, we do not accept a robe-fund, but we accept a robe if it is at the right time and if it is allowable. If this messenger should say to the Monk:

But is there someone who is the Venerable One's attendant?, then, Monks, an attendant should be pointed to by the Monk in need of a robe-either one who is engaged in the monastery or a Household Practitioner - saying:

This is the Monk's attendant.

If this messenger, instructing this attendant, approaching that Monk, should speak thus: Honored sir. I have instructed the person whom the Venerable One pointed out as an attendant; let the Venerable One approach at the right time, (and) he will present you with a robe; then, Monks, if that Monk is in need of a robe, approaching that attendant, he should state and remind him two or three times, saying:

'Sir, I am in need of a robe'.

If while stating and reminding two or three times, he succeeds in obtaining that robe, that is good. If he does not succeed in obtaining it, he should stand silently for it four times, five times, six times at the utmost. If he succeeds in obtaining that robe, standing silently for it, four times, five times,

six times at the utmost, that is good. If he, exerting himself further, succeeds in obtaining that robe, there is an offense of expiation involving forfeiture.

If he does not succeed in obtaining it, he should either go himself to where the robe-fund was brought from for him, or a messenger should be sent to say: That robe-fund which you, sirs, sent for a Monk, is not of any use to that Monk. Let the gentlemen make use of their own, let your own things be not lost. This is the proper course in this case.

(Reference: The Book of the Discipline (Vinaya-Pitaka), Vol. 2: Mahavagga by I.B. Horner)

(Reference: The Book of the Discipline (Vinaya-Pitaka), Vol. 4: Mahavagga by I.B. Horner)

(Another Discourse)

... As he was sitting down at a respectful distance Mendaka the Householder spoke thus to The Perfectly Enlightened One: There are, Fortunate One, wilderness roads with little water, with little food; it is not easy to go along them without provisions for the journey. It were good, Fortunate One, if The Perfectly Enlightened One allowed Monks provisions for the journey.

Then The Perfectly Enlightened One on this occasion, having given reasoned talk, addressed the Monks, saying: I allow you, Monks, five products of the cow: milk, curds, butter-milk, butter, and ghee. There are, Monks, wilderness roads with little water, with little food it is not easy to go along them without provisions for the journey. I allow you, Monks, to look about for provisions for a journey: husked rice for him who has need of husked rice; kidney-beans for him who has need of kidney-beans; beans for him who has need of beans; salt for him who has need of salt; sugar for him who has need of sugar; oil for him who has need of oil; ghee for him who has need of ghee.

There are, Monks, people who have confidence and are believing: these deposit gold (coins) in the hands of these who make things allowable, saying: By means of this give the master that which is allowable. I allow you, Monks, thereupon to consent to that which is allowable. But this, Monks, I do not say: that by any method may gold and silver be consented to, may be looked about for.

Now on that occasion the members of the King's company had assembled in the royal palace and were sitting together when the following conversation arose: Gold and silver are allowable for the Ascetics following the Sakyan son; the Ascetics following the Sakyan son consent to gold and silver; the Ascetics following the Sakyan son accept gold and silver.

Now on that occasion Manicūḷaka the Headman was sitting in that community. Then Manicūḷaka the Headman said to that community: Do not

Speak thus, masters. Gold and silver are not allowable for the Ascetics following the Sakyan son; the Ascetics following the Sakyan son do not consent to gold and silver; the Ascetics following the Sakyan son do not accept gold and silver. They have renounced jewelry and gold; they have given up the use of gold and silver. And Manicūḷaka was able to convince that community.

Then Manicūḷaka approached The Perfectly Enlightened One, paid homage to him, and sat down to one side. Sitting to one side, he reported to The Perfectly Enlightened One all that had happened, adding: I hope, Venerable Sir, that when I answered thus I stated what has been said by The Perfectly Enlightened One and did not misrepresent him with what is contrary to the truth; that I explained in accordance with The Teachings, and that no reasonable consequence of my statement gives ground for criticism.

For sure, Headman, when you answered thus you stated what has been said by me and did not misrepresent me with what is contrary to the truth; you explained in accordance with The Teachings, and no reasonable consequence of your statement gives ground for criticism. For, Headman, gold and silver are not allowable for the Ascetics following the Sakyan son; the Ascetics following the Sakyan son do not consent to gold and silver; the Ascetics following the Sakyan son do not accept gold and silver. They have renounced jewelry and gold; they have given up the use of gold and silver. If gold and silver are allowable for anyone, the five cords of sensual pleasure are allowable for him. If the five cords of sensual pleasure are allowable for anyone, you can definitely consider him to be one who does not have the character of an Ascetic or of a follower of the Sakyan son.

Further, Headman, I say this: Straw may be sought by one needing straw; timber may be sought by one needing timber; a cart may be sought by one needing a cart; a workman may be sought by one needing a workman. But I do not say that there is any method by which gold and silver may be consented to or sought

(Reference: SN 42.10)

In this Teaching from Gotama Buddha, he shares guidance to instruct the Ordained Practitioners to not accept gold and silver as offerings or gifts.

The goal of learning and practicing these Teachings and then sharing them as a Teacher is not to become rich or wealthy. The goal would be to share these Teachings for the benefit of others.

If the mind has craving/desire/attachment to wealth, it will not experience Enlightenment.

An Enlightened being who is a Household Practitioner may be wealthy, but the mind would need to eliminate any craving/desire/attachment to wealth in order to experience Enlightenment. An Ordained Practitioner should never accumulate any sort of material gains for wealth such as gold, silver, land, or other material objects.

Today, many Ordained Practitioners and Teacher accept money as offerings. During the lifetime of The Buddha, it was possible to live life without money accepting only offerings to sustain one's life such as food, water, clothing, shelter, and medical care.

However, in today's world, it would be nearly impossible for one to live life without a Teacher accepting some form of currency to purchase some of the basic supplies a Teacher would need. In order to live life without accepting money as an offering or gift, there would need to be Students nearby in all situations attending to every single need of the Teacher. This is highly unlikely and would burden others with constant and continuous care that could create complications for one's life.

Since it was possible to function during the lifetime of The Buddha without a form of currency, he guided the Ordained Practitioners to not accept gold or silver, the primary form of currency during that time in history.

Today, Ordained Practitioners and Teachers who accept money as offerings and gifts will need to ensure they develop their life practice so that there is not craving/desire/attachment to money or wealth. If there is craving/desire/attachment to money or wealth, one will not experience liberation of mind - Enlightenment.

All Practitioners who are interested to attain Enlightenment will need to eliminate craving/desire/attachment to money and wealth. While one will need to acquire life sustaining resources to continue forward in this life, that can be accomplished without craving/desire/attachment to money or wealth.

Chapter 84

Giving Thanks

Now at that time Monks did not give thanks in a dining hall. People looked down upon, criticized, spread it about, saying: How can these Ascetics, sons of the Sakyans, not give thanks in a dining hall? Monks heard these people who... spread it about. Then these Monks told this matter to The Perfectly Enlightened One. Then The Perfectly Enlightened One, on this occasion, having given reasoned talk, addressed the Monks, saying:

I allow you, Monks, to give thanks in a dining hall.

...I allow you, Monks, to give thanks in a dining hall through a Monk who is an elder.

...I allow, Monks, four or five Monks who are elders or next (in age) to the elders to wait in a dining hall.

I allow you, Monks, if there is a reason, to go away, having asked (permission from) the Monk immediately next (to you).

(Reference: The Book of the Discipline (Vinaya-Pitaka), Vol. 5: Mahavagga by I.B. Horner)

In this Teaching from Gotama Buddha, he shares guidance for Ordained Practitioners, who are Teachers, to give thanks to the Household Practitioners for the offerings and gifts received such as food.

It would be unwise for Ordained Practitioners or Teachers to accept offerings and gifts without giving expressing gratitude and appreciation.

While Ordained Practitioners and Teachers invest enormous amounts of time, effort, energy, and resources to share these Teachings and Students are taught to be polite, kind, friendly, and respectful to the Teachers, Ordained Practitioners and Teachers should also be polite, kind, friendly, and respectful to Household Practitioners for the time, effort, energy, and resources they invest in making offerings and sharing gifts. In this way, there is mutual respect, gratitude, and appreciation.

Just as there is mutual support between Ordained Practitioners and Teacher with their Students, there needs to be mutual politeness, kindness, friendliness, and respect.

This will ensure all Practitioners are practicing generosity with wholesome moral conduct infused with loving-kindness and compassion.

Loving-kindness (Pāli: mettā) is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well.

Compassion (Pāli: karuṇā) is concern for the misfortunes of others.

Chapter 85

An Invitation to Accept

When a Monk is not ill, an invitation (to accept) a requisite for four months may be accepted, unless there be a renewed invitation, unless there be an ongoing invitation. If one should accept for longer than that, there is an offense of wrongdoing.

(Reference: The Book of the Discipline (Vinaya-Pitaka), Vol. 3: Mahavagga by I.B. Horner)

In this Teaching from Gotama Buddha, he shares that Ordained Practitioners who are not sick are able to accept the offering of a shelter for four months in duration, unless there is a renewed invitation, or an ongoing invitation.

During the lifetime of The Buddha, Ordained Practitioners would receive offerings from Household Practitioners to stay in their home. Traveling was not easy, therefore, it was common for Ordained Practitioners to stay in the home of a Household Practitioner who would then take care of the individual with food, water, shelter, and medical care, if needed.

Then, it was the responsibility of the Ordained Practitioner to share Teachings with the Household Practitioner to help them develop their life practice and improve the condition of their mind by sharing the wisdom of these Teachings. In this way, there was mutual support between Ordained Practitioners, or Teachers, who are sharing these Teachings and the Household Practitioners.

The Buddha was interested in ensuring that Ordained Practitioners were appreciative of the gift of shelter and did not exhausted their welcome. Therefore, he taught them to not accept an offering of shelter for longer than four months unless there was a renewed invitation or an ongoing invitation.

This also helped to ensure there was less of a chance for Ordained Practitioners or Household Practitioners to become attached to each other, thus, inhibiting the attainment of Enlightenment.

Through ensuring the Ordained Practitioners continued to travel, this would help to minimize any potential cravings/desires/attachments from being formed.

Chapter 86

Responsibilities of a Teacher

Monks, when a cattle worker possesses eleven factors, he is capable of keeping and caring for a herd of cattle.

What eleven?

Here a cattle worker has wisdom of form, he is skilled in characteristics, he removes flies' eggs, he dresses wounds, he smokes out the sheds, he knows the watering place, he knows what it is to have drunk, he knows the road, he is skilled in pastures, he does not milk dry, and he shows extra veneration to those bulls who are fathers and leaders of the herd.

When a cattle worker possesses these eleven factors, he is capable of keeping and caring for a herd of cattle.

So too, Monks, when a Monk possesses these eleven qualities, he is capable of growth, increase, and maturity in The Teachings and Discipline.

What eleven?

Here a Monk has wisdom of form, he is skilled in characteristics, he removes flies' eggs, he dresses wounds, he smokes out the sheds, he knows the watering place, he knows what it is to have drunk, he knows the road, he is skilled in pastures, he does not milk dry, and he shows extra veneration to those elder Monks of long-standing who have long gone forth, the fathers and leaders of The Community.

And how is a Monk skilled in characteristics?

Here, a Monk understands as it really is thus: 'An unwise person is characterized by his actions; a wise person is characterized by his actions.'

It is in this way that a Monk is skilled in characteristics.

And how does a Monk smoke out the sheds?

Here, a Monk teaches The Teachings to others in detail as he has heard it and learned it.

It is in this way that a Monk smokes out the sheds.

And how does a Monk know the watering place?

Here, from time to time a Monk approaches those Monks who are learned, heirs to the heritage, experts on The Teachings, experts on the discipline, experts on the outlines, and inquires of them: 'How is this, Venerable Sir? What is the meaning of this?' Those Venerable Ones then disclose to him what has not been disclosed, clear up what is obscure, and dispel his perplexity about numerous perplexing points.

It is in this way that a Monk knows the watering place.

And how does a Monk know what it is to have drunk?

Here, when The Teachings and discipline proclaimed by the Tathāgata are being taught, a Monk gains inspiration in the meaning, gains inspiration in The Teachings, gains joy connected with The Teachings.

It is in this way that a Monk knows what it is to have drunk.

And how does a Monk know the road?

Here, a Monk understands The Noble Eight Fold Path as it really is.

It is in this way that a Monk knows the road.

And how is a Monk skilled in pastures?

Here, a Monk understands The Four Foundations of Mindfulness as they really are.

It is in this way that a Monk is skilled in pastures.

And how does a Monk not milk dry?

Here, when dedicated Householder Practitioners invite a Monk to take robes, almsfood, lodgings, and medicines and provisions for the sick, a Monk is moderate in accepting donations.

It is in this way that a Monk does not milk dry.

And how does a Monk show extra veneration to those elder Monks of long-standing who have long gone forth, the fathers and leaders of The Community?

Here, a Monk maintains bodily, verbal, and mental acts of loving-kindness both openly and privately toward those elder Monks of long-standing who have long gone forth, the fathers and leaders of The Community.

It is in this way that a Monk shows extra veneration to those elder Monks of long-standing who have long gone forth, the fathers and leaders of The Community.

Possessing these eleven qualities, a Monk is capable of growth, progress, and fulfillment in these Teachings and discipline.

(Here only eight of the eleven factors are shared as these eight apply to 'Generosity and Gratitude'. See the included reference for the entire Teaching.)

(Reference: AN 11.17)

In this Teaching from Gotama Buddha, he shares aspects of an Ordained Practitioner's, or Teacher's, life practice that needs to be developed to be able to grow, progress, and fulfill their role within these Teachings and discipline.

And how is a Monk skilled in characteristics?

A Practitioner needs to understand what qualities are wholesome and unwholesome so that one can actively apply energy and effort to cultivate the wholesome and eliminate the unwholesome. And, it is not just one's speech but also one's actions that determine their character.

Through improving one's bodily, verbal, and mental conduct through practicing wholesome conduct, one will experience beneficial outcomes in their life.

A Teacher is a role model for their Students, and through practicing wholesome moral conduct, their Students are able to model this conduct within their own practice. Without a Teacher deeply learning The Teachings, they would have no ability to practice these Teachings to cultivate the mind, and their Students would not have a well developed Teacher, who is their leader, to model their life practice.

And how does a Monk smoke out the sheds?

A Teacher should share The Teachings in the way that they were shared with them and led to their Enlightenment. There is no situation or circumstance where a Teacher should change The Teachings of The Buddha. Instead, they should deeply learn with The Words of The Buddha, reflect on The Teachings, and practice The Teachings.

As one observes the condition of the mind and their life gradually improving, they will know the truth and acquire deep wisdom.

To be able to share these Teachings in a way that will produce Enlightenment for countless individuals, these Teachings need to be shared in the way that The Buddha shared them. There should be nothing added or taken away unless that is done by a new Buddha.

By sharing The Teachings in this way, we can ensure that countless generations will be able to learn, reflect, and practice these Teachings to progress to Enlightenment. The entire world can attain Enlightenment through being guided by the life affirming wisdom of The Buddhas who awakened to Enlightenment through their own independent journey, dedicated the remaining time of their life to sharing these Teachings guiding countless Practitioners to Enlightenment, and leaving these Teachings in a condition that they could be continually shared, guiding countless more Practitioners to Enlightenment.

It is The Teachings of a Buddha that lead to Enlightenment, not modifications that are made after their death.

And how does a Monk know the watering place?

A Teacher will need to continue their learning and development on The Path to Enlightenment for their entire life. To be a wise and effective Teacher, one needs to first be a highly developed Practitioner. Without a well developed practice of these Teachings that leads to Enlightenment, one would be incapable of guiding others to Enlightenment as a Teacher.

Therefore, one needs to continually seek guidance from their own Teacher to develop their life practice and develop their ability to share these Teachings in beneficial ways that help others attain Enlightenment.

A Teacher should never share anything that they do not know is 100% the truth through development of their own practice and independent verification of the truth. This may include the need to share with a Student that you do not know the answer to their question and will get back with them after you consult with your own Teacher. If there is no conceit in the mind or one is practicing towards the elimination of conceit, "I do not know" is a valid answer.

Sharing untruthful and unverified Teachings would only cause harm to your own mind and the mind of those who choose to learn without reflection and practice to independently verify the truth to acquire wisdom. A Teacher will need to ensure they are not causing harm within their life practice to include, not harming their Students by the Teacher taking the time, effort, energy, and resources to independently verify any and all Teachings they choose to share. Sharing unverified Teachings would cause harm to Students and the Teacher. A Teacher should consult with their own Teacher anytime they do not know the answer to a question to ensure that they continue to develop their own practice, they are not lying, and that they are not causing harm to their Students.

A Teacher will need the support of their own Teachers, therefore, maintaining healthy relationships with one's Teachers will be required to fully develop one's own life practice to attain Enlightenment and to be able to develop one's abilities to share these Teachings as a Teacher.

And how does a Monk know what it is to have drunk?

A Teacher should be inspired, motivated, enthusiastic, and joyful towards The Teachings of The Buddha. If one is experiencing Enlightenment, this is very easy to do.

The results of the Enlightened mind are beyond anything that one has experienced at any time during their life. The mind is so peaceful, calm, serene, and content with joy, it is steady and unshakable. It is a mental state that is completely unknown to an unEnlightened being and as one experiences increased qualities of Enlightenment, then inspiration, motivation, enthusiasm, and joy are qualities that fill the mind.

Through practicing inspiration, motivation, enthusiasm, and joy, those around a Teacher will learn to cultivate the qualities of inspiration, motivation, enthusiasm, and joy.

And how does a Monk know the road?

A Teacher will need to deeply understand The Eight Fold Path. An Enlightened being will know The Eight Fold Path inside, outside, backwards, and forwards. They would be able to easily discuss The Eight Fold Path (i.e. The Path to Enlightenment) with anyone who seeks guidance to learn and practice these Teachings.

A wise Teacher will know that it is The Eight Fold Path that guides humans and heavenly beings to Enlightenment.

Without a deep understanding and practice of The Eight Fold Path, a Teacher would be unable to attain Enlightenment or guide Students to Enlightenment. The Eight Fold Path is the central and core Teaching of The Buddha and all Teachers will need to know this Teaching inside, outside, backwards, and forwards. The Teachings on The Path to Enlightenment interconnect with The Eight Fold Path in one way or another.

The Eight Fold Path is the map, the guidance, the way leading to the complete end of discontentedness.

Detailed explanation of The Eight Fold Path is available in this same book series found in Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

And how is a Monk skilled in pastures?

The Four Foundations of Mindfulness is part of The Eight Fold Path and is a required Teaching to attain Enlightenment. Without a well developed understanding and practice of The Four Foundations of Mindfulness, a Teacher would be unable to attain Enlightenment or guide Students to Enlightenment.

It is through observation of the mind and developing awareness of the bodily sensations, feelings, condition of the mind, and mental objects that a Practitioner is able to uproot the unwholesome and arise the wholesome to eliminate discontentedness and attain Enlightenment.

Detailed explanation of The Four Foundations of Mindfulness is available in this same book series found in Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

And how does a Monk not milk dry?

Students will need to support Teachers through offerings and gifts. A Teacher will need to accept offerings and gifts from their Students. But, in doing so, a wise Teacher needs to understand how to ensure they are accepting donations without allowing their Students to exhaust their resources.

Students should be taught the practice of generosity and creating merit, as they would be unable to attain Enlightenment without these practices. But the practice of generosity and creating merit needs to be taught and practiced as part of “the middle way”.

If a Student was to not provide offerings to their Teacher, the mind would retain its selfishness and would not experience Enlightenment. If a Student was to provide excessive offerings to their Teachers beyond their abilities, this would not allow them to conduct their life in a way that provides the needed necessities to sustain their life.

A Teacher needs to understand this approach and provide guidance to Students while also exercising discernment (i.e. wise decisions making) in accepting donations without allowing their Students to exhaust their resources.

A Teacher will oftentimes have well developed knowledge of their Student’s life and lifestyle. One should use this wisdom to guide their Students in how to practice generosity and creating merit ensuring a Student finds “the middle way”.

And how does a Monk show extra veneration to those elder Monks of long-standing who have long gone forth, the fathers and leaders of The Community?

Politeness, kindness, friendliness, and respect are core and central qualities of mind that need to be cultivated by every Practitioner who chooses to progress towards Enlightenment. Practitioners will need to develop the ability to practice these qualities of mind with every individual they come into contact with. An Enlightened being will be polite, kind, friendly, and respectful to everyone at all times. There is no situation or circumstances where an Enlightened being would be impolite, unkind, unfriendly, or disrespectful.

This is possible when a Practitioner eliminates all pollution of mind and one will need to gradually work in this direction.

A Teacher would find it extremely difficult to share these Teachings and benefit others if their mind was polluted with craving, anger, and ignorance (unknowing of true reality) to include The Ten Fetters. Therefore, a wise Teacher would focus on their own practice ensuring they eradicate all fetters/taints/pollutions of mind through eliminating the defilements.

This includes practicing loving-kindness openly and in private towards all individuals including senior Ordained Practitioners and senior Household Practitioners. These are the

elders of The Community and will help a Teacher to develop their Community of Practitioners through informal mentorship of newer members to one's Community.

Through a Teacher practicing politeness, kindness, friendliness, respect, and loving-kindness towards all senior members of The Community, these qualities of mind will be developed within The Community among all their Students.

If we treat our elders politely, kindly, friendly, and respectfully, this "supreme wisdom" continues to be developed and cultivated within humanity and we can all experience Enlightenment.

We "win" when we all "win". We do not "win" until everyone attains Enlightenment.

(These are not the only responsibilities of a Teacher but is a good starting point.)

Chapter 87

Who Should You Not Teach and Who Should You Teach

Monks, someone with six features is unable to enter the sure path with regards to skillful qualities, even when listening to the true Teachings.

What six?

When The Teachings and practice proclaimed by The Perfectly Enlightened One is being taught

- (1) they are not interested to listen
- (2) they do not actively listen
- (3) they do not apply effort to understand
- (4) they learn the incorrect meaning
- (5) they ignore the correct meaning
- (6) they adopt views that contradict The Teachings.

Someone with these six features is unable to enter the sure path with regards to skillful qualities, even when listening to the true Teaching.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true Teachings.

What six?

When The Teachings and practice proclaimed by The Perfectly Enlightened One is being taught

- (1) they are interested to listen
- (2) they actively listen
- (3) they apply effort to understand
- (4) they learn the correct meaning
- (5) they ignore the incorrect meaning
- (6) they adopt views that match with The Teachings.

Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true Teachings.

(Reference: AN 6.88)

In this Teaching from Gotama Buddha, he shares in what situation an individual is able to learn The Teachings to make improvements in their life and in what situation an individual is unable to learn The Teachings to make improvements in their life.

If an individual is not interested to listen, does not actively listen, does not apply effort to understand, learns the incorrect meaning, adopts the incorrect meaning, and adopts views that contradict The Teachings, they are unable to develop their life practice. This individual is not a Student. They have not chosen to actively learn, therefore, they will be unable to make progress on The Path to Enlightenment.

However, if an individual is interested to listen, actively listens, applies effort to understand, learns the correct meaning, adopts the correct meaning, and adopts views that match with The Teachings, they are able to develop their life practice. This individual is a Student. They have chosen to actively learn, therefore, they will be able to make progress on The Path to Enlightenment.

It is impossible to force an individual to attain Enlightenment. Each individual needs to choose to learn, reflect (i.e. independently verify), and practice The Teachings of The Buddha to experience improvements to the condition of the mind and their life. Without the willingness to learn, grow, and evolve, an individual would be unable to make improvements on The Path to Enlightenment or progress to Enlightenment.

There is no part of The Path to Enlightenment that involves attempting to force others to make progress on The Path to Enlightenment.

There are a million and one decisions that an individual would need to make in order to progress to Enlightenment. You are unable to force an individual to be a Student of these Teachings or to make progress on The Path to Enlightenment. Therefore, it would be highly unbeneficial to even try and, it would be your own craving/desire/attachment to do so.

Instead, you can invite and welcome people to learn, reflect, and practice. But, the choice to do so or not is up to each individual.

A Teacher needs to ensure they are only sharing Teachings with individuals who have chosen to actively learn and practice to improve the condition of their mind and their life. Then, a person who has chosen to actively listen, learn, and practice could be considered a Student and it would be wise to share these Teachings with them to help them progress to Enlightenment.

Chapter 88

Reasons Why a Business Surpasses Forecast or Fails

‘Venerable Sir, (1) why is it that for one person here, the business he undertakes ends in failure? (2) Why is it that for another the same kind of business does not fulfill his forecast? (3) Why is it that for still another the same kind of business fulfills his forecast? (4) And why is it that for still another the same kind of business surpasses his forecast?’

(1) Here, Sāriputta, someone approaches an Ascetic or a Brāhmin and invites him to ask for what he needs, but does not give him what was requested. When he passes away from there, if he comes back to this world, whatever business he undertakes ends in failure.

(2) Someone else approaches an Ascetic or a Brāhmin and invites him to ask for what he needs. He gives it to him but does not fulfill his needs. When he passes away from there, if he comes back to this world, whatever business he undertakes does not fulfill his forecast.

(3) Someone else approaches an Ascetic or a Brāhmin and invites him to ask for what he needs. He gives it to him and fulfills his needs. When he passes away from there, if he comes back to this world, whatever business he undertakes fulfills his forecast.

(4) Someone else approaches an Ascetic or a Brāhmin and invites him to ask for what he needs. He gives it to him and surpasses his needs. When he passes away from there, if he comes back to this world, whatever business he undertakes surpasses his forecast.

This, Sāriputta, is the reason why for one person here the business he undertakes ends in failure, for another the same kind of business does not fulfill his forecast, for still another the same kind of business fulfills his forecast, and for still another the same kind of business surpasses his forecast.

(Reference: AN 4.79)

In this Teaching from Gotama Buddha, he shares how business can either be a failure or success based on one's actions and practice of generosity.

1.) A Practitioner asks an Ascetic or a Brāhmin to share what they need for support to sustain their life yet does not provide those requested items. The Buddha shares that if this person is reborn back into the human realm, their business “ends in failure”.

2.) A Practitioner asks an Ascetic or a Brāhmin to share what they need for support to sustain their life and gives it to them but does not fully provide what is needed. The Practitioner only partially fulfills the need. The Buddha shares that if this person is reborn back into the human realm, their business “does not fulfill his forecast”.

3.) A Practitioner asks an Ascetic or a Brāhmin to share what they need for support to sustain their life and gives it to them fully providing what is needed. The Buddha shares that if this person is reborn back into the human realm, their business “fulfills his forecast”.

4.) A Practitioner asks an Ascetic or a Brāhmin to share what they need for support to sustain their life and gives it to them surpassing what is needed. The Buddha shares that if this person is reborn back into the human realm, their business “surpasses his forecast”.

Chapter 89

Eight Causes and Conditions for the Destruction of Families

I remember ninety-one eons back, Headman, but I do not recall any family that has ever been destroyed merely by offering cooked almsfood. Rather, whatever families there are that are rich, with much wealth and property, with abundant gold and silver, with abundant possessions and means of subsistence, with abundant wealth and grain, they have all become so from giving, from truthfulness, and from mental discipline.

There are, Headman, eight causes and conditions for the destruction of families.

- (1) Families come to destruction on account of the King, or
- (2) on account of thieves, or
- (3) on account of fire, or
- (4) on account of water; or
- (5) they do not find what they have put away; or
- (6) mismanaged undertakings fail; or
- (7) there arises within a family a spendthrift who squanders, dissolves, and wastes away its wealth; and
- (8) impermanence is the eighth.

These are the eight causes and conditions for the destruction of families. But while these eight causes and conditions for the destruction of families exist, if anyone speaks thus of me: The Perfectly Enlightened One is practicing for the elimination of families, for the misfortune of families, for the destruction of families, if he does not abandon that assertion and that state of mind, and if he does not let go of that view, then according to his own consequences he will be, as it were, dropped off in hell.

(Reference: SN 42.9)

In this Teaching from Gotama Buddha, he shares the eight causes and conditions for the destruction of families.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Generosity - Volume 13 - (Chapter 81-88)

<https://youtube.com/live/c9HFSSYnMtl>

Podcast(s)

Ep. 422 - (Pali Canon Study Group) - Volume 13 - (Chapter 81-88)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--422---Pali-Canon-Study-Group---Generosity---Volume-13---Chapter-81-88-e1tsvip/a-a97j3vo>

Now that you have completed reading (Volume 13) of this book series and may decide to read this book multiple times, I would like to take a moment to personally “thank you” for your determination, dedication, and diligence to learn, reflect, and practice The Teachings of The Buddha on The Path to Enlightenment.

The time, effort, energy, and resources that you devote to this path are serving to help you and countless other beings. As you choose to learn and practice these Teachings, you will significantly reduce then eliminate any harm that you are putting into the world through your unknowing of true reality. The unEnlightened mind does not understand what it does not understand.

You are now applying time, effort, energy, and resources to improving the condition of the mind, the condition of your life, and, thus, the condition of the world through investigating The Teachings to acquire wisdom. The world becomes a better place when we each individually choose to improve our own life practice taking responsibility for our own intentions, speech, actions, and livelihood while improving our wisdom and mental discipline.

I admire individuals who choose to walk towards harmlessness. I admire individuals who choose to realize there is a better way of life and create that better way of life for themselves through seeking guidance. And, I admire individuals who do not shrink back from the struggle to move the mind towards Enlightenment when the natural tendency might be to remain complacent.

Why have I chosen to share these Teachings with you?

“That it may be for the benefit and peacefulness of the multitude (many people), out of compassion for the world, for the benefit and peacefulness of heavenly beings and humans”. (Gotama Buddha)

“Because if they understand even a single sentence, that will lead to their welfare and peacefulness for a long time”. (Gotama Buddha)

May you discover the freedom associated with a mind that is peaceful, calm, serene, and content with joy permanently - the Enlightened mind.

As you need help to learn, reflect, and practice these Teachings, you are welcome to seek guidance which is available openly and freely to “all beings”.

Author



David Roylance is a dedicated Practitioner and Teacher of Gotama Buddha's Teachings who has been part of the Thai community since 2001. He visited Thailand for the first time in 2002 and brought the Traditional Thai Healing Arts back to the United States of America to share with people in the Western World.

His Traditional Thai Healing Arts centers, located in the Washington DC area, provided traditional Thai healing arts to clients and educational opportunities to Students to explore the Thai healing arts, Thai culture, and The Teachings of Gotama Buddha. David is a published author with books on the topics of Traditional Thai Healing Arts and The Path That Leads to Enlightenment.

David has taught Gotama Buddha's Teachings since 2005 in the United States of America. In 2015, he closed his businesses and relocated to Chiang Mai, Thailand to be closer to the Thai culture and the Thai Community of Buddhist Practitioners.

David shares Gotama Buddha's Teachings with Household Practitioners and Ordained Practitioners in Chiang Mai, Thailand and around the world through courses, retreats, and special events providing guidance to help people attain Enlightenment - a peaceful, calm, serene, and content mind with joy.

For more information on participating in courses, retreats, special events or to invite these Teachings to your learning venue, use the contact information below:

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Restoration of The Buddha's Teachings

The Path to Enlightenment

The Buddha taught over 2,500 years ago. He taught The Path to Enlightenment guiding countless beings to a mental state that is peaceful, calm, serene, and content with joy that is permanent, where the mind has eliminated 100% of all discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc.

Immediately following the death of The Buddha (i.e. Gotama Buddha), The Teachings were shining in the world continuing to guide countless people to Enlightenment. But, over the course of many generations, just as Gotama Buddha predicted, people's understanding of his Teachings gradually diminished due to modifications and adjustments made by people after him. The modifications made to his Teachings, handed down through oral transmission, have made it increasingly difficult for human beings to attain Enlightenment.

The goal of David's Teachings is to root the learning and practice he shares in "The Words of The Buddha" based on The Teachings that existed during the lifetime of Gotama Buddha, so that countless beings can now attain Enlightenment based on the original Path to Enlightenment discovered and declared by Gotama Buddha.

David does this through connecting what he teaches to the largest most complete source of Teachings from Gotama Buddha - The Pāli Canon. The Pāli Canon is the original source text of The Teachings from Gotama Buddha as spoken by him during his lifetime.

David has spent countless hours dedicated to restoring The Words of The Buddha by updating a significant portion of the translations of Gotama Buddha's Teachings from The Pāli Canon. He now offers several resources for Students to learn, reflect, and practice The Path to Enlightenment to experience the results of an Enlightened mind.

David offers books, audiobooks, videos, podcasts, online learning programs, personal guidance, and retreats without any requirement for financial support. All the work that is being done is offered openly and freely for all beings without any requirement to provide any financial support. David accepts donations but Students are not required to provide donations for any work that he does in supporting them on The Path to Enlightenment.

David does not request donations and instead, just accepts whatever is offered to him, if anything at all.

His dedication to sharing these Teachings is not motivated by finances. He shares openly and freely with everyone who has a sincere interest in learning and practicing The Path to Enlightenment.

Ultimately, David plans to preserve The Teachings of The Buddha in a format that is easily, readily, and openly accessible to anyone in the world while offering support to learn, reflect, and practice to experience the results of the Enlightened mind.

His plan is to guide countless people to Enlightenment during his lifetime and leave a Community of Enlightened beings who can continue to share The Teachings long after his death. Through developing a Community of Enlightened beings and preserving The Path to Enlightenment in resources that are easily, readily, and openly accessible to anyone in the world, David is revealing the hidden Teachings of Gotama Buddha and doing the best he can to remove any obstacles one might have to learn, reflect, and practice these Teachings, allowing countless people to experience the results of an Enlightened mind.

Upon his death, David predicts that his closest Student, his son and a continued lineage of Teachers, will share these same Teachings continuing to support and grow The Community of Enlightened beings long into the future - for the next 1,000 years.

These efforts will culminate into restoring The Path to Enlightenment back into the world so that all of humanity can experience Enlightenment evolving the human species to one where every being has the opportunity to attain Enlightenment creating "heaven on earth".

The Goal

An Entire Species of Enlightened Beings

Having experienced Enlightenment and knowing the peace, calm, serenity, and contentedness with joy that comes with having attained Enlightenment, a Buddha's goal is to share his Teachings worldwide so that "all beings" can experience Enlightenment.

The Enlightened mind no longer experiences any discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, anxiety, stress, etc.

All discontent feelings have been eliminated 100% from the Enlightened mind (i.e. all suffering is eliminated).

An Enlightened mind will have loving-kindness, compassion, sympathetic joy, equanimity, and generosity among many other wholesome qualities.

Can you imagine an entire world where all human beings have liberated their mind to no longer experience these discontent feelings and are practicing wholesome qualities of mind at all times?

With "The Buddha" (Gotama Buddha) having attained this permanent mental state of Enlightenment on his own as The Perfectly Enlightened Buddha, he would have known that through his dedicated and persistent pursuit to Enlightenment, he had acquired the wisdom needed to guide "all beings" to this same mental state.

However, his teaching career of 45 years would not be enough time to share his Teachings worldwide. He knew, that it would require many centuries for his Teachings to reach all parts of the world. During his lifetime, travel of people and information was limited based on several constraints.

Today, we are in a unique time in history where these same constraints have been eliminated. A time when people and information are able to travel around the world in an instant.

Not only can information travel quickly but all of humanity is slowly coming to the point where there is a common language spoken around the world - the English language.

Criteria exist today that did not exist during Gotama Buddha's lifetime that make now the perfect time for all of humanity to gradually attain Enlightenment realizing a better existence.

- People can travel worldwide.
- Information can be shared worldwide in an instant.
- Commonly spoken language among a large percentage of the worldwide population and this is only growing.

These criteria did not exist during the lifetime of Gotama Buddha and it is only now that the world has come into an age where his original goal is realistically possible.

But, during Gotama Buddha's lifetime it seems they had something that we may not have....

The people during Gotama Buddha's lifetime had perseverance and dedication to learning, reflecting, and practicing The Teachings to realize the results of experiencing the Enlightened mind. They were not afraid of hard work.

With our modern day conveniences, I am unsure how many people are willing to apply their determination, dedication, and diligence with time, effort, energy, and resources towards The Path to Enlightenment with the goal to experience the Enlightened mind.

When a being decides they are finished with the sadness, anger, frustration, irritation, annoyance, guilt, shame, fear, boredom, loneliness, shyness, jealousy, resentment, etc., that is the time when one can turn towards The Teachings and goal of experiencing Enlightenment.

Through each individual deciding to learn and practice The Teachings of Gotama Buddha, as a collective world, our species will gradually evolve. We evolve to a higher consciousness where we train the mind to not harm others through our intentions, speech, nor actions.

Through each individual deciding to learn, reflect, and practice The Teachings of Gotama Buddha, each person benefits and we all benefit as there will be less and less harm in the world.

Through individuals deciding to focus on developing a comprehensive approach to learning and practicing The Teachings of Gotama Buddha with guidance from a Teacher, your life drastically improves and the entire world improves essentially creating "heaven on earth".

We do not need to "fix" the world. That is not the problem. The problem is the unEnlightened mind does not understand The Natural Laws of Existence and it is quite a struggle to live in a world that one does not understand.

Through learning and practicing The Teachings of Gotama Buddha, a Practitioner comes to deeply understand The Natural Laws of Existence to acquire wisdom that will end the struggles and misery one may face on a regular basis.

Are you ready to apply determination, dedication, and diligence with time, effort, energy, and resources towards The Path to Enlightenment with the goal to experience Enlightenment?

If one enjoys anger, sadness, boredom, loneliness, resentment, etc., there is nothing to do.

But, if you are interested to eliminate these unwelcomed feelings from the mind, then I suggest you turn towards The Path to Enlightenment and apply your dedication and diligence to learning, reflecting, and practicing The Teachings of Gotama Buddha.

And then, as all of humanity gradually experiences Enlightenment we will have accomplished “the goal”.

“An entire species of Enlightened beings”.

Why Have I Decided to Teach The Path to Enlightenment as Taught by Gotama Buddha?

I have chosen to share these Teachings out of compassion for the world.

Compassion (Pāli: karuṇā) is concern for the misfortunes of others.

And due to this compassion, it is important to share Teachings that are based in wisdom, not belief.

There are countless traditions and ways of sharing those traditions throughout the world. All of these, in one form or another, are essentially sharing to cultivate and practice 1.) Universal Love for All Beings 2.) Do No Harm and 3.) Be a Good Moral Person.

However, the way each tradition is shared and the clarity of those teachings is unique to each tradition.

The Path to Enlightenment as taught by Gotama Buddha (“The Buddha”) over 2,500 years ago as documented in The Pāli Canon, is the most clear, concise, and precise Teachings I have ever encountered that leads exactly where he said they do, to Enlightenment.

The Enlightened mind is peaceful, calm, serene, and content with joy - permanently. The Enlightened mind will no longer experience any discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc.

This is accomplished through not believing The Teachings of The Buddha but instead, through learning, reflecting, and practicing to discover the truth. The mind can be trained to eliminate all the conditions that are causing it to be stuck in the unEnlightened state. Through eliminating the pollution of mind by training the mind, one can experience liberation of mind, freedom from strong feelings, peace, Enlightenment.

The Buddha’s Teachings are the only Teachings that I have encountered that do not rely on belief. With belief, one does not know what is true or false because they are just believing. Instead, Gotama Buddha’s Teachings are shared in such a way that, a Practitioner can investigate and examine them to determine the truth which leads to wisdom and thus, Enlightenment. If one was to only believe The Teachings of The Buddha, they could not acquire wisdom nor attain Enlightenment.

These Teachings are perfectly suited for today's society where there is a proliferation of misinformation and untruths. These Teachings, with guidance from a Teacher, guide a Practitioner to independently discover the truth through deeply investigating The Natural Laws of Existence (i.e. The Teachings of The Buddha). Through doing this inner work on The Path to Enlightenment, one can discover that these Teachings are the solution to the challenges we experience in the world and the solutions of how to heal from what hurt us so that we never need to hurt again. The mind can completely and entirely eliminate 100% of all discontent feelings once it is Enlightened.

This cannot be accomplished through belief.

Instead, a Practitioner needs to be determined, dedicated, and diligent to doing the inner work to develop the mind and progress towards the Enlightened mental state by acquiring wisdom.

As far as I have discovered, there are no other teachings on the planet that can guide an individual to the complete elimination of discontent feelings through independently verifying the teachings to acquire wisdom. The Buddha did something very unique during his lifetime that no other person or Teacher has accomplished.

He independently attained Enlightenment, dedicated the rest of his life to sharing his independently discovered Teachings guiding countless people to Enlightenment, and he left his Teachings in such a condition that countless more people have attained Enlightenment after his death. He meets all the criteria of a true Buddha. Gotama Buddha was a true Buddha.

My work during this life has been to rediscover these Teachings, in such a way, that they can now be shared worldwide in the international language of English so that countless people all throughout the world can attain Enlightenment during this lifetime and after my death.

The only way to accomplish this goal is to share Teachings that are not based in belief but instead, are based in independently verifiable truth so that a Practitioner can acquire wisdom.

These Teachings are clear, concise, and precise. They invite investigation and examination. Through doing this work, one can gradually train the mind to gradually practice these Teachings and gradually progress to Enlightenment. As discontentedness is gradually diminished and then eliminated from the mind, one can see the truth for themselves that these Teachings work to guide one to Enlightenment.

These Teachings lead exactly where Gotama Buddha said they do, to Enlightenment, and through each individual choosing to attain Enlightenment, humanity will evolve the human species and at the same time create “heaven on earth”.

Why Have I Decided to Reside and Teach in Thailand in Order to Restore The Teachings of The Buddha Back into Humanity and Create “Heaven on Earth”?

1.) Largest Population of Theravada Buddhist Practitioners Anywhere in the World: Thailand is the largest population of Theravada Buddhist Practitioners and Teachers anywhere in the world. Theravada Buddhism considers The Pāli Canon to be the original source Teachings of The Buddha in The Words of The Buddha. Theravada Buddhism teaches the importance of not changing The Teachings of The Buddha and practicing The Path to Enlightenment as a Buddha has taught, without any modifications.

The Pāli Canon is an important text that should not be believed to be the true Teachings of The Buddha but instead, one can learn, reflect, and practice to independently verify The Teachings to acquire wisdom observing the truth in The Teachings as the mind awakens and discontent feelings are gradually diminished and ultimately eliminated.

Once I dedicate the remaining time of this life sharing these Teachings to restore them back into the world, the Thai people and all other diligent Students who choose to learn with me will not ever allow these Teachings to be changed, modified, degraded, or lost over time. The Thai people and diligent Students are well aware that since the lifetime of Gotama Buddha, that is what has occurred and, through having these Teachings restored during the remaining time of this life, the Thai people and diligent Students will not allow this to occur again.

The Thai people will support these Teachings and ensure they continue to be offered in the world for the benefit of “all beings” while being hosted in Thailand and supported by dedicated Students from many international locations.

These Teachings have existed in Thailand for 800-1200 years and they have received significant support from countless people over many generations. The Thai people understand just how impactful The Teachings of The Buddha are to their society and for all of humanity. The Thai people can observe my dedication and commitment to sharing these Teachings, and where possible, they will support me in sharing these Teachings throughout Thailand and throughout the world.

Due to these Teachings existing in Thailand for approximately 800-1200 years, there is a significant amount of infrastructure already created through over 30,000-40,000 Temples where local Thai people and visitors to Thailand can actively learn, reflect, and practice these Teachings to acquire wisdom and then integrate them into their lives. The Temple and Ordained Practitioner infrastructure is not isolated to only Thailand but extends throughout the world and is readily accessible to the benefit of “all beings”. The Thai people have laid the groundwork for these Teachings to now be shared worldwide through the Temple and Ordained Practitioner foundation and infrastructure that has been created over multiple generations.

Thailand is a favorite destination for international travelers with many people visiting Thailand to gain exposure and understanding of these Teachings allowing them to be learned and then practiced “worldwide”. There is an international audience that regularly visits Thailand who can learn these Teachings to then return back to their home country where these Teachings will be able to take root within all international societies. As these Teachings flourish around the world, Thailand has the knowledge and resources to support all of humanity to develop a Temple and Ordained Practitioner infrastructure that can be created within each individual country based on the interest of each country to more deeply integrate these Teachings into their local communities.

2.) Students Have the Ability to Learn and Practice Among Millions of Practitioners: One aspect of learning and practicing The Teachings of The Buddha that will aid one’s development and progress towards the attainment of Enlightenment is, to be part of a Community of Practitioners and Teachers that can provide guidance for gradual training and gradual practice to experience gradual progress on The Path to Enlightenment.

Through me residing and teaching in Thailand, Students have the opportunity to live in a Community of Practitioners and Teachers who are deeply committed to these Teachings and can serve as a role model for Students to gain deeper understanding of how to practice these Teachings in everyday life - even if on a semi-temporary basis during short visits to learn.

Through Students traveling to Thailand to learn while being surrounded by millions of Practitioners, they can more readily absorb how one might choose to integrate these Teachings into their daily life through observing how the people of Thailand live with countless nationalities residing peacefully and harmoniously with each other throughout the Kingdom of Thailand. Students will not only be able to learn these Teachings in a classroom setting at a Temple but, they will also experience day-to-day interactions with people who are choosing to deeply practice these Teachings creating “real life lessons” in a “classroom without walls”.

The entire Kingdom of Thailand can serve as a real life classroom environment where these Teachings are readily practiced and observable by those who choose to visit this Kingdom. I often refer to Thailand as “heaven on earth”.

3.) Can Live With Minimal Expenses: To be able to offer these Teachings at “no cost” I needed to find a location where I could reside with minimal expenses. This allows me to live based on donations rather than charging Students a price for the time, effort, energy, and resources that I expend to share these Teachings worldwide. This allows me to serve the widest audience possible without a need to require payment for my services and The Teachings that are shared.

The basic necessities to live life are readily available and are offered at a minimal cost in Thailand. This provides me the ability to live a basic lifestyle from donations shared by Students. I am able to purchase food, water, clothing, shelter, and medical care at a relatively nominal cost. And, services that I might need to support the development of learning resources are also readily available at a nominal cost.

Whether it be an audio studio to record an audiobook, printing services, technology, classroom supplies, or a full range of other needs to support the continued sharing of these Teachings, Thailand offers these at a nominal price so that there is the best utilization of any and all donations received.

As a result, I am able to help any and all beings regardless of their financial situation through creating a lifestyle where I only need basic necessities to survive and those are provided at a nominal cost while being supported by donations that are fully utilized by purchasing goods and services that are made available at a reasonable price.

4.) Healthy Environment to Live Life and Work: A wise choice for a place to live and teach would need to include a healthy food supply, weather, environment, and lifestyle. All of these are readily available in Thailand which is able to support me in leading as healthy of a lifestyle as possible.

The food in Thailand is healthy and readily available. There are many fresh fruits, vegetables, herbs, nuts, seeds, and other foods that are a regular part of the Thai food offerings and readily accessible among countless fresh food markets. This allows me to ingest quality food that is supportive to a long and healthy life, thus, being able to support the learning of many Students for as long as possible due to an elongated duration of life.

Thailand's weather and environment provides the least impact to the physical body without significant weather changes or weather events that can be taxing to one's physical health.

The Thai economy is conducive to living a balanced lifestyle that supports a significant amount of time with family and friends. A work-life balance is highly understood, appreciated, supported, and straight forward to create while living in Thailand. I am able to remain dedicated and determined in my work life while also being dedicated to quality time within our immediate family. This creates the very best environment to ensure consistent health and longevity of life while enjoying a fulfilling life.

5.) Can Share Teachings Within Thailand Throughout the Day and Can Share Teachings with the Rest of The World in the Mornings and Evenings:

Through living and sharing these Teachings from Thailand and needing minimal sleep, I am able to help countless people throughout the day based on the Thai timezone, while helping countless people in other timezones during the early morning hours and evenings. This allows me to be effective at sharing these Teachings around the clock and throughout the world without any limitations based on restrictive timezones.

The timezone in Thailand is favorable to allowing me to share these Teachings worldwide without limitations based on the time of day. I can be helpful from morning, afternoon, and evening where there are Students who are readily interested to learn - whether in-person or online.

6.) Students Have Easy Access to Visas to Gain Access to Classes, Courses, and Retreats: To be successful at sharing these Teachings worldwide, in-person learning is ideal. While there is much that can be learned online and that is one way to be able to share these Teachings, there is no better way to develop your life practice than to learn through in-person access to a Teacher.

Through residing and teaching in Thailand, Students from all over the world have easy access to classes, courses, and retreats from within Thailand due to easy access to visas and as a result, me as their Teacher. Thailand does not have restrictive visa requirements that would bar people from certain countries which would inhibit "all beings" from gaining access to these Teachings.

Instead, Thailand is open and accessible to a wide majority of the world and where needed, I am able to travel.

I live in Chiang Mai, Thailand which is an international destination for countless people around the world. I live within a 4000 km distance to fifty percent (50%) of the world's population. This means that half of the world's population is a short drive or plane ride away. This creates the ability for a large majority of humanity to more easily gain access to these Teachings. And, where needed, I am able to easily travel to all other parts of the world and teach online.

People often travel to Thailand for the sole purpose of learning The Teachings of The Buddha on The Path to Enlightenment. So, by sharing these Teachings from within Thailand, there are countless people who are coming here specifically to learn and practice in the exact location where I reside and teach.

In conclusion, through residing and teaching in Thailand as a “home-base”, I am able to readily share these Teachings worldwide and work towards the restoration of The Teachings of The Buddha back into humanity so that countless people can attain Enlightenment during this lifetime and after my death.

Thailand is the perfect location for these Teachings to be shared and to serve as a “home-base” or “headquarters” for the international community to be invited and welcomed with “open arms”. There is no other location on earth that could provide for a better location to share these important Teachings and to then be preserved for future generations.

The Kingdom is here in Thailand and ready to support you in the development of your life practice towards the attainment of Enlightenment so that we can all create “heaven on earth”.

The Teachings are hosted in the east and visible in the west.

They are readily available to you and there will be a period of 1,000 years that they will “shine in the world” for all those who choose to learn, reflect, and practice to experience the peace and joy of the Enlightened mind. Then, with all of us doing the work towards developing our own individual practice of these Teachings, they will never again diminish, be degraded, or lost. Once restored, these Teachings can continue to support humanity for the rest of time.

May you discover the peace and joy of the Enlightened mind in this lifetime.

May you be peaceful, may you be safe, may you be well, and may you be free of all discontentedness and the suffering it causes.

Invitation to Learn

I would like to invite you to a kind, compassionate and loving community of Practitioners to learn and grow with these Teachings.

I would like to invite you to join this online group.

You will find it to be an online learning center for these Teachings and there is a Teacher there to help provide guidance as you have questions.

Daily Wisdom - Walking The Path with The Buddha

<https://www.facebook.com/groups/DailyWisdom999/>

Additional Learning

Visit BuddhaDailyWisdom.com where you will discover a full range of courses, retreats, and online learning resources to assist you on The Path to Enlightenment.

Donations for Learning

Learn The Teachings of Gotama Buddha that lead to a stable, calm, and peaceful mind. A more peaceful and loving world where all beings have care and compassion for each other.

By supporting this learning opportunity, you will learn how to progress along The Path to Enlightenment and help offer these Teachings to others through online and in-person learning. Through these Teachings, the world will become a kinder, more peaceful, and loving society.

Consider contributing \$5, \$10, \$15 or any amount you wish to help us continue to offer these Teachings to you and others around the world.

You can make a donation for the development and creation of these Teachings to help you and others using this link.

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I would like to express my appreciation and gratitude for the community of Ordained and Household Practitioners benefiting from the leadership of Venerable Monk Kukrit Sotthibalo at Wat Na Pah Pong in Krung Thep, Thailand for their dedication and diligence in sharing The Teachings of Gotama Buddha. Their work was the inspiration for “The Words of The Buddha” book series.

Wat Na Pah Pong

<http://watnapp.com>

THE WORDS OF THE BUDDHA

The Path to Enlightenment Revealing The Hidden

Volume 1

Developing a Life Practice: The Path That Leads to Enlightenment

Volume 2

Walking The Path with The Buddha

Volume 3

Foundation in The Teachings

Volume 4

Exploring The Path to Enlightenment

Volume 5

The First Stage of Enlightenment
(Stream-Enterer)

Volume 6

The Natural Law of Kamma

Volume 7

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