

# THE WORDS OF THE BUDDHA

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## The Path to Enlightenment Revealing The Hidden



## The Foremost Householder

Volume 8

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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.**

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

### **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.

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# THE WORDS OF THE BUDDHA

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## 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**

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### **Volume 11**

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Lowly Arts

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## **The Foremost Householder (Volume 8)**

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

The book, “The Foremost Householder” 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”.

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## **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 setting 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

## The Foremost Householder

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)**

## **How to Investigate the Originality of The Perfectly Enlightened One's Teachings**

Suppose a Monk were to say: Friends, I heard and received this from The Perfectly Enlightened One's own lips: this is the Teaching, this is the discipline, this is the Master's Teaching, then, Monks, you should neither approve nor disapprove his words. Then without approving or disapproving, his words and expressions should be carefully noted and compared with the Discourses and reviewed in the light of the discipline. If they, on such comparison and review, are found not to conform to the Discourses or the discipline, the conclusion must be: "Assuredly this is not the word of The Buddha, it has been wrongly understood by this Monk", and the matter is to be ignored.

But where on such comparison and review they are found to conform to the Discourses or the discipline, the conclusion must be: "Assuredly this is the word of The Buddha, it has been rightly understood by this Monk."

(The Buddha spoke to the Monks at the Ananda Shrine in Bhoganagara: Mahāparinibbāna Discourse)

(Reference: DN 16)

**Thus while ...  
the Fortunate One's discipline remains in the world,  
this is for the welfare of many people  
for the peacefulness of many people,  
out of compassion for the world,  
for the good, welfare,  
and peacefulness of heavenly beings and humans.**

(Reference: AN 4.160)

# Chapter 1

## Household Life is Crowded and Dusty

Monk, here a Tathāgata appears in the world, accomplished, fully Enlightened, perfect in true wisdom and conduct, superb, knower of worlds, incomparable leader of persons to be tamed, Teacher of gods and humans, Enlightened, Fortunate.

He declares this world with its gods, its Māras, and its Brāhmas, this generation with its Ascetics and Brāhmins, its princes and its people, which he has himself realized with direct knowledge (experience).

He teaches The Teachings good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is entirely perfect and pure.

A Householder or Householder's son or one born in some other clan hears these Teachings. On hearing The Teachings he acquires confidence in The Tathāgata. Possessing that confidence, he considers thus:

Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home to lead the holy life entirely perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.

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(Reference: MN 27)

In this Teaching from Gotama Buddha, he shares a Teaching where he describes that living as a Household Practitioner is quite challenging. Attaining Enlightenment by any being is a challenge. Attaining Enlightenment as a Household Practitioner during the lifetime of The Buddha was very challenging.

While Household Practitioners did attain Enlightenment during the lifetime of The Buddha and after his death, Household Practitioners have many obstacles to overcome. During the lifetime of Gotama Buddha, Household Practitioners were very occupied with countless tasks just to sustain life. To acquire the needed food, water, clothing, shelter, and medical care required much effort which left little time for learning, reflecting, and practicing The Teachings.

Today, we exist during a time where modern conveniences have made it easier for us to acquire the needed supplies to sustain life. While Household Practitioners still have obstacles to overcome, so do Ordained Practitioners. While there is one set of benefits and challenges to the ordained lifestyle, there is another set of benefits and challenges associated with the household lifestyle. Today, in my opinion, it is much more likely for a

Household Practitioner to attain Enlightenment than even during the lifetime of Gotama Buddha due to our ability to more readily acquire the needed supplies to sustain life, thus, providing more time to learn, reflect, and practice these Teachings.

In the ordained lifestyle, a Practitioner will have plenty of time to learn, reflect, and practice these Teachings because they are not responsible for a house, car, personal relationships with a life partner, children, parents, etc. and the basic necessities to sustain their life are provided to them by Household Practitioners. All food, water, clothing, shelter, and medical care is provided. In this lifestyle, one is more likely to attain Enlightenment but it is not guaranteed. An Ordained Practitioner will be living among a community of Practitioners who are all actively working towards Enlightenment, thus, they are most likely living in a supportive and encouraging environment where individuals are all working towards the same goal. There is a predefined discipline that is shared with Ordained Practitioners and there are several other Ordained Practitioner who can be helpful towards one's progress towards Enlightenment. Ordained Practitioners will need to do all the same learning, reflecting, and practicing as Household Practitioners, they just have less responsibilities and more time to accomplish progress on The Path to Enlightenment.

Household Practitioners have an enormous amount of responsibilities compared to Ordained Practitioners. With items to acquire such as food, water, clothing, shelter, and medical care along with countless relationships, Household Practitioners oftentimes create a life for themselves where time is very limited and they are distracted from progressing on The Path to Enlightenment. A Household Practitioner will need to make life choices, where they choose to dedicate time, effort, energy, and resources towards learning, reflecting, and practicing these Teachings. There will need to be inner motivation and inner discipline, especially if you are not living with other individuals who are choosing to embark on the journey towards Enlightenment on The Path to Enlightenment.

Dedicating time, effort, energy, and resources towards learning, reflecting, and practicing these Teachings is the best thing you could ever do for yourself, those close to you, and all of humanity.

Through learning and practicing these Teachings, you will reduce and then eliminate all the harm you are causing in the world. Thus, you can live in peace. You will not be causing harm to those around you so your personal and professional relationships will improve significantly. But, Household Practitioners will need to develop confidence in The Buddha, The Teachings, and The Community so that they remain determined, dedicated, and diligent as they walk The Path to Enlightenment.

There are many obstacles and potential distractions along the way. But a person who has inner motivation, inner discipline, and understands that gradual training and gradual practice will result in gradual progress with no interest to ever give up will ultimately be successful.

**No one ever said life would be “easy” but it’s also not supposed to be “tough”. Learning Gotama Buddha's Teachings is not “easy” but learning and practicing The Teachings of The Buddha will ensure “life is not tough”.**

## Chapter 2

### Paying Homage to the Six Directions

*‘Well, Venerable Sir, how should one pay homage (respect) to the six directions according to the noble discipline? It would be good if The Perfectly Enlightened One were to teach me the proper way to pay homage (respect) to the six directions according to the noble discipline.’*

Young Householder, it is by abandoning the four defilements of action, by not doing evil from the four causes, by not following the six ways of wasting one’s substance, through avoiding these fourteen evil ways that the Noble Disciple covers the six directions, and by such practice becomes a conqueror of both worlds, so that all will go well with him in this world and the next, and at the breaking-up of the body after death, he will go to a good destination, a heavenly world.

What are the four defilements of action that are abandoned?

Taking life is one, taking what is not given is one, sexual misconduct is one, false speech is one.

These are the four defilements of action that he abandons.

What are the four causes of evil from which to refrain?

Evil action springs from craving, it springs from anger (ill will), it springs from ignorance (unknowing of true reality), it springs from fear.

If the Noble Disciple does not act out of craving, anger (ill will), ignorance (unknowing of true reality) or fear, he will not do evil from any one of the four causes.

And which are the six ways of wasting one’s substance that he does not follow?

Addiction to strong drink and sloth producing drugs (substances that cause heedlessness) is one way of wasting one's substance,



haunting the streets at unfitting times is one,  
attending fairs is one,  
being addicted to gambling is one,  
keeping unwholesome company is one,  
habitual idleness is one.

And how, Householder's son, does the Noble Disciple protect the six directions?

These six things are to be regarded as the six directions.

The east denotes mother and father.

The south denotes Teachers.

The west denotes wife and children.

The north denotes friends and companions.

The nadir (down) denotes servants, workers, and helpers.

The zenith (up) denotes Ascetics and Brāhmins.

### **Duties to Minister to the Eastern Direction**

There are five ways in which a son should minister to his mother and father as the eastern direction.

(He should think:)

- (1) Having been supported by them, I will support them.
- (2) I will perform their duties for them.
- (3) I will keep up the family tradition (craft/business).
- (4) I will be worthy of my heritage.
- (5) After my parents' deaths, I will distribute gifts on their behalf.

And there are five ways in which the parents, so ministered to by their son as the eastern direction, will reciprocate:

- (1) they will restrain him from evil,
- (2) support him in doing good,
- (3) teach him some skill,
- (4) find him a suitable wife (life partner), and
- (5) in due time, hand over his inheritance to him.

In this way the eastern direction is covered, making it at peace and free from fear.



## **Duties to Minister to the Southern Direction**

There are five ways in which pupils should minister to their Teachers as the southern direction:

- (1) by rising to greet them,
- (2) by waiting on them,
- (3) by being attentive,
- (4) by serving them,
- (5) by mastering the skills they teach.

And there are five ways in which their Teachers, thus ministered to by their pupils as the southern direction, will reciprocate:

- (1) they will give thorough instruction,
- (2) make sure they have learned what they should have duly learned,
- (3) give them a thorough grounding in all skills,
- (4) recommend them to their friends and colleagues, and
- (5) provide them with security in all directions.

In this way the southern direction is covered, making it at peace and free from fear.

## **Duties to Minister to the Western Direction**

There are five ways in which a husband should minister to his wife as the western direction:

- (1) by honoring her,
- (2) by not disparaging her,
- (3) by not being unfaithful to her,
- (4) by giving authority to her,
- (5) by providing her with adornments.

And there are five ways in which a wife, thus ministered to by her husband as the western direction, will reciprocate:

- (1) by properly organizing her work,
- (2) by being kind to the servants,
- (3) by not being unfaithful,
- (4) by protecting stores, and
- (5) by being skillful and diligent in all she has to do.

In this way the western direction is covered, making it at peace and free from fear.

## **Duties to Minister to the Northern Direction**

There are five ways in which a man should minister to his friends and companions as the northern direction:

- (1) by gifts,
- (2) by kind words,
- (3) by looking after their welfare,
- (4) by treating them like himself, and
- (5) by keeping his word.

And there are five ways in which friends and companions, thus ministered to by a man as the northern direction, will reciprocate:

- (1) by looking after him when he is inattentive,
- (2) by looking after his property when he is inattentive,
- (3) by being a refuge when he is afraid,
- (4) by not deserting him when he is in trouble, and
- (5) by showing concern for his children.

In this way the northern direction is covered, making it at peace and free from fear.

## **Duties to Minister to the Nadir Direction**

There are five ways in which a master should minister to his servants and workpeople as the nadir (down):

- (1) by arranging their work according to their strength,
- (2) by supplying them with food and wages,
- (3) by looking after them when they are ill,
- (4) by sharing special delicacies with them, and
- (5) by letting them off work at the right time.

And there are five ways in which servants and workpeople, thus ministered to by their master as the nadir, will reciprocate:

- (1) they will get up before him,
- (2) go to bed after him,
- (3) take only what they are given,
- (4) do their work properly, and
- (5) be bearers of his praise and good repute.

In this way the nadir is covered, making it at peace and free from fear.

## **Duties to Minister to the Zenith Direction**

There are five ways in which a man should minister to Ascetics and Brāhmins as the zenith (up):

- (1) by kindness in bodily deed (actions),
- (2) by kindness in speech,
- (3) by kindness in thought (intentions),
- (4) by keeping open house for them, and
- (5) by supplying their bodily needs.

And the Ascetics and Brāhmins, thus ministered to by him as the zenith, will reciprocate in six ways:

- (1) they will restrain him from evil,
- (2) encourage him to do good,
- (3) be kind-hearted and compassionate towards him,
- (4) teach him what he has not heard,
- (5) clarify what he has already heard, and
- (6) point out to him the way to heaven.

In this way the zenith is covered, making it at peace and free from fear.

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(Reference: DN 31)

In this Teaching from Gotama Buddha, he explains a traditional ritual, through his own Teachings, that had been performed by the local people for many generations referred to as “Paying Homage to the Six Directions”. He essentially recasts this ritual to eliminate the ritualistic aspects of “Paying Homage to the Six Directions” and instead, guides and encourages Students to practice Teachings that will produce wholesome benefits for their life (i.e. wholesome Kamma).

Each direction identifies a different group of people whom a Practitioner should honor and respect.

The east identifies the parents or caregivers as these are individuals who bring us up and show us the world providing countless necessities to sustain our life. It is not easy to repay one’s caregivers for the tireless efforts they apply to help us come into the world getting started in the right direction with guidance and wisdom to improve our life.

The south identifies Teachers who share their knowledge to help us improve our life. Whether it be a school Teacher, a Teacher who shared a unique skill, or even a Teacher who is sharing these Teachings with you. Without Teachers who are willing to patiently share their knowledge, humanity would quickly crumble. It is only when we are polite, kind, friendly, and respectful to Teachers that we are then able to continue to see individuals willing to teach providing us with knowledge to improve our life.

The west identifies wife (life partners) and children as these are individuals who help to support us in our life providing motivation and encouragement to do wholesome deeds in the world.

The north identifies friends and companions as with good wholesome friends and companions, an individual can be influenced in wholesome ways to continue their journey towards the Enlightened mental state.

The nadir (down) identifies servants, workers, helpers (employees) as these individuals help one to accomplish their goals and objectives. With wholesome relationships between an employer and employees, the team can be predicted to create success and continue their success as a team.

The zenith (up) identifies Ascetics (Ordained Practitioners) and Brāhmīns (Priests) who are the individuals that are taking the responsibility to lead a purified life then sharing The Teachings with Household Practitioners to be able to learn, reflect, and practice Teachings to improve their own life on The Path to Enlightenment. It is through having polite, kind, friendly, and respectful relationships with this group of individuals that a person can be predicted to continue to learn and develop their life practice through a strong foundation in these Teachings.

Gotama Buddha provides guidance for how we should practice virtuous behavior or wholesome moral conduct towards each of these groups of people and through doing so, one would accomplish wholesome outcomes (i.e. wholesome Kamma).

Through being impolite, unkind, unfriendly, or disrespectful to our caregivers, Teachers, life partners and children, friends and companions, employees, and those who share these Teachings, an individual would find it impossible to attain Enlightenment. An individual would struggle through life as they would not have the guidance needed to develop a solid foundation in these Teachings.

This Teaching from Gotama Buddha provides all of us basic virtuous moral conduct that can be practiced to ensure the best possible wholesome outcomes with all of these important groups of people whom we need in our life and rely on for beneficial results (i.e. wholesome Kamma).

Detailed explanation on practicing True Love: Love Without Attachment is available in Chapter 15 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

**Freedom from illness: the foremost good fortune.**

**Contentment: the foremost wealth.**

**Trust: the foremost affection.**

**Liberation (Enlightenment): the foremost peacefulness.**

(Reference: DHP 15)

## Chapter 3

### Repaying One's Mother and Father

Monks, there are two persons that cannot easily be repaid.

What two?

One's mother and father.

Even if one should carry about one's mother on one shoulder and one's father on the other, and (while doing so) should have a life span of a hundred years, live for a hundred years; and if one should attend to them by anointing them with balms, by massaging, bathing, and rubbing their limbs, and they even void their urine and excrement there, one still would not have done enough for one's parents, nor would one have repaid them.

Even if one were to establish one's parents as the Supreme Lords and Rulers over this great earth abounding in the seven treasures, one still would not have done enough for one's parents, nor would one have repaid them.

For what reason?

Parents are of great help to their children; they bring them up, feed them, and show them the world.

But, Monks, if, when one's parents lack confidence, one encourages, settles, and establishes them in confidence; if, when one's parents are unwholesome, one encourages, settles, and establishes them in virtuous behavior (moral conduct); if, when one's parents are selfish, one encourages, settles, and establishes them in generosity; if, when one's parents are unwise, one encourages, settles, and establishes them in wisdom: in such a way, one has done enough for one's parents, repaid them, and done more than enough for them.

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(Reference: AN 2.33)

In this Teaching from Gotama Buddha, he shares a Teaching of how a Practitioner should have only the deepest respect and gratitude for their parents.

We are born into the world to parents who provide us care or needs to sustain life. In some situations, our parents may lack the understanding or ability to guide us in the way that we expect. The expectations we have of our parents, what they should be and how they should function as our parents, can cause us to be discontent and have a strained relationship at best.

It is important to understand that our parents gave us life. They brought us into the world and provided the care needed to sustain our life. These actions alone require tireless effort. This same Teaching can be applied to grandparents, non-biological parents, and the full range of caregivers who contributed to your upbringing and care from infancy to adulthood.

What Gotama Buddha is sharing here is that parents provide great help to their children to “bring them up, feed them, and show them the world”. The amount of work and effort involved in just clothing, feeding, bathing, and guiding children in the world is exhaustive. Our parents do not always have the training or wisdom to guide us in the way that we “want” to be guided. Our obligations and expectations of our parents can leave us feeling abandoned, left out, or unloved. But these are just the feelings and emotions we have assigned to the lack of our parents meeting our own obligations and expectations we set for them. This is most likely not how our parents actually feel towards us.

If a child can be appreciative of the fact that our parents went through extensive and exhaustive efforts to bring us into the world and sustain our life, the way we repay an unwise parent, is to, when we are ready, provide them encouragement in virtuous behavior, generosity, and wisdom. In this way, then we have done enough for our parents.

If we have gained wisdom and understanding that can help our parents to realize a better life, we need to find humble ways to share that wisdom with our parents and provide them guidance in these Teachings that will improve their life as repayment for the guidance they gave us as a child, and do so without attachment to the outcome.

Our parents are rarely going to meet the expectations we have of a “perfect parent”. If we eliminate the expectations (i.e. the attachments), and understand we have the parents we have and then be thankful for the life that they have given us, then perhaps we can eliminate whatever expectations we have and provide them unconditional “true love” that guides them in virtuous behavior, generosity, and wisdom.

This requires that we are learning and practicing these Teachings so that we can more readily provide the wisdom that our parents would need, to improve the quality of the mind based on our intimate understanding of The Teachings and how to practice them. We need to lead by example through a well established practice of these Teachings.

Detailed explanation on practicing True Love: Love Without Attachment is available in Chapter 15 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

## Chapter 4

### Three Difficulties that Separate Mother and Son

Monks, the uninstructed worldling speaks of these three difficulties that separate mother and son.

What three?

There comes a time when a great wildfire arises. When the great wildfire has arisen, it burns up villages, towns, and cities. When villages, towns, and cities are burning up, the mother does not find her son and the son does not find his mother. This is the first difficulty that separates mother and son of which the uninstructed worldling speaks.

Again, there comes a time when a great rain cloud arises. When the great rain cloud has arisen, a great landslide takes place. When the great landslide takes place, villages, towns, and cities are swept away. When villages, towns, and cities are being swept away, the mother does not find her son and the son does not find his mother. This is the second difficulty that separates mother and son of which the uninstructed worldling speaks.

Again, there comes a time of a dangerous windstorm in the wilderness, when the people of the countryside, mounted on their vehicles, flee on all sides. When there is a dangerous windstorm in the wilderness, and the people of the countryside, mounted on their vehicles, are fleeing on all sides, the mother does not find her son and the son does not find his mother. This is the third difficulty that separates mother and son of which the uninstructed worldling speaks.

These are the three difficulties that separate mother and son of which the uninstructed worldling speaks.

There are, Monks, these three difficulties when mother and son reconnect that the uninstructed worldling speaks of as difficulties that separate mother and son.

What three?

There comes a time when a great wildfire arises, when a great rain cloud arises, and there comes a time of a dangerous windstorm in the wilderness, there is sometimes an occasion when the mother finds her son and the son finds his mother.



These are the three difficulties when mother and son reconnect that the uninstructed worldling speak of as difficulties that separate mother and son.

There are, Monks, these three difficulties that separate mother and son.

What three?

The difficulty of old age, the difficulty of illness, and the difficulty of death.

When the son is growing old, the mother cannot fulfill her wish: Let me grow old, but may my son not grow old! And when the mother is growing old, the son cannot fulfill his wish: Let me grow old, but may my mother not grow old!

When the son has fallen ill, the mother cannot fulfill her wish: Let me fall ill, but may my son not fall ill! And when the mother has fallen ill, the son cannot fulfill his wish: Let me fall ill, but may my mother not fall ill!

When the son is dying, the mother cannot fulfill her wish: Let me die, but may my son not die! And when the mother is dying, the son cannot fulfill his wish: Let me die, but may my mother not die!

These are the three difficulties that separate mother and son.

There is a path, Monks, there is a way that leads to the abandoning and overcoming of these three difficulties when mother and son reconnect and of these three difficulties that separate mother and son.

And what is the path and way? It is just this Noble Eight Fold Path; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

This is the path and way that leads to the abandoning and overcoming of these three difficulties when mother and son reconnect and of these three difficulties that separate mother and son.

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(Reference: AN 3.62)

In this Teaching from Gotama Buddha, he shares a Teaching of how a mother and her son could become separated based on three difficulties.

While this is a Teaching referencing a mother and son, one might decide to apply this to any caregiver and their child. The Buddha is essentially describing the deep attachment that exists between many caregivers and their children.

First, The Buddha describes the three difficulties of a wildfire, a rainstorm, and a windstorm. These are three difficulties that could physically separate a caregiver from their child.

The Buddha shares these are the three difficulties that the “uninstructed worldling speaks”. An “uninstructed worldling” is an individual who is not learning, reflecting, and practicing these Teachings. One who is not on The Path to Enlightenment and does not understand the wisdom of these Teachings. They are referred to throughout The Buddha’s Teachings as an “uninstructed worldling” as they are holding on to worldly possessions and relationship in the mind rather than training the mind to “let go”. They are bound to “the world”, thus, an “uninstructed worldling”.

Next, The Buddha speaks of the three difficulties that truly separate a caregiver and their child being old age, illness, and death. The Buddha describes a mother and son who both have the wish that the other does not become old, sick, or die. The uninstructed worldling (i.e. individual not on The Path to Enlightenment) does not understand these Teachings to include The Universal Truth of Impermanence, therefore, the mind has difficulties observing one they are attached to grow old, become sick, or die. The mind is untrained and thus, experiences misery, sorrow, grief, pain, displeasure, and despair.

Lastly, The Buddha then describes that there is “a path” that leads to the elimination and overcoming of these three difficulties experienced by caregivers and children who are attached to each other yearning and longing for aging, sickness, and death to not occur experiencing misery, sorrow, grief, pain, displeasure, and despair.

The path and the way are The Eight Fold Path. That is the escape from all misery, sorrow, grief, pain, displeasure, and despair leading to a complete end to all discontentedness.

Through learning, reflecting, and practicing this path, one will come to be liberated from the strong feelings associated with the mind craving/desiring permanence in our relationships. Love does not cause pain and misery in relationships instead, it is craving/desire/attachment. When one learns how to love without attachment, they can liberate the mind from constant discontentedness based on attachment in relationships.

Detailed explanation on practicing True Love: Love Without Attachment is available in Chapter 15 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

## Chapter 5

### Four Things Wished for, Desired, Agreeable, and Rarely Gained in the World

Householder, there are these four things that are wished for, desired, agreeable, and rarely gained in the world.

What four?

One thinks: May **wealth** come to me righteously!

This is the first thing in the world that is wished for, desired, agreeable, and rarely gained in the world.

Having gained wealth righteously, one thinks: May **fame** come to me and to my relatives and preceptors!

This is the second thing in the world that is wished for, desired, agreeable, rarely gained in the world.

Having gained wealth righteously and having gained fame for oneself and for one's relatives and preceptors, one thinks: May I **live long** and enjoy a long life span!

This is the third thing in the world that is wished for, desired, agreeable, rarely gained in the world.

Having gained wealth righteously, having gained fame for oneself and for one's relatives and preceptors, living long and enjoying a long life span, one thinks: With the breakup of the body, after death, **may I be reborn in a good destination, in a heavenly world!**

This is the fourth thing in the world that is wished for, desired, agreeable, rarely gained in the world.

These are the four things that are wished for, desired, agreeable, and rarely gained in the world.

There are, Householder, four (other) things that lead to obtaining those four things.

What four?

Accomplishment in confidence,  
Accomplishment in virtuous behavior,  
Accomplishment in generosity, and  
Accomplishment in wisdom.

And what, Householder, is accomplishment in 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 Enlightened One, The Perfectly Enlightened One.

This is called accomplishment in confidence.

And what is accomplishment in virtuous behavior?

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 accomplishment in virtuous behavior.

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 relinquishment, devoted to charity, joyful in giving and sharing.

This is called accomplishment in generosity.

And what is accomplishment in wisdom?

If one dwells with a mind overcome by longing and unrighteous sensual desires, one does what should be avoided and neglects one's duty, so that one's fame and peacefulness are spoiled.

If one dwells with a mind overcome by ill will, one does what should be avoided and neglects one's duty so that one's fame and peacefulness are spoiled.

If one dwells with a mind overcome by complacency, one does what should be avoided and neglects one's duty, so that one's fame and peacefulness are spoiled.

If one dwells with a mind overcome by restlessness and worry, one does what should be avoided and neglects one's duty, so that one's fame and peacefulness are spoiled.

If one dwells with a mind overcome by doubt, one does what should be avoided and neglects one's duty, so that one's fame and peacefulness are spoiled.

When, Householder, a Noble Disciple has understood thus: Longing and unrighteous sensual desires are a defilement of the mind, he abandons them.

When he has understood thus: Ill will is a defilement of the mind, he abandons it.

When he has understood thus: Complacency is a defilement of the mind, he abandons it.

When he has understood thus: Restlessness and worry are a defilement of the mind, he abandons them.

When he has understood thus: Doubt is a defilement of the mind, he abandons it.

When, Householder, a Noble Disciple has understood thus: Longing and unrighteous sensual desires are a defilement of the mind and has abandoned them;

when he has understood thus: Ill will is a defilement of the mind and has abandoned it;

when he has understood thus: Complacency is a defilement of the mind and has abandoned it;

when he has understood thus: Restlessness and worry are a defilement of the mind and has abandoned them;

when he has understood thus: Doubt is a defilement of the mind, and has abandoned it, he is then called a Noble Disciple of great wisdom, of wide wisdom, one who sees the range, one accomplished in wisdom.

This is called accomplishment in wisdom.

These are the four things that lead to obtaining the four things that are wished for, desired, agreeable, and rarely gained in the world.

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(Reference: AN 4.61)

In this Teaching from Gotama Buddha, he shares four things that are wished for, desired, agreeable, and rarely gained in the world as well as the four other things that lead to acquiring those four things.

The four things that one might wish for that is desirable, agreeable, and rarely gained are wealth, fame, long life, and a good destination upon rebirth in the heavenly realm. These are the four things that one might wish for that are desirable, agreeable, and rarely gained in the world. Therefore, The Buddha is explaining that not only is it rare to acquire wealth, fame, and a long life but also it is very rare to be reborn into the heavenly world.

Next, The Buddha explains the four things that lead to acquire these four things that are highly desirable.

The four things that lead to acquiring wealth, fame, long life, and a heavenly rebirth are accomplishment in confidence, accomplishment in virtuous behavior, accomplishment in generosity, and accomplishment in wisdom.

The Buddha then goes on to explain these four other things so that one can learn, reflect, and practice them to acquire the four things wished for but rarely acquired.

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 to develop your life practice leading to the acquiring of wealth, fame, long life, and a heavenly rebirth. Without a Practitioner understanding these Teachings and then practicing them closely, they would be lost and struggle to make wise decisions in their life.

Keep in mind that the ultimate goal of this path is to attain Enlightenment, not wealth, fame, a long life, or a heavenly rebirth. An Enlightened being will not have desire for these things but instead, learn, reflect, and practice these Teachings in a way that eliminates any craving/desire/attachment for these things. Nonetheless, The Buddha’s Teachings on

accomplishment in confidence, accomplishment in virtuous behavior, accomplishment in generosity, and accomplishment in wisdom will also lead on to Enlightenment - along with all of his other Teachings.

(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 in certain situations, 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, and energy 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

(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”.

The Buddha explains that a Practitioner who is “accomplished in wisdom” will understand and eliminate The Five Hindrances of sensual desire, ill will, complacency, restlessness and worry, and doubt. These are The Five Hindrances to Enlightenment and a wise



Practitioner will need to understand these and eliminate them from the mind in order to attain Enlightenment.

If a Practitioner does not eliminate these and stay diligent to eliminate these any time they might arise, one will be hindered from further progress on The Path to Enlightenment.

The Five Hindrances are five (5) aspects of the mind that need to be eliminated to attain Enlightenment as they are obstacles to the attainment of Enlightenment. Ignorance (unknowing of true reality) is the primary hindrance or obstacle that all unEnlightened beings experience, there are other obstacles that one needs to overcome as well. The Five Hindrances are sensual desire, ill will, complacency, restlessness and worry, and doubt.

You can investigate The Five Hindrances and how to eliminate them using this online class.

**(Youtube)**

(Group Learning Program) - The Five Hindrances to Enlightenment & The Seven Factors of Enlightenment

<https://youtu.be/mY8xw5wPRiQ>

**(Podcast)**

Ep. 290 - (Group Learning Program) - The Five Hindrances to Enlightenment & The Seven Factors of Enlightenment

<https://anchor.fm/buddhadailywisdom/episodes/Ep--290---Group-Learning-Program---The-Five-Hindrances-to-Enlightenment--The-Seven-Factors-of-Enlightenment-e1gduid>

Lastly, while Gotama Buddha shares that “These are the four things that lead to obtaining the four things that are wished for, desired, agreeable, and rarely gained in the world”, 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.

## **The Five Hindrances are Eliminated with The Seven Factors of Enlightenment**

Monks, these five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, leading to discontentedness, leading away from Enlightenment.

What five?

The hindrance of sensual desire is a maker of blindness ...

The hindrance of ill will ...

The hindrance of complacency ...

The hindrance of restlessness and worry ...

The hindrance of doubt is a maker of blindness ... leading away from Enlightenment.

These five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, leading to discontentedness, leading away from Enlightenment.

These Seven Factors of Enlightenment, Monks, are makers of vision, makers of knowledge, promoting the growth of wisdom, free from discontentedness, leading towards Enlightenment.

What seven?

The Enlightenment factor of mindfulness is a maker of vision ...

The Enlightenment factor of investigation is a maker of vision ...

The Enlightenment factor of energy is a maker of vision ...

The Enlightenment factor of joy is a maker of vision ...

The Enlightenment factor of tranquility is a maker of vision ...

The Enlightenment factor of concentration is a maker of vision ...

The Enlightenment factor of equanimity is a maker of vision ... leading towards Enlightenment.

These Seven Factors of Enlightenment are makers of vision, makers of knowledge, promoting the growth of wisdom, free from discontentedness, leading towards Enlightenment.

(Reference: SN 46.40)

**Sensual pleasures**

**Provide little gratification,**

**Much discontentedness, and much despair,**

**And how great is the danger in them.**

(Reference: MN 14)

## Chapter 6

### Nine Things Rooted in Craving

I will teach you, Monks, nine things rooted in craving.

What are the nine things rooted in craving?

In dependence on craving, there is seeking.

In dependence on seeking, there is gain.

In dependence on gain, there is judgment.

In dependence on judgment, there is desire and lust.

In dependence on desire and lust, there is attachment.

In dependence on attachment, there is possessiveness.

In dependence on possessiveness, there is selfishness.

In dependence on selfishness, there is safeguarding.

With safeguarding as the foundation, originate the taking up of rods and weapons, fights, contentions, and disputes, accusations, argumentative speech, and false speech, and many (other) evil unwholesome things.

These are the nine things rooted in craving.

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(Reference: AN 9.23)

In this Teaching from Gotama Buddha, he shares nine things that are rooted in craving lead to many evil unwholesome things. The nine things rooted in craving are seeking, gain, judgment, desire, lust, attachment, possessiveness, selfishness, and safeguarding.

Safeguarding leads to “taking up of rods and weapons, fights, contentions, and disputes, accusations, argumentative speech, and false speech”.

As learned in The Four Noble Truths, craving/desire/attachment is the cause of discontentedness. It is also the fuel that causes rebirth in The Cycle of Rebirth. The Buddha’s Teachings center on the importance of eliminating craving/desire/attachment due to its dramatic cause of so much difficulties in one’s life.

In this Teaching, The Buddha shares additional aspects of craving/desire/attachment showing a cause and effect relationship of how craving/desire/attachment leads to evil unwholesome results in one’s life such as “taking up of rods and weapons, fights, contentions, and disputes, accusations, argumentative speech, and false speech”.

Through focusing on The Path to Enlightenment, a Practitioner is able to eliminate craving/desire/attachment bringing discontentedness and The Cycle of Rebirth to an end.

In the meantime, a Practitioner will also eliminate the “taking up of rods and weapons, fights, contentions, and disputes, accusations, argumentative speech, and false speech” creating much peace and tranquility in one’s life.

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).

## Chapter 7

### Indebtedness is Discontentedness in the World

Monks, isn't poverty discontentedness in the world for one who enjoys sensual pleasures?

If a poor, impoverished, needy person gets into debt, isn't his indebtedness, too, discontentedness in the world for one who enjoys sensual pleasures?

If a poor, impoverished, needy person who has gotten into debt promises to pay interest, isn't the interest, too, discontentedness in the world for one who enjoys sensual pleasures?

If a poor, impoverished, needy person who has promised to pay interest cannot pay it when it falls due, they admonish him. Isn't being admonished, too, discontentedness in the world for one who enjoys sensual pleasures?

If a poor, impoverished, needy person who is admonished does not pay, they prosecute him. Isn't prosecution, too, discontentedness in the world for one who enjoys sensual pleasures?

If a poor, impoverished, needy person who is prosecuted does not pay, they imprison him. Isn't imprisonment, too, discontentedness in the world for one who enjoys sensual pleasures?

So, Monks, for one who enjoys sensual pleasures, poverty is discontentedness in the world; getting into debt is discontentedness in the world; having to pay interest is discontentedness in the world; being admonished is discontentedness in the world; prosecution is discontentedness in the world; and imprisonment is discontentedness in the world.

So too, Monks, when one does not have confidence in (cultivating) wholesome qualities, when one does not have a sense of moral wrongdoing in (cultivating) wholesome qualities, when one does not have moral concern in (cultivating) wholesome qualities, when one does not have energy in (cultivating) wholesome qualities, when one does not have wisdom in (cultivating) wholesome qualities, in the Noble One's discipline one is called a poor, impoverished, needy person.

Having no confidence, no sense of moral wrongdoing, no moral concern, no energy, no wisdom in (cultivating) wholesome qualities, that poor, impoverished, needy person engages in misconduct by body, speech, and mind. This, I say, is his getting into debt.

To conceal his bodily, verbal, and mental misconduct, he nurtures an evil (unwholesome) desire. He wishes: Let no one know me; he intends (with the aim): Let no one know me; he speaks statements (with the aim): Let no one know me; he makes bodily actions (with the aim): Let no one know me. This, I say, is the interest he must pay.

Well-behaved fellow Monks speak thus about him: This Venerable One acts in such a way, behaves in such a way. This, I say, is his being admonished.

When he has gone to the forest, to the foot of a tree, or to an empty dwelling, evil unwholesome thoughts accompanied by remorse attack him. This, I say, is his prosecution.

Then, with the breakup of the body, after death, that poor, impoverished, needy person who engaged in misconduct by body, speech, and mind is bound in the prison of hell or the prison of the animal realm.

I do not see, Monks, any other prison that is as terrible and harsh, (and) such an obstacle to attaining the unsurpassed security from bondage (Enlightenment), as the prison of hell or the prison of the animal realm.

Poverty is called discontentedness in the world;  
so too is getting into debt.  
A poor person who becomes indebted  
is troubled while enjoying himself.

Then they prosecute him  
and he also incurs imprisonment.  
This imprisonment is indeed discontentedness  
for one yearning for gain and sensual pleasures.

Just so in the Noble One's discipline,  
one in whom confidence is lacking,  
who does not see danger in wrongdoing and rude,  
heaps up a mass of evil unwholesome Kamma.

Having engaged in misconduct  
by body, speech, and mind,  
he forms the wish:  
'May no one find out about me.'

He twists around with his body,  
(twists around) by speech or mind;  
he piles up his evil (unwholesome) deeds,  
in one way or another, repeatedly.

This unwise evildoer, knowing  
his own misdeeds, is a poor person  
who falls into debt,  
troubled while enjoying himself.

His thoughts then prosecute him;  
painful mental states born of remorse  
(follow him wherever he goes)  
whether in the village or the forest.

This unwise evildoer,  
knowing his own misdeeds,  
goes to a certain (animal) realm  
or is even bound in hell.

This indeed is the discontentedness of bondage  
from which the wise person is freed,  
giving (gifts) with wealth righteously gained,  
settling his mind in confidence.

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(Reference: AN 6.45)



In this Teaching from Gotama Buddha, he associates one who is impoverished lacking wealth to one who is lacking confidence, a sense of wrongdoing, moral concern, energy, and wisdom in cultivating wholesome qualities.

He shares how “for one who enjoys sensual pleasures” poverty and all the resulting effects will lead to discontentedness in the mind.

An individual who is indulging in sensual pleasures will have extensive craving/desire/attachment to items to please the senses (i.e. eyes, ears, nose, tongue, body, and mind).

It is expensive to constantly pursue pleasing of The Six Sense Bases. Sometimes the craving for sensual pleasures can even lead to poverty as one might exhaust their resources and compromise their financial stability by chasing things like alcohol, drugs, sex, gambling, and other aspects of the material world that are oftentimes pursued in an attempt to please the senses. For one who has craving/desire/attachment to sensual pleasures, poverty will create conditions that make it difficult for them to continue to fulfill the constant cravings for sensual pleasure and discontentedness will be experienced when the mind cannot fulfill the objects of its affection.

For a person who is in poverty to continue to pursue their cravings/desires/attachments, one might turn to debt, leading to interest to be paid, impoverished conditions, being prosecuted, and imprisoned. All of these effects can be experienced based on indulging in sensual pleasures seeking to fulfill a craving mind’s desire for pleasant feelings.

The Buddha associates this with one who does not have confidence in cultivating wholesome qualities, a sense of moral wrongdoing, moral concern, energy, and wisdom. If one lacks these aspects in their life practice, The Buddha is explaining that they are poor, impoverished, and a needy person.

With the lack of interest to cultivate wholesome bodily, verbal, and mental conduct, an individual might try to conceal their bodily, verbal, and mental actions not being interested in others discovering their wrongdoing.

Despite the attempts to conceal one’s misconduct, The Buddha explains how a poor reputation will circulate about an individual who chooses to engage in misconduct.

He also explains how one who engages in misconduct will have remorse and unwholesome thoughts “attack” them when alone. He describes this as being “prosecuted”.

The Buddha shares that one who makes decisions in this way will experience their next life in a lower realm such as hell or the animal realm describing these realms as a prison. Once one is reborn into the lower realms of hell and the animal realm, it is much like a prison as a being will find it very difficult to be reborn into the human or heavenly realms.

It is important to understand, The Buddha is not describing this Teaching as a way to guilt, shame or fear anyone into learning and practicing his Teachings. Instead, he is sharing The Natural Laws of Existence of what will or will not occur based on these natural laws.

His goal is to guide Students towards the elimination of all discontent feelings such as guilt, shame, and fear, among all the others. So he would not use rebirth into the lower realms as a way to guilt, shame, or fear anyone into learning and practicing these Teachings. Instead, he is sharing what will or will not occur so that Students can make informed decisions about their moral conduct.

It is understood that at some point, all beings will ultimately move through The Cycle of Rebirth finding opportunities to attain Enlightenment through rebirth in the human and/or heavenly realms. Rebirth into any specific realm is not permanent. But, once reborn into a lower realm, one will need to experience countless rebirths in the lower realms before there is enough wholesome Kamma created to have the opportunity for a new existence in the human or heavenly realms. In this way, rebirth into the lower realms of hell and the animal realm is like a prison.

A Practitioner who is interested to develop their life practice towards Enlightenment can understand that this Teaching can be used as guidance to cultivate confidence in wholesome qualities, a sense of moral wrongdoing, moral concern, energy, and wisdom.

In doing so, one will experience better results in this life and move closer to Enlightenment to experience a peaceful, calm, serene, and content mind with joy in this life while also avoiding rebirth into any other realm.

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).

**For he who acknowledges his wrongdoing  
and confesses it for betterment in future,  
will grow in the noble discipline.**

(Reference: DN 2)

## Chapter 8

### Welfare and Peacefulness in This Present Life

*‘Venerable Sir, we are Householders enjoying sensual pleasures, living at home in a house full of children. We use sandalwood from Kāsi; we wear garlands, scents, and ointments; we receive gold and silver. Let The Perfectly Enlightened One teach us The Teachings in a way that will lead to our welfare and peacefulness in this present life and in future lives.’*

There are, Byagghapajja, these four things that lead to the welfare and peacefulness of a Householder in this present life.

What four?

- (1) Accomplishment in initiative,
- (2) accomplishment in protection,
- (3) wholesome friendship,
- (4) and balanced living.

#### Accomplishment in Initiative

And what is accomplishment in initiative?

Here, whatever may be the means by which a Householder earns his living — whether by farming, trade, raising cattle, archery, government service, or some other craft — he is skillful and diligent; he possesses sound and wise decision making about it in order to carry out and arrange it properly.

This is called accomplishment in initiative.

#### Accomplishment in Protection

And what is accomplishment in protection?

Here, a Householder sets up protection and guard over the wealth he has acquired by initiative and energy, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, thinking: How can I prevent Kings and thieves from taking it, fire from burning it, floods from sweeping it off, and displeasing heirs from taking it?

This is called accomplishment in protection.

## **Wholesome Friendship**

And what is wholesome friendship?

Here, in whatever village or town a Householder lives, he associates with Householders or their sons — whether young but of mature virtue, or old and of mature virtue — who are accomplished in confidence, virtuous behavior (moral conduct), generosity, and wisdom; he converses with them and engages in discussions with them.

To the extent that they are accomplished in confidence, he emulates them with respect to their accomplishment in confidence; to the extent that they are accomplished in virtuous behavior (moral conduct), he emulates them with respect to their accomplishment in virtuous behavior; to the extent that they are accomplished in generosity, he emulates them with their accomplishment in generosity; to the extent that they are accomplished in wisdom, he emulates them with respect to their accomplishment in wisdom.

This is called wholesome friendship.

## **Balanced Living**

And what is balanced living?

Here, a Householder knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, (aware): In this way my income will exceed my expenditures rather than the reverse. Just as an appraiser or his apprentice, holding up a scale, knows:

By so much it has dipped down, by so much it has gone up so a Householder knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, (aware): In this way my income will exceed my expenditures rather than the reverse.

If this Householder has a small income but lives luxuriously, others would say of him: This Householder eats his wealth just like an eater of figs.

But if he has a large income but lives sparingly, others would say of him: This Householder may even starve himself.

But it is called balanced living when a Householder knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, (aware): In this way my income will exceed my expenditures rather than the reverse.

This is called balanced living.

These are the four things that lead to the welfare and peacefulness of a Householder in this very life.

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(Reference: AN 8.54)

In this Teaching from Gotama Buddha, he shares “four things that lead to the welfare and peacefulness of a Householder in this present life”.

The Buddha’s clear and direct Teaching here provides Household Practitioners four (4) aspects of life that when understood and practiced will lead to a peaceful life.

(1) First, “accomplishment in initiative” is The Buddha’s guidance in being proficient and capable to perform our professional duties. Whatever profession we choose, The Buddha advises that we should aspire to be “skillful and diligent; he possesses sound and wise decision making about it in order to carry out and arrange it properly”. A Practitioner who practices in this way will develop a wholesome professional reputation leading to improved results in their professional life with increased opportunities for advancement or growth of your business.

If we are complacent or lacking the knowledge needed to perform the profession of our choice, we will find that life is much more difficult in that we will not be well suited to provide valuable products or services that are beneficial to others. This can cause fear and uncertainty in the mind where a Practitioner will struggle to provide life sustaining resources of food, water, clothing, shelter, and medical care for themselves and their family.

Developing and maintaining knowledge and wisdom of one’s profession and then applying dedication with energy and effort to perform quality work can help a Practitioner feel a sense of purpose and goodness in their community. A Practitioner will know that they are doing their work and doing it well resting easy knowing that their wise decision making at work will lead to stability and wholesome outcomes eliminating any fear of being unable to support their life and the life of those who rely on us for support.

(2) Second, “accomplishment in protection” 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 peacefully 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, The Buddha provides guidance throughout his Teachings to cultivate "wholesome friendships". As you may have observed in life, when you are involved in wholesome activities with wholesome people, you will be influenced positively and have a tendency to make wiser and more wholesome decisions. To progress towards Enlightenment experiencing improved benefits to the condition of the mind and in your life, cultivating relationships with wholesome friends and associates is highly beneficial. Through having wholesome friends, a Practitioner will find life more smooth and easy as there will be support, motivation, and encouragement along The Path to Enlightenment and in daily life.

While Gotama Buddha focuses his Teachings at various times on helping you to understand that you will benefit from having wholesome friends, this Teaching focuses on cultivating wisdom from people in the community.

In modern society, all too often, the new generation may not appreciate the knowledge and insight accessible to us through observing elders in our communities and consulting them during challenges we may face. A fast paced lifestyle may not take the time to sit and speak with elders or view them as having wisdom that could be beneficial to your life.

In this Teaching, The Buddha guides Practitioners to engage with young and old members of one's community "who are accomplished in confidence, virtuous behavior, generosity, and wisdom". Through this interaction and discussion, a Practitioner can learn better ways of life and develop wholesome relationships.

Gotama Buddha encourages us to emulate and respect others' confidence in his Teachings. Being "accomplished in confidence" is to have well developed confidence that he is a Perfectly Enlightened Buddha, confidence in his Teachings, and confidence in his Community of Practitioners. An individual who is accomplished in confidence will then decide on their own to learn, reflect, and practice these Teachings to improve the condition of the mind and their life through the attainment of Enlightenment. Lacking confidence, one would have no interest in pursuing The Path to Enlightenment or have the ability to progress to Enlightenment without well developed and accomplished confidence in The Buddha, The Teachings, and The Community.

Rather than choosing any friends that come your way, The Buddha encourages one to select friends who are accomplished in confidence, virtuous behavior (moral conduct), generosity, and wisdom looking to emulate these qualities in one's own life practice because these are the same qualities that will lead to wise wholesome decisions resulting in wholesome outcomes to extinguish all unwholesome Kamma leading to Enlightenment.

It is through our own wise decisions towards wholesome activities that one fully extinguishes all unwholesome Kamma production producing only wholesome results to attain Enlightenment. And, you will find that making wise decisions to cultivate relationships with wholesome friends where you are influenced in wholesome ways and have role models to emulate their "accomplishment in confidence, virtuous behavior (moral conduct), generosity, and wisdom" will lead to your welfare and peacefulness in this present life.

(4) Fourth, The Buddha provides guidance on "balanced living" helping Household Practitioners understand that "the middle way" for managing one's income and expenses is to ensure that one's expenses do not exceed their income.

Should a Practitioner choose to live life in such a way that their expenses do exceed their income, this would cause significant struggles and hardships in life as one would find themselves continually sinking into debt due to the mind's craving/desire/attachment to live a life beyond their ability of what they can afford.

The Natural Law of Kamma teaches us that we are always experiencing the results of our own decisions through cause and effect or action and result. The result of living a balanced life through well managed finances means that one can be comfortable experiencing peace from choosing not to accumulate debt as there will be no pressure from financial burdens.

Should a Practitioner currently be in debt or living life where their expenses exceed their income, it would be wise to work towards eliminating all debt and lowering their expenses through living a balanced life as described by The Buddha.

Craving/desire/attachment, attempting to fulfill endless "wants", is very expensive. Training the mind to eliminate the constant obsession to fulfill one's desires, which never lead to lasting satisfaction, can drastically improve your ability to live a comfortable and stress free life. Through the elimination of craving/desire/attachment, a Practitioner can focus on eliminating excessive expenditures while focusing on providing for your life sustaining needs such as food, water, clothing, shelter, and medical care.

To bring your expenses down and into balance, there may need to be an extended period of compromise and doing without certain things the mind has become accustomed to while you gradually adjust the financial variables that will bring more stability of mind knowing that there is not constant debt accumulation.

If a Practitioner's financial obligations are exceeding their income, this will create undue stress and burden that is a result of our own decisions. But just like one's own decisions lead to debt accumulation, it will require wise decision making to eliminate debt and choose to live a balanced financial life. Doing so will result in the wholesome outcome of having eliminated stress and anxiety related to financial obligations bringing the mind more stability and calmness.



As a Practitioner observes their life practice is currently not developed in a way that is most conducive to The Natural Law of Kamma described in this and countless other Teachings from The Buddha, you can gradually adjust your decisions to ensure more beneficial outcomes.

Learning these Teachings is to become aware of what leads to wholesome results in one's life. Reflecting on these Teachings from The Buddha, one can observe that his wisdom was quite profound and would lead to wholesome results. Implementing his Teachings in practice, a Practitioner can observe the truth for themselves discovering and acquiring the wisdom of these Teachings to support a wholesome life having eliminated 100% of all discontent feelings where the mind is peaceful, calm, serene, and content with joy - permanently.

How one chooses to manage their life and life choices directly affects the condition of one's own mind and their life. Making wise decisions is the cornerstone of The Path to Enlightenment and it is The Buddha's Teachings that will guide you in how to make wiser and wiser decisions for your own life.

When and if you choose to learn, reflect, and practice these Teachings is a personal choice for each individual Practitioner. Through your own determination, dedication, and diligence, you will see the truth for yourself.

**There are the four things that lead to the welfare and peacefulness of a Householder in this very life.**

**What four?**

- (1) Accomplishment in initiative.**
- (2) Accomplishment in protection.**
- (3) Wholesome friendship.**
- (4) Balanced living.**

**— — — — —**

**The wealth thus acquired has four sources of accumulation:**

- (1) One avoids womanizing.**
- (2) One avoids drunkenness.**
- (3) One avoids gambling.**
- (4) One cultivates wholesome friendship, wholesome companionship, wholesome comradeship.**

**(Reference: AN 8.54)**

## Chapter 9

### **Four Sources of Depletion and Accumulation of the Wealth**

#### **The Four Sources of Depletion of the Wealth**

Byagghapajja, the wealth thus amassed has four sources of depletion:

- (1) womanizing,
- (2) drunkenness (heedlessness),
- (3) gambling,
- (4) unwholesome friendship, unwholesome companionship, unwholesome comradeship.

Byagghapajja, just as if there were a large reservoir with four inlets and four outlets, and a man would close the inlets and open the outlets, and sufficient rain does not fall, one could predict the water in the reservoir to decrease rather than increase;

Byagghapajja, so the wealth thus amassed has four sources of depletion:

- (1) womanizing,
- (2) drunkenness (heedlessness),
- (3) gambling,
- (4) unwholesome friendship, unwholesome companionship, unwholesome comradeship.

#### **The Four Sources of Accumulation of the Wealth**

Byagghapajja, the wealth thus amassed has four sources of accumulation:

- (1) one avoids womanizing,
- (2) one avoids drunkenness (heedlessness),
- (3) one avoids gambling,
- (4) one cultivates wholesome friendship, wholesome companionship, wholesome comradeship.

Byagghapajja, just as if there were a large reservoir with four inlets and four outlets, and a man would open the inlets and close the outlets, and sufficient rain falls; one could predict the water in the reservoir to increase rather than decrease,

Byagghapajja, so the wealth thus amassed has four sources of accumulation:

- (1) one avoids womanizing,
- (2) one avoids drunkenness (heedlessness),
- (3) one avoids gambling,
- (4) one cultivates wholesome friendship, wholesome companionship, wholesome comradeship.

These are the four things that lead to the welfare and peacefulness of a Householder in this very life.

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(Reference: AN 8.54)

In this Teaching from Gotama Buddha, he shares Teachings of what would lead to the depletion or accumulation of wealth.

The Teachings are exactly reversed in that which leads to the depletion of wealth, having eliminated those in one's life practice, will also lead to the accumulation of wealth.

It is womanizing, drunkenness (heedlessness), gambling, and having unwholesome friendships that a Practitioner will experience loss of wealth. It is through eliminating these same aspects of one's life practice that they will experience the accumulation of wealth.

(1) First, "womanizing" is defined as "engaging in numerous casual sexual affairs with women". This relates to obsessing about and chasing after multiple partners for sexual encounters. Doing so, would result in a lack of focus and attention on one's life practice and aspects of life that would produce wholesome benefits.

The desire to chase after and fulfill sexual desires would only serve to erode the condition of the mind and one's life.

Keep in mind, that Gotama Buddha was sharing this Teaching with a man who preferred a female sexual partner but any Practitioner who would decide to prioritize sexual encounters above wholesome activities that produce wholesome results would experience lack of focus and concentration as the mind's craving/desire/attachment would obsess the mind.

Instead, a Practitioner who chooses to have sexual contact can do so while engaged in a committed relationship with one partner rather than experience the difficulties and unwholesome results of multiple partners and casual sexual encounters.

(2) Second, "drunkenness" or "heedlessness" is pursuing substances that cause heedlessness. The meaning of "heedlessness" is: careless, thoughtless, inattentive, uncalm, unaware, or unmindful.

Oftentimes, an individual can become addicted to substances that cause heedlessness unaware how the unEnlightened mind chases after pleasant feelings of happiness, excitement, elation, thrill, exhilaration, euphoria, etc. Craving lasting satisfaction an unwise mind can turn to substances that cause heedlessness thinking they are going to provide an escape from the struggles in life and an escape from the associated painful feelings of sadness, anger, frustration, irritation, annoyance, guilt, shame, fear, stress, anxiety, etc. What one will discover is that these substances only lead to continued misery and problems making life worse not better. But, the ignorance (unknowing of true reality) that exists in the unEnlightened mind oftentimes overpowers the mind taking an individual deep into darkness through addiction to substances that cause heedlessness. It is these Teachings which lead to an Enlightened mind that provide the escape from discontentedness, not substances that cause heedlessness.

An individual who chooses to use substances that cause heedlessness will find that Enlightenment is impossible until they choose to eliminate these substances from their life becoming dedicated to improving their life practice. Further, as described in this Teaching, an individual who chooses to pursue heedlessness through any and all substances will find that depletion of wealth is one of the many unwholesome outcomes as a result of choosing to ingest substances that cause heedlessness. The mind will develop craving/desire/attachment to substances that cause heedlessness wasting time

and money towards a temporary high that only ends in deep sorrows and despair with increased difficulties and struggles in life.

The Buddha shares further Teachings on this topic in The Five Precepts. Detailed explanation of 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, “gambling” is defined as betting a sum of money on a game of chance. The Buddha shares that this would only lead to the depletion of wealth as the mind oftentimes becomes so addicted to gambling that one finds themselves unable to support their basic needs or they end up in significant debt.

Games of chance are such things as playing cards, dice, roulette, slot machines, animal racing, sports betting, lotteries, and other similar type of games where one is placing a wager with the anticipation of a potential favorable outcome of acquiring an increase in the wager. A wager is often placed through an item of value such as money or another valuable desirable item.

An individual who is gambling has craving/desire/attachment to money and wealth but it is through the craving/desire/attachment for wealth that the individual will find themselves depleted of wealth. The unwholesome decision to gamble will lead to the unwholesome result of depletion of wealth along with other unwholesome outcomes shared in other Teachings by The Buddha.

The danger to one’s mind through the activity of gambling goes beyond “games of chance”.

Practitioners need to deeply examine their life practice to determine if their decisions to participate in such things as day trading are being motivated by craving/desire/attachment to money. Due to the readily available access to stock markets and other online services, an individual can find that they are experiencing craving/desire/attachment to money culminating in activities that can appear harmless but are actually leading to the depletion of wealth and taking one further from the ultimate goal of the Enlightened mind.

If one is performing constant trades through day trading activity with constant cravings to check the markets and increase their money with little to no education in how the financial markets function, these activities may not meet the definition of gambling but are encouraging the same unwholesome activity in the mind in the same way as an addiction to gambling. Gotama Buddha would not have had insight into the stock markets that exist today and the technology to access those markets, but his Teachings on how to train the mind to attain Enlightenment can be applied to what we are seeing available in modern society.

If a Practitioner is constantly checking financial markets expecting gains for the sake of immediate monetary compensation, this up and down stimulus in the mind being fueled by craving/desire/attachment will inhibit a Practitioner from experiencing Enlightenment.

Instead, an educated investor who is wisely applying dedicated research to analyzing the markets investing through well thought out decisions can experience Enlightenment.

Educated investors apply wise decision making in the profession of financial investments doing so through years of applied study and ethical guidelines through well understood best practices among professional investors. They are basing their career on researching and applying wise decisions to increase wealth through financial investments rather than looking for an immediate or quick gain as a result of a “chance” to “win”.

Each Practitioner will need to analyze for themselves, while seeking guidance with a Teacher, whether their decisions in various parts of their life amount to craving/desire/attachment to money that can oftentimes be executed much like a gambler or are their decisions based on educated wise decision making as part of a career choice that leads to righteous wealth accumulation as part of Right Livelihood.

(4) Fourth, “unwholesome friendship, unwholesome companionship, unwholesome comradeship” would influence a Practitioner towards unwholesome decisions leading to unwholesome results (i.e. unwholesome Kamma).

To attain Enlightenment, a Practitioner will need to develop wholesome decision making that leads to wholesome results. Through the new understanding a Practitioner is gaining in these Teachings, they will need to review their decisions in the past to determine if those same past decisions are still considered to be wise as it relates to friendships.

Holding onto relationships that are unwholesome can lead to further decline in one’s life and lead to depletion of wealth. Through having unwholesome friendships, a Practitioner will constantly find themselves in situations where money is needing to be spent to resolve unwholesome decisions rather than being applied towards wholesome activities.

An individual may find themselves needing to pay money to individuals to resolve personal disputes, governments for release from jail, legal fees, property damage or other unwholesome results that need to be rectified that ultimately lead to a depletion of wealth.

The Buddha encourages and guides Practitioners that they can accumulate wealth through avoiding casual sexual encounters through womanizing, drunkenness or heedlessness, gambling, and cultivating wholesome friendships.

If you have chosen to do any of these in the past, you can always make wise decisions to improve your life practice by eliminating the choices to womanize, become heedless, gamble, or maintain unwholesome friendships. Through choosing to practice these Teachings, one can observe the results for themselves as the condition of the mind and your life gradually improves “leading to the welfare and peacefulness of a Householder in this very life”.

**There are four things that lead to 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.**

(Reference: AN 8.54)



## Chapter 10

### Four Things Leading to the 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.

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(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.

Detailed explanation of practicing generosity is available in this same book series found in the book “Generosity” (Volume 13).

(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.

## **Learning Resources for Further Exploration**

### ***Youtube Video(s)***

***(Pali Canon Study Group) - The Foremost Householder - Volume 8 - (Chapter 1-10)***

<https://youtu.be/RNSZloFenN8>

### ***Podcast(s)***

***Ep. 298 - (Pali Canon Study Group) - The Foremost Householder - Volume 8 - (Chapter 1-10)***

<https://anchor.fm/buddhadailywisdom/episodes/Ep--298---Pali-Canon-Study-Group---The-Foremost-Householder---Volume-8---Chapter-1-10-e1ghln/a-a7m4ohr>

**The foremost, the best, the preeminent, the supreme, and the finest kinds of person who enjoy sensual pleasures is the one who seeks wealth righteously, without violence, and having obtained it, makes himself joyful and pleased;**

**and shares the wealth and does meritorious deeds; and uses that wealth without being tied to it, obsessed with it, and blindly absorbed in it, seeing the danger in it and understanding the escape.**

(Reference: AN 10.91)

## Chapter 11

### **The Foremost, the Best, the Distinguished, the Supreme, and the Finest Householder**

Householder, the one enjoying sensual pleasures who seeks wealth righteously, without violence, and makes himself joyful and pleased, and shares it and does meritorious deeds, and uses that wealth without being tied to it, obsessed with it, and blindly absorbed in it, seeing the danger in it and understanding the escape - he may be praised on four grounds.

The first ground on which he may be praised is that he seeks wealth righteously, without violence.

The second ground on which he may be praised is that he makes himself joyful and pleased.

The third ground on which he may be praised is that he shares the wealth and does meritorious deeds.

The fourth ground on which he may be praised is that he uses that wealth without being tied to it, obsessed with it, and blindly absorbed in it, seeing the danger in it, and understanding the escape.

This person who enjoys sensual pleasures may be praised on these four grounds.

This, Householder, is the foremost, the best, the distinguished, the supreme, and the finest kind of person who enjoys sensual pleasures.

Just as from a cow comes milk, from milk curd, from curd butter, from butter ghee, and from ghee comes cream-of-ghee, which is reckoned the foremost of all these, so too, this kind of person who enjoys sensual pleasures is the foremost, the best, the distinguished, the supreme, and the finest of all those who seek wealth righteously, without violence, and having obtained it, makes himself joyful and pleased; and shares the wealth and does meritorious deeds; and uses that wealth without being tied to it, obsessed with it, and blindly absorbed in it, seeing the danger in it, and understanding the escape.

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(Reference: AN 10.91)

In this Teaching from Gotama Buddha, he shares wholesome qualities of a Household Practitioner that are admired and considered to be praiseworthy.

He advises Household Practitioners to use wealth wisely “without being tied to it, obsessed with it, and blindly absorbed in it”. Craving/desire/attachment to wealth can be a significant challenge to overcome on The Path to Enlightenment.

We are often taught that wealth will bring happiness and people are taught to chase after wealth. But, no matter how much wealth one acquires, if there is craving/desire/attachment to wealth, one will never have enough. Oftentimes, human beings accumulate wealth and are blindly tied to it, absorbed with the many pleasures one can acquire through money. A person can also be obsessed with acquiring more and more wealth with the accumulation of wealth supporting the ego finding it challenging to practice generosity.

To experience Enlightenment, a Practitioner would need to “see the danger in it and understand the escape”. If a Practitioner can observe the danger by being obsessed with wealth and material gain, then they can more readily apply effort towards understanding “the escape” from this obsession. Any obsession is a craving/desire/attachment and would inhibit a Practitioner from attaining Enlightenment.

During Gotama Buddha’s lifetime, he did not allow Ordained Practitioners to come in contact with silver or gold, essentially they were unable to acquire any currency or to accumulate wealth in any way. Today, Ordained Practitioners would find it extremely difficult to function in our society without being able to use money for certain aspects of their life. Household Practitioners also require the use of money to conduct our life activities. Due to the pleasures that money can bring, it is important to train the mind to not seek pleasant feelings (happiness, excitement, elation, thrill, exhilaration, euphoria, etc.) through chasing after money, acquiring money, or accumulating money.

Understanding the escape from this craving/desire/attachment is to understand the remedy for craving/desire/attachment as Breathing Mindfulness Meditation, practicing generosity, identifying cravings through analysis of the mind, and a well developed practice of The Eight Fold Path.

The Eight Fold Path is “the escape” from all discontentedness and is the escape from the obsession formed in the mind towards wealth that would only inhibit a Practitioner from experiencing liberation of mind.

Gotama Buddha provides four basic Teachings that a Household Practitioner can apply in their need to acquire wealth and use it for beneficial purposes. And, in doing so, a Household Practitioner practicing in this way could be admired for their dedication to practicing these Teachings in this way.

(1) First, a Household Practitioner would seek wealth through righteous livelihoods that does not cause any harm or is “without violence”. Gotama Buddha’s Teachings on Right Livelihood as part of The Eight Fold Path provide guidance on how to practice Right Livelihood. (See the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) in Chapter 5 for detailed Teachings on The Eight Fold Path and Right Livelihood)



Practicing Right Livelihood ensures a Practitioner is not causing harm through how they choose to sustain their life and due to not causing harm through your livelihood, no harm will be returned to you based on your livelihood.

(2) Second, a Household Practitioner would apply Right Effort to develop a mind that is “joyful and pleased”. Complaining about life or complaining about others in the world does not create a conducive environment around you where individuals would be interested to participate with you as a personal or professional associate.

An Enlightened being will understand the challenges of life and know of the misery that exists in the world but will see no benefit in constant discussions or random complaining about the negative aspects of life. Instead, an Enlightened being will have concern for the world but train the mind to have a positive outlook on life knowing that all beings attaining Enlightenment is the solution to the individual and world problems we all face.

To accomplish that goal, each individual will need to focus on their own growth and progress towards Enlightenment. Through each individual focusing on training the mind to eliminate the taints/pollution/fetters in the mind, they will experience the transformation from a negative and disgruntled outlook on life to a positive and uplifting demeanor that will only serve to attract people towards you rather than repel them away from you.

Training the mind to be joyful and pleased at all times requires deep inner work that can only be accomplished through your own individual efforts with guidance in these Teachings with a Teacher. With a mind that is joyful and pleased permanently, there are no goals or objectives that are unattainable.

(3) Third, a Household Practitioner can ensure they are not obsessed with wealth, acquiring wealth, and accumulating wealth through giving and sharing in a well developed practice of generosity through meritorious deeds.

It is through a regular practice of generosity, giving with your own hand, that the mind is trained to “let go” of wealth and not hold it tightly allowing the mind to maintain its obsession through craving/desire/attachment. An Enlightened being is able to be wealthy as there is no harm in being wealthy. It is when the mind is obsessed with accumulation of wealth and fulfilling selfish desires that will inhibit a Practitioner from attaining Enlightenment.

A Practitioner should consider how to acquire life sustaining resources (food, water, clothing, shelter, and medical care) through a righteous or proper livelihood that provides benefit to the world rather than pursuing wealth just for the sake of pursuing wealth. A wealthy individual who is deeply practicing these Teachings can be of much benefit to humanity through finding ways to share their wealth in beneficial projects and programs where they do not seek gain, but instead, are only interested in helping others.

Once a righteous livelihood is well established that is creating wealth, a loving, kind, and compassionate Practitioner can choose to then find ways to benefit others through the wealth they acquire rather than only fulfilling selfish desires. Based on a Practitioner’s own personal goals and ambitions to help others through a well developed practice of generosity, they can assist countless beings in uplifting their life.

(4) Fourth, a Household Practitioner who is well established experiencing successful wealth generation can easily become tied, obsessed, or blindly absorbed into continuous accumulation of wealth rather than staying focused on developing their life practice towards liberation of mind from craving, anger, and ignorance (unknowing of true reality).

A wise Practitioner will see the danger in allowing the mind to become obsessed with wealth forming craving/desire/attachment knowing this will only cause the mind discontentedness. They will need to deeply learn, reflect, and practice these Teachings to understand the escape, and implement the solutions provided through Gotama Buddha's Teachings.

A Household Practitioner can find "the middle way" of acquiring wealth but also find creative ways to share their wealth ensuring the mind does not hold on with craving/desire/attachment causing discontentedness of mind.

Lastly, The Buddha compares the finest or foremost Household Practitioners to the refinement of cow's milk, something that his Students would be very familiar with during their lifetime. He explains "just as from a cow comes milk, from milk curd, from curd butter, from butter ghee, and from ghee comes cream-of-ghee" that the "foremost, the best, the distinguished, the supreme, and the finest of all those" Household Practitioners come from those "who seek wealth righteously, without violence, and having obtained it, makes himself joyful and pleased; and shares the wealth and does meritorious deeds; and uses that wealth without being tied to it, obsessed with it, and blindly absorbed in it, seeing the danger in it, and understanding the escape".

### **Additional Thoughts:**

While there are many different levels of income across all populations of people, anyone who is experiencing moderate to high levels of wealth can consider themselves fortunate for the decisions they have made that led to increased amounts of wealth. While all beings are experiencing the results of their own decisions in all parts of life, a conscious Practitioner who has discovered methods of accumulating income beyond basic necessities might consider using their time, effort, energy, resources, and knowledge to help those who are less fortunate.

Many people across the world are affected by deep generational poverty. Many people do not have the luxury to learn and practice these Teachings nor invest in life improving skills to elevate their life. In some cases, there are people who only have the ability to focus on acquiring their next meal which may or may not come to be. It is extremely difficult for one who is only capable of focusing on acquiring their next meal to invest in life improving skills that could elevate their life to better results including learning these Teachings. One of the biggest myths in our society is that people in poverty are lazy or lacking education. In many cases, they are only lacking opportunity and relationships with people who can create those opportunities.

As a global society, we can find ways to encourage, motivate, and support individuals who are less fortunate to help them elevate their life to overcoming generational poverty. We can find ways to share our time, effort, energy, resources, and knowledge so that people are secure in their basic life sustaining resources to provide them needed support while they work towards developing their life practice and life skills to eliminate generational poverty.

This would involve kind, caring, and compassionate individuals to be creative in exploring opportunities to share their time, effort, energy, resources, and knowledge with others without any interest in their own gain, but instead, decide to help others because it is the right thing to do to provide improved opportunities for others.

There are many people who quietly find ways to help others in the world without a need for acknowledgement or publicity. There are many people who provide support and donations in creative ways to help large numbers of people who are less fortunate. As you learn and practice these Teachings as an independent life practice, a Practitioner cannot help but observe how these Teachings significantly improve one's life and there are many beings in the world who do not have the luxury of time to sit and read a book such as this. Instead, they are busy figuring out how to acquire their next meal or drink of water to sustain them over the next few days which may be the only food and water they have eaten for an extended period of time.

As we look for ways to practice generosity, while we need to support the continued sharing of these Teachings in the world, we also need to find ways to support less fortunate beings providing basic necessities to sustain life to afford the opportunity for them to learn, reflect, and practice these Teachings.

A global humanity that is well liberated and awakened to Enlightenment will ensure the safety, security, and peace of all living beings. A global humanity that is well liberated and awakened to Enlightenment will ensure that poverty is eradicated through uplifting all members of society by providing opportunities for all individuals to succeed in life. This would require those who are more fortunate to initiate efforts that support and encourage others in life without any regard for their own personal gain.

Through eliminating one's own selfish desires to accumulate wealth for the sake of accumulating wealth, we can put those resources to use providing opportunities for all beings.

Having generated wealth, an individual can use their knowledge and wealth to provide learning opportunities for massive numbers of people who can be uplifted through gaining opportunities to succeed in life. This would require those who are more fortunate to set aside any interest in personal gain and instead, focus on practicing loving-kindness, compassion, and generosity with only one singular goal - helping humanity.

## Chapter 12

### More Terrible and Frightful Than the Great Inferno

Monks, there exists a hell named the Great Inferno.

There, whatever form one sees with the eye is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

Whatever sound one hears with the ear is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

Whatever odor one smells with the nose is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

Whatever flavor one tastes with the tongue is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

Whatever physical object one touches with the body is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

Whatever mental object one recognizes with the mind is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

*When this was said, a certain Monk said to The Perfectly Enlightened One: That inferno, Venerable Sir, is indeed terrible; that inferno is indeed very terrible. But is there, Venerable Sir, any other inferno more terrible and frightful than that one?*

There is, Monk.

*'But what, Venerable Sir, is that inferno more terrible and frightful than that one?'*

Those Ascetics or Brāhmins, Monk, who do not understand as it really is:

This is discontentedness,

This is the cause of discontentedness,

This is the elimination of discontentedness,

This is the way leading to the elimination of discontentedness - they delight in volitional formations (choices/decisions) that lead to birth, in volitional formations that lead to aging, in volitional formations that lead to death, in volitional formations that lead to sorrow, grief, pain, displeasure, and despair.

Delighting in such volitional formations (choices/decisions), they generate volitional formations that lead to birth, generate volitional formations that lead to aging, generate volitional formations that lead to death, generate volitional formations that lead to sorrow, grief, pain, displeasure, and despair.

Having generated such volitional formations (choices/decisions), they are burnt by the inferno of birth, burnt by the inferno of aging, burnt by the inferno of death, burnt by the inferno of sorrow, grief, pain, displeasure, and despair.

They are not freed from birth, aging, and death; not freed from sorrow, grief, pain, displeasure, and despair; not freed from discontentedness, I say.

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(Reference: SN 56.43)

In this Teaching from Gotama Buddha, he shares how for one reborn into the realm of hell, there are no agreeable forms, sounds, odors, flavors, physical objects, or mental objects. He is explaining that all that is experienced through The Six Sense Bases is disagreeable leading to dissatisfaction.

He explains that it is even more of a hell to exist in the world as a human being who does not understand The Four Noble Truths (i.e. This is discontentedness, This is the cause of discontentedness, This is the elimination of discontentedness, This is the way leading to the elimination of discontentedness...).

Through not understanding and practicing The Four Noble Truths, a being will continue to roam and wander in this life experiencing significant discontentedness of mind. One might think of this as “hell on earth”.

One who does not understand and practice The Four Noble Truths will experience a mind that will be constantly causing itself discontentedness on a continual and repeated basis unable to understand or see clearly, how to eliminate the discontentedness.

As such, a being will continue to make choices and decisions (i.e. volitional formations) that lead to continued rebirth experiencing sickness, aging, and death along with discontentedness.

It is only when the mind attains Enlightenment through gradual training and gradual practice that one experiences the liberation of Enlightenment. A Practitioner who attains the first Stage of Enlightenment as a Stream-Enterer will no longer be “burnt by the inferno of birth, burnt by the inferno of aging, burnt by the inferno of death, burnt by the inferno of sorrow, grief, pain, displeasure, and despair”. They will no longer be subject to rebirth in any of the lower realms.

An Enlightened being will no longer experience any rebirth in any realms experiencing complete peace and tranquility for the rest of this life.

Detailed explanation on practicing The Four Noble Truths is available in Chapter 4 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

**A wholesome person does not disclose the faults of others even when asked about them, how much less then when not asked.**

**But when he is asked about them, then, led on by questions, he speaks about the faults of others with gaps and omissions, not fully or in detail.**

**It can be understood: This individual is a wholesome person.**

(Reference: AN 4.73)

## Chapter 13

### Four Qualities of a Wholesome Person

Monks, one who possesses four qualities can be understood to be a wholesome person.

What four?

- (1) Here, Monks, a wholesome person does not disclose the faults of others even when asked about them, how much less then when not asked. But when he is asked about them, then, led on by questions, he speaks about the faults of others with gaps and omissions, not fully or in detail. It can be understood: This individual is a wholesome person.
- (2) Again, a wholesome person discloses the virtues of others even when not asked about them, how much more then when asked. But when he is asked about them, then, led on by questions, he speaks about the virtues of others without gaps and omissions, fully and in detail. It can be understood: This individual is a wholesome person.
- (3) Again, a wholesome person discloses his own faults even when not asked about them, how much more then when asked. But when he is asked about them, then, led on by questions, he speaks about his own faults without gaps and omissions, fully and in detail. It can be understood: This individual is a wholesome person.
- (4) Again, a wholesome person does not disclose his own virtues even when asked about them, how much less then when not asked. But when he is asked about them, then, led on by questions, he speaks about his own virtues with gaps and omissions, not fully or in detail. It can be understood: This individual is a wholesome person.

One who possesses these four qualities can be understood as a wholesome person.

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(Reference: AN 4.73)



In this Teaching from Gotama Buddha, he shares “Four Qualities of a Wholesome Person”. These are not the “only” four qualities that determine whether you are practicing in a wholesome way, but are four of “the” qualities of a wholesome person.

(1) First, a wholesome person would not speak of a person’s faults or mistakes. Instead, they would keep those to themselves without a desire to share them with others. To openly share the faults or mistakes of others would be to gossip and that will only lead to their harm, thus, this harm will come back to you. If you gossip about others, it is only a matter of time before people decide to gossip about you.

A wise Practitioner would see no benefit in gossiping and choose not to gossip. Even if what is potentially being shared is true, it is unbeneficial to share the faults and mistakes of others so, why share them?

The only situation one might choose to share faults and mistakes of others is “when he is asked about them, then, led on by questions”. This might occur in an employment or educational situation when you are asked for an assessment of someone’s performance.

If asked, a wholesome person would “speak about the faults of others with gaps and omissions, not fully or in detail”. A wise Practitioner might choose to share selective challenges with the employee or Student as a way to help them improve in the new opportunity they are moving into. Faults and mistakes should not be shared with malicious intent or to harm the other person but only in an encouraging and positive way to help them continue to grow in their life.

Since you are not perfect, it is not wise to speak of others as if they should be perfect.

Instead, when asked and you are speaking with all the other factors of Right Speech, share areas for improvement, if any, so that the individual can continue to progress in life.

(2) Second, a wholesome person would speak of the “virtues of others even when not asked about them” and “when asked”. In doing so, a wise Practitioner would speak about all of a person’s positive qualities “without gaps and omissions, fully and in detail”.

An Enlightened mind can see the positive and beneficial qualities of everyone. While there may be areas for improvement, all people have positive qualities that can be shared.

When in a situation to share someone’s “virtues”, you can feel comfortable in sharing those as a way to bring people together and not separate people.

As described in the prior example, if asked to discuss a person’s faults or mistakes in an employment or educational situation, share those as needed in a positive way but also include the positive qualities or virtues of the individual as well. Be sure to provide a balanced and well rounded perspective that helps the individual continue to grow and progress in life.

If you feel that there is truly nothing good to say whatsoever, then, it is best to say nothing at all.

(3) Third, a wholesome person would speak of their own faults and mistakes, when appropriate and when asked “without gaps and omissions, fully and in detail”.

You do not need to share this information unless it is appropriate in a given situation. Being unwilling to share your own faults or mistakes would tend to indicate there is ego present in the mind. To eliminate the ego, a Practitioner would need to be comfortable with understanding and sharing their faults and mistakes as appropriate in a given situation. An Enlightened being would need to have eliminated the ego to attain Enlightenment, and being willing and able to disclose your own faults and mistakes will help the mind practice being humble.

(4) Fourth, a wholesome person does not disclose his own “virtues even when asked about them” and definitely not when not asked about them. Should a Practitioner choose to speak glowingly of their own virtues when not asked about them, this would be arrogant, prideful, and boastful indicating that there is ego present in the mind. Doing so, an individual is typically rejected by others as arrogance, pride, and being boastful only serves to separate you from others making it difficult to have wholesome relationships.

When asked about your own virtues, The Buddha shares that one should speak “with gaps and omissions, not fully or in detail”. Doing so, one is practicing being humble and “down to earth” rather than arrogant, prideful, or boastful.

If the mind is eager to speak of your own virtues, this is due to the ego and will only result in unwholesome results. A wise being only needs to walk with wisdom and a smile. A wise being does not have the desire for admiration of others with desire for others to acknowledge their wisdom. When you know the truth and have acquired wisdom, you know that for yourself and do not need others’ validation. A wise Practitioner has already independently verified the truth to acquire wisdom and have validated that wisdom on their own with guidance from a Teacher. But, if the mind projects arrogance, pride, and is boastful due to the acquired wisdom, it will only serve to push people away from you.

In summary, speak of others in positive ways and only share beneficial thoughts on improvements one might consider when asked while adding in a person’s virtues.

Never speak of another person’s faults or mistakes when not asked and when asked, only in appropriate settings like employment or educational settings.

Speak of your own positive qualities when asked and when appropriate never being arrogant, prideful, or boastful. There is no need to speak of your positive qualities at any other time unless asked and in doing so, one should practice being humble without a need to share every single detail unless needed for employment or educational settings. And even in those settings, you will find being humble will have the most beneficial outcome.

This Teaching is shared to help you develop your own wholesome qualities not to be used for you to judge if others are or are not wholesome. These Teachings are for your own personal growth on The Path to Enlightenment and at no time should a Practitioner judge others looking down on them with arrogance or pride. Doing so would only harm your own mind.

**An unwholesome person discloses the faults of others even when not asked about them, how much more then when asked.**

**But when he is asked about them, then, led on by questions, he speaks about the faults of others without gaps or omissions, fully and in detail. It can be understood: This individual is an unwholesome person.**

(Reference: AN 4.73)

# Chapter 14

## Four Qualities of an Unwholesome Person

Monks, one who possesses four qualities can be understood to be an unwholesome person.

What four?

- (1) Here, Monks, an unwholesome person discloses the faults of others even when not asked about them, how much more then when asked. But when he is asked about them, then, led on by questions, he speaks about the faults of others without gaps or omissions, fully and in detail. It can be understood: This individual is an unwholesome person.
- (2) Again, an unwholesome person does not disclose the virtues of others even when asked about them, how much less then when not asked. But when he is asked about them, then, led on by questions, he speaks about the virtues of others with gaps and omissions, not fully or in detail. It can be understood: This individual is an unwholesome person.
- (3) Again, an unwholesome person does not disclose his own faults even when asked about them, how much less then when not asked. But when he is asked about them, then, led on by questions, he speaks about his own faults with gaps and omissions, not fully or in detail. It can be understood: This individual is an unwholesome person.
- (4) Again, an unwholesome person discloses his own virtues even when not asked about them, how much more then when asked. But when he is asked about them, then, led on by questions, he speaks about his own virtues without gaps and omissions, fully and in detail. It can be understood: This individual is an unwholesome person

One who possesses these four qualities can be understood to be an unwholesome person.

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(Reference: AN 4.73)

In this Teaching from Gotama Buddha, he shares “Four Qualities of an Unwholesome Person”. These are not the “only” four qualities that determine whether you are practicing in an unwholesome way, but are four of “the” qualities of an unwholesome person.

(1) First, an unwholesome person would speak of a person’s faults or mistakes. They would share those openly with a desire to harm others. To openly share the faults or mistakes of others would be to gossip and that will only lead to their harm, thus, this harm will come back to you. If you gossip about others, it is only a matter of time before people decide to gossip about you.

A wise Practitioner would see no benefit in gossiping and choose not to gossip. Even if what is potentially being shared is true, it is unbeneficial to share the faults and mistakes of others so, why share them?

The only situation one might choose to share faults and mistakes of others is “when he is asked about them, then, led on by questions”. This might occur in an employment or educational situation when you are asked for an assessment of someone’s performance.

If asked, an unwholesome person would “speak about the faults of others without gaps and omissions, fully and in detail”. An unwise Practitioner might choose to share others’ faults with harmful intent sharing every detail their mind can remember in an attempt to cause harm. This harm will only come back to harm you so a wise Practitioner would not choose to speak in this way. Faults and mistakes should not be shared with malicious intent or to harm the other person but only in an encouraging and positive way to help them continue to grow in their life.

Since you are not perfect, it is not wise to speak of others as if they should be perfect.

Instead, when asked and you are speaking with all the other factors of Right Speech, share areas for improvement, if any, so that the individual can continue to progress in life.

(2) Second, an unwholesome person would not speak of the “virtues of others even when asked about them” and “when not asked”. In doing so, an unwise Practitioner would speak about a person’s positive qualities “with gaps and omissions, not fully or in detail”.

An Enlightened mind can see the positive and beneficial qualities of everyone. While there may be areas for improvement, all people have positive qualities that can be shared.

When in a situation to share someone’s “virtues”, you can feel comfortable in sharing those as a way to bring people together and not separate people. An unwholesome person would be looking to separate people with harmful speech.

As described in the prior example, if asked to discuss a person’s faults or mistakes in an employment or educational situation, share those as needed in a positive way but also include the positive qualities or virtues of the individual as well. Be sure to provide a balanced and well rounded perspective that helps the individual continue to grow and progress in life.

If you feel that there is truly nothing good to say whatsoever, then, it is best to say nothing at all.

(3) Third, an unwholesome person would not speak of their own faults and mistakes, when appropriate and when asked “with gaps and omissions, not fully or in detail”.

You do not need to share this information unless it is appropriate in a given situation. Being unwilling to share your own faults or mistakes would tend to indicate there is ego present in the mind. To eliminate the ego, a Practitioner would need to be comfortable with understanding and sharing their faults and mistakes as appropriate in a given situation. An Enlightened being would need to have eliminated the ego to attain Enlightenment and being willing and able to disclose your own faults and mistakes will help the mind practice being humble.

(4) Fourth, an unwholesome person does disclose his own “virtues even when not asked about them” and when asked about them. Should a Practitioner choose to speak glowingly of their own virtues when not asked about them, this would be arrogant, prideful, and boastful indicating that there is ego present in the mind. Doing so, an individual is typically rejected by others as arrogance, pride, and being boastful only serves to separate you from others making it difficult to have wholesome relationships.

When asked about your own virtues, The Buddha shares that an unwholesome person would speak “without gaps and omissions, fully and in detail”. Doing so, one is practicing being boastful and with craving to share their own virtues rather than being humble and “down to earth”.

If the mind is eager to speak of your own virtues, this is due to the ego and will only result in unwholesome results. A wise being only needs to walk with wisdom and a smile. A wise being does not have the desire for admiration of others with desire for others to acknowledge their wisdom. When you know the truth and have acquired wisdom, you know that for yourself and do not need others’ validation. A wise Practitioner has already independently verified the truth to acquire wisdom and have validated that wisdom on their own with guidance from a Teacher. But, if the mind projects arrogance, pride, and is boastful due to the acquired wisdom, it will only serve to push people away from you.

In summary, speak of others in positive ways and only share beneficial thoughts on improvements one might consider when asked while adding in a person’s virtues.

Never speak of another person’s faults or mistakes when not asked and when asked, only in appropriate settings like employment or educational settings.

Speak of your own positive qualities when asked and when appropriate never being arrogant, prideful, or boastful. There is no need to speak of your positive qualities at any other time unless asked and in doing so, one should practice being humble without a need to share every single detail unless needed for employment or educational settings. And even in those settings, you will find being humble will have the most beneficial outcome.

This Teaching is shared to help you develop your own wholesome qualities not to be used for you to judge if others are or are not wholesome. These Teachings are for your own personal growth on The Path to Enlightenment and at no time should a Practitioner judge others looking down on them with arrogance or pride. Doing so would only harm your own mind.

## The Dangers of Gossip and Slander - Proceed with Caution

In order to attain Enlightenment, an individual would need to eliminate gossip and slander from their life practice.

As long as one is gossiping and slandering, the mind is still polluted with craving, anger, and ignorance (unknowing of true reality), which are described as The Three Poisons, The Three Unwholesome Roots, or The Three Fires and will lack the ability to experience Enlightenment.

As part of The Eight Fold Path, The Path to Enlightenment, The Buddha taught as part of Right Speech to eliminate gossip and slander in order to move the mind towards Enlightenment.

But why?

Let me help you understand...

**1.) Choosing to Gossip and Slander:** If one is choosing to gossip and slander, the mind has craving, anger, and ignorance (unknowing of true reality). These poisonous states of mind hinder one from experiencing the peace, calm, serenity, contentedness and joy of the Enlightened mind.

If you are choosing to gossip and slander, this means that the mind “wants” something specific (i.e. craving/desire/attachment), it has anger/hatred/ill will towards others, and this is due to the mind’s ignorance (unknowing of true reality) of The Natural Laws of Existence (i.e. The Natural Law of Kamma) and not being able to practice them in a way that would lead to your own Enlightenment. The mind is polluted and struggling in the world and will experience unwholesome results (i.e. unwholesome Kamma).

If you are choosing to gossip and slander, that means you are putting harm into the world, thus, harm will come to you due to The Natural Law of Kamma. As you choose to gossip and slander others, these harms will come back to you in multiple ways.

- It is only a matter of time before people will gossip and slander you.
- Hearing the gossip and slander, and knowing who it has come from, individuals might cause you bodily harm, injury, or death.
- You damage your own reputation through others understanding that you are choosing to speak in unwise, unwholesome, and harmful ways.
- You will find it difficult to maintain personal and professional relationships because people will not be interested in associating with individuals who are gossiping and slandering, knowing that it is only a matter of time before you do the same to them.
- The mind will be muddled and cluttered with negative content of others degrading your ability to have focus, concentration, clarity of mind, and a deep memory to benefit you in life.
- People will have a lack of trust and respect for you as they know that you gossip and slander, thus, hindering your ability to be successful in life.
- The mind will be judgmental of others and themselves, retaining its “conceit”, thus, one might find they have negative self-talk that degrades the way they view themselves and others hindering the mind from practicing loving-kindness and compassion with “all beings”.

These are just a handful of the challenges and difficulties one will experience when they choose to gossip and slander others, thus, it would be wise to never gossip and slander. If you have done this in the past, you can train your mind to eliminate this destructive conduct so that you are no longer choosing to gossip and slander helping you get closer to Enlightenment.

The Eight Fold Path will guide you in being able to train the mind to accomplish this goal. It is important to learn, reflect, and practice The Eight Fold Path to gradually develop your life practice and eliminate gossip/slander.

**2.) Listening to Gossip and Slander:** If you only listen to gossip and slander, this is still destructive to your own mind. You are taking in negative content that negatively effects the mind. Gossip and slander is most often untrue, thus, the mind will be forming perceptions and making decisions based on untruths leading to unwholesome results (i.e unwholesome Kamma).

Perceptions: a belief or opinion based on how things seem.

Listening to gossip and slander means that people around you will understand that you are open to receiving their unwise, unwholesome, and harmful speech. This means, that they will continue to come to you with gossip and slander.

Water flows in the path of least resistance. The same is true about unwise, unwholesome, and harmful speech to include gossip and slander. People will know your mind is open to gossip and slander and they will seek you out for a continuous bombardment of negative, unwise, unwholesome, and harmful speech putting yourself in a continuous position of destruction and erosion of the quality of your mind.

If you are listening to gossip and slander, that means you are accepting and receiving harmful speech from the world, thus, harm will come to you due to The Natural Law of Kamma. As you choose to listen to gossip and slander, these harms will be experienced.

- It is only a matter of time before people will gossip and slander you.
- The mind will continue to take in negative content about others and form a negative view of others further rooting anger/hatred/ill will into the mind hindering it from experiencing liberation, freedom from strong feelings, peace, and Enlightenment.
- You damage your own reputation through others understanding that you are choosing to listen to unwise, unwholesome, and harmful speech of others.
- You will find it difficult to maintain personal and professional relationships because people will not be interested in associating with individuals who are listening to gossip and slander, knowing that an individual circulates in unwise and unwholesome relationships.
- The mind will be muddled and cluttered with negative content of others degrading your ability to have focus, concentration, clarity of mind, and a deep memory to benefit you in life.
- People will have a lack of trust and respect for you as they know that you are a listener of gossip and slander, thus, hindering your ability to be successful in life.



**3.) Telling Others Who Is Gossiping and Slandering Them:** If you listen to gossip and slander and then carry that forward as a messenger to others, informing them of the gossip and slander you are listening to, you are now choosing to gossip and slander. People oftentimes shoot a messenger.

While you are putting yourself in the position of being a messenger, the individual who you are sharing this with is most likely going to get angered, frustrated, irritated, annoyed, etc. and potentially blame you for their painful feelings. You are going to be viewed as a “trouble maker” as you are putting yourself in a position of spreading the gossip and slander through gossiping and slandering.

While you may think that telling others who is gossiping and slandering them and what is being said as helping, what is truly happening is that you are helping to spread the gossip and slander through gossip and slander, creating opportunity for continued challenges and difficulties in relationships. You are ensuring that the problems only continue rather than allowing the gossip and slander to be buried and to die.

If you are sharing gossip and slander around your community thinking this is going to improve things, you are essentially throwing garbage around your community hoping that it will become more clean.

This is an unwise decision that would lead to unwholesome results (i.e. unwholesome Kamma).

If you are spreading gossip and slander, that means you are putting harm into the world, thus, harm will come to you due to The Natural Law of Kamma. As you choose to spread gossip and slander, these harms will come back to you in multiple ways.

- It is only a matter of time before people will gossip and slander you.
- Hearing the gossip and slander, and knowing who it has come from, individuals might cause you bodily harm, injury, or death.
- You damage your own reputation through others understanding that you are choosing to speak in unwise, unwholesome, and harmful ways.
- You will find it difficult to maintain personal and professional relationships because people will not be interested in associating with individuals who are gossiping and slandering, knowing that it is only a matter of time before you do the same to them.
- People will have a lack of trust and respect for you as they know that you gossip and slander, thus, hindering your ability to be successful in life.
- The mind will be muddled and cluttered with negative content of others degrading your ability to have focus, concentration, clarity of mind, and a deep memory to benefit you in life.
- The mind will be judgmental of others and themselves, retaining its “conceit”, thus, one might find they have negative self-talk that degrades the way they view themselves and others hindering the mind from practicing loving-kindness and compassion with “all beings”.

4.) **Hearing Gossip and Slander:** While it is wise to remove yourself from a situation where people are gossiping and slandering, thus, individuals will come to understand that you are not a receiver of unwise, unwholesome, and harmful speech, it is not possible to control others. Therefore, as you are making this transition away from gossip and slander, people might come to you and start gossiping and slandering others without you being able to readily and easily move away. Therefore, you might hear some gossip and slander for a period of time until you are determined, dedicated, and diligent enough that those around you understand you are not an outlet for their unwise, unwholesome, and harmful speech to include, gossip and slander.

Upon hearing gossip and slander it is important to do the following:

A.) Do not acknowledge or confirm the gossip and slander. Do not give any indication that the gossip or slander is welcomed, appreciated, or well received. There is no need to be harsh or hostile, just ensure there is no indication from you that the gossip and slander is well received.

B.) Take action to move away from the speaker by excusing yourself from the conversation and situation. Over time, people will come to know that you do not stay and listen to gossip and slander and they will be less and less likely to seek you out for their gossip and slander. This will take time and those individuals will most likely gossip and slander about your new choices. This is the results of your decisions of having existed in conversations, situations, and relationships with repeated gossip and slander. But, this is the only way to extinguish the unwholesome results of your decisions and you will need to experience the results of your past decisions that were unwise (i.e. old unwholesome Kamma).

You will need to move away and distance yourself from the gossip and slander, otherwise, it is only going to continue with significant results impacting your life. If others choose to gossip and slander you, be unaffected and choose to move forward in life understanding you need to extinguish the unwise decisions that have been leading to the unwholesome results you are experiencing and this may include, moving on from old relationships forming new and healthier relationships where gossip and slander does not exist. If you are clinging to relationships, this can be challenging. But, you will need to train the mind to “let go” and “move on” from these relationships, otherwise, you will be “stuck” in continuous harmful experiences producing unwholesome results.

C.) If you heard something from others that can negatively affect your relationships with people, it is possible to ask questions of others to inquire whether what you heard is true or false without exposing who you heard it from or that it is gossip/slander that you have been exposed to. You can skillfully ask questions of an individual that you heard the gossip and slander about, to understand what is true or false.

If needed and as another option, you can completely ignore the gossip/slander entirely, not allowing it to affect your personal and professional relationships which would be very wise. Put it out of the mind not allowing it to settle into the mind. But, if you have retained the gossip and slander and need a conversation to clarify what you understand, you could ask skillful questions to the individual who was gossiped/slandered rather than allow the mind to cling to its perceptions. You can discover the truth through asking questions and pursue understanding so that you are not clinging to perceptions, thus, eroding and destroying the quality of your mind.

Perceptions: a belief or opinion based on how things seem.

In effect, view gossip and slander as unwise, unwholesome, and untrue as the individual who is gossiping and slandering has destructive goals with ill will and is attempting to damage relationships. It would be unwise to associate with an individual who is looking to damage relationships as you will eventually find yourself on the receiving end of their efforts to separate people and damage reputations.

**An Enlightened being would be interested in bringing people together, not creating division and separation. Enlightened beings are interested in harmony not division.**

Who you choose to associate with as friends and colleagues has a direct effect on your ability to function in the world through wise decisions leading to wholesome results. If you continue to gossip/slander, listen to gossip/slander, spread gossip/slander, or associate with people who gossip/slander, you will experience continued struggles and difficulties in life as you are negatively impacted by this unwise, unwholesome, and harmful speech.

If you choose to swim in a dirty pool, you are going to get filthy while regretting your decision to not find a pool that has clean water. So empty the dirty pool and fill it up with clean water then, you will be able to enjoy a refreshing swim.

**It is, Monks, when concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind.**

(Reference: SN 54.7)

## Chapter 15

### With an Unaffected Mind Residing Compassionate

Phagguna, if anyone speaks critical in your presence, you should abandon any desires and any thoughts based on the household life.

And herein you should train thus: My mind will be unaffected, and I shall speak no evil words; I shall reside compassionate for his welfare, with a mind of loving-kindness, without inner hate. That is how you should train, Phagguna.

If anyone should give you a blow with his hand, with a clod, with a stick, or with a knife, you should abandon any desires and any thoughts based on the household life.

And herein you should train thus: My mind will be unaffected, and I shall speak no evil words; I shall reside compassionate for his welfare, with a mind of loving-kindness, without inner hate.

That is how you should train, Phagguna.

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(Reference: MN 21)

In this Teaching from Gotama Buddha, he shares how a Practitioner should train the mind to be unaffected by influences from others while always maintain a practice of 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.

The Buddha explains that if one criticizes you or even hits you “with his hand, with a clod, with a stick, or with a knife” to “reside compassionate for his welfare, with a mind of loving-kindness, without inner hate”.

With this said, one will need to understand that it is possible to protect the physical body from physical harm from others while maintain a mind that has loving-kindness and compassion.

## ***Defense and Protection***

There may come a time in life where you need to defend the body from an attacker. Should you find the body in this situation, it is understandable if the decision is to defend against bodily harm in that immediate moment to protect the body or the safety of those around you.

However, keep in mind that there are many choices and decisions that can be made each day to ensure we do not find ourselves in a situation where the body is attacked. Having a well developed mind and purity of mind is your first line of defense and protects the body from negative events and experiences (i.e. unwholesome Kamma).

If the body is being attacked due to your speech or actions, that is Kamma and due to your speech and actions, another person has chosen to attack the body. To avoid this, practice The Eight Fold Path as your “life practice” to extinguish all unwholesome Kamma production.

If you find yourself in an unprovoked attack and you can get away to avoid the situation, you should. A person with no ego would have no interest to stand and fight for the sake of fighting, but instead, would prioritize safety of the physical body to continue life over protection of the ego. However, removing the body from the situation is not always possible. If you need to defend the body in that immediate moment to be safe, you can.

If there is a way for you to defend against bodily harm without killing the attacker, that would be best but not always possible. Defend the body with as little harm to another being as possible while ensuring the body is safe and protected. Do not prolong the defense and only apply as much force as required to provide for your immediate safety and the safety of those around you.

**For in this world hatred is never  
Eliminated by further acts of hate.  
It is eliminated by non-hatred:  
That is the fixed and ageless law.**

(Reference: MN 128)

## Chapter 16

### **Training a Mind Filled with Loving-Kindness, without Hostility or Ill Will**

Monks, there are these five courses of speech that others may use when they address you:

- (1) Their speech may be timely or untimely,
- (2) true or untrue,
- (3) gentle or harsh,
- (4) connected with benefit or unbeneficial,
- (5) spoken with a mind of loving-kindness or with inner hate.

Herein, Monks, you should train thus:

Our minds will remain unaffected, and we shall speak no evil words; we shall reside compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall reside enveloping that person with a mind filled with loving-kindness, and starting with him, we shall reside enveloping the all-encompassing world with a mind filled with loving-kindness, abundant, joyful, immeasurable, without hostility and without ill will. That is how you should train, Monks.

Monks, suppose a man came with crimson, turmeric, indigo, or carmine and said: I shall draw pictures and make pictures appear on empty space.

What do you think, Monks? Could that man draw pictures and make pictures appear on empty space?

*'No, venerable sir'*

Why is that?

Because empty space is formless and invisible; he cannot possibly draw pictures there or make pictures appear there. Eventually the man would reap only tiredness and disappointment.

So too, Monks, there are these five courses of speech that others may use when they address you.

Herein, Monks, you should train thus: Our minds will remain unaffected, and we shall speak no evil words; we shall reside compassionate for their



welfare, with a mind of loving-kindness, without inner hate. We shall reside enveloping them with a mind filled with loving-kindness; and starting with them, we shall reside enveloping the all-encompassing world with a mind filled with loving-kindness, abundant, joyful, immeasurable, without hostility and without ill will: That is how you should train, Monks.

*(The Buddha also spoke several other similes. A simile of a man who came with a hoe and a basket and said 'I shall make this great earth to be without earth'. A simile of a man with a blazing grass-torch and said 'I shall heat up and burn away the river Ganges with this blazing grass-torch'. Eventually that man would reap only tiredness and disappointment.)*

Monks, even if criminals were to sever you savagely limb by limb with a two-handed saw, he who gave rise to a mind of hate towards them would not be practicing my Teachings.

Herein, Monks, you should train thus: Our minds will remain unaffected, and we shall speak no evil words; we shall reside compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall reside enveloping them with a mind filled with loving-kindness; and starting with them, we shall reside enveloping the all-encompassing world with a mind filled with loving-kindness, abundant, joyful, immeasurable, without hostility and without ill will: That is how you should train, Monks.

Monks, if you keep this advice on the simile of the saw constantly in mind, do you see any course of speech, insignificant or significant, that you could not endure?

'No, Venerable Sir.'

Therefore, Monks, you should keep this advice on the simile of the saw constantly in mind. That will lead to your welfare and peacefulness for a long time.

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(Reference: MN 21)

In this Teaching from Gotama Buddha, he shares the types of speech that one may encounter in the course of their daily life.

People may speak to you in the following ways:

- (1) Their speech may be timely or untimely,
- (2) true or untrue,
- (3) gentle or harsh,
- (4) connected with benefit or unbeneficial,
- (5) spoken with a mind of loving-kindness or with inner hate.

However one should choose to speak to you, The Buddha provides guidance that a Practitioner who is training their mind towards the attainment of Enlightenment should remain unaffected residing with a mind filled with loving-kindness. “Our minds will remain unaffected, and we shall speak no evil words; we shall reside compassionate for their welfare, with a mind of loving-kindness, without inner hate”.

Hate is not eliminated and extinguished through being hateful. Hate can only be eliminated and extinguished through the practice of loving-kindness.

While this may be challenging and completely opposite of what you have been taught or practiced your entire life, continuing to be angry, hateful, or have ill will is only going to produce more anger, hatred, and ill will towards you. This is The Natural Law of Kamma of “cause and effect” or “action and results”, essentially the results of your decisions.

The reason why anger, hatred, and ill will is continuing around you is because you are continuing to put that out into the world, therefore, it will continue to come back to you. It is only when you train the mind to improve your wisdom, moral conduct, and mental discipline that you will see a different result.

Continuing to do what you have done in the past will only produce the same results as you are experiencing now. It is only when you make changes to your life practice that you will observe improvements to the condition of the mind and your life.

While others may speak to you untimely, untrue, harsh, unbeneficial, with a mind of inner hate and blamefully, you will need to train the mind to speak at the right time, truthful, gentle, beneficially, with a mind of loving-kindness, and blamelessly to attain Enlightenment.

Learning, reflecting, and practicing The Five Factors of Well Spoken Speech is highly important to ensure one is not causing harm through their speech or communication. Improving your practice to accomplish this goal is going to take patience and dedication to ensure you are working in the direction of Right Speech.

Through a well developed practice of Breathing Mindfulness Meditation and Loving-kindness Meditation, a Practitioner can transform the mind eliminating craving, anger, and ignorance (unknowing of true reality) making it much easier to practice Right Speech and all the other Teachings on The Path to Enlightenment.

The mind needs to be filled and permeating with loving-kindness for all beings for one to attain Enlightenment. Anger, hatred, ill will and all the lesser versions of these qualities of mind, do not exist in the mind of an Enlightened being. It is training the mind through a well developed practice of The Eight Fold Path that the mind can be trained to fully extinguish all unwholesome Kamma to include Breathing Mindfulness Meditation and Loving-kindness Meditation. Then, in daily life, one needs to ensure they are practicing The Eight Fold Path to perfection in all situations and interactions.

Through the continuous patience and diligence to learn and practice in this way, a Practitioner will move the mind towards the ultimate goal of Enlightenment.

**You should train yourself thus:  
We will not engage in argumentative talk.  
When there is argumentative talk,  
an excess of words can be predicted.**

**When there is an excess of words,  
one becomes restless;  
when one is restless,  
one loses one's restraint.**

**The mind of one without restraint is far from concentration.**

(Reference: AN 7.61)

## Chapter 17

### Reside with a Mind of a Newly Arrived Bride

Monks, when a bride is first brought into the home, whether at night or during the day, at first she sets up a diligent sense of moral wrongdoing and moral concern toward her mother-in-law, her father-in-law, her husband, and even the slaves, workers, and servants.

But after some time, as a result of living together and intimacy with them, she says to her mother-in-law, her father-in-law, and her husband: ‘Go away! What do you know?’

So too, when some Monk here has gone forth from the household life into homelessness, whether by night or during the day, at first he sets up a diligent sense of moral wrongdoing and moral concern toward the male Ordained Practitioners, the female Ordained Practitioners, the male Household Practitioners, the female Household Practitioners, and even toward the monastery workers and novices.

But after some time, as a result of living together and intimacy with them, he says even to his Teacher and his preceptor: ‘Go away! What do you know?’

Therefore, Monks, you should train yourselves thus: We will reside with a mind like that of a newly arrived bride. It is in such a way that you should train yourselves.

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(Reference: AN 4.73)

In this Teaching from Gotama Buddha, he shares how an individual can take the closeness of relationships for granted and begin to push away those people who are capable of helping you.

A “preceptor” is one who supports you in the ordination process. Today, if one was to ordain, then you’d need ten (10) preceptors to support you to ordain. Without this support from existing Ordained Practitioners, one would be unable to ordain.

Gotama Buddha uses the analogy of a “newly arrived bride” who becomes accustomed to her “mother-in-law, her father-in-law, and her husband” eventually pushing them away with ego, thinking they know nothing.

But a “newly arrived bride” would have “a diligent sense of moral wrongdoing and moral concern toward her mother-in-law, her father-in-law, her husband, and even the slaves, workers, and servants” looking to get along with others to live in harmony.

The Buddha advises his Students to reside much like that of a “newly arrived bride” being humble with an interest to live in harmony feeling gratitude and appreciation for those who are there to support and encourage you in life.

If you treated your family and friends with harshness pushing them away, then you would lack the support and guidance needed in this life to develop towards an improved life.

Instead of pushing away the elders in our communities and families, we should embrace them with gratitude and appreciation with an interest to learn and grow from the wisdom they are capable of sharing. Through pushing away our elders, we are eliminating the ability of wisdom to flow into the new generation building upon the successes of our ancestors. This would create a population of people whose minds would become less and less wise finding it difficult and a real struggle to exist in the world through a lack of wisdom - ignorance or the unknowing of true reality would prevail. In order to make wise decisions leading to wholesome outcomes, one needs to cultivate wisdom. This would be impossible to accomplish if one pushes away their elders and those who are most interested in supporting and encouraging you.

If we have gratitude and appreciation for our elders while being polite, kind, friendly, and respectful, then the wisdom of our elders can continue to help countless beings grow and prosper.

Someday, we will all be an elder. How we treat our elders is teaching the next generation how to treat us. If we treat our elders with politeness, kindness, friendliness, and respectful, we will experience the next generation having an interest in treating us in this same way.

The Natural Law of Kamma is “cause and effect” or “action and results” - essentially, the results of our decisions. Through treating our elders and the new generation respectfully, that is exactly what we will experience as we age.

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).

## **Why Did The Buddha Teach to “Reside with a Mind of a Newly Arrived Bride”?**

A Student’s mind, who is learning and actively practicing the “true” Teachings of The Buddha will experience significant progress. The mind will become more peaceful, calm, serene, and content with joy. Their relationships will significantly improve. They will notice more gladness, cheerfulness, and concentration in their mind, among many other important qualities.

As this is occurring, based on a Teacher’s Teachings, it is possible that a Student’s mind has conceit arise thinking “I am better than others”.

The mind can do this not only towards other Students but, towards the very Teacher who has shared The Teachings that led to the Student’s progress.

At that time, due to the Student’s ego, it can think negatively of the very Teacher who helped that Student to experience progress on The Path to Enlightenment. As The Buddha shares, the Student can possibly think, “Go away! What do you know?”, even towards the very person who helped the Student to experience progress in their life.

Therefore, The Buddha taught The Teachings on “Residing with a Mind of a Newly Arrived Bride” to assist a Student in “keeping their ego in check”.

However, even with someone having deeply investigated The Teachings and practiced them to a certain degree, this is sometimes easier said than done.

It is important, that as you progress on The Path to Enlightenment, no matter how much progress you make, that you reside with a mind as a newly arrived bride. This will ensure, the ego does not arise in your relationship with your Teacher and that you can continue to make forward progress on The Path to Enlightenment.

Otherwise, if your ego arises in your relationship with your Teacher, you might choose to push away the very person who has helped you to gain progress on The Path to Enlightenment, with no further opportunities to learn and grow in developing your life practice towards the attainment of Enlightenment.

**Such speech as The Tathāgata knows  
to be true, correct, and beneficial,  
but which is unwelcomed  
and disagreeable to others:  
The Tathāgata knows the time to  
use such speech.**

(Reference: MN 58)

# Chapter 18

## Five Factors of Well Spoken Speech

Monks, possessing five factors, speech is well spoken, not badly spoken, it is blameless and beyond reproach (disapproval) by the wise.

What five?

- (1) It is spoken at the **proper time**;
- (2) What is said is **true**;
- (3) It is **spoken gently**;
- (4) What is said is **beneficial**;
- (5) It is spoken with **a mind of loving-kindness**.

Possessing these five factors, speech is well spoken, not badly spoken; it is **blameless** and beyond reproach (disapproval) by the wise.

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(Reference: AN 5.198)

In this Teaching from Gotama Buddha, he shares The Five Factors of Well Spoken Speech as a detailed Teaching to further explain Right Speech as part of The Eight Fold Path.

A Practitioner will need to train the mind to deeply understand and practice The Five Factors of Well Spoken Speech to attain Enlightenment.

**Right Speech:** The Right Speech involves ensuring that we do not cause harm to other beings through our communication. During the lifetime of Gotama Buddha all that existed was “verbal speech”. Today, we communicate through verbal speech, text/chat messages, emails, posts to social media, and many other forms of written communication. All communication can either be “harmless and wholesome” or “harmful and unwholesome”. But choosing to learn and practice harmless communication, or Right Speech, you are then ensuring how you interact with others does not cause harm so that harm is not returned to you.

To practice Right Speech, or Right Communication, a Practitioner would need to fully develop and practice The Five Factors of Well Spoken Speech in all conversations through *gradual* training of the mind. This includes polite, kind, friendly, respectful, and wholesome speech in all forms of communication.

**Proper Time:** A Practitioner needs to ensure they are choosing the right time to speak. This includes not interrupting others when they are speaking, choosing to be patient and to speak at the appropriate time. This also includes ensuring that your mind is prepared to speak and is choosing to speak at a time when the mind is clear and concentrated rather than angered or otherwise confused about the topic to be discussed. If the mind is angered or unconcentrated, this will produce communication that is harmful to others

requiring them to sort through our own discontent feelings and unconcentrated or unorganized thoughts.

If the mind is discontent, that is the improper time to speak. Postponing conversations can allow the mind time to regain its calmness, mindfulness, and concentration to then ensure one is speaking at the proper time with wisdom. If the mind is lacking Right Intention, Right Mindfulness or Right Concentration, that is the improper time to communicate. Allow the mind to regain these qualities of mind and then communicate at the proper time when you can practice harmlessness with full awareness of the mind and with focus or singleness of mind.

It is also important that you observe and consider whether it is the proper time to talk with the other person. If they are angered, frustrated, or irritated, it is most likely not the proper time to have a discussion. You can consider the topic that you have to speak about and ensure it is the appropriate time to have a discussion on that specific topic. When people first come home or have recently arrived to a certain destination, it is oftentimes best to allow their mind to adjust to the new environment where they have just arrived before discussing most topics especially topics that may be of a heavy nature. Topics that are significant, dramatic, or those that might involve major changes to one's life would be best discussed at a time when your mind, and the mind of others involved, is prepared to discuss that topic. It could be wise to ask the other individual if it would be a good time to discuss a certain topic before just opening up into an in-depth conversation that could have significant impacts to one's life. As a wise Practitioner, you may need to prepare the mind of the individual prior to choosing to have major conversations through asking questions if it would be a good time to speak about a specific topic rather than opening up into a full scale conversation.

Knowing the best time to speak with others will need to be developed through trial and error, being best assessed in the present moment, based on the uniqueness of the topic, while considering the mental state of the individuals involved in the conversation.

**True:** Having truthful communication helps to establish that you are a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world. A Practitioner who only speaks the truth develops the ability to be helpful and well received by others because people become accustomed to you only speaking the truth. It will be well known within your community that when you speak, you only speak the truth, therefore, you will find it much easier to help others and encourage improvement in all the various projects and efforts you choose to participate.

Through speaking the truth, you become "one whom people listen to" well received in the world instead of a deceiver of the world.

You will find that opportunities to progress in life with wholesome outcomes will come to you more easily because in your personal and professional relationships people know that you are not a liar but are trustworthy and dependable. If one speaks untruths, people worry what else you could be lying about and one's reputation is significantly diminished creating obstacles to your success in life.

Not only is it wise to speak the truth, in terms of, not telling a deliberate lie but also, it is important to verify the accuracy so that all you share through communication is 100% true. Whether you are speaking, writing, or otherwise communicating in any way, ensuring that you have independently verified what you share with others will ensure the best



possible outcomes and the mind can be at ease knowing that what you share is accurate and the truth. Propagating untruths, conspiracy theories, or otherwise unfounded content will only create harm in the world, therefore, it will produce unwholesome results for you. Where you can talk through your own direct experience, this will ensure you are speaking the truth, not only by not telling a deliberate lie, but also ensuring all that is communicated is accurate and based in wisdom.

Always speaking the truth makes it easy for the mind and unburdens the mind. If one always speaks the truth, they do not need to sort through all the various conversations and statements they have made in the past to conduct conversations in the present moment. A Practitioner can just always look to the truth, speak the truth, and the mind can rest easy knowing that at all times you are only ever speaking the truth. This allows communication to happen easily, seamlessly, and with minimal effort unburdening the mind. The mind can rest and relax knowing that you are only ever speaking the truth.

**Spoken Gently:** To speak gently, one needs to pay close attention to training and then practicing gentle tone, tempo, and word choice in their communication. Through observing what is working and not working amongst individuals that you communicate with, you can dramatically improve how you communicate and, thus, interact with others. You can observe and become aware how calm and gentle words work to accomplish your goals more readily than rushed and harsh words. You will need to practice, observe, and adjust your communication style until the mind is more finely tuned to practice speaking effortlessly and gently in all conversations paying close attention to tone, tempo, and word choice.

When you do not practice speaking gently, notice how it causes harm to others and thus, causes harm in your relationships. There are going to be challenges for you to bring your communication style closer to speaking gently in all conversations. As you are *gradually* developing your life practice but still unable to practice speaking gently, you can apologize, aim to improve, then move on applying effort to improve in each and every conversation.

**Beneficial:** A Practitioner who is speaking beneficially would ensure their communication is clear, concise, and well delivered ensuring there is purposeful speech with an interest to help others. If one was to speak unclearly, lacking conciseness, and with poorly delivered communication then it would cause harm to others as they would need to sort through the muddled conversation to determine what you are attempting to communicate.

Through a well concentrated mind that is uninterested in causing harm to others, you can decide to train the mind to gather the thoughts and communicate in a clear, concise, and well delivered method that ensures the receiver of your communication does not need to apply extensive effort to understand what is being shared. Communication should be purposeful and to the point without frivolous speech or pointless rambling.

If you make people work hard to understand what you are attempting to share, people will be less and less interested in communicating with you. People will just stop listening and “tune you out”. You will find this frustrating and challenging to accomplish your goals in life.

To develop effectiveness in communication, your speech needs to be beneficial to others through purposeful dialogue that is not self satisfying or originating from selfish desires.

Instead, look for ways to help others that focus on bringing people together in harmony rather than argumentative unbeneficial conversations through clear, concise, and well delivered communication.

**A Mind of Loving-kindness:** Through a well developed practice of Right Intention, a Practitioner should have loving-kindness for all beings. Loving-kindness is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well.

Through Right Intention, or Right Thought and Right Thinking brought through into Right Speech, the mind is well prepared to deliver words with goodwill and an interest in seeing all beings be well. If there is any ill will inserted into your communication, this will cause harm to others, therefore, cause harm to you.

While on the surface sarcasm may seem humorous and harmless, but in reality the true intention behind sarcasm is oftentimes malicious and with ill intent. While it may be the right time, true, gentle, and perceived as beneficial, if there is ill intent with sarcasm through mocking or ridicule then the speech is not being spoken through a mind of loving-kindness.

Therefore, any speech including sarcasm that has ill will is harmful and will only come back to harm you. People will speak to you in the same way that you speak to others. The ill intended speech with sarcasm, mocking, and ridicule of others is only going to be returned to you as this is the speech one is choosing to use with others. Conversely, if you speak with a mind of loving-kindness, that is how others will choose to speak with you. Overtime, more and more people will observe your wholesome moral conduct and choose to treat you the same way that you treat others.

**Blameless:** No one enjoys being blamed for anything or made to feel as if they are at fault. While it could be true that someone has made a mistake, it is just a mistake or accident and if you choose to assign blame in your communication, it is only going to serve to create division. And, if the person truly has not made a mistake and is being falsely blamed, this is only going to create separation and arguments - blameful speech is harmful speech.

If we choose to be blameful towards others holding them to potentially feel guilty about their mistakes, then people are going to be uninterested to interact with you as a family member, friend, or coworker. Rather than focusing on placing blame, a well trained mind can let go of that desire and instead focus on solutions to the mistake. There is no need to ensure someone is pressured into accepting blame, but instead, the real challenge is how to move past this impermanent situation in peacefulness and harmony with all beings feeling whole.

Placing blame would only produce harm to others through disparaging others' efforts, thus, it is going to harm your relationship both personally and professionally. Mistakes or accidents are "mistakes and accidents" so punishing others through blameful speech is only going to drive people in the opposite direction from you where you will lack the support you need to accomplish the goals or objectives ahead of you. Instead of blaming others for situations and circumstances that are in the past, focus on the present moment and how to resolve the situation for the best outcome of all involved. It is best to find encouraging, supportive, and motivating language that can allow all participants to

maintain their enthusiasm and interest to work together in meeting a given goal or objective. Speech that is blameless is speech that is harmless.

Through causing no harm in your communication, you will find that relationships are quite enjoyable and you can be inspiring to countless people in your life.

You can reflect on these Five Factors of Well Spoken Speech and the need to speak blamelessly and how when you have not spoken in this way, your conversations and relationships dissolved or were otherwise negatively impacted. Conversely, you can observe how when speaking in this way, all participants gained insight, understanding, and maintained harmony in accomplishing certain goals.

As you observe that the mind is not practicing one or more of these five (5) factors, make efforts and repeated efforts to improve your moral conduct through applying energy and active training of the mind. Bring your speech closer and closer to these five (5) factors observing how your personal and professional relationships will dramatically improve as you focus on improving your life practice as it relates to Right Speech or Right Communication.

If you choose to not practice these five (5) factors in their entirety, then you will observe the struggles and challenges associated with practicing “wrong speech” or “wrong communication”. Difficulties in personal and professional relationships will ensue with the result of continued struggles and challenges making any goals or objectives more labor intensive. The mind will be drained of its energy because it is constantly struggling to have polite, kind, friendly, and respectful relationships.

If you miss even one (1) of these factors in a given conversation, there is the potential for the discussion to digress into argumentative or otherwise difficult territory that you’d wished would not have occurred. Training the mind closer and closer to practicing all five (5) factors will only help you to achieve better results in life. Speaking in this way is “a better way of life” that is beneficial for others, therefore, it is benefiting you. As your life practice becomes more and more wholesome, more and more wholesomeness will return to you.

We should not engage in idle chatter or unpurposeful talk that includes gossip, harsh language, false speech with lies, deceit, or slander.

Slander (Gossip): speech or communication that is damaging to the reputation of an individual/company/organization/country/group of people, etc., whether true or false.

Frivolous Speech (Idle Chatter): is described as speaking “unbeneficially” and “unpurposefully”. This is typically done with the mind’s craving/desire/attachment where one may just be rambling pointlessly without any real purpose or need to speak but instead, just because there is a craving/desire to talk. There is no purpose or value to the speech. In some cases, one could be speaking quickly and continuously without the ability for a mutual conversation.

Having clear, well thought out, purposeful and wholesome speech is important. Your speech should be without blame or “blameless”.

The Right Speech is born out of the Right Intention. With wholesome intentions practicing harmlessness, this will breed wholesome and purposeful speech free from craving, anger, and ignorance (unknowing of true reality) without ego.

A good practice is, “if you do not have something good to say then do not say anything at all”. You will need to learn to have “Right Speech” to attain Enlightenment practicing the “Five Factors of Well Spoken Speech”.

These are not rules to follow but instead, the best way to ensure the best possible outcome in all your communication with all beings. Through not causing harm to others through your speech, your life will become effortless and much more enjoyable as your personal and professional relationships will blossom.

When you do not practice speaking with Right Speech, notice how it causes harm to others and thus, causes harm in your relationships. There are going to be challenges for you to bring your communication style closer to speaking with Right Speech in all conversations. As you are *gradually* developing your life practice but still unable to practice speaking with Right Speech, you can apologize, aim to improve, then move on applying effort to improve in each and every conversation.

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).

**Having banished those of evil (unwholesome) desires,  
of unwholesome conduct and course of action in a difficult situation,  
reside in harmony, ever mindful,  
the pure with the pure;  
then, in harmony, alert,  
you will make an end of discontentedness.**

(Reference: AN 8.10)

# Chapter 19

## Seeing One Another in Future Lives

Monks, if both husband and wife aspire to see one another not only in this present life but also in future lives, they should have the same confidence, the same virtuous behavior, the same generosity, and the same wisdom. Then they will see one another not only in this present life but also in future lives.

Both husband and wife are enriched with confidence, charitable and mentally disciplined, living their lives righteously, addressing each other with pleasant words,

Then many benefits accumulate to them and they reside at ease. Their enemies are saddened when both are the same in virtue (moral conduct).

Having practiced The Teachings here, the same in virtuous behavior and observances, delighting (after death) in a heavenly world, they rejoice, enjoying sensual pleasures.

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(Reference: AN 4.55)

In this Teaching from Gotama Buddha, he shares how two life partners would see each other in a future life. While in this Teaching it is described through the genders of male and female, this Teaching can be applied to all genders and relationships with two life partners.

The Buddha explains that two life partners who aspire to “see one another not only in this present life but also in future lives, they should have the same confidence, the same virtuous behavior, the same generosity, and the same wisdom. Then they will see one another not only in this present life but also in future lives”.

There are benefits for both life partners in this life as they learn to live with each other in a wholesome way and should they not attain Enlightenment in this life, there is also the benefit of a pleasant rebirth in the heavenly realm where they will see each other in that life. The goal is not to be reborn in the heavenly realm or aspire to see each other in a future life but instead, to attain Enlightenment ending rebirth into any realm of existence.

With both individuals practicing in a way that leads to wholesomeness, it can be predicted that they will progress towards attaining Enlightenment in this life and if rebirth is needed, experience a rebirth in the heavenly realm.

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

**By the pursuit, development, and cultivation  
(of The Four Foundations of Mindfulness).**

**It is in such a way that  
by protecting oneself, one protects others.**

**By patience, harmlessness,  
loving-kindness, and compassion.**

**It is in such a way that by protecting others, one protects oneself.**

(Reference: SN 47.19)

## Chapter 20

### Seven Kinds of Wives

*Then, in the morning, The Perfectly Enlightened One dressed, took his bowl and robe, and went to the residence of the Householder Anāthapindika, where he sat down on the seat that was prepared for him.*

*Now on that occasion, people in Anāthapindika's residence were making an uproar and a disturbance. Then the Householder Anāthapindika approached The Perfectly Enlightened One, paid homage (respect) to him, and sat down to one side. The Perfectly Enlightened One then said to him:*

Householder, why are people in your residence making such an uproar and a disturbance? One would think it was fishermen at a haul of fish.

*'This, Venerable Sir, is my daughter-in-law Sujātā, who is rich and has been brought here from a rich family. She doesn't obey her father-in-law, her mother-in-law, or her husband. She doesn't even honor, respect, appreciate, and Venerate The Perfectly Enlightened One.'*

*Then The Perfectly Enlightened One addressed Sujātā: Come here, Sujātā.*

*'Yes, Venerable Sir,' she replied. She went to The Perfectly Enlightened One, paid homage (respect) to him, and sat down to one side. The Perfectly Enlightened One then said to her:*

Sujātā, a man might have seven kinds of wives.

What seven?

One like a killer, one like a thief, one like a tyrant, one like a mother, one like a sister, one like a friend, and one like a helper.

A man might have these seven kinds of wives.

Which one are you?

*'Venerable Sir, I do not understand in detail the meaning of this statement that The Perfectly Enlightened One has spoken in brief. Please let The Perfectly Enlightened One teach me The Teachings in such a way that I might understand in detail the meaning of this statement spoken in brief.'*



Then listen and attend closely, Sujātā. I will speak.

*‘Yes, Venerable Sir,’ she replied.*

The Perfectly Enlightened One said this:

(1) With hateful mind, lacking of compassion, lusting for others, despising her husband, she seeks to kill the one who bought her with wealth: a wife like this is called a wife and a killer.

(2) When the woman’s husband acquires wealth by hard labor at a craft, trade, or farming, she tries to steal it, even if (he earns) but little: a wife like this is called a wife and a thief.

(3) The lazy glutton, unwilling to work, harsh, fierce, rough in speech, a woman who dominates her own supporters: a wife like this is called a wife and a tyrant.

(4) One always compassionate and sympathetic, who guards her husband as a mother would her son, who protects the wealth he earns: a wife like this is called a wife and a mother.

(5) She who holds her husband in high regard as younger sister would her elder brother, careful to do tasks well, following her husband’s will: a wife like this is called a wife and a sister.

(6) One who rejoices when she sees her husband as if seeing a friend after a long absence; well raised, virtuous, devoted to her husband: a wife like this is called a wife and a friend.

(7) One who remains patient and calm, when threatened with violence by the rod, who tolerates her husband with a mind free of hate, patient, accommodating to her husband’s intentions: a wife like this is called a wife and a helper.

The types of wives here called a killer, a thief, and a tyrant, unwholesome, harsh, disrespectful, with the body’s breakup go to hell.

But the types of wives here called mother, sister, friend, and helper, firm in virtue, long restrained, with the body’s breakup go to heaven.

A man, Sujātā, might have these seven kinds of wives. Now which one are you?

*‘Beginning today, Venerable Sir, let The Perfectly Enlightened One consider me a wife who is like a helper.’*

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(Reference: AN 7.63)

In this Teaching from Gotama Buddha, he shares with a new wife named “Sujātā” the seven types of wives. The Buddha describes a wife that is “like a killer, one like a thief, one like a tyrant, one like a mother, one like a sister, one like a friend, and one like a helper”.

While this Teaching is being shared with a woman based on her challenges of being a wife, this Teaching could easily be applied to any gender of life partner as it relates to the relationship with your partner.

Gotama Buddha’s Teachings were captured during specific situations where he was sharing Teachings with a man or a woman based on the challenges that a specific person was facing. While there are various points where he was teaching a specific gender, The Teachings can be applied to all genders.

The Buddha’s Teachings are sharing The Natural Laws of Existence of how, in this case, to make wholesome decisions towards being a good life partner. The Natural Laws are not gender specific. All beings and all genders are affected in the same way based on their wholesome or unwholesome decisions.

## Learning Resources for Further Exploration

### ***Youtube Video(s)***

***(Pali Canon Study Group) - The Foremost Householder - Volume 8 - (Chapter 11-20)***

<https://youtu.be/JPQ9FkIOxkc>

### ***Podcast(s)***

***Ep. 301 - (Pali Canon Study Group) - The Foremost Householder - Volume 8 - (Chapter 11-20)***

<https://anchor.fm/buddhadailywisdom/episodes/Ep--301---Pali-Canon-Study-Group---The-Foremost-Householder---Volume-8---Chapter-11-20-e1gqnmv/a-a7n8j83>

## Chapter 21

### Four Ways of Living Together

Householders, there are these four ways of living together.

What four?

A wretch lives together with a wretch; a wretch lives together with a female heavenly being; a heavenly being lives together with a wretch; a heavenly being lives together with a female heavenly being.

(1) And how, Householders, does a wretch live together with a wretch?

Here, the husband is one who destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness; he is immoral, of unwholesome character; he resides at home with a mind obsessed by the stain of selfishness; he insults and degrades Ascetics and Brāhmins.

And his wife is also one who destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness; she is immoral, of unwholesome character; she resides at home with a mind obsessed by the stain of selfishness; she insults and degrades Ascetics and Brāhmins.

It is in such a way that a wretch lives together with a wretch.

(2) And how does a wretch live together with a female heavenly being?

Here, the husband is one who destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness; he is immoral, of unwholesome character; he resides at home with a mind obsessed by the stain of selfishness; he insults and degrades Ascetics and Brāhmins.

But his wife is one who 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; she is virtuous (practicing moral conduct), of wholesome character; she resides at home with a mind free from the stain of selfishness; she does not insult or degrade Ascetics and Brāhmins.

It is in such a way that a wretch lives together with a female heavenly being.

(3) And how does a heavenly being live together with a wretch?

Here, the husband is one who 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; he is virtuous (practicing moral conduct), of wholesome character; he resides at home with a mind free from the stain of selfishness; he does not insult or degrade Ascetics and Brāhmins.

But his wife is one who destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants (substances that cause heedlessness), the basis for heedlessness; she is immoral, of unwholesome character; she resides at home with a mind obsessed by the stain of selfishness; she insults and degrades Ascetics and Brāhmins.

It is in such a way that a heavenly being lives together with a wretch.

(4) And how does a heavenly being live together with a female heavenly being?

Here, the husband is one who 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; he is virtuous (practicing moral conduct), of wholesome character; he resides at home with a mind free from the stain of selfishness; he does not insult or degrade Ascetics and Brāhmins.

And his wife is also one who 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; she is virtuous (practicing moral conduct), of wholesome character; she resides at home with a mind free from the stain of selfishness; she does not insult or degrade Ascetics and Brāhmins.

It is in such a way that a heavenly being lives together with a female heavenly being.

These are the four ways of living together.

When both are unwholesome, selfish and abusive, husband and wife live together as wretches.

The husband is unwholesome, selfish and abusive, but his wife is virtuous (practicing moral conduct), charitable, generous. She is a female heavenly being living with a wretched husband.

The husband is virtuous (practicing moral conduct), charitable, generous, but his wife is unwholesome, selfish and abusive. She is a wretch living with a heavenly being husband.

Both husband and wife are enriched with confidence, charitable and mentally disciplined, living their lives righteously, addressing each other with pleasant words.

Then many benefits accumulate to them and they reside at ease. Their enemies are saddened when both are the same in virtue (moral conduct).

Having practiced the Teachings here, the same in virtuous behavior and observances, delighting (after death) in a heavenly world, they rejoice, enjoying sensual pleasures.

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(Reference: AN 4.53)

In this Teaching from Gotama Buddha, he shares the four ways of living together with a life partner. While in this Teaching it is described through the genders of male and female, this Teaching can be applied to all genders and relationships with two life partners.

The Buddha explains that two life partners who lived together can both be a “wretch”, one can be a wretch living with a heavenly being, a heavenly being can be living with a wretch, or both can be heavenly beings.

A “wretch” is described in this Teaching as one who is not practicing The Five Practices and “is immoral, of unwholesome character; he resides at home with a mind obsessed by the stain of selfishness; he insults and degrades Ascetics and Brāhmins”.

A “heavenly being” is described in this Teaching as one who is practicing The Five Precepts and “is virtuous (practicing moral conduct), of wholesome character; she resides at home with a mind free from the stain of selfishness; she does not insult or degrade Ascetics and Brāhmins”.

The Buddha describes that when both life partners “are enriched with confidence, charitable and mentally disciplined, living their lives righteously, addressing each other with pleasant words” “then many benefits accumulate to them and they reside at ease. Their enemies are saddened when both are the same in virtue (moral conduct)”.

There are benefits for both life partners in this life as they learn to live with each other in a wholesome way and should they not attain Enlightenment in this life, there is also the benefit of a pleasant rebirth in the heavenly realm.

With both individuals practicing in a way that leads to wholesomeness, it can be predicted that they will progress towards attaining Enlightenment in this life and if rebirth is needed, experience a rebirth in the heavenly realm.

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

**Whatever things have an origin must come to elimination.**

(Reference: DN 3)

## Chapter 22

### Six Aspects of Kamma to Be Understood

Monks, when it was said: Kamma should be understood; the creation of Kamma should be understood; the diversity of Kamma should be understood; the result of Kamma should be understood; the elimination of the creation of Kamma should be understood; the way leading to the elimination of (unwholesome) Kamma should be understood, for what reason was this said?

#### **(1) It is volition (choices/decisions), Monks, that I call Kamma.**

For having willed (intentional choices/decisions), one acts by body, speech, or mind.

#### **(2) And what is the creation of Kamma?**

Contact is its creation.

#### **(3) And what is the diversity of Kamma?**

There is Kamma to be experienced in hell; there is Kamma to be experienced in the animal realm; there is Kamma to be experienced in the realm of afflicted spirits; there is Kamma to be experienced in the human realm; and there is Kamma to be experienced in the heavenly realm.

This is called the diversity of Kamma.

#### **(4) And what is the result of Kamma?**

The result of Kamma, I say, is threefold: [to be experienced] in this very life, or in the [next] rebirth, or on some subsequent occasion.

This is called the result of Kamma.

#### **(5) And what, Monks, is the elimination of the creation of Kamma?**

With the elimination of contact there is elimination of the creation of Kamma.



**(6) This Noble Eight Fold Path is the way leading to the elimination of (unwholesome) Kamma, namely,**

Right View,  
Right Intention,  
Right Speech,  
Right Action,  
Right Livelihood,  
Right Effort,  
Right Mindfulness,  
and Right Concentration.

When, Monks, a Noble Disciple thus understands Kamma, the creation of Kamma, the diversity of Kamma, the result of Kamma, the elimination of the creation of Kamma, and the way leading to the elimination of (unwholesome) Kamma, he understands this penetrative spiritual life to be the elimination of (unwholesome) Kamma.

When it was said:

Kamma should be understood;  
the creation of Kamma should be understood;  
the diversity of Kamma should be understood;  
the result of Kamma should be understood;  
the elimination of the creation of Kamma should be understood;  
the way leading to the elimination of (unwholesome) Kamma should be understood, it is because of this that this was said.

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(Reference: AN 6.63)

In this Teaching from Gotama Buddha, he shares an overview of The Natural Law of Kamma. It is very clear and straight forward so no further explanation will be provided.

The Path to Enlightenment is entirely based on The Natural Law of Kamma, thus, The Buddha's Teachings are helping one to awaken to this natural law.

The more you learn, reflect on, and develop a life practice based on The Natural Law of Kamma, the more liberated the mind will become.

The goal and objective is to train the mind through The Eight Fold Path and all the associated Teachings to progress towards Enlightenment. Through learning, reflecting, and practicing The Eight Fold Path to include deeply understanding The Natural Law of Kamma, a Practitioner will progress towards experiencing Enlightenment. A Practitioner will need to eliminate all unwholesome Kamma by producing only wholesome Kamma through practicing The Eight Fold Path.

It is suggested that you read Chapter 9 titled "What is Kamma and How Does It Affect Me?" In the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1) prior to reading this book.

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).

## Chapter 23

### The Simile of a Lump of Salt

Monks, if one were to say thus: A person experiences Kamma in precisely the same way that he created it, in such a case there could be no living of the spiritual life and no opportunity would be seen for completely making an end of discontentedness.

But if one were to say thus: When a person creates Kamma that is to be experienced in a particular way, he experiences its result precisely in that way, in such a case the living of the spiritual life is possible and an opportunity is seen for completely making an end of discontentedness.

Here, Monks, some person has created a small amount of unwholesome Kamma yet it leads him to hell, while some other person here has created exactly the same small amount of Kamma yet it is to be experienced in this very life, without even a slight (residue) being seen, much less plentiful (residue).

What kind of person creates a small amount of unwholesome Kamma that leads him to hell?

Here, some person is undeveloped in body, virtuous behavior, mind, and wisdom; he is limited and has a mean character, and he dwells in discontentedness. When such a person creates a small amount of unwholesome Kamma, it leads him to hell.

What kind of person creates exactly the same small amount of unwholesome Kamma and yet it is to be experienced in this very life, without even a slight (residue) being seen, much less plentiful (residue)?

Here, some person is developed in body, virtuous behavior, mind, and wisdom. He is unlimited and has a lofty character, and he resides without measure. When such a person creates exactly the same small amount of unwholesome Kamma, it is to be experienced in this very life, without even a slight (residue) being seen, much less plentiful (residue).

Suppose a man would drop a lump of salt into a small bowl of water. What do you think, Monks? Would that lump of salt make the small quantity of water in the bowl salty and undrinkable?

*‘Yes, Venerable Sir.’*

For what reason?

Because the water in the bowl is limited, thus that lump of salt would make it salty and undrinkable.

But suppose a man would drop a lump of salt into the river Ganges. What do you think, Monks? Would that lump of salt make the river Ganges become salty and undrinkable?

*'No, Venerable Sir.'*

For what reason?

Because the river Ganges contains a large volume of water, thus that lump of salt would not make it salty and undrinkable.

So too, Monks, some person here has created a small amount of unwholesome Kamma yet it leads him to hell, while some other person here has created exactly the same small amount of Kamma yet it is to be experienced in this very life, without even a slight (residue) being seen, much less abundant (residue).

Here, Monks, someone is imprisoned for [stealing] half a kahapana (coin/currency), a kahapana, or a hundred kahapanas, while someone else is not imprisoned for [stealing] the same amount of money.

What kind of person is imprisoned for [stealing] half a kahapana (coin/currency), a kahapana, or a hundred kahapanas?

Here, someone is poor, with little property and wealth. Such a person is imprisoned for [stealing] half a kahapana (coin/currency), a kahapana, or a hundred kahapanas.

What kind of person is not imprisoned for [stealing] half a kahapana (coin/currency), a kahapana, or a hundred kahapanas?

Here, someone is rich, with much money and wealth. Such a person is not imprisoned for [stealing] half a kahapana (coin/currency), a kahapana, or a hundred kahapanas.

So too, Monks, some person has created a small amount of unwholesome Kamma yet it leads him to hell, while some other person here has created exactly the same small amount of Kamma yet it is to be experienced in this

very life, without even a slight (residue) being seen, much less abundant (residue).

Monks, take the case of a sheep merchant or butcher, who can execute, imprison, fine, or otherwise penalize someone who has stolen one of his sheep but can't do so to someone else who has stolen his sheep.

What kind of person can the sheep merchant or butcher execute, imprison, fine, or otherwise penalize for stealing a sheep?

One who is poor, with little property and wealth. The sheep merchant or butcher can execute, imprison, fine, or otherwise penalize such a person for stealing a sheep.

What kind of person can't the sheep merchant or butcher execute, imprison, fine, or otherwise penalize for stealing a sheep?

One who is rich, with a lot of money and wealth, a King or royal minister. The sheep merchant or butcher can't execute, imprison, fine, or otherwise penalize such a person for stealing a sheep; he can only plead with him: 'Sir, return my sheep or pay me for it.'

So too, Monks, some person has created a small amount of unwholesome Kamma yet it leads him to hell, while some other person here has created exactly the same small amount of Kamma yet it is to be experienced in this very life, without even a slight (residue) being seen, much less abundant (residue).

If, Monks, one were to say thus: A person experiences Kamma in precisely the same way that he created it, in such a case there could be no living of the spiritual life and no opportunity would be seen for completely making an end of discontentedness.

But if one were to say thus: When a person creates Kamma that is to be experienced in a particular way, he experiences its result precisely in that way, in such a case the living of the spiritual life is possible and an opportunity is seen for completely making an end of discontentedness.

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(Reference: AN 3.100)

In this Teaching from Gotama Buddha, he shares how the same unwholesome action can lead to more or less consequences for an individual based on the amount of wholesomeness they have already accumulated in their life.

The Buddha uses a lump of salt to represent the unwholesome action and the water represents wholesome actions.

If a same lump of salt is dropped into a bowl of water versus an entire river, the bowl of water becomes undrinkable while the river of water is still drinkable.

Why is this?

This is because the amount of water (i.e. wholesomeness) that is less will be more highly affected by the lump of salt versus the entire river.

In the same way, a being who has generated an insignificant amount of wholesomeness in their life through making many unwise unwholesome decisions will be more highly affected by the same unwholesome action versus someone who has generated a significant amount of wholesomeness in their life through making many wise wholesome decisions.

The same unwholesome action will produce significant versus less significant effects based on our past actions.

The Buddha is essentially sharing how a Practitioner who has a history of making many wholesome decisions will have accumulated many beneficial results in their life (i.e. wholesome Kamma). Making an unwise decision that is unwholesome will affect this person much less than an individual who has minimal accumulation of wholesome decisions.

As a Practitioner learns, reflects, and practices these Teachings making wiser and wiser decisions, they are accumulating the beneficial results of those decisions through improved opportunities in their life. If there is an occasional unwholesome decision that is made along The Path to Enlightenment, this will be less impactful since there is more accumulation of wholesome decisions.

The more wholesome decisions a Practitioner makes, the more accumulation of beneficial results one will experience. As time goes forward, a Practitioner who will attain Enlightenment will continue to make wise wholesome decisions over an extended period of time leading to the accumulation of wholesome results (i.e. wholesome Kamma).

The goal of these Teachings is not to learn them and then immediately practice them perfectly. That is not possible.

Instead, a Practitioner will need to gradually learn these Teachings then gradually implement them into their life making an increased amount of wholesome decisions. Over an extended period of time, the accumulation of these wholesome decisions will result in increased amounts of wholesome results to be experienced. When there is an occasional deviation from these Teachings, understand this is normal as you walk towards Enlightenment and know that you are working towards the extinguishing of any and all unwholesome decisions. This will require patience and consistency towards learning, reflecting, and practicing with determination, dedication, and diligence.

## Chapter 24

### **The Elimination of Unwholesome Kamma The Noble Eight Fold Path**

Monks, this Noble Eight Fold Path is the way leading to the elimination of (unwholesome) Kamma, namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

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(Reference: SN 35.146)

In this Teaching from Gotama Buddha, he shares how it is The Eight Fold Path that leads to the elimination of all unwholesome Kamma.

To attain Enlightenment, a Practitioner will need to deeply learn, reflect on, and practice The Eight Fold Path.

The Eight Fold Path trains the mind to ensure it is not producing any unwholesome Kamma.

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).

## Chapter 25

### At Minimum Leads to Deeds

Monks, the destruction of life, repeatedly pursued, developed, and cultivated, leads to hell, to the animal realm, and to the realm of afflicted spirits; for one reborn as a human being the destruction of life at minimum leads to a short life span.

Taking what is not given, repeatedly pursued, developed, and cultivated, leads to hell, to the animal realm, and to the realm of afflicted spirits; for one reborn as a human being taking what is not given at minimum leads to loss of wealth.

Sexual misconduct, repeatedly pursued, developed, and cultivated, leads to hell, to the animal realm, and to the realm of afflicted spirits; for one reborn as a human being sexual misconduct at minimum leads to hostility and competition.

False speech, repeatedly pursued, developed, and cultivated, leads to hell, to the animal realm, and to the realm of afflicted spirits; for one reborn as a human being false speech at minimum leads to false accusations.

Argumentative speech, repeatedly pursued, developed, and cultivated, leads to hell, to the animal realm, and to the realm of afflicted spirits; for one reborn as a human being argumentative speech at minimum leads to being separated from one's friends.

Harsh speech, repeatedly pursued, developed, and cultivated, leads to hell, to the animal realm, and to the realm of afflicted spirits; for one reborn as a human being harsh speech at minimum leads to disagreeable sounds.

Idle chatter, repeatedly pursued, developed, and cultivated, leads to hell, to the animal realm, and to the realm of afflicted spirits; for one reborn as a human being idle chatter at minimum leads to others distrusting one's words.

Drinking liquor and wine (ingestion of substances that cause heedlessness), repeatedly pursued, developed, and cultivated, leads to hell, to the animal realm, and to the realm of afflicted spirits; for one reborn as a human being drinking liquor and wine (ingestion of substances that cause heedlessness) at minimum leads to madness.



(Reference: AN 8.40)

In this Teaching from Gotama Buddha, he shares more details related to unwholesome moral conduct and the results of this conduct. This Teaching is connecting The Five Precepts and The Eight Fold Path to The Cycle of Rebirth, explaining the truth of how our decisions that lack the wisdom of these Teachings practicing unwholesome moral conduct, lead to unpleasant rebirth in the lower realms.

The Buddha expands Right Speech adding more details to help one understand that false speech, argumentative speech, harsh speech, and idle chatter all need to be eliminated from one's life practice to experience Enlightenment.

He explains the resulting unpleasant rebirth but also explains the outcome of not practicing each of these individual Teachings.

Remember, these Teachings are not to be believed but instead, one can learn, reflect, and practice to observe the truth for yourself.

Now that you have learned this Teaching, now it is time to reflect.

1.) Have you or have you ever known anyone who has destroyed life repeatedly? Did it lead to a short life span? Perhaps you might think of individuals involved in all types of killing, not just killing that is considered illegal but all killing as The Natural Law of Kamma does not function based on societal laws created by humans.

Think of world leaders who, in the past, were dedicated to killing and look at the result of their life. Consider soldiers who are sent into battle. Think of the animal world such as snakes, lions, bears, etc., these animals generally have shorter life span than animals like elephants or turtles which do not kill for food.

2.) Have you or have you ever known of anyone who steals repeatedly? Did they experience loss of wealth through going to jail, paying courts, or lawyers? Did people steal from them?

3.) Have you or have you ever known of anyone who has been involved in sexual misconduct repeatedly? Did it lead to hostility in their relationships and/or competition amongst friends and associates?

4.) Have you or have you ever known of anyone who has used speech that is false, argumentative, harsh, or have idle chatter repeatedly? Did it lead to false accusations, separation from friends, hearing disagreeable things, or distrusting one's words?

5.) Have you or have you ever known of anyone who has ingested substances that cause heedlessness repeatedly? What was or is the condition of that person's life? Did they or do they experience a peaceful, calm, serene, and content life with joy or did it lead to madness?

As you reflect on these Teachings and outcomes, one can come to the conclusion that The Buddha's Teachings are the truth and with this new found wisdom choose to no longer make decisions that would include any of these. As you do, the condition of the mind and your life will gradually improve as more people will interact with you in wholesome ways because that is what you are doing, making wholesome choices to

interact with people and conduct your life through the wisdom of these wholesome Teachings.

As you can see, The Buddha is not attempting to fear, guilt, or shame anyone into learning and practicing his Teachings but instead, sharing the truth of what will or will not happen in one's life now and in the future should one continue to choose to make decisions to include any of these into your life practice.

His Teachings are not attempting to control anyone, because that is not possible. Instead, his Teachings are providing guidance based on the truth of The Natural Law of Kamma for one who chooses to learn, reflect, and practice this "better way of life" so that you can experience peacefulness, calmness, serenity, and contentedness with joy through not causing harm in the world so that, over time, no harm will come to you.

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).

## Chapter 26

### Beings Bound by Action

One is not a Brāhmin by birth,  
Nor by birth a non-Brāhmin.  
By action is one a Brāhmin,  
By action is one a non-Brāhmin.

For men are farmers by their acts,  
And by their acts are craftsmen too;  
And men are merchants by their acts,  
And by their acts are servants too.

And men are robbers by their acts,  
And by their acts are soldiers too;  
And men are chaplains by their acts,  
And by their acts are rulers too.

So that is how the truly wise  
See action as it really is,  
See dependent origination,  
Skilled in action and its results.

Action makes the world go round,  
Action makes this generation turn.  
Living beings are bound by action  
Like the chariot wheel by the linchpin.

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(Reference: SNP 3.9)

In this Teaching from Gotama Buddha, he shares how it is one's actions that determine everything about an individual.

During the lifetime of The Buddha, it was believed that based on what type of family you were born into determined what type of life you would live. For example, if you were born into a highly wealthy and influential family, an individual would expect to have a certain type of life versus an individual born into a family of little wealth or influence.

People who were born into Brāhmin families were considered to be holy and able to communicate with the Gods while people of lower castes (i.e. status) were unable to have a spiritual life being dependent on the Brāhmin to do the spiritual work for others. Common people would pay Brāhmin a fee to pray on their behalf. This created an environment where corruption was able to be easily introduced as fees could easily be changed and the common person had no recourse to improve their life because it was

the Brāhmin who controlled access to the Gods that were believed in during that lifetime. Brāhmins were considered to be holy and sacred, all determined by what family an individual was born into not by their deeds or actions.

This Teaching, and others, from The Buddha helped individuals understand that one is not a holy person by birth but by their actions. It is our actions that is the “cause” or “action” that creates certain “effects” or “results” in our life.

If one were to think just because they were born into a certain family, life should be good or bad, then they are not yet understanding The Natural Law of Kamma. The results we experience in this life is not purely based on what family we are born into but is determined by our actions.

As we make wholesome or unwholesome decisions, we experience the corresponding results in our life. As The Buddha shares, “that is how the truly wise see action as it really is”. A wise Practitioner will need to see this cause and effect relationship within all aspects of life. There is nothing that occurs in this world without a “cause” or “action” then there is an “effect” or “result”.

All individuals are able to attain Enlightenment leading a spiritual life, this is not dependent on what family one is born into as part of this life.

The Buddha explains the complete series of events as it relates to The Cycle of Rebirth and the experiencing of discontentedness in his Teaching on Dependent Origination. He points to that in this Teaching when he said, “see dependent origination skilled in action and its results”. Dependent Origination is the ultimate truth that explains the causality or causal relationship between ignorance (unknowing of true reality) and discontentedness along with The Cycle of Rebirth and beings continued wandering in The Cycle of Rebirth.

It is action that determines everything in the world explained by The Buddha as “action makes the world go round, action makes this generation turn. Living beings are bound by action like the chariot wheel by the linchpin”.

It is our actions that determine what we do or do not experience in this life. 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, it is one’s actions that determines what does and does not happen in one’s life. One’s actions are the “linchpin” or primary aspect of one’s life that determines all outcomes.

Purifying one’s bodily, verbal, and mental actions will result in an improved condition of mind and life.

Detailed explanation of Dependent Origination is available in this same book series found in Chapter 14 of the book “The First Stage of Enlightenment (Stream-Enterer)” (Volume 5).

**One is stuck, Rādha, tightly stuck, in  
desire, lust, delight,  
and craving for form, for feeling, for  
perception, for volitional formations (choices/decisions), for  
consciousness:  
therefore one is called a being.**

(Reference: SN 23.2)

## **Chapter 27**

### **Reflect Upon the Consequences of Actions**

#### **Reflect Before Doing An Action**

Rāhula, when you intend to do an action with the body, you should reflect upon that same bodily action thus: Would this action that I intend to do with the body lead to my own harm or to the harm of others, or to the harm of both? Is it an unwholesome bodily action with painful consequences, with painful results?

When you reflect, if you know: This action that I intend to do with the body would lead to my own harm, or to the harm of others, or to the harm of both; it is an unwholesome bodily action with painful consequences, with painful results:

Then you definitely should not do such an action with the body.

But when you reflect, if you know: This action that I intend to do with the body would not lead to my own harm, or to the harm of others, or to the harm of both: it is a wholesome bodily action with wholesome consequences, with wholesome results:

Then you may do such an action with the body.

#### **While Doing An Action**

Also, Rāhula, while you are doing an action with the body, you should reflect upon that same bodily action thus: Does this action that I am doing with the body lead to my own harm, or to the harm of others, or to the harm of both? Is it an unwholesome bodily action with unwholesome consequences, with unwholesome results?

When you reflect, if you know: This action that I am doing with the body leads to my own harm, or to the harm of others, or to the harm of both; it is an unwholesome bodily action with unwholesome consequences, with unwholesome results;

Then you should suspend such a bodily action.

But when you reflect, if you know: This action that I am doing with the body does not lead to my own harm, or to the harm of others, or to the harm of

both; it is a wholesome bodily action with wholesome consequences, with wholesome results;

Then you may continue in such a bodily action.

### **And After Having Done An Action**

Also, Rāhula, after you have done an action with the body, you should reflect upon that same bodily action thus: Does this action that I have done with the body lead to my own harm, or to the harm of others, or to the harm of both? Was it an unwholesome bodily action with unwholesome consequences, with unwholesome results?

When you reflect, if you know: This action that I have done with the body leads to my own harm, or to the harm of others, or to the harm of both; it was an unwholesome bodily action with unwholesome consequences, with unwholesome results:

Then you should confess such a bodily action, reveal it, and lay it open to the Teacher or to your wise companions in the holy life. Having confessed it, revealed it, and laid it open, you should undertake restraint for the future.

But when you reflect, if you know: This action that I have done with the body does not lead to my own harm, or to the harm of others, or to the harm of both; it was a wholesome bodily action with wholesome consequences, wholesome results.

You can reside peaceful and joyful, training day and night in wholesome states.

*(A verbal action and a mental action are expounded in the same repetitive phrasing.)*

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(Reference: MN 61)

## Reflect Before Doing An Action

In this Teaching from Gotama Buddha, he shares how one should reflect prior to performing an action considering whether it would produce any harm. If the action will cause one's own harm, harm to others, or both one's own harm and harm to others, then The Buddha guides one to not do this action.

While this Teaching is specifically discussing bodily actions, this same Teaching can be applied to verbal and mental actions as well.

Through consideration by a Practitioner of whether their bodily, verbal, or mental actions would be harmful or harmless based on The Teachings of The Path to Enlightenment, one can decide whether they should or should not do such an action ensuring no unwholesome Kamma is produced.

Through choosing to only perform wholesome bodily, verbal, and mental actions, one is generating exclusively new wholesome Kamma leading to wholesome results. In this way, a Practitioner will be able to "clean up" any and all decisions from the past leading to exclusively wholesome results.

If one notices they are about to perform an unwholesome bodily, verbal, or mental actions, if the Practitioner has been training the mind using Breathing Mindfulness Meditation, they can apply Right Effort to eliminate the thought to perform this conduct through cutting it off and letting it go.

**You may need to take note of the unwholesome thoughts and work to actively eliminate them from the mind so they will not arise in the future. In this way, a Practitioner can stop the conduct before doing the action and eliminate any harmful results. One may be quietly and inwardly frustrated or irritated but at least you have not caused harm to others which would result in harm returning to you.**

As a Practitioner learns and practices The Eight Fold Path for an extended period of time, they will be able to make wise wholesome decisions that lead to only wholesome results. Over time, one's mind and life improve through improved decision making based on generosity, loving-kindness, and wisdom.

Decisions from the past, prior to learning and practicing The Path to Enlightenment, were based in craving, anger, and ignorance (unknowing of true reality) leading to unwholesome results in one's life. The mind did not have the wisdom of these Teachings to make wise decisions and is why you have been experiencing constant struggles throughout life.

There is much unwholesome Kamma that one needs to extinguish through making all wise wholesome decisions that will lead to more and more wholesome results. In this way, over time a Practitioner will be cleaning up their past decisions leading to improved results in their life. The wisdom of how to make wise decisions is found in these Teachings from The Buddha.

With a mind that is eliminating craving, anger, and ignorance (unknowing of true reality) as part of training on The Path to Enlightenment, unwise decisions based in The Three Unwholesome Roots can be reduced. Eventually, with the elimination of craving, anger,



and ignorance (unknowing of true reality), decisions are no longer tainted or polluted with these defilements and exclusively wholesome results are experienced. Through The Eight Fold Path, a Practitioner is learning how to make wise decisions to extinguish any and all craving, anger, and ignorance (unknowing of true reality) that would negatively affect one's decisions leading to unwholesome results (i.e. unwholesome Kamma).

To attain Enlightenment, a Practitioner will closely learn and practice The Eight Fold Path that leads to wise decision making to extinguish all unwholesome Kamma. Attaining Enlightenment is to eliminate 100% of one's unwholesome Kamma through making exclusively wise wholesome decisions based on The Eight Fold Path producing wholesome results (i.e. wholesome Kamma)

## **While Doing An Action**

In this Teaching from Gotama Buddha, he shares how one should reflect while performing an action considering whether it is producing any harm. If the action is causing one's own harm, harm to others, or both one's own harm and harm to others, then The Buddha guides one to stop doing this action (i.e. suspend such a bodily action).

While this Teaching is specifically discussing bodily actions, this same Teaching can be applied to verbal and mental actions as well.

Through consideration by a Practitioner of whether their bodily, verbal, or mental actions are harmful or harmless based on The Teachings of The Path to Enlightenment, one can decide whether they should or should not continue to do such an action ensuring no unwholesome Kamma is produced.

Through choosing to only perform wholesome bodily, verbal, and mental actions, one is generating exclusively new wholesome Kamma leading to wholesome results. In this way, a Practitioner will be able to "clean up" any and all decisions from the past leading to exclusively wholesome results.

**If one notices they are performing unwholesome bodily, verbal, or mental actions, if the Practitioner has been training the mind using Breathing Mindfulness Meditation, they can apply Right Effort to eliminate this conduct through cutting it off and letting it go.**

**You may need to apologize and make amends with anyone involved ensuring that they understand you know that you were wrong and sincerely apologize for the harmful conduct. In this way, a Practitioner can stop the conduct while doing the action and limit any harmful results.**

As a Practitioner learns and practices The Eight Fold Path for an extended period of time, they will be able to make wise wholesome decisions that lead to only wholesome results. Over time, one's mind and life improve through improved decision making based on generosity, loving-kindness, and wisdom.

Decisions from the past, prior to learning and practicing The Path to Enlightenment, were based in craving, anger, and ignorance (unknowing of true reality) leading to

unwholesome results in one's life. The mind did not have the wisdom of these Teachings to make wise decisions and is why you have been experiencing constant struggles throughout life.

There is much unwholesome Kamma that one needs to extinguish through making all wise wholesome decisions that will lead to more and more wholesome results. In this way, over time a Practitioner will be cleaning up their past decisions leading to improved results in their life. The wisdom of how to make wise decisions is found in these Teachings from The Buddha.

With a mind that is eliminating craving, anger, and ignorance (unknowing of true reality) as part of training on The Path to Enlightenment, unwise decisions based in The Three Unwholesome Roots can be reduced. Eventually, with the elimination of craving, anger, and ignorance (unknowing of true reality), decisions are no longer tainted or polluted with these defilements and exclusively wholesome results are experienced. Through The Eight Fold Path, a Practitioner is learning how to make wise decisions to extinguish any and all craving, anger, and ignorance (unknowing of true reality) that would negatively affect one's decisions leading to unwholesome results (i.e. unwholesome Kamma).

To attain Enlightenment, a Practitioner will closely learn and practice The Eight Fold Path that leads to wise decision making to extinguish all unwholesome Kamma. Attaining Enlightenment is to eliminate 100% of one's unwholesome Kamma through making exclusively wise wholesome decisions based on The Eight Fold Path producing wholesome results (i.e. wholesome Kamma).

### **And After Having Done An Action**

In this Teaching from Gotama Buddha, he shares how one should reflect after performing an action considering whether it has produced any harm. If the action has caused one's own harm, harm to others, or both one's own harm and harm to others, then The Buddha guides one to share this with their Teacher or your wise friends who are on The Path to Enlightenment. This allows a Practitioner to gain insight into how to eliminate the unwholesome conduct in the future exercising restraint. Through sharing what one has done that is unwholesome with their Teacher or wise friends, you are admitting that you are not perfect and are seeking guidance. This is helpful to eliminate any ego and allows you to further develop your life practice through gaining wisdom from others.

While this Teaching is specifically discussing bodily actions, this same Teaching can be applied to verbal and mental actions as well.

Through consideration by a Practitioner of whether their bodily, verbal, or mental actions were harmful or harmless based on The Teachings of The Path to Enlightenment, one can decide whether they should or should not continue to do such an action in the future ensuring no unwholesome Kamma is produced.

Through choosing to only perform wholesome bodily, verbal, and mental actions, one is generating exclusively new wholesome Kamma leading to wholesome results. In this way, a Practitioner will be able to "clean up" any and all decisions from the past leading to exclusively wholesome results.

**If one notices they have performed unwholesome bodily, verbal, or mental actions, if the Practitioner has been training the mind using Breathing Mindfulness Meditation, they can apply Right Effort to eliminate this conduct through cutting it off and letting it go exercising restraint in future situations.**

**You may need to apologize and make amends with anyone involved ensuring that they understand you know that you were wrong and sincerely apologize for the harmful conduct. In this way, a Practitioner can clean up any unwholesome results that would be generated from performing the action and limit any harmful results.**

As a Practitioner learns and practices The Eight Fold Path for an extended period of time, they will be able to make wise wholesome decisions that lead to only wholesome results. Over time, one's mind and life improve through improved decision making based on generosity, loving-kindness, and wisdom.

Decisions from the past, prior to learning and practicing The Path to Enlightenment, were based in craving, anger, and ignorance (unknowing of true reality) leading to unwholesome results in one's life. The mind did not have the wisdom of these Teachings to make wise decisions and is why you have been experiencing constant struggles throughout life.

There is much unwholesome Kamma that one needs to extinguish through making all wise wholesome decisions that will lead to more and more wholesome results. In this way, over time a Practitioner will be cleaning up their past decisions leading to improved results in their life. The wisdom of how to make wise decisions is found in these Teachings from The Buddha.

With a mind that is eliminating craving, anger, and ignorance (unknowing of true reality) as part of training on The Path to Enlightenment, unwise decisions based in The Three Unwholesome Roots can be reduced. Eventually, with the elimination of craving, anger, and ignorance (unknowing of true reality), decisions are no longer tainted or polluted with these defilements and exclusively wholesome results are experienced. Through The Eight Fold Path, a Practitioner is learning how to make wise decisions to extinguish any and all craving, anger, and ignorance (unknowing of true reality) that would negatively affect one's decisions leading to unwholesome results (i.e. unwholesome Kamma).

To attain Enlightenment, a Practitioner will closely learn and practice The Eight Fold Path that leads to wise decision making to extinguish all unwholesome Kamma. Attaining Enlightenment is to eliminate 100% of one's unwholesome Kamma through making exclusively wise wholesome decisions based on The Eight Fold Path producing wholesome results (i.e. wholesome Kamma).

## Chapter 28

### Fulfilling the Goal of Asceticism

Monks, this is the lowest form of livelihood, that is, gathering almsfood. In the world this is a term of abuse: You almsfood-gatherer; you roam about with a begging bowl in your hand! And yet, Monks, clansmen intent on the wholesome take up that way of life for a valid reason. It is not because they have been driven to it by Kings that they do so, nor because they have been driven to it by thieves, nor owing to debt, nor from fear, nor to earn a livelihood.

But they do so with the thought: I am immersed in birth, aging, and death; in sorrow, grief, pain, displeasure, and despair. I am immersed in discontentedness, oppressed by discontentedness. Perhaps an ending of this entire mass of discontentedness might be attained!

It is in such a way, Monks, that this Householder has gone forth. Yet he is craving, inflamed by desire for sensual pleasures, with a mind full of ill will, with intentions corrupted by hate, muddle-minded, lacking clear comprehension, unconcentrated, scatter-brained, loose in his sense bases.

Just as wood from a funeral bonfire, burning at both ends and smeared with excrement in the middle, cannot be used as timber either in the village or in the forest, in just such a way do I speak about this person: he has missed out on the enjoyments of a Householder, yet he does not fulfill the goal of asceticism.

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(Reference: SN 22.80)

In this Teaching from Gotama Buddha, he shares how an Ordained Practitioner who is not actively applying The Teachings is not fulfilling the goal of the Ascetic life.

Ordained Practitioners are not forced or required to ordain. Ordained Practitioners choose to ordain and are not required to remain ordained. Instead, the ordained lifestyle provides an opportunity for individuals to live within a supportive environment to actively learn, reflect, and practice these Teachings without the need to attend to the daily activities of household life.

As part of the privilege to ordain and live from the hard work of the Household Practitioners who provide food, water, clothing, shelter, and medical care for the Ordained Practitioners, the Ordained Practitioners should be actively learning, reflecting, and practicing these Teachings to progress on The Path to Enlightenment so that they can provide the Household Practitioners guidance in these Teachings based on their experiences of progressing on The Path to Enlightenment.

The hard work of the Household Practitioners to provide the support to the Ordained Practitioners should culminate in the Ordained Practitioners providing the Household Practitioners opportunities to learn and progress on The Path to Enlightenment through learning these Teachings shared by the Ordained Practitioners. This is the exchange of Kamma.

As a result of the Household Practitioners providing the Ordained Practitioners to deeply explore these Teachings without a need to attend to household life, through the Household Practitioners providing the environment for Ordained Practitioners to advance in their practice, that benefit returns to the Household Practitioners through Teachings that help them in their life. Without this exchange, the Household Practitioners are providing support without receiving support from the Ordained Practitioners. That is not how The Buddha intended these Teachings to prosper and help all beings on The Path to Enlightenment.

So for an Ordained Practitioner to ordain and not actively apply these Teachings and share their experiences with the Household Practitioners to help them in their life, an Ordained Practitioner functioning in this way would essentially be taking advantage of the opportunity provided through the hard work of Household Practitioners receiving free support without providing any support in return.

The Buddha created the ordained lifestyle to create a “womb” for Practitioners to learn, reflect, and practice these Teachings without the daily obligations that exist in the household life. The ordained lifestyle provides an individual the freedom to pursue the spiritual life without all the daily tasks required of a Household Practitioner. But, a wise Ordained Practitioner will appreciate the benefit of this lifestyle and actively work to improve their own practice so that they can provide support to the Household Practitioners.

Additionally, The Buddha setup the ordained lifestyle to be “the lowest form of livelihood”. Stepping out of the royal family to become a roaming Ascetic, Siddhartha Gotama was able to attain Enlightenment as the Fully Perfectly Enlightened Buddha. Stepping down into “the lowest form of livelihood” allowed the mind to cultivate humbleness and eliminate any potential ego that may have existed, along with the elimination of all the other fetters, this helped to move the mind to Enlightenment.

A Practitioner would not have to ordain to attain Enlightenment but, that is one option for progressing to Enlightenment. If one chooses to ordain, it is important to understand that becoming ordained should be considered for only one reason - to attain Enlightenment. There is no other goal for ordaining. And, once ordained, a wise individual would have gratitude and appreciation for the opportunity provided to them by the hard work of Household Practitioners taking the responsibility to improve their practice and share Teachings back with those who are supporting them - the Household Practitioners.

Through actively learning, reflecting, and practicing themselves, Ordained Practitioners can become well prepared to assist many beings on The Path to Enlightenment. But, in doing so, they will need to remain humble understanding that the ordained lifestyle “is the lowest form of livelihood”.

**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.**

(Reference: AN 6.59)

## Chapter 29

### Give Gifts to The Community

*‘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.’*

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(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 who 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-robos... 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)”.

The Buddha provides further details on providing offerings in multiple places within his Teachings. These Teachings are shared in more detail in (Volume 13) of this book series.

Detailed explanation of making offerings is available in this same book series found in the book “Generosity” (Volume 13).

**Whatever male or female Ordained Practitioner,  
male or female Household Practitioner  
resides practicing The Teachings properly, and perfectly  
fulfills The Teachings-way,  
he or she honors The Tathāgata,  
respects and admires him and pays him  
the supreme homage (respect).**

(Reference: DN 16)

## Chapter 30

### 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 a 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.

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(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 who 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.

The Buddha provides further details on providing offerings in multiple places within his Teachings. These Teachings are shared in more detail in (Volume 13) of this book series.

Detailed explanation of making offerings is available in this same book series found in the book “Generosity” (Volume 13).

## Learning Resources for Further Exploration

### ***Youtube Video(s)***

***(Pali Canon Study Group) - The Foremost Householder - Volume 8 - (Chapter 21-30)***

<https://youtu.be/hcQC325GP7w>

### ***Podcast(s)***

***Ep. 304 - (Pali Canon Study Group) - The Foremost Householder - Volume 8 - (Chapter 21-30)***

<https://anchor.fm/buddhadailywisdom/episodes/Ep--304---Pali-Canon-Study-Group---The-Foremost-Householder---Volume-8---Chapter-21-30-e1h9k3b/a-a7p6t6s>

**Gain and loss, disgrace and fame,  
blame and praise, pleasure and pain:  
these conditions that people meet  
are impermanent, transient,  
and subject to change.**

(Reference: AN 8.6)

## Chapter 31

### 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.

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(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 32

### A Great Gift

Monks, 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 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.

*(The other 4 precepts which are abstaining from taking of what is not given, abstaining from sexual misconduct, abstaining from lying, and abstaining from consuming substances that cause heedlessness, are repeated with The Buddha's guidance.)*

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.

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(Reference: AN 8.39)

In this Teaching from Gotama Buddha, he explains how through practicing The Five Precepts that a Practitioner “gives to an immeasurable number of beings freedom from fear, hostility, and harm”.

It is through learning, reflecting, and practicing The Five Precepts that a Practitioner significantly reduces the harm they cause in the world. This is beneficial to one’s own mind and life. You will experience that through significantly reducing the harm you cause in the world through practicing The Five Precepts, there will be less harm that comes to you.

It is The Eight Fold Path that helps a Practitioner learn and practice Teachings that completely eliminates 100% of all harm one is causing in the world, thus, they will be producing only wholesome Kamma. Extinguishing all unwholesome Kamma through producing only wholesome Kamma is how a Practitioner “cleans up” their unwholesome Kamma and will eventually experience Enlightenment through continued progress on The Path to Enlightenment.

## Chapter 33

### To Be Reborn Graceful, Rich, and Influential

Mallikā, some woman is not prone to anger or often intense frustration. 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.

And she is without jealousy, one who does not have jealousy, resent, or feel bitter about the gain, honor, respect, admiration, appreciation, and gratitude given to others.

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.

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(Reference: MN 135)

In this Teaching from Gotama Buddha, he shares how one is reborn graceful, rich, and influential.

Keep in mind that the goal is to attain Enlightenment and not be reborn. However, The Buddha would share Teachings to help people understand why certain people are graceful, rich, and influential, while others are not.

Through eliminating “anger” and “intense frustration” even when criticized, one “does not lose her temper and become irritated, hostile and stubborn; she does not display anger, hatred, and bitterness” are aspects of one’s practice that would need to be developed.

Further, as they provide offerings to those who are cultivating The Path to Enlightenment and are “without jealousy, one who does not have jealousy, resent, or feel bitter about the gain, honor, respect, admiration, appreciation, and gratitude given to others”.

When one passes away from that existence and “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”.

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 34

### One Who Respectfully Gives Timely Food

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 receives of life, whether heavenly or human.
- (2) Having given beauty, he receives of beauty, whether heavenly or human.
- (3) Having given peacefulness, he receives of peacefulness, whether heavenly or human.
- (4) Having given strength, he receives of strength, whether heavenly or human.

Monks, when a donor gives food, he 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.

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(Reference: AN 4.59)

In this Teaching from Gotama Buddha, he shares how a Practitioner who provides an offering of food gives the recipient four things - life, beauty, peacefulness, and strength.

Having given life, beauty, peacefulness, and strength, that individual then receives the same either in a heavenly or human rebirth.

The Buddha also explains that having given life, beauty, peacefulness, and strength, that individual will experience a rebirth with a “long life and fame”.

Again, the goal is to learn, reflect, and practice these Teachings to attain Enlightenment and not experience rebirth in any realm. But, should one need to be reborn, this Teaching is explaining what leads to an improved rebirth.

## Chapter 35

### **The Entire Holy Life Is Wholesome Friendship, Wholesome Companionship, Wholesome Comradeship**

And how, Ānanda, does a Monk who has a wholesome friend, a wholesome companion, a wholesome comrade, develop and cultivate The Noble Eight Fold Path?

Here, Ānanda, a Monk develops Right View, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release. He develops Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release. It is in this way,

Ānanda, that a Monk who has a wholesome friend, a wholesome companion, a wholesome comrade, develops and cultivates The Noble Eight Fold Path.

By the following method too, Ānanda, it may be understood how the entire holy life is wholesome friendship, wholesome companionship, wholesome comradeship: by relying upon me as a wholesome friend,

Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging: beings subject to illness are freed from illness: beings subject to death are freed from death; beings subject to sorrow, grief, pain, displeasure, and despair are freed from sorrow, grief, pain, displeasure, and despair. By this method,

Ānanda, it may be understood how the entire holy life is wholesome friendship, wholesome companionship, wholesome comradeship.

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(Reference: SN 45.2)

In this Teaching from Gotama Buddha, he shares the importance of developing wholesome relationships as a positive influence for one to progress on The Path to Enlightenment.

He further discusses how a Practitioner who develops wholesome relationships also develops The Eight Fold Path, “maturing in release”.

“Maturing in release” is the experience one may have that as they deeply develop the mind, they may experience the bodily sensation of specific cravings/desires/attachments and/or specific taints/fetters being “released” from the mind.

The more one develops The Eight Fold Path starting with Right View (The Four Noble Truths) the mind can develop the ability to readily, and in some cases, instantly eliminate specific craving/desire/attachments and/or specific taints/fetters from the mind. There is much learning, reflecting, and practicing of these Teachings that is required as a prerequisite to developing this aspect of the mind.

Gotama Buddha is explaining the bodily sensation experienced upon the elimination of these pollutions of the mind as “maturing in release”.

Gotama Buddha is describing beings who are subject to The Cycle of Rebirth (i.e. unEnlightened beings) are freed from The Cycle of Rebirth and discontentedness through the attainment of Enlightenment in this paragraph of The Teaching; “Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to illness are freed from illness; beings subject to death are freed from death; beings subject to sorrow, grief, pain, displeasure, and despair are freed from sorrow, grief, pain, displeasure, and despair. By this method,…” of cultivating wholesome relationships and cultivating The Eight Fold Path.

### **Three Qualities That Are Needed for a Successful Life Partnership**

Selecting a life partner is a highly impactful decision in one’s life. Select wisely, and you can experience a life full of enjoyment and love. Select unwisely, and you would be in for significant hardships, difficulties, and struggles.

If you had invested millions of dollars into building a business and needed to hire a Chief Executive Officer (CEO) to lead your company, you would take your time and make a wise selection because, your future is going to be determined by your wise or unwise choice of who to hire for this important position within the company. The success of your company is going to be directly related to the choice you make about who to select for this important position.

Well, selecting a life partner is exactly the same as selecting a CEO for your multimillion dollar company. Who you select as a life partner is a very important decision and, your future is going to be determined by your wise or unwise choice of who to include in your life for this important position within your life. The success of your life is going to be directly related to the choice you make about who to select for this important position of a life partner.

So, what should you be looking for in a life partner and what are the qualities that are needed to create a life of enjoyment and love?



I am going to share three (3) qualities to consider when selecting a life partner that are going to lead to a life full of enjoyment and love.

**1.) Your potential life partner will need to know they are a “work in progress” and they “are not perfect”.**

**2.) It is important that your potential life partner does not “blame you for their discontent feelings”.**

**3.) Your potential life partner will need to be actively working towards inner growth and improvement within their own life, being willing to do the inner work on their mind that is needed to grow and evolve as an individual.**

Let me share these in more detail to help you understand why these are important and to be able to identify these key criteria for a successful, fulfilling, and sustaining life partnership.

**Your potential life partner will need to know they are a “work in progress” and they “are not perfect”.**

Your life partner is going to need to understand, they are not perfect, they are a work in progress. It is important that you know this as well.

All too often, an individual might cast their hopes and dreams onto another person thinking, a life partner is going to complete you and fulfill all your hopes and dreams.

You need to understand, that any potential life partner is not perfect, they are struggling in the world just like you. It is only an Enlightened being who is no longer experiencing struggles and difficulties in life, and an Enlightened being is not going to be seeking a new life partnership. Therefore, if you are going to find a life partner, they will be an imperfect being currently having various struggles and difficulties in the world, they will not be perfect. Your life partner is not going to fulfill all your hopes and dreams, they are not going to complete you. If you are feeling incomplete, that is coming from within your own mind and your life partner is not going to be able to fulfill your own inner feeling of being incomplete. You need to do that inner work to accomplish that goal.

If a potential life partner understands they are a work in progress, and you do to, then the mind will be less likely to cast all its hopes and dreams onto the other person expecting for them to fulfill those for you. Instead, you need to understand that the individual who you are choosing to be a life partner is going to make mistakes and have challenges with certain aspects of life.

If you understand this, it will help ensure you are not casting your hopes and dreams onto another person expecting them to fulfill those but also, you can practice patience when your life partner is facing certain challenges in their day-to-day life where, instead of being angry and frustrated with the place they are in life, you can offer support and encouragement with unconditional love.

And, if your life partner knows they are a work in progress, they will be more inclined to seek guidance and assistance for growth and development in their life, leading to constant improvement in how they interact with you and others. A potential life partner

who knows they are not perfect is a helpful indication for you that their ego is reduced enough to be actively working towards improvement in their life.

**It is important that your potential life partner does not “blame you for their discontent feelings”.**

If an individual has penetrated into even the most basic understanding of the human mind, they would understand that feelings and emotions are being caused by one's own mind. It is not the outside world that is causing your inner feelings. It is the mind itself that causes its own feelings.

While this is a basic understanding that can be gained through investigation and examination of The Teachings of The Buddha on The Four Noble Truths, this is not a common understanding in the world so you are going to need to specifically look for this in a potential life partner.

All too often, people are going to be interested in blaming you for their feelings and emotions. If you have a life partner who is blaming you for their feelings, that means they do not have the wisdom to understand true reality and will never be able to improve in what they are experiencing in their daily life within their own mind.

As long as an individual continues to blame others for their feelings, they will continue to experience sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc. for the rest of their life. If they do not have the wisdom to understand the true cause of their feelings, then they would be incapable of eliminating their discontent feelings. Therefore, you are in for a life of being constantly blamed for the feelings and emotions of your partner and that individual is not choosing to get help for their struggles and difficulties in life. Resentment, hostility, and bitterness will exist in their relationships and you will both struggle to ever find harmony.

But, if you and your life partner understand it is your own mind that is causing the feelings you experience and you both take responsibility for those feelings, then each of you can skillfully work towards eliminating the true cause of the feelings deep inside your own mind. This is what will produce peace and joy within your own mind and in your relationship.

If someone is comfortable to continue to blame others for what they experience, then they have not understood the most basic of Teachings that are going to lead to their improvement in life and in their relationships. This type of individual will continue to blame others for what they experience in life, being unwilling and disinterested to see the true cause of the struggles and difficulties they face, their own mind and the decisions they make.

If you are being blamed for your life partner's feelings and emotions, your potential life partner has not seen and understood the wisdom and true reality of how their own mind needs training and improvement. You will experience significant hardships all the way through your relationship.

But, there is a better way.

Each individual can accept responsibility for their own feelings and emotions, not blaming them on others, and then, you will be able to eliminate the underlying cause of the discontent feelings, ultimately getting to a peaceful and joyful mind, life, and relationship.

**Your potential life partner will need to be actively working towards inner growth and improvement within their own life, being willing to do the inner work on their mind that is needed to grow and evolve as an individual.**

If your potential life partner understands they are a work in progress and that their feelings are being caused by their own mind, then the next logical step is that they would be willing to do the inner work that is needed to become a better individual and eliminate their discontent feelings.

But, this is not always the case.

Someone might understand they are not perfect and that their feelings are being caused by their own mind but, they can be complacent and unwilling to do the needed work to make improvements in their life, as their ego can be sabotaging their ability to seek the help they need.

If your life partner is complacent in their own growth and development, being unwilling to seek resources and guidance to improve, then they are stagnant which means, they are not evolving as a person and your relationship with them will struggle. Their ego will continue to sabotage their ability to get the needed support and guidance to make significant improvements in their life and in their relationships. Therefore, you will experience continued hardships through choosing to select a life partner who is unwilling to make improvements in their life through training the mind.

To experience success in your life partnership where there is enjoyment and love, you and your life partner are going to need to be actively involved in your own growth and development towards constant improvement, becoming a better and better individual.

We are not born perfect and are then functioning as perfect beings throughout our entire life. Instead, we are born imperfect, with a lack of wisdom, and need to be committed to constant and continuous growth through the cultivation of wisdom. If not, you are not practicing loving-kindness and compassion towards yourself and those around you. Instead, you will continue to make unwise decisions that lead to the harm of others and thus, to your own harm.

The most loving, kind, and compassionate thing you could do for yourself and those around you is, to be committed to your own growth and development so you can eliminate the harmful decisions you make that negatively impact those around you and cause harm to yourself.

The work to become a better individual, understanding this better way of life taught by The Buddha, is not easy but it is also not difficult. We can embrace the understanding that we are each born imperfect and our life journey is to become a better individual through the cultivation of wisdom and training the mind.

An Enlightened being will be functioning perfectly but, to get there requires an individual to know they are imperfect, their feelings are caused by their own mind, and be willing to do the needed inner work to grow and evolve into a better individual.

If complacency arises, focusing on how allowing the mind to become stagnant only causes harm to others and yourself can motivate you to arise energy towards ongoing growth and development. Understand that, by allowing the mind to remain unwise in the unEnlightened state means, you are going to be causing harm to others and yourself through your unwise decisions that cause harm and thus, harm will return to you.

This is no way to live a fulfilling life.

The sooner you catch the mind's lack of motivation and enthusiasm towards inner growth and development, that it is attempting to become complacent, the better. It is much easier to pull the mind out of its attempted complacency when it is just getting started to head in that direction, then once the complacency is well set into the mind.

You are going to be unable, and it would be unwise, to attempt to force a potential life partner to do the needed work to grow and develop as an individual. So, it would be wise to ensure that any potential life partner that you might consider to involve in your life already has this quality well established within their own life.

Rather than put yourself in a situation where you are with a life partner who is stagnant in their own growth and development, causing harm to others and themselves, being disinterested in making improvements due to the mind's ego, ensure that prior to making the decision to select any specific life partner that they are already committed to growth and doing the needed inner work to become a better person.

If your life partner does not have this highly important quality to be willing to actively make improvements in their own growth and development, you are in for significant struggles and difficulties as their mind is complacent and their life is stagnant. This means, there will be continuous disharmony in your relationship through constant unwise decisions leading to unwholesome results.

There is a better way of life.

Each individual in the life partnership can be committed to their own growth and development, taking responsibility to train their mind by cultivating wisdom.

This will lead to the needed continuous growth within one's own life and in their relationships.

In short, you will need a life partner with, and you will need, these three qualities.

**1.) Your potential life partner will need to know they are a “work in progress” and they “are not perfect”.**

**2.) It is important that your potential life partner does not “blame you for their discontent feelings”.**

**3.) Your potential life partner will need to be actively working towards inner growth and improvement within their own life, being willing to do the inner work on their mind that is needed to grow and evolve as an individual.**

Without these important qualities, you are in for a life full of significant struggles and difficulties.

With these important qualities, you are in for a life full of enjoyment and love.

Selecting a life partner is a highly impactful decision in one's life. Select wisely, and you can experience a life full of enjoyment and love. Select unwisely, and you would be in for significant hardships, difficulties, and struggles.

With these important qualities, you will both be headed towards continuous growth and development within your individual life and within your relationship.

**Monks, be untiring, mindful, disciplined,  
Guarding your minds  
with well-collected thought.  
He who, tireless, keeps to law and discipline,  
Leaving birth behind will put an end to sorrow.**

(Reference: DN 16)

## Chapter 36

### **The Cycle of Rebirth Without Discoverable Beginning for Beings Hindered by Ignorance and Fettered by Craving**

An eon is long, Monk. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.

Suppose, Monk, there was a great stone mountain a yojana long (12-15 km), a yojana wide (12-15 km), and a yojana high (12-15 km), without holes or crevices, one solid mass of rock. At the end of every hundred years a man would stroke it once with a piece of Kāsian cloth. That great stone mountain might by this effort be worn away and eliminated but the eon would still not have come to an end. So long is an eon, Monk.

And of eons of such length, we have wandered through so many eons, so many hundreds of eons, so many thousands of eons, so many hundreds of thousands of eons.

For what reason?

Because, Monk, this Cycle of Rebirth is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance (unknowing of true reality) and fettered by craving.

It is enough to experience fading away of strong feelings towards all conditions, enough to become free from strong feelings towards them, enough to be liberated from them.

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(Reference: SN 15:5)

In this Teaching from Gotama Buddha, he shares how the beginning of The Cycle of Rebirth is not discoverable.

Oftentimes, people have an active interest to know when life began or the exact timeframe when something in the past occurred. In this Teaching, The Buddha is providing guidance that it is not discoverable to know when The Cycle of Rebirth first started. Therefore, if a Practitioner is contemplating the question of when The Cycle of Rebirth started, craving or desiring an answer, that question can be put aside as there is no discoverable beginning.

The Buddha encouraged all his Students to actively learn and practice these Teachings to attain Enlightenment helping them to understand how to accomplish that goal. A Teacher will oftentimes need to help Students remove obstacles, such as questions of this nature, in order to assist them in moving past those irrelevant questions the mind might crave an answer to but provides no beneficial wisdom that would lead to Enlightenment.

Gotama Buddha explains this as “it is enough to experience fading away of strong feelings towards all conditions, enough to become free from strong feelings towards them, enough to be liberated from them”.

In other words, The Buddha is encouraging Students to remain focused on the true goal of this path. That is to eliminate discontentedness from the mind through eliminating the mind basing its inner feelings on impermanent conditions, which leads to liberation of the mind.



## Chapter 37

### **The Stream of Shed Tears in this Cycle of Rebirth is More Than The Water in the Four Great Oceans**

Good, good, Monks! It is good that you understand The Teachings taught by me in such a way. The stream of tears that you have shed as you roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable - this alone is more than the water in the four great oceans.

For a long time, Monks, you have experienced the death of a mother; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans.

For a long time, Monks, you have experienced the death of a father ... the death of a brother ... the death of a sister ... the death of a son ... the death of a daughter ... the loss of relatives ... the loss of wealth ... loss through illness; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans.

For what reason?

Because, Monks, this Cycle of Rebirth is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance (unknowing of true reality) and fettered by craving.

It is enough to experience fading away of strong feelings towards all conditions, enough to become free from strong feelings towards them, enough to be liberated from them.

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(Reference: SN 15.3)

In this Teaching from Gotama Buddha, he shares how beings that are alive today have experienced countless existences in the past. He uses an analogy to help illustrate just how many rebirths we have each experienced prior to this existence.

The Buddha explains how the volume of tears we cried in all our past existences combined, equals more water than all the water in all “the four great oceans”.

This is shared to explain just how many countless rebirths we have each experienced and that there is no way to determine the start of The Cycle of Rebirth.

The ultimate goal of The Path to Enlightenment is to attain Enlightenment to completely eliminate all discontentedness from the mind while also eliminating continuous rebirth in The Cycle of Rebirth.

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 38

### Having Experienced the Same Thing in This Long Course

Monks, this Cycle of Rebirth is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance (unknowing of true reality) and fettered by craving.

Whenever you see anyone in misfortune, in misery, you can conclude: We too have experienced the same thing in this long course...

Whenever you see anyone happy and fortunate, you can conclude: We too have experienced the same thing in this long course.

It is not easy, Monks, to find a being who in this long course has not previously been your mother ... your father ... your brother ... your sister ... your son ... your daughter.

For what reason?

Because, Monks, this Cycle of Rebirth is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance (unknowing of true reality) and fettered by craving.

It is enough to experience fading away of strong feelings towards all conditions, enough to become free from strong feelings towards them, enough to be liberated from them.

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(Reference: SN 15.11)

In this Teaching from Gotama Buddha, he shares how each of us have experienced the same thing as that which we see other beings experiencing.

“Whenever you see anyone in misfortune, in misery, you can conclude: We too have experienced the same thing in this long course...” therefore, if you observe someone in unfortunate circumstances, you too have experienced that same situation at some point in the past or in past lives. This can help a Practitioner to develop loving-kindness and compassion for all beings who are experiencing situations that are unfortunate.

**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.

“Whenever you see anyone happy and fortunate, you can conclude: We too have experienced the same thing in this long course” therefore, if you observe someone in fortunate circumstances, you too have experienced that same situation at some point in the past or in past lives. This can help a Practitioner to develop sympathetic joy eliminating any jealousy or envy.

**Sympathetic joy** (Pāli: muditā) is joy for others’ success, even if you did not contribute to it.

If you are finding it challenging to cultivate loving-kindness, compassion, or sympathetic joy for others, you can keep in mind that all beings that exist today have been your relative at some point in the past. The Buddha explains, “it is not easy, Monks, to find a being who in this long course has not previously been your mother ... your father ... your brother ... your sister ... your son ... your daughter”.

You can consider that all animals and humans have been your mother, father, brother, sister, son, or daughter at some point in a past life.

Are you truly interested in doing harm to your mother, father, brother, sister, son, or daughter?

Keeping this in mind and treating people as they are members of your family can help you to cultivate deep loving-kindness, compassion, and sympathetic joy towards all beings eliminating anger, hatred, ill will, indifference, uncaring, jealousy, and envy. This can even help the mind choose to no longer eat other beings as part of your food supply.

Would you eat your mother, father, brother, sister, son, or daughter?

## Chapter 39

### **In the Agreeable and Pleasurable World this Craving Arises and Establishes Itself**

The eye in the world is agreeable and pleasurable, the ear ..., the nose ..., the tongue ..., the body .... the mind in the world is agreeable and pleasurable, and there this craving arises and establishes.

The eye in the world is agreeable and pleasurable, the ear..., the nose ..., the tongue..., the body ..., the mind in the world is agreeable and pleasurable, and there this craving comes to be abandoned, there its elimination comes about.

Forms, sounds, odors, flavors, physical objects, mental objects...

Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness...

Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact...

Feeling born of eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact...

The perception of forms, of sounds, of odors, of flavors, of physical objects, of mental objects...

Volition (choices/decisions) in regard to forms, sounds, odors, flavors, physical object, mental objects...

Thinking of forms, sounds, odors, flavors, physical objects, mental objects...

Pondering on forms, sounds, odors, flavors, physical objects, and mental objects...

The craving for forms, sounds, odors, flavors, physical objects, mental objects...

*(for each of the above:)*

... in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

... in the world is agreeable and pleasurable, and there this craving comes to be abandoned, there its elimination comes about.

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(Reference: DN 22)

In this Teaching from Gotama Buddha, he shares how craving arises in the mind when The Six Sense Bases experience agreeable forms, sounds, odors, flavors, physical objects, and mental objects. Through a Practitioner no longer allowing the mind to crave through The Six Sense Bases, the mind will reside peaceful, calm, serene, and content with joy by eliminating the fetter/taint/pollution of mind described as “sensual desire” along with all the other Ten Fetters.

Through eliminating the chasing of pleasant feelings through The Six Sense Bases, “there this craving comes to be abandoned, there its elimination comes about”.

This is accomplished through a well developed Breathing Mindfulness Meditation and practice of generosity training the mind to “let go”. Then in daily life, as a Practitioner observes the bodily sensations arising that indicate pleasant feelings are developing, the mind can actively “cut them off and let them go”.

It is “contact” through The Six Sense Bases where the mind becomes aware, or conscious, of the experience which will produce pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant (i.e. discontentedness).

Detailed explanation of The Six Sense Bases 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) and the book “The Six Sense Bases” (Volume 9).

## Chapter 40

### Transcending Physical Pain by Avoiding Mental Pain

Monks, the uninstructed worldling feels a pleasant feeling, a painful feeling, and a neither painful-nor-pleasant feeling. The instructed Noble Disciple too feels a pleasant feeling, a painful feeling, and a neither painful-nor-pleasant feeling. Therein, Monks, what is the distinction, the disparity, the difference between the instructed Noble Disciple and the uninstructed worldling

*‘Venerable Sir, our Teachings are rooted in The Perfectly Enlightened One, guided by The Perfectly Enlightened One, taken refuge in The Perfectly Enlightened One. It would be good if The Perfectly Enlightened One would clear up the meaning of this statement. Having heard it from him, the Monks will remember it.’*

Then listen and attend closely, Monks, I will speak.

*‘Yes, Venerable Sir,’ the Monks replied. The Perfectly Enlightened One said this:*

Monks, when the **uninstructed worldling** is being contacted by a painful feeling, he sorrows, grieves, and has displeasure; he weeps beating his breast and becomes distraught. He feels two feelings — a bodily one and a mental one.

Suppose they were to strike a man with a dart, and then they would strike him immediately afterwards with a second dart, so that the man would feel a feeling caused by two darts. So too, when the uninstructed worldling is being contacted by a painful feeling ... he feels two feelings — a bodily one and a mental one.

Being contacted by that same painful feeling, he has aversion towards it. When he has aversion towards painful feelings, the underlying tendency to aversion towards painful feelings lies behind this. Being contacted by a painful feeling, he seeks excitement in sensual pleasure.

For what reason?

Because the uninstructed worldling does not know of any escape from painful feelings other than sensual pleasure. When he seeks excitement in sensual pleasure, the underlying tendency to crave for pleasant feelings lies

behind this. He does not understand as it really is the cause and the disappearance, the gratification, the danger, and the escape in the case of these feelings. When he does not understand these things, the underlying tendency to ignorance (unknowing of true reality) in regard to neither painful-nor-pleasant feelings lies behind this.

If he feels a pleasant feeling, he feels it attached. If he feels a painful feeling, he feels it attached. If he feels a neither painful-nor-pleasant feeling, he feels it attached.

This, Monks, is called an uninstructed worldling who is attached to birth, aging, and death; who is attached to sorrow, grief, pain, displeasure, and despair; who is attached to discontentedness, I say.

Monks, when the **instructed Noble Disciple** is contacted by a painful feeling, he does not sorrow, grieve, or have displeasure; he does not weep beating his breast and become distraught. He feels one feeling — a bodily one, not a mental one.

Suppose they were to strike a man with a dart, but they would not strike him immediately afterwards with a second dart, so that the man would feel a feeling caused by one dart only. So too, when the instructed Noble Disciple is contacted by a painful feeling ... he feels one feeling — a bodily one, not a mental one.

Being contacted by that same painful feeling, he has no aversion towards it. Since he has no aversion towards painful feelings, the underlying tendency to aversion towards painful feelings does not lie behind this. Being contacted by a painful feeling, he does not seek excitement in sensual pleasure.

For what reason?

Because the instructed Noble Disciple knows of an escape from painful feelings other than sensual pleasure. Since he does not seek excitement in sensual pleasure, the underlying tendency to crave for pleasant feelings does not lie behind this. He understands as it really is the cause and the disappearance, the gratification, the danger, and the escape in the case of these feelings. Since he understands these things, the underlying tendency to ignorance (unknowing of true reality) in regard to neither painful-nor-pleasant feelings does not lie behind this.

If he feels a pleasant feeling, he feels it detached. If he feels a painful feeling, he feels it detached. If he feels a neither painful-nor-pleasant feeling, he feels it detached.



This, Monks, is called a Noble Disciple who is detached from birth, aging, and death; who is detached from sorrow, grief, pain, displeasure, and despair; who is detached from discontentedness, I say.

This, Monks, is the distinction, the disparity, the difference between the instructed Noble Disciple and the uninstructed worldling.

The wise one, learned, does not feel  
The pleasant and painful mental feeling.  
This is the great difference between  
The wise one and the worldling.

For the learned one who has comprehended The Teachings,  
Who clearly sees this world and the next,  
Desirable things do not provoke his mind,  
Towards the undesired he has no aversion.

For him attraction and repulsion no longer exist;  
Both have been extinguished, brought to an end.  
Having known the dust-free, sorrowless state,  
The transcender of existence rightly understands.

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(Reference: SN 36.6)

In this Teaching from Gotama Buddha, he shares how experiencing physical and mental pain can be transcended (i.e. overcome) by one who has deeply trained the mind - a Noble Disciple.

During Gotama Buddha's lifetime, there was a caste system in place that taught people that as they were born into a low or high family, they were either a low or high person in society. This rigid caste system made people believe that if they were of low status, they were essentially a low or somewhat of a worthless individual. But, if they were of a high status, they were a "noble" individual.

People were taught that if they were interested in a spiritual life, they would need to make offerings and payments to Brāhmins to be able to have them pray to the Gods on their behalf. People believed in multiple Gods during The Buddha's lifetime. People of a low caste were convinced that they were unable to pray to the Gods because of their low status in life and due to that birth, they'd need to give money to the Brāhmin priests to have them pray on their behalf.

The Buddha observed that this was not true and only created opportunity for corruption and false beliefs. He understood that people of all backgrounds and upbringing are capable of attaining Enlightenment. He described his Teachings as "noble", thus, The Noble Eight Fold Path, and he also referred to Practitioners as "Noble Ones" or a "Noble Disciple".

The Buddha essentially provided guidance that people should adjust their thinking that being born into a certain family and the material possessions available to them within their family is not an indication of what makes them noble or un-noble. Instead, it is one's wisdom, moral conduct, and mental discipline that determines if one is wholesome or unwholesome.

In this way, all beings are capable of becoming noble through learning, reflecting, and practicing these Teachings to improve the condition of their mind. The Buddha accepted all individuals as Students no matter what caste they were born into or what moral conduct they had participated in prior to deciding to undertake training in these Teachings. The Buddha was known to accept a prostitute and a murderer into his Community of Practitioners who eventually attained Enlightenment during their lifetime. He did not discriminate based on what family one was born into or past conduct. Instead, he focused on helping all people learn and progress in the development of their life practice to awaken the mind to Enlightenment.

At a time when all of society was discriminating against people of insignificant material possessions, occupations, past conduct, and even gender, The Buddha practiced loving-kindness and compassion towards all beings. He was willing to support anyone who was interested to investigate his Teachings helping them to progress towards Enlightenment through being invited and welcomed to do so within The Community of Practitioners.

A Noble Disciple is a Practitioner who is deeply dedicated and actively progressing to practice The Teachings of The Buddha and is experiencing the results of a more Enlightened mind. We might even think of a Noble Disciple as one who has attained one of The Four Stages of Enlightenment as a Stream-Enterer, Once-Returner, or Non-Returner.

In this Teaching, The Buddha is explaining that a Practitioner who has deeply understood and is practicing his Teachings will not experience physical pain in the same way as an "uninstructed worldling".

A worldling is an individual who is engrossed in the worries of the world, worldly matters, and material things.

If an uninstructed worldling experiences physical pain, the mind will oftentimes have aversion to the pain seeing it as disagreeable while craving pleasant feelings. The mind will not observe the impermanent nature of the physical pain. Being repulsed by the physical pain the mind will then grasp, long, and yearn for physical comfort through craving pleasant feelings. Due to this, the uninstructed worldling will experience deep mental pain in connection with the physical pain. Through not understanding the impermanent nature of the physical pain and the mind craving for pleasant feelings through wanting permanent comfort of the body, the mind experiences a deeper degree of pain through the combination of physical and mental pain.

The Buddha describes this as being shot with two darts. One dart is the physical pain and the second dart is the mental pain.

The Buddha explains how the second dart is optional and can be avoided by one who is a Noble Disciple (i.e. a Student who deeply understands and is practicing these Teachings). Through not having aversion or being repulsed by the physical pain, a

Practitioner can avoid the mental pain minimizing the experience of pain through only experiencing the physical pain, not the mental pain.

A Student who deeply understands and is practicing these Teachings will understand that having aversion to painful feelings does not solve the problem. Instead, they understand the escape from painful feelings is to not crave pleasant feelings. As long as the mind craves pleasant feelings, the mind is inviting painful feelings to be experienced which only intensifies the overall experience of pain. The physical and mental pain combined is much more intense and longer lasting than if one has trained the mind to understand the impermanent nature of the physical pain not needing to experience the mental pain.

The uninstructed worldling's craving for pleasant feelings intensifies the pain through experiencing the physical and mental pain. But an instructed Noble Disciple will not crave pleasant feelings when experiencing physical pain. The mind will understand that the physical pain is impermanent and choose to not crave pleasant feelings but instead, just observe the physical pain, breathe through it, and not allow the mind to react with discontentedness. A well developed mind can respond calmly with wise decision making that can be applied to resolve the physical pain. This might include medical intervention, medications, body rubs, baths, heating pads, or just breathing through the physical pain so that the mind is not shaken up to only experience an intensified version of the pain due to the mental pain and anguish.

There is no reason to inflict pain on the physical body or endure physical pain. A Practitioner can resolve physical pain through wise decision making.

Today, we have a whole range of options to reduce or eliminate physical pain. These interventions will be more impactful or perhaps not even needed when an individual is only experiencing the physical pain rather than the associated mental pain due to lacking a well developed practice of these Teachings.

The more developed one's practice is, the more readily they will be able to apply the approach described in this Teaching when the physical body is experiencing pain. They will be able to avoid the negative mental reactions associated with the mental pain and instead, respond wisely to address the physical pain.

In this way, one has been shot with a dart - the physical pain. But, they have avoided the second dart, the mental pain, through a well developed practice of these Teachings so that the mind is not shaken up by the physical pain.

Cause: craving/desire/attachment

Disappearance: The Universal Truth of Impermanence

Gratification: The unEnlightened mind's fetter/taint/pollution of "sensual desire"

Danger: The Universal Truth of Discontentedness

Escape: The Eight Fold Path

# **Chapter 41**

## **The Noble Eight Fold Path The Way of Practice Leading to the Elimination of Discontentedness**

And what, Monks, is The Noble Truth of the Way of Practice Leading to the Elimination of Discontentedness?

It is just this Noble Eight Fold Path, namely: Right View; Right Intention; Right Speech; Right Action; Right Livelihood; Right Effort; Right Mindfulness; Right Concentration.

And what, Monks, is Right View?

It is, Monks, the wisdom of discontentedness, the wisdom of the cause of discontentedness, the wisdom of the elimination of discontentedness, and the wisdom of the way of practice leading to the elimination of discontentedness. This is called Right View.

And what, Monks, is Right Intention?

The intention of renunciation, the intention of non-ill-will, the intention of harmlessness. This, Monks, is called Right Intention.

And what, Monks, is Right Speech?

Refraining from lying, refraining from slander, refraining from harsh speech, refraining from frivolous speech. This is called Right Speech.

And what, Monks, is Right Action?

Refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct. This is called Right Action.

And what, Monks, is Right Livelihood?

Here, Monks, the Noble Disciple, having given up wrong livelihood, keeps himself by Right Livelihood.

And what, Monks, is Right Effort?

Here, Monks, a Monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to overcome evil unwholesome mental states that have arisen. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to produce unarisen wholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development. This is called Right Effort.

And what, Monks, is Right Mindfulness?

Here, Monks, a Monk resides reflecting on body as body, dedicated, clearly aware and mindful, having put aside craving and worry for the world; he resides reflecting on feelings as feelings, dedicated, clearly aware and mindful, having put aside craving and worry for the world; he resides reflecting on mind as mind, dedicated, clearly aware and mindful, having put aside craving and worry for the world; he resides reflecting on mental objects as mental objects, dedicated, clearly aware and mindful, having put aside craving and worry for the world. This is called Right Mindfulness.

And what, Monks, is Right Concentration?

Here, a Monk, distant from sense-desires, distant from unwholesome mental states, enters and resides in the first Jhāna, which is with thinking and pondering, based in seclusion, filled with excitement and joy. And with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and resides in the second Jhāna, which is without thinking and pondering, based in concentration, filled with excitement and joy. And with the fading away of excitement, remaining imperturbable (unable to be upset or excited; calm; serene), mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say:

'Peaceful is he who resides with equanimity and mindfulness', he enters the third Jhāna. And, having given up pleasure and pain, and with the fading away of former gladness and sadness, he enters and resides in the fourth Jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness. This is called Right Concentration.

And that, Monks, is called the way of practice leading to the elimination of discontentedness.

(Reference: DN 22)

In this Teaching from Gotama Buddha, he shares The Eight Fold Path.

The Eight Fold Path is the complete solution to solving the problem of the unEnlightened mind and The Cycle of Rebirth. The Eight Fold Path is “the way of practice leading to the elimination 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).

### **What are the Jhānas and how can I experience them?**

The Jhānas are preliminary phases the mind experiences as it is making its way to Enlightenment, and prior to the first Stage of Enlightenment.

When the mind is in the Jhānas, there are heightened qualities that are experienced, which are needed in order to fully develop the mind and experience Enlightenment. These are referred to as “the Jhānas”.

Without experiencing the Jhānas, a Practitioner would have no ability to attain Enlightenment, or even the first Stage of Enlightenment.

The Jhānas are oftentimes misunderstood, especially outside of Asia.

Oftentimes people think that the Jhānas are only experienced through the practice of meditation and, that the Jhānas are turned “on or off” while in meditation or in daily life. This misunderstanding leads to the inability to experience these heightened qualities of mind, the first Stage of Enlightenment, or Enlightenment itself. Thus, an individual continues to stay trapped in the unEnlightened state experiencing sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc. over and over and over again. The mind is stuck in this continuous cycle of discontent feelings due to its lack of wisdom of The Path to Enlightenment.

I will demystify the Jhānas and help you to understand what they are and how to experience them so that you can escape the constant struggles and difficulties of the unEnlightened mind.

(Please read further if you are interested in learning this important Teaching so that the mind can become free of these strong feelings and others.)

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As mentioned, the Jhānas are heightened qualities that are experienced as one is progressing on The Path to Enlightenment. These are heightened qualities of awareness (i.e. mindfulness), tranquility, concentration, and equanimity, along with other beneficial qualities of mind that are needed to experience progress on The Path to Enlightenment and Enlightenment itself.

A Practitioner would be unable to experience Enlightenment without these heightened qualities developed and acquired in the Jhānas.

**The Jhānas are experienced through learning, reflecting on (i.e. independently verifying), and practicing The Eight Fold Path.**

The Eight Fold Path is the core and central Teaching of The Buddha, it is “THE” Path to Enlightenment. If you are interested in experiencing Enlightenment through The Teachings of The Buddha, you would need to know The Eight Fold Path, inside and out, backwards and forwards, up and down, left and right. And, you would need to learn The Eight Fold Path through the original Words of The Buddha with guidance from a Teacher while you retain the responsibility for your own learning and growth.

It is putting together all the individual factors of The Eight Fold Path that the mind will move into, and reside in, the Jhānas.

Yes, one will need to meditate to experience the Jhānas but, it is not only meditation that one needs to learn and practice to experience the Jhānas. There are many other aspects of The Path to Enlightenment than only meditation, which are described in The Eight Fold Path, and all of these factors are needed to make progress towards Enlightenment to include, experiencing the Jhānas.

Meditation is one aspect of one factor in The Eight Fold Path. If you did the math, that means that meditation is about 6% of The Path to Enlightenment. There is much more to experiencing Enlightenment than only meditation. There is much more to experiencing the Jhānas than only meditation.

Unfortunately, many people are misunderstanding, thinking that The Buddha sat under a tree, meditated, and instantly got to Enlightenment. This is just untrue and a significant misunderstanding. You can know this is true through The Words of The Buddha and his important Teachings.

“Monks, I do not say that final knowledge (wisdom) is achieved all at once. On the contrary, **final knowledge is achieved by gradual training, by gradual practice, by gradual progress.**” (Reference: MN 70.22)

An Enlightened being would have attained “final knowledge” through acquiring wisdom, by learning, reflecting (i.e. independently verifying), and practicing The Teachings of The Buddha to awaken to The Natural Laws of Existence, the mind is then Enlightened.

Final Knowledge = Enlightenment

**Enlightenment is not achieved “all at once”.**

You can independently verify that Enlightenment is not experienced “all at once” or instantly because, everything you have ever accomplished in life has been through gradual training, gradual practice, and gradual progress, just like The Buddha is sharing in this important Teaching. It took The Buddha six (6) years to attain Enlightenment.

Think about learning to read, write, and speak English, did it happen all at once? Think about the job or occupation that you perform, was your wisdom and skills acquired “all at once”?

No, of course not.

Therefore, you can understand how acquiring wisdom to attain Enlightenment does not occur “all at once”. The Words of The Buddha are sharing this important Teaching and, you can independently verify it for yourself. All of The Teachings of The Buddha are independently verifiable and is how a Practitioner would need to progress on The Path to Enlightenment to actually experience Enlightenment. It is through gradual training and gradual practice that leads to gradual progress of acquiring wisdom and awakening to the Enlightened mental state.

So, Enlightenment, and the Jhānas, are not experienced “all at once” and they are not experienced only in meditation.

These are The Words of The Buddha on the Jhānas.

“And what, Monks, is Right Concentration? Here, a Monk, distant from sense-desires, distant from unwholesome mental states, enters and resides in the first Jhāna, which is with thinking and pondering, based in seclusion, filled with excitement and joy. And with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and resides in the second Jhāna, which is without thinking and pondering, based in concentration, filled with excitement and joy. And with the fading away of excitement, remaining imperturbable (unable to be upset or excited; calm; serene), mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say:

‘Peaceful is he who resides with equanimity and mindfulness’, he enters the third Jhāna. And, having given up pleasure and pain, and with the fading away of former gladness and sadness, he enters and resides in the fourth Jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness. This is called Right Concentration.”

(Reference: DN 22)

The Buddha describes the four (4) Jhānas in multiple places within his Teachings. There are only four (4) Jhānas, even though you will see different numbers being taught by other people who have misunderstanding but, The Buddha only taught four (4) Jhānas, as you can see in his original words.

The Buddha describes the four (4) Jhānas in the same way in each Teaching. However, this is a reference to the eighth factor of The Eight Fold Path, Right Concentration. This is where he describes the Jhānas, in detail, and this is where the misunderstandings in the world are originating as people are not understanding what was taught by The Buddha.

Right Concentration is accomplished through a well developed meditation practice and practicing “singleness of mind” in daily life. The Buddha describes how to practice Right Concentration as part of The Path to Enlightenment in many of his other Teachings, which all integrate into The Eight Fold Path.

So, because Right Concentration is to practice meditation and developing singleness of mind, some people are misunderstanding the Jhānas as only being experienced in meditation and is something that is turned “on and off”.

This is confusing many people and leading to the inability to experience the Jhānas and Enlightenment.



As you can see in the original Words of The Buddha, he is describing enhanced qualities of mind that the mind “enters and resides” in as part of his description of the Jhānas.

### **The mind “resides” in the Jhānas.**

He is describing the Jhānas as part of The Eight Fold Path because this is the byproduct or benefit, of practicing the entire core and central Teaching of The Buddha, The Eight Fold Path, which will guide you in training the mind to experience the Jhānas and attain Enlightenment.

One enhanced quality of mind that is experienced in the second Jhāna includes “oneness of mind” or “unification of the mind”.

In the unEnlightened state, there is a conscious mind and a subconscious mind, both of these are polluted and need to be purified to experience Enlightenment. However, the subconscious mind is much more heavily polluted than the conscious mind. A Practitioner in the unEnlightened state will have some awareness of the conscious mind but, they will lack awareness of the subconscious mind until, they are experiencing the second Jhāna.

Oneness of mind, or unification of the mind, is when the conscious mind and subconscious mind have merged. They have become “one”. The Practitioner will have “full awareness” of the entire mind, the mind becomes highly introspective being able to easily look inward. This is sometimes referred to as “the opening of the third eye, divine eye, or inward looking eye”.

When “oneness of mind” or “unification of mind” is experienced, there will no longer be a conscious and subconscious mind but instead, there will be just one mind - “oneness of mind” or “unification of the mind”. And, this enhanced quality is needed in order to purify the mind. You would be unable to purify the entire mind to attain Enlightenment if there was no awareness of the entire mind throughout your entire day.

So, to even get to the first Stage of Enlightenment, and Enlightenment itself, a Practitioner needs to experience “oneness of mind” or “unification of the mind” in the second Jhāna. And, this is an enhanced quality of mind that is experienced at all times during one’s day.

This is not a quality of mind that is only experienced during meditation and it is not an aspect of the mind that is turned “on or off”. Instead, the mind is “residing” in this mental quality. This is true for all the enhanced qualities of the Jhānas. They are experienced at all times and, are not turned “on or off”. As shared by The Buddha, the mind “enters” and “resides” in the Jhānas.

For anyone who has experienced the Jhānas, they know this to be true.

The translation of the word “Jhāna” is “mental absorption” and “meditative absorption” because, to experience the Jhānas, a Practitioner will have mentally absorbed a certain amount of The Teachings of The Buddha and be practicing those Teachings. And, the Practitioner will have conducted and benefited from a certain amount of meditation. The mind has mentally “absorbed” The Teachings of The Buddha, and is practicing The Teachings of The Buddha, to include but not limited to, meditation.

When a mind has absorbed something and is experiencing improved qualities of mind, those qualities are not being turned “on or off” nor only experienced during meditation. These mental qualities are always present, the mind is “residing” in these enhanced qualities.

The Jhānas are temporary, as the mind can regress out of the Jhānas if the mind becomes complacent. However, if one continues to remain determined, dedicated, and diligent, the qualities of the Jhānas will continue to persist in the mind, all the way through to Enlightenment and while the mind is experiencing Enlightenment.

The Jhānas are not something to boast about nor take pride in. If the mind is becoming arrogant or prideful due to experiencing the Jhānas, a Practitioner would be wise to “cut that off and let it go”. Otherwise, the mind is complacent and will ultimately regress out of the Jhānas and, this will hinder any further progress on The Path to Enlightenment.

So in short, you will need to experience the Jhānas to make progress on The Path to Enlightenment and to attain Enlightenment itself, and this is accomplished through learning, reflecting on (i.e. independently verifying), and practicing The Eight Fold Path, the core and central Teaching of The Buddha that you need to know inside and out to experience the Jhānas and Enlightenment.

Experiencing the Jhānas is like the “lightbulb is flickering”, providing an indication to you that the mind has put together The Eight Fold Path well enough to experience these heightened qualities of mind.

**The Practitioner will know they are experiencing the Jhānas because they will notice the improved qualities of mind as described by The Buddha in Right Concentration of The Eight Fold Path.**

**When experiencing the Jhānas it is a significant indication that a Practitioner is making tangible progress on The Path to Enlightenment.**

It would be unwise to become arrogant, prideful, or boastful about anything at all, to include experiencing the Jhānas. If so, those unwholesome aspects of the mind would only create a lack of further progress on The Path to Enlightenment.

Once a Practitioner is experiencing the Jhānas, it is time for the real work to begin. The mind is now prepared to fully eradicate all of the pollutions of mind. The needed enhanced qualities have been acquired and it is time to start focusing on the elimination of The Ten Fetters starting with, the first three.

Eliminating the first three fetters/taints/pollutions of mind, a Practitioner will then experience the first Stage of Enlightenment. From the first Stage of Enlightenment, the mind will no longer regress. In the first Stage of Enlightenment, one has progressed past the preliminary phases of the Jhānas, where the mind can regress, and is now firmly in the first Stage of Enlightenment, where the mind will not regress.

But, this is not a time to become complacent but instead, learn, reflect on (i.e. independently verify), and practice the elimination of The Ten Fetters. Your practice will need to pivot towards actively learning, reflecting on (i.e. independently verifying), and practicing to eliminate The Ten Fetters.

A Practitioner will need to know what is each of The Ten Fetters, what are the symptoms, how to eliminate the fetters, and how to know they are eliminated. This can all be learned in one of our annual retreats titled “Purification of The Mind to Attain Enlightenment”. In this retreat, there are individual classes devoted to learning each individual fetter of The Ten Fetters.

The Jhānas await you. These improved qualities of mind await you. Enlightenment awaits you.

The only thing holding you back is your own determination, dedication, and diligence to learn, reflect (i.e. independently verify), and practice The Path to Enlightenment, based on The Words of The Buddha, as taught by The Buddha.

Meditate, Monks, do not be complacent, lest you will regret it later. This is my instruction to you. (Reference: SN 43.1)

Be well and enjoy your journey...

**To learn more about the Jhānas please see this recorded online class.**

[https://www.youtube.com/watch?v=wgxpbmW6bO4&list=PLFuun1phKgQn\\_7rDGqXFDF-Pz4cRrIBa\\_&index=3](https://www.youtube.com/watch?v=wgxpbmW6bO4&list=PLFuun1phKgQn_7rDGqXFDF-Pz4cRrIBa_&index=3)

## Learning Resources for Further Exploration

### ***Youtube Video(s)***

***(Pali Canon Study Group) - The Foremost Householder - Volume 8 - (Chapter 31-41)***

<https://youtu.be/s9Oj61vG340>

### ***Podcast(s)***

***Ep. 307 - (Pali Canon Study Group) - The Foremost Householder - Volume 8 - (Chapter 31-41)***

<https://anchor.fm/buddhadailywisdom/episodes/Ep--307---Pali-Canon-Study-Group---The-Foremost-Householder---Volume-8---Chapter-31-41-e1hasn9>

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Now that you have completed reading (Volume 8) 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:

Teacher - David Roylance  
hello@buddhadailywisdom.com  
www.BuddhaDailyWisdom.com

# **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](http://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.

<https://www.buddhadailywisdom.com/supportbuddha>

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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 Bhikkhu 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

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## 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**

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### **Volume 9**

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### **Volume 11**

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### **Volume 13**

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