

Fostering Social Harmony

A Perspective from the Buddha's Discourses
of the Pāli Canon

An anthology compiled by
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Sources and Abbreviations

AN	Anguttara Nikāya
DN	Dīgha Nikāya
It	Itivuttaka
MN	Majjhima Nikāya
SN	Saṅgīyutta Nikāya

Available translations

Anguttara Nikāya: Complete translation to be published in 2012 by Wisdom Publications under the title, *The Numerical Discourses of the Buddha*.

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Itivuttaka: *The Udāna and the Itivuttaka: Inspired Utterances of the Buddha and The Buddha's Sayings*, translated by John D. Ireland. Kandy, Sri Lanka: Buddhist Publication Society, 1997.

Majjhima Nikāya: *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñāṇamoli, edited by Bhikkhu Bodhi. Boston: Wisdom Publications, 1995. 3rd ed. 2005.

Saṅgīyutta Nikāya: *The Connected Discourses of the Buddha*, translated by Bhikkhu Bodhi. Boston: Wisdom Publications, 2000.

See too *In the Buddha's Words, An Anthology of Discourses from the Pāli Canon*, compiled by Bhikkhu Bodhi. Boston: Wisdom Publications, 2005.

All translations in this anthology are taken from the above volumes. Several passages have been slightly revised.

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Introduction

The present anthology is intended to provide a systematic selection of texts that can be drawn upon to develop a program for fostering social harmony in Sri Lanka. The texts are all taken from the Pāli Canon, the corpus of scriptures regarded as authoritative “Word of the Buddha” by followers of Theravāda Buddhism. Since Theravāda Buddhism is the dominant religion among the Sinhalese majority of Sri Lanka, the prescriptions these texts offer on ethics, conflict resolution, and social harmony will have normative value in the eyes of Sri Lankan Buddhists. However, their appeal need not be confined to Buddhists. In their simple reasonableness and clear practicality, they can provide cogent strategies for ameliorating conflict and promoting peaceful reconciliation that will be appreciated by all sectors of the Sri Lankan population regardless of religious affiliation.

The texts I have drawn upon are taken exclusively from the Sutta Pitaka, the Discourse Collection, one of the three collections constituting the Pāli Tipitaka, “Three Baskets of Teachings.” The Sutta Pitaka contains the discourses of the Buddha and his eminent disciples. I did not include texts from the Vinaya Pitaka, the Collection on Discipline, or the Abhidhamma Pitaka, the Collection of Doctrinal Treatises. While parts of the Vinaya Pitaka may have been relevant to this project, the bulk of the material in that corpus is concerned with the minutia of monastic regulations. Further, portions of the Vinaya broadly concerned with communal harmony have parallels in the Sutta Pitaka that have been included in this anthology.

I have arranged the selections according to a structure that deliberately mirrors, in some respects, patterns that the Buddha himself adopted in expounding his teaching. In the rest of this introduction I will explain the logic underlying the sequence I have followed.

Part I consists of texts on right view or right understanding. The Buddha made right view the first factor of the noble eightfold path, “the way leading to the cessation of suffering,” and repeatedly stressed the importance of right understanding as a guide to the entire moral and spiritual life. Since the objective of the present project is to promote communal harmony rather than to show the means to liberation from the cycle of rebirths, the texts chosen for this chapter highlight the features of right understanding most conducive to ethical conduct. This is sometimes called “mundane right view” in contrast to “world transcending right view,” the

penetrative insight into the four noble truths that severs the roots of bondage to the cycle of rebirths.

Mundane right view distinguishes between the wholesome and the unwholesome. It lays bare the underlying roots of good and bad actions and reveals the principles behind the operation of karma, the law of moral causation which ensures that good and bad deeds eventually produce their appropriate results or “fruits.” According to the law of karma, bad or unwholesome karma, deeds arisen from defiled motives, eventually rebound upon oneself and bring suffering, a bad rebirth, and spiritual deterioration; in contrast, good or wholesome karma, deeds originating from wholesome motives, lead to happiness, a pleasant rebirth, and spiritual progress.

Right understanding of the principles of karmic causation has a decisive impact on one’s conduct. On seeing that one’s own deeds eventually bounce back upon oneself and determine one’s destiny in the round of rebirths, one will be motivated to abandon defiled mental qualities and abstain from bad conduct, and instead to acquire wholesome qualities and engage in good conduct. This pattern is reflected in the structure of the noble eightfold path itself, where right view leads to right intentions, which in turn come to expression in right speech, right action, and right livelihood.

I treat the impact right understanding has on the individual practitioner under the heading of “personal training.” Early Buddhism sees personal transformation as the key to the transformation of society. A peaceful and harmonious society cannot be imposed by a powerful external authority but can only emerge when people rectify their thoughts and adopt worthy standards of conduct. Thus the task of fostering social harmony must begin with inner transformation.

I have organized the texts in Part II, on personal training, according to a traditional scheme delineating three types of wholesome deeds: generosity, virtuous conduct, and mental development. I begin with a selection of texts that highlight different aspects of generosity, which the Buddha often made the point of entry into his exposition of the Dhamma. From there I move into texts on the main Buddhist moral codes, the five precepts and ten courses of wholesome action. It is useful to note in this context that the Buddha does not derive the validity of moral conduct solely from consideration of its karmic consequences. He also bases it on a simple type of moral reflection by which one imaginatively “puts oneself in the shoes of others” (see II.2.2). He shows further that the benefits of moral virtue do not accrue solely to oneself, but

also extend to countless other living beings (in II.2.3). Thus virtuous conduct unifies self-benefit and the benefiting of others, the imperatives of ethical egoism and ethical altruism.

Development of mind involves a dual process of removing mental defilements and cultivating positive mental qualities. Since a vast number of the Buddha's discourses deal with these two processes, I have had to limit my selection of texts to those that seem most promising in promoting social harmony. I begin with a passage from the Discourse on the Simile of the Cloth, which speaks about the removal of sixteen mental defilements (II.3.1). On inspection it will be seen that virtually all these defilements—states such as greed, ill will, and anger—have wide-ranging social ramifications. Thus the process of mental training will simultaneously help to reduce interpersonal conflict and conduce to social harmony.

In an autobiographical discourse cited next (II.3.2), the Buddha explains how, when striving for enlightenment, he divided his thoughts into two categories—the good and the bad—and by suitable reflection eliminated the bad thoughts and strengthened the good thoughts. His reflections show that he took into account not only of the effect his thoughts would have on himself but of the impact they would have on others: whether they lead to harm for others or are harmless. The next text (II.3.3) contrasts two types of motives of action—improper motives and proper motives—while the following discourse describes the differences between the “bad person” and the “good person.” While the former lauds himself and disparages others, the latter gives priority to the practice for reaching the extinction of greed, hatred, and delusion.

The training of the mind involves, along with the elimination of defilements, the cultivation of virtuous qualities. Among the virtues most crucial to establishing social harmony are those comprised under the rubric of the “four immeasurables” or the “four divine abodes”: loving-kindness, compassion, altruistic joy, and equanimity. Loving-kindness is explained in the Pāli commentaries as the wish for the welfare and happiness of all beings; compassion, as the desire to alleviate the suffering of those undergoing affliction; altruistic joy, as rejoicing in the success and good fortune of others; and equanimity, as impartiality and freedom from bias.

As the most basic of the four immeasurables, loving-kindness (*mettā*) is given the most prominence in the texts of early Buddhism. The Buddha praises the development of loving-kindness as the foremost of meritorious deeds pertaining to the cycle of rebirths. It creates affection in others and ensures self-protection. It leads to higher rebirths and can serve as a condition for the extinction of defilements (see II.4.3□4). Wisdom is foremost among all

virtuous qualities, for it exercises the unique function of permanently uprooting the defilements that maintain bondage to the cycle. However, loving-kindness and the practice that leads to wisdom, the four foundations of mindfulness, are not mutually exclusive but can be cultivated in tandem (see II.4.5).

The chief obstacle to social harmony is anger or resentment. Anger is the seed from which hatred and enmity grow, and thus, in the process of personal training, special attention must be given to its removal. I have therefore devoted a separate chapter to “Dealing with Anger.” It is a large chapter comprised of texts that explain the grounds from which anger arises, its drawbacks and dangers, and the practical antidotes that can be used to remove anger. Under this last category I have included two discourses by the Buddha himself and another by the chief disciple Sāriputta (III.6.1□3).

The main remedy for anger is patience, which the Buddha enjoins even under the most trying circumstances, such as when others attack one physically or with sharp speech (III.7.1□2). A discourse ascribed to Sakka, the ruler of the gods, contrasts two ways of dealing with provocation: patient endurance and retaliation. In contrast to his charioteer Mātali, who advocates retaliation, Sakka praises patience (III.7.3). The challenge of maintaining patience under provocative conditions can also be met by emulating worthy examples. In the last part of this chapter, I therefore provide accounts of how the Buddha, the missionary monk Pu□□a, the chief disciple Sāriputta, and the deity Sakka all used patience to prevail over abuse from others.

Speech is an aspect of human conduct whose role in relation to social harmony is so critical that the Buddha devoted whole discourses to the subject. He also made right speech a distinct factor in the noble eightfold path. I have followed suit by treating right speech as a separate chapter. The texts included here may bring surprises. It is sometimes believed that “right speech” always entails speaking politely and pleasantly to others. However, while the discourses stress the importance of establishing a gentle and compassionate attitude before criticizing others (see IV.1), they do not advocate speaking to others only in agreeable ways. To the contrary, they advise one to rebuke and censure others when criticism is due, after carefully examining the situation and choosing the right time and manner to speak (see IV.3□5).

Reproving others is particularly thorny because it has the potential to ignite resentment and sow the seeds of conflict. However, in the Buddhist monastic order, a spiritual community whose vitality depends on the proper conduct of its members, it is often obligatory for one monk

to reprove another. To help maintain harmony and mutual respect, the texts lay down guidelines to be followed by the person who intends to reprove another and the appropriate way for the subject of reproach to respond to criticism (see IV.6).

With Part V, we move more explicitly from the sphere of personal cultivation to interpersonal relations. These relations begin with good friendship. The Buddha stressed to both his monastic disciples and lay followers the value of associating with good friends. He delineated the qualities of a true friend, described how friends should treat one another, and pointed out the benefits that accrue from associating with good friends. All these themes are treated in the texts included in this chapter.

Part VI expands the scope of the inquiry from personal friendship to the establishment of community. A basic building block of a healthy community is the “four means of embracing others” (VI.1.1), methods that members of a community can draw upon to sustain harmonious relationships. To maintain harmony in the community, the Buddha laid down several other sets of guidelines. Some, like the six principles of harmony and respect, were originally intended for the monastic community but with suitable modifications can be adapted to civil society (see VI.1.2). Others, like the seven principles taught to the Vajjis, were originally promulgated for use in civil society but were then adapted by the Buddha for use by the monastic order (see VI.1.3□4).

To encourage harmony in the monastic order, the Buddha sometimes contrasted the fractured community and the harmonious community, censuring the former and extolling the latter. He also pointed out the perils in social disharmony to one’s personal cultivation (VI.2.2). One text offers a shining example of a small group of monks who lived together in perfect harmony, blending like milk and water (VI.2.3). The discourse has served as a model for monks through the centuries and is a standard item in curricula of monastic study. Harmony is critical, however, not only between members of the lay community and the monastic order in conducting their respective internal affairs, but also between the two sections of the Buddhist social order, laity and monastics. The teaching flourishes when the two sections recognize their particular strengths and responsibilities and support one another with mutual appreciation (VI.2.4). What is essential in the monastic order, and by extension among the Buddhist lay followers as well, is to take the Dhamma rather than particular individuals as the standard of authority (see VI.3).

Nevertheless, even with the best intentions, human beings have inevitable frailties, among which are tendencies that lead to factionalism and disputes. The Buddha recognized that the longevity of his teaching was largely contingent on the ability of the monks and nuns to remove the roots of contention before they erupt into full-blown disputes, which posed the further danger of schism. Thus he devoted several discourses to analyzing the causes of disputes and proposing means of settling them once they have arisen. The causes of disputes—both among monastics and in lay society—form the topic of the texts included in VII.1–4. This part closes with an account of the famous dispute at Kosambi (VII.5), when a difference over a minor point of monastic discipline divided the monks into two hostile factions that refused even to allow the Buddha to reconcile them. The conflict spread to the lay followers, so that the entire Buddhist community at Kosambi became divided along bitter party lines.

Part VIII is devoted to the means of resolving disputes. In this part we see the Buddha, in his last years, laying down guidelines for settling differences of opinion between the monks (VIII.2). He also defined what was primary and what secondary in avoiding disputes and prescribed precise principles for settling disagreements in the monastic order (VIII.3). He stressed that for the Sangha to prosper, its members must repeatedly correct, admonish, and encourage one another (VIII.5). Receiving advice from others, however, can sting the ego at its most sensitive core, arousing resistance and resentment. To address this problem, in the Discourse on Inferences, the eminent disciple Moggallāna pointed out the defilements that make a monk resistant to correction from others and the need to reflect on oneself in order to remove those defilements (VIII.6).

Conflicts occasionally erupted between members of the lay community and the monastic order. In some instances the Buddha recognized that the behavior of a lay person called for some expression of disapproval from the Sangha and he thus allowed the monks to “overturn the almsbowl,” that is, to refuse to accept offerings from a belligerent lay follower (VIII.7.1). He also recognized that lay followers might have justified complaints against a monk who was not living up to the standards of discipline set for him. In response, he allowed lay people to officially proclaim a “loss of confidence” in that monk (VIII.7.2). The Sangha, too, could in unison decide that a wayward monk must approach the lay people he had offended and apologize for his misbehavior. This was intended to bring about reconciliation between the monk and the lay disciples (VIII.7.3).

In the last chapter, Part IX, I broaden the scope of this anthology from the community to the state, the regulatory agency that governs society. In Sri Lanka, beneath the surface of ethnic differences, tension and conflict stem largely from economic imbalances, which are sustained by abuses of political power, ethnic discrimination, and failure to address endemic poverty. For this reason, the early Buddhist texts on governance acquire relevance.

In the Buddha's time, the Indian subcontinent was divided into sixteen states, which were of two types: aristocratic republics and kingdoms. However, the subcontinent was rapidly undergoing a tectonic transition that was overturning the prevailing social order. The kingships of several states were expanding outwardly and swallowing up weaker kingdoms and the small patrician republics, whose days seemed numbered. Competing claims for territory and wealth led to a rise in militarism and violent clashes. The region was rapidly heading toward an era of brutal power struggles and vicious wars of aggression.

Since the triumph of the monarchical type of government appeared inevitable, the Buddha sought to establish a model of kingship that could curb the arbitrary exercise of power and subordinate the king to a higher authority. He realized that in a monarchical political system, the whole society follows the example set by its leader, whether for righteousness or unrighteousness (see IX.1). Therefore, to ensure that kings had a lofty standard toward which they could aspire, the Buddha set up the ideal of the "wheel-turning monarch," the righteous king who rules in compliance with the Dhamma, the impersonal law of righteousness (see IX.2). The Dhamma that he obeys is the ethical justification for his rule. Symbolized by the sacred wheel-treasure, the Dhamma, the law of righteousness, enables him to establish a universal reign of peace and virtue based on observance of the five precepts. The wheel-turning monarch, as this same text shows, is the secular counterpart of the Buddha, who reigns supreme in the spiritual domain.

The wheel-turning monarch rules for the welfare and happiness of his subjects and extends protection to all within his realm, even to the birds and beasts. Among his duties is to prevent crime from erupting in his kingdom, and to keep the kingdom safe from crime he must give wealth to those in need; in the view of the early discourses poverty is the breeding ground of criminality. This theme, mentioned among the duties of the wheel-turning monarch in IX.3, is elaborated in IX.4. Here, a wise chaplain advises the king that the proper way to end the theft and brigandage plaguing his realm is not by imposing harsher punishments and stricter law

enforcement but by giving the citizens the means they need to earn a decent living. Once the people enjoy a satisfactory standard of living, they will lose all interest in harming others and the country will enjoy peace and tranquility.

The Anthology

Part I. Right Understanding

1. Right View Comes First

(from MN 117)

4. “Therein, monks, right view comes first. And how does right view come first? One understands wrong view as wrong view and right view as right view: this is one’s right view.

5. “And what is wrong view? ‘There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn; no good and virtuous recluses and brahmins in the world who have realised for themselves by direct knowledge and declare this world and the other world.’ This is wrong view.

6. “And what is right view? Right view, I say, is twofold: there is right view that is affected by taints, partaking of merit, ripening in the acquisitions; and there is right view that is noble, taintless, supramundane, a factor of the path.

7. “And what is right view that is affected by the taints, partaking of merit, ripening in the acquisitions? ‘There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn; there are in the world good and virtuous recluses and brahmins who have realised for themselves by direct knowledge and declare this world and the other world.’ This is right view affected by taints, partaking of merit, ripening in the acquisitions.

8. “And what is right view that is noble, taintless, supramundane, a factor of the path? The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right view that is noble, taintless, supramundane, a factor of the path.

9. “One makes an effort to abandon wrong view and to enter upon right view: this is one’s right effort. Mindfully one abandons wrong view, mindfully one enters upon and abides in right view: this is one’s right mindfulness. Thus these three states run and circle around right view, that is, right view, right effort, and right mindfulness.”

2. Understanding What Is Unwholesome and Wholesome

(from MN 9)

3. [The Venerable Sāriputta said:] “When, friends, a noble disciple understands the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.

4. “And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

5. “And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.

6. “And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; uncovetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

7. “And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.”

3. Understanding Kamma

(from AN 6:63)

"When it was said: 'Kamma should be understood, the source and origin of kamma should be understood, the diversity of kamma should be understood, the result of kamma should be understood, the cessation of kamma should be understood, and the way leading to the cessation of kamma should be understood,' for what reason was this said?"

"It is volition, monks, that I call kamma. For having willed, one acts by body, speech, or mind.

"And what is the source and origin of kamma? Contact is its source and origin.

"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 world; and there is kamma to be experienced in the deva world. This is called the diversity of kamma.

"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.

"And what, monks, is the cessation of kamma? With the cessation of contact there is cessation of kamma.

"This Noble Eightfold Path is the way leading to the cessation of kamma, namely, right view ... right concentration.

"When, monks, a noble disciple thus understands kamma, the source and origin of kamma, the diversity of kamma, the result of kamma, the cessation of kamma, and the way leading to the cessation of kamma, he understands this penetrative spiritual life to be the cessation of kamma.

4. How Kamma Works

(MN 135)

2. The brahmin student Subha, Todeyya's son, went to the Blessed One and asked him:

3. "Master Gotama, why is it that human beings are seen to be inferior and superior? For people are seen to be short-lived and long-lived, sickly and healthy, ugly and beautiful, without influence and influential, poor and wealthy, low born and high born, stupid and wise. Why is it, Master Gotama, that human beings are seen to be inferior and superior?"

4. "Student, beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior."

“I do not understand in detail the meaning of Master Gotama’s statement, which he spoke in brief without expounding the meaning in detail. It would be good if Master Gotama would teach me the Dhamma so that I might understand in detail the meaning of his statement.”

“Then, student, listen and attend closely to what I shall say.”

“Yes, sir,” Subha replied. The Blessed One said this:

5. “Here, student, some man or woman kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings. Because of performing and undertaking such action, on the breakup of the body, after death, he is reborn in a state of misery, in a bad destination, in the lower world, in hell. But if on the breakup of the body, after death, he is not reborn in a state of misery, in a bad destination, in the lower world, in hell, but instead comes back to the human state, then wherever he is reborn he is short-lived. This is the way, student, that leads to short life, namely, one kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings.

6. “But here, student, some man or woman, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he dwells compassionate to all living beings. Because of performing and undertaking such action, on the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. But if on the breakup of the body, after death, he is not reborn in a good destination, in a heavenly world, but instead comes back to the human state, then wherever he is reborn he is long-lived. This is the way, student, that leads to long life, namely, abandoning the killing of living beings, one abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, one dwells compassionate to all living beings.

7. “Here, student, some man or woman is given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the breakup of the body, after death, he is reborn in a state of misery.... But if instead he comes back to the human state, then wherever he is reborn he is sickly. This is the way, student, that leads to sickness, namely, one is given to injuring beings with the hand, with a clod, with a stick, or with a knife.

8. “But here, student, some man or woman is not given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the breakup of the body, after death, he is reborn in a good destination.... But if instead he comes

back to the human state, then wherever he is reborn he is healthy. This is the way, student, that leads to health, namely, one is not given to injuring beings with the hand, with a clod, with a stick, or with a knife.

9. “Here, student, some man or woman is of an angry and irritable character; even when criticized a little, he is offended, becomes angry, hostile, and resentful, and displays anger, hate, and bitterness. Because of performing and undertaking such action ... he is reborn in a state of misery.... But if instead he comes back to the human state, then wherever he is reborn he is ugly. This is the way, student, that leads to ugliness, namely, one is of an angry and irritable character ... and displays anger, hate, and bitterness.

10. “But here, student, some man or woman is not of an angry and irritable character; even when criticized a little, he is not offended, does not become angry, hostile, and resentful, and does not display anger, hate, and bitterness. Because of performing and undertaking such action ... he is reborn in a good destination.... But if instead he comes back to the human state, then wherever he is reborn he is beautiful. This is the way, student, that leads to being beautiful, namely, one is not of an angry and irritable character ... and does not display anger, hate, and bitterness.

11. “Here, student, some man or woman is envious, one who envies, resents, and begrudges the gains, honor, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action ... he is reborn in a state of misery.... But if instead he comes back to the human state, then wherever he is reborn he is without influence. This is the way, student, that leads to being without influence, namely, one is envious ... toward the gains, honor, respect, reverence, salutations, and veneration received by others.

12. “But here, student, some man or woman is not envious, one who does not envy, resent, and begrudge the gains, honor, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action ... he is reborn in a good destination.... But if instead he comes back to the human state, then wherever he is reborn he is influential. This is the way, student, that leads to being influential, namely, one is not envious ... toward the gains, honor, respect, reverence, salutations, and veneration received by others.

13. “Here, student, some man or woman does not give food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling, and lamps to ascetics or brahmins. Because of performing and undertaking such action ... he is reborn in a state of misery.... But if instead he

comes back to the human state, then wherever he is reborn he is poor. This is the way, student, that leads to poverty, namely, one does not give food ... and lamps to ascetics or brahmins.

14. “But here, student, some man or woman gives food ... and lamps to ascetics or brahmins. Because of performing and undertaking such action ... he is reborn in a good destination.... But if instead he comes back to the human state, then wherever he is reborn he is wealthy. This is the way, student, that leads to wealth, namely, one gives food ... and lamps to ascetics or brahmins.

15. “Here, student, some man or woman is obstinate and arrogant; he does not pay homage to one who should receive homage, does not rise up for one in whose presence he should rise up, does not offer a seat to one who deserves a seat, does not make way for one for whom he should make way, and does not honor, respect, revere, and venerate one who should be honored, respected, revered, and venerated. Because of performing and undertaking such action ... he is reborn in a state of misery.... But if instead he comes back to the human state, then wherever he is reborn he is low born. This is the way, student, that leads to low birth, namely, one is obstinate and arrogant ... and does not honor, respect, revere, and venerate one who should be honored, respected, revered, and venerated.

16. “But here, student, some man or woman is not obstinate and arrogant; he pays homage to one who should receive homage, rises up for one in whose presence he should rise up, offers a seat to one who deserves a seat, makes way for one for whom he should make way, and honors, respects, reveres, and venerates one who should be honored, respected, revered, and venerated. Because of performing and undertaking such action ... he is reborn in a good destination.... But if instead he comes back to the human state, then wherever he is reborn he is high born. This is the way, student, that leads to high birth, namely, one is not obstinate and arrogant ... and honors, respects, reveres, and venerates one who should be honored, respected, revered, and venerated.

17. “Here, student, some man or woman does not visit an ascetic or a brahmin and ask: ‘Venerable sir, what is wholesome? What is unwholesome? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What kind of action will lead to my harm and suffering for a long time? What kind of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action ... he is reborn in a state of misery.... But if instead he comes back to the human state, then wherever he is

reborn he is stupid. This is the way, student, that leads to stupidity, namely, one does not visit an ascetic or brahmin and ask such questions.

18. “But here, student, some man or woman visits an ascetic or a brahmin and asks: ‘Venerable sir, what is wholesome?... What kind of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action ... he is reborn in a good destination.... But if instead he comes back to the human state, then wherever he is reborn he is wise. This is the way, student, that leads to wisdom, namely, one visits an ascetic or brahmin and asks such questions.

19. “Thus, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sickly, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to being uninfluential makes people uninfluential, the way that leads to being influential makes people influential; the way that leads to poverty makes people poor, the way that leads to wealth makes people wealthy; the way that leads to low birth makes people low born, the way that leads to high birth makes people high born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

20. “Beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”

Part II. Personal Training

1. Generosity

(1) Reasons for Giving

(AN 8:33)

“There are, monks, eight reasons for giving. What eight? People may give out of affection; or in an angry mood; or out of stupidity; or out of fear; or with the thought: ‘Such gifts have been given before by my father and grandfather and it was done by them before; hence it would be unworthy of me to give up this old family tradition’; or with the thought, ‘By giving

this gift, I shall be reborn in a good destination, in a heavenly world, after death'; or with the thought, 'When giving this gift, my heart will be glad, and happiness and joy will arise in me'; or one gives because it ennobles and adorns the mind."

(2) The Gift of Food (1)

(It §26)

"Monks, if people knew, as I know, the result of giving and sharing, they would not eat without having given, nor would they allow the stain of niggardliness to obsess them and take root in their minds. Even if it were their last morsel, their last mouthful, they would not eat without having shared it, if there were someone to share it with. But, monks, as people do not know, as I know, the result of giving and sharing, they eat without having given, and the stain of niggardliness obsesses them and takes root in their minds."

(3) The Gift of Food (2)

(AN 4:57)

"A noble disciple, by giving food, gives four things to the recipients. What four? She gives long life, beauty, happiness, and strength. By giving long life, she herself will be endowed with long life, human or divine. By giving beauty, she herself will be endowed with beauty, human or divine. By giving happiness, she herself will be endowed with happiness, human or divine. By giving strength, she herself will be endowed with strength, human or divine. A noble woman-disciple, by giving food, gives those four things to the recipients."

(4) A Superior Person's Gifts

(AN 5:148)

"There are, monks, these five gifts of a superior person. What five?

"He gives a gift out of faith; he gives a gift respectfully; he gives a gift at the right time; he gives a gift with a generous heart; he gives a gift without denigration.

(1) "Because he gives a gift out of faith, wherever the result of that gift ripens he becomes rich, affluent, and wealthy, and he is handsome, comely, graceful, endowed with supreme beauty of complexion.

(2) “Because he gives a gift respectfully, wherever the result of that gift ripens he becomes rich, affluent, and wealthy, and his children and wives, his slaves, messengers, and workers are obedient, lend their ears to him, and apply their minds to understand him.

(3) “Because he gives a gift at the right time, wherever the result of that gift ripens he becomes rich, affluent, and wealthy, and benefits come to him at the right time, in abundant measure.

(4) “Because he gives a gift with a generous heart, wherever the result of that gift ripens he becomes rich, affluent, and wealthy, and his mind inclines to the enjoyment of excellent things among the five cords of sensual pleasure.

(5) “Because he gives a gift without denigrating himself and others, wherever the result of that gift ripens he becomes rich, affluent, and wealthy, and no loss of his wealth takes place from any quarter, whether from fire, floods, the king, bandits, or unloved heirs.

“These, monks, are the five gifts of a superior person.”

2. Virtuous Behavior

(1) Putting Oneself in the Shoes of Others

(SN 55:7)

“I will teach you, householders, a Dhamma exposition applicable to oneself. Listen to that and attend closely, I will speak.”

“Yes, sir,” those brahmin householders of Bamboo Gate replied. The Blessed One said:

“What is the Dhamma exposition applicable to oneself? Here, a noble disciple reflects thus: ‘I am one who wishes to live, who does not wish to die; I desire happiness and am averse to suffering. Since I am one who wishes to live ... and am averse to suffering, if someone were to take my life, that would not be pleasing and agreeable to me. Now if I were to take the life of another—of one who wishes to live, who does not wish to die, who desires happiness and is averse to suffering—that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’ Having reflected thus, he himself abstains from the destruction of life, exhorts others to abstain from the destruction of life, and speaks in praise of abstinence from the destruction of life. Thus this bodily conduct of his is purified in three respects.

“Again, householders, a noble disciple reflects thus: ‘If someone were to take from me what I have not given, that is, to commit theft, that would not be pleasing and agreeable to me. Now if I were to take from another what he has not given, that is, to commit theft, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’ Having reflected thus, he himself abstains from taking what is not given, exhorts others to abstain from taking what is not given, and speaks in praise of abstinence from taking what is not given. Thus this bodily conduct of his is purified in three respects.

“Again, householders, a noble disciple reflects thus: ‘If someone were to commit adultery with my wives, that would not be pleasing and agreeable to me. Now if I were to commit adultery with the wives of another, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’ Having reflected thus, he himself abstains from sexual misconduct, exhorts others to abstain from sexual misconduct, and speaks in praise of abstinence from sexual misconduct. Thus this bodily conduct of his is purified in three respects.

“Again, householders, a noble disciple reflects thus: ‘If someone were to damage my welfare with false speech, that would not be pleasing and agreeable to me. Now if I were to damage the welfare of another with false speech, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’ Having reflected thus, he himself abstains from false speech, exhorts others to abstain from false speech, and speaks in praise of abstinence from false speech. Thus this verbal conduct of his is purified in three respects.

“Again, householders, a noble disciple reflects thus: ‘If someone were to divide me from my friends by divisive speech, that would not be pleasing and agreeable to me. Now if I were to divide another from his friends by divisive speech, that would not be pleasing and agreeable to the other either....’ Thus this verbal conduct of his is purified in three respects.

“Again, householders, a noble disciple reflects thus: ‘If someone were to address me with harsh speech, that would not be pleasing and agreeable to me. Now if I were to address another

with harsh speech, that would not be pleasing and agreeable to the other either....' Thus this verbal conduct of his is purified in three respects.

“Again, householders, a noble disciple reflects thus: ‘If someone were to address me with frivolous speech and idle chatter, that would not be pleasing and agreeable to me. Now if I were to address another with frivolous speech and idle chatter, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’ Having reflected thus, he himself abstains from idle chatter, exhorts others to abstain from idle chatter, and speaks in praise of abstinence from idle chatter. Thus this verbal conduct of his is purified in three respects.”

(2) Good Behavior and Its Roots

(from AN 4:193)

"Come, Bhaddiya, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: 'The ascetic is our guru.' But when you know for yourself: 'These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering,' then you should abandon them.

(1) "What do you think, Bhaddiya? When greed arises in a person, is it for his welfare or for his harm?"

"For his harm, bhante."

"Bhaddiya, a greedy person, overcome by greed, with mind obsessed by it, destroys life, takes what is not given, transgresses with another's wife, and speaks falsehood; and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?"

"Yes, bhante."

(2) "What do you think, Bhaddiya? When hatred ... (3) ... delusion ... (4) ... violence arises in a person, is it for his welfare or for his harm?"

"For his harm, bhante."

"Bhaddiya, a violent person, overcome and with mind obsessed by violence, destroys life ... and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?"

"Yes, bhante."

"What do you think, Bhaddiya? Are these things wholesome or unwholesome?" – "Unwholesome, bhante." – "Blameworthy or blameless?" – "Blameworthy, bhante." – "Censured or praised by the wise?" – "Censured by the wise, bhante." – "Accepted and undertaken, do they lead to harm and suffering or not, or how do you take it?" – "Accepted and undertaken, these things lead to harm and suffering. So we take it."

"Thus, Bhaddiya, when we said: 'Come, Bhaddiya, do not go by oral tradition ... But when you know for yourself: "These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if undertaken and practiced, lead to harm and suffering," then you should abandon them,' it is because of this that this was said.

"Come, Bhaddiya, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of texts, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: 'The ascetic is our guru.' But when you know for yourself: 'These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to welfare and happiness,' then you should live in accordance with them.

(1) "What do you think, Bhaddiya? When non-greed arises in a person, is it for his welfare or for his harm?"

"For his welfare, bhante."

"Bhaddiya, a person without greed, not overcome by greed, his mind not obsessed by it, does not destroy life, take what is not given, transgress with another's wife, or speak falsehood; nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?"

"Yes, bhante."

(2) "What do you think, Bhaddiya? When non-hatred ... (3) ... non-delusion ... (4) ... non-violence arises in a person, is it for his welfare or harm?"

"For his welfare, bhante."

"Bhaddiya, a non-violent person, not overcome by violence, his mind not obsessed by it, does not destroy life ... nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?"

"Yes, bhante."

"What do you think, Bhaddiya? Are these things wholesome or unwholesome?" – "Wholesome, bhante." – "Blameworthy or blameless?" – "Blameless, bhante." – "Censured or praised by the wise?" – "Praised by the wise, bhante." – "Accepted and undertaken, do they lead to welfare and happiness or not, or how do you take it?" – "Accepted and undertaken, these things lead to welfare and happiness. So we take it."

"Thus, Bhaddiya, when we said: 'Come, Bhaddiya, do not go by oral tradition ... But when you know for yourself: "These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to welfare and happiness," then you should live in accordance with them,' it is because of this that this was said.

"Bhaddiya, the good persons in the world encourage their disciples thus: "Come, good man, you should constantly remove greed. When you constantly remove greed, you will not do any action born of greed, whether by body, speech, or mind. You should constantly remove hatred. When you constantly remove hatred, you will not do any action born of hatred, whether by body, speech, or mind. You should constantly remove delusion. When you constantly remove delusion, you will not do any action born of delusion, whether by body, speech, or mind. You should constantly remove violence. When you constantly remove violence, you will not do any action born of violence, whether by body, speech, or mind."

(3) Protecting Countless Beings

(from AN 8:39)

“Here, monks, a noble disciple gives up the destruction of life and abstains from it. By abstaining from the destruction of life, the noble disciple gives to immeasurable beings freedom from fear, hostility, and oppression. By giving to immeasurable beings freedom from fear, hostility, and oppression, he himself will enjoy immeasurable freedom from fear, hostility, and oppression. This is the first great gift that he gives.

“Further, monks, a noble disciple gives up the taking of what is not given and abstains from it. By abstaining from taking what is not given, the noble disciple gives to immeasurable beings freedom from fear.... This is the second great gift that he gives.

“Further, monks, a noble disciple gives up sexual misconduct and abstains from it. By abstaining from sexual misconduct, the noble disciple gives to immeasurable beings freedom from fear.... This is the third great gift that he gives.

“Further, monks, a noble disciple gives up false speech and abstains from it. By abstaining from false speech, the noble disciple gives to immeasurable beings freedom from fear.... This is the fourth great gift that he gives.

“Further, monks, a noble disciple gives up wines, liquors, and intoxicants, the basis for negligence, and abstains from them. By abstaining from wines, liquors, and intoxicants, the noble disciple gives to immeasurable beings freedom from fear, hostility, and oppression. By giving to immeasurable beings freedom from fear, hostility, and oppression, he himself will enjoy immeasurable freedom from fear, hostility, and oppression. This is the fifth great gift that he gives.”

2. Impurity and Purity

(from AN 10:176)

"Impurity by body, Cunda, is threefold. Impurity by speech is fourfold. Impurity by mind is threefold.

"And how is impurity by body threefold?

(1) "Here, someone destroys life. He is murderous, bloody-handed, given to blows and violence, merciless to living beings.

(2) "He takes what is not given. He steals the wealth and property of others in the village or forest.

(3) "He engages in sexual misconduct. He has sexual relations with women who are protected by their mother, father, mother and father, brother, sister, or relatives; who are protected by their Dhamma; who have a husband; whose violation entails a penalty; or even with one already engaged.

"It is in this way that impurity by body is threefold.

“And how, Cunda, is impurity by speech fourfold?

(4) "Here, someone speaks falsehood. If he is summoned to a council, to an assembly, to his relatives' presence, to his guild, or to the court, and questioned as a witness thus: 'So, good man, tell what you know,' then, not knowing, he says, 'I know,' or knowing, he says, 'I do not know'; not seeing, he says, 'I see,' or seeing, he says, 'I do not see.' Thus he consciously speaks falsehood for his own ends, or for another's ends, or for some trifling worldly end.

(5) "He speaks divisively. Having heard something here, he repeats it elsewhere in order to divide [those people] from these; or having heard something elsewhere, he repeats it to these people in order to divide [them] from those. Thus he is one who divides those who are united, a creator of divisions, one who enjoys factions, rejoices in factions, delights in factions, a speaker of words that create factions.

(6) "He speaks harshly. He utters such words as are rough, hard, hurtful to others, offensive to others, bordering on anger, un conducive to concentration.

(7) "He indulges in idle chatter. He speaks at an improper time, speaks falsely, speaks what is unbeneficial, speaks contrary to the Dhamma and the discipline; at an improper time he speaks such words as are worthless, unreasonable, rambling, and unbeneficial.

"It is in this way that impurity by speech is fourfold.

“And how, Cunda, is impurity by mind threefold?”

(8) "Here, someone is full of longing. He longs for the wealth and property of others thus: 'Oh, may what belongs to another be mine!'

(9) "He has a mind of ill will and intentions of hate thus: 'May these beings be slain, slaughtered, cut off, destroyed, or annihilated!'

(10) "He holds wrong view and has an incorrect perspective thus: 'There is nothing given, nothing sacrificed, nothing offered; there is no fruit or result of good and bad actions; there is no this world, no other world; there is no mother, no father; there are no beings spontaneously reborn; there are in the world no ascetics and brahmins of right conduct and right practice who, having realized this world and the other world for themselves by direct knowledge, make them known to others.'

"It is in this way that impurity by mind is threefold."

"These, Cunda, are the ten courses of unwholesome kamma.... It is because people engage in these ten courses of unwholesome kamma that hell, the animal realm, the sphere of afflicted spirits, and any other bad destinations are seen.

"Purity by body, Cunda, is threefold. Purity by speech is fourfold. Purity by mind is threefold.

"And how, Cunda, is purity by body threefold?

(1) "Here, someone, having abandoned the destruction of life, abstains from the destruction of life. With the rod and weapon laid aside, conscientious and kindly, he dwells compassionate toward all living beings.

(2) "Having abandoned the taking of what is not given, he abstains from taking what is not given. He does not steal the wealth and property of others in the village or in the forest.

(3) "Having abandoned sexual misconduct, he abstains from sexual misconduct. He does not have sexual relations with women who are protected by their mother, father, mother and father, brother, sister, or relatives; who are protected by their Dhamma; who have a husband; whose violation entails a penalty; or even with one already engaged.

"It is in this way that purity by body is threefold.

"And how, Cunda, is purity by speech fourfold?

(4) "Here, someone, having abandoned false speech, abstains from false speech. If he is summoned to a council, to an assembly, to his relatives' presence, to his guild, or to the court, and questioned as a witness thus: 'So, good man, tell what you know,' then, not knowing, he says, 'I do not know,' or knowing, he says, 'I know'; not seeing, he says, 'I do not see,' or seeing, he says, 'I see.' Thus he does not consciously speak falsehood for his own ends, or for another's ends, or for some trifling worldly end.

(5) "Having abandoned divisive speech, he abstains from divisive speech. Having heard something here, he does not repeat it elsewhere in order to divide [those people] from these; or having heard something elsewhere, he does not repeat it to these people in order to divide [them] from those. Thus he is one who reunites those who are divided, a promoter of unity, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord.

(6) "Having abandoned harsh speech, he abstains from harsh speech. He speaks such words as are gentle, pleasing to the ear, and lovable, as go to the heart, are courteous, desired by many, and agreeable to many.

(7) "Having abandoned idle chatter, he abstains from idle chatter. He speaks at a proper time, speaks truth, speaks what is beneficial, speaks on the Dhamma and the discipline; at a proper time he speaks such words as are worth recording, reasonable, succinct, and beneficial.

"It is in this way that purity by speech is fourfold.

“And how, Cunda, is purity by mind threefold?

(8) "Here, someone is without longing. He does not long for the wealth and property of others thus: 'Oh, may what belongs to another be mine!'

(9) "He is benevolent and his intentions are free of hate thus: 'May these beings live happily, free from enmity, affliction, and anxiety!'

(10) "He holds right view and has a correct perspective thus: 'There is what is given, sacrificed, and offered; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings spontaneously reborn; there are in the world ascetics and brahmins of right conduct and right practice who, having realized this world and the other world for themselves by direct knowledge, make them known to others.'

"It is in this way that purity by mind is threefold."

"These, Cunda, are the ten courses of wholesome kamma.... It is because people engage in these ten courses of wholesome kamma that the devas, human beings, and any other good destinations are discerned."

3. Removing the Defilements of the Mind

(1) Sixteen Defilements of the Mind

(from MN 7)

3. “What, monks, are the imperfections that defile the mind? Covetousness and unrighteous greed is an imperfection that defiles the mind. Ill will ... anger ... resentment ... contempt ... insolence ... envy ... avarice ... deceit ... fraud ... obstinacy ... rivalry ... conceit ... arrogance ... vanity ... negligence is an imperfection that defiles the mind.

4. “Knowing that covetousness and unrighteous greed is an imperfection that defiles the mind, a monk abandons it. Knowing that ill will ... negligence is an imperfection that defiles the mind, a monk abandons it.

5. “When a monk has known that covetousness and unrighteous greed is an imperfection that defiles the mind and has abandoned it; when a monk has known that ill will ... negligence is an imperfection that defiles the mind and has abandoned it, he acquires perfect confidence in the Buddha ... in the Dhamma ... in the Sangha

8. “When he has given up, expelled, released, abandoned, and relinquished [the imperfections of the mind] in part, he considers thus: ‘I am possessed of perfect confidence in the Buddha ... the Dhamma ... the Sangha,’ and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.”

(2) Two Kinds of Thoughts

(from MN 19)

2. “Monks, before my enlightenment, while I was still only an unenlightened bodhisatta, it occurred to me: ‘Suppose that I divide my thoughts into two classes.’²³⁵ Then I set on one side thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty, and I set on the other side thoughts of renunciation, thoughts of non-ill will, and thoughts of non-cruelty.²³⁶

3. “As I abided thus, diligent, ardent, and resolute, a thought of sensual desire arose in me. I understood thus: ‘This thought of sensual desire has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered: ‘This leads to my own affliction,’ it subsided in me; when I considered: ‘This leads to others’ affliction,’ it subsided in me; when I considered: ‘This leads to the affliction of both,’ it subsided in me; when I considered: ‘This obstructs wisdom, causes difficulties, and leads away from Nibbāna,’ it subsided in me. Whenever a thought of sensual desire arose in me, I abandoned it, removed it, did away with it.

4–5. “As I abided thus, diligent, ardent, and resolute, a thought of ill will arose in me ... a thought of cruelty arose in me. I understood thus: ‘This thought of cruelty has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered thus ... it subsided in me. Whenever a thought of cruelty arose in me, I abandoned it, removed it, did away with it.

6. “Monks, whatever a monk frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of sensual desire, he has abandoned the thought of renunciation to cultivate the thought of sensual desire, and then his mind inclines to thoughts of sensual desire. If he frequently thinks and ponders upon thoughts of

ill will ... upon thoughts of cruelty, he has abandoned the thought of non-cruelty to cultivate the thought of cruelty, and then his mind inclines to thoughts of cruelty.

7. “Just as in the last month of the rainy season, in the autumn, when the crops thicken, a cowherd would guard his cows by constantly tapping and poking them on this side and that with a stick to check and curb them. Why is that? Because he sees that he could be flogged, imprisoned, fined, or blamed [if he let them stray into the crops]. So too I saw in unwholesome states danger, degradation, and defilement, and in wholesome states the blessing of renunciation, the aspect of cleansing.

8. “As I abided thus, diligent, ardent, and resolute, a thought of renunciation arose in me. I understood thus: ‘This thought of renunciation has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes disturbed, and when the mind is disturbed, it is far from concentration.’ So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be disturbed.

9–10. “As I abided thus, diligent, ardent, and resolute, a thought of non-ill will arose in me ... a thought of non-cruelty arose in me. I understood thus: ‘This thought of non-cruelty has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes disturbed, and when the mind is disturbed, it is far from concentration.’ So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be disturbed.

11. “Monks, whatever a monk frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of renunciation, he has abandoned the thought of sensual desire to cultivate the thought of renunciation, and then his mind inclines to thoughts of renunciation. If he frequently thinks and ponders upon thoughts of

non-ill will ... upon thoughts of non-cruelty, he has abandoned the thought of cruelty to cultivate the thought of non-cruelty, and then his mind inclines to thoughts of non-cruelty.

12. “Just as in the last month of the hot season, when all the crops have been brought inside the villages, a cowherd would guard his cows while staying at the root of a tree or out in the open, since he needs only to be mindful that the cows are there; so too, there was need for me only to be mindful that those states were there.”

(3) Wrong and Right Motives

(AN 4:17□18)

"There are these four wrong motives. What four? One is motivated by desire, by hatred, by delusion, or by fear. These are the four wrong motives.

“There are these four right motives. What four? One’s motivation is free of desire, free of hatred, free of delusion, and free of fear. These are the four right motives.”

(4) The Good Person and the Bad Person

(MN 113)

1. The Blessed One said this:

2. “Monks, I shall teach you the character of a good person and the character of a bad person. Listen and attend closely to what I shall say.”—“Yes, venerable sir,” the monks replied.

The Blessed One said this:

3. “Monks, what is the character of a bad person? Here a bad person who has gone forth from an aristocratic family considers thus: ‘I have gone forth from an aristocratic family; but these other monks have not gone forth from aristocratic families.’ So he lauds himself and disparages others because of his aristocratic family. This is the character of a bad person.

“But a good person considers thus: ‘It is not because of one’s aristocratic family that states of greed, hatred, or delusion are destroyed. Even though someone may not have gone forth from an aristocratic family, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.’ So, putting the practice of the way first, he neither lauds himself nor disparages others because of his aristocratic family. This is the character of a good person.

4–6. “Moreover, a bad person who has gone forth from a great family ... from a wealthy family ... from an influential family considers thus: ‘I have gone forth from an influential family; but these other monks have not gone forth from influential families.’ So he lauds himself and disparages others because of his influential family. This too is the character of a bad person.

“But a good person considers thus: ‘It is not because of one’s influential family that states of greed, hatred, or delusion are destroyed. Even though someone may not have gone forth from an influential family, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.’ So, putting the practice of the way first, he neither lauds himself nor disparages others because of his influential family. This too is the character of a good person.

7. “Moreover, a bad person who is well known and famous considers thus: ‘I am well known and famous; but these other monks are unknown and of no account.’ So he lauds himself and disparages others because of his renown. This too is the character of a bad person.

“But a good person considers thus: ‘It is not because of one’s renown that states of greed, hatred, or delusion are destroyed. Even though someone may not be well known and famous, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.’ So, putting the practice of the way first, he neither lauds himself nor disparages others because of his renown. This too is the character of a good person.

8. “Moreover, a bad person who gains robes, almsfood, resting places, and requisites of medicine considers thus: ‘I gain robes, almsfood, resting places, and requisites of medicine; but these other monks do not gain these things.’ So he lauds himself and disparages others because of gain. This too is the character of a bad person.

“But a good person considers thus: ‘It is not because of gain that states of greed, hatred, or delusion are destroyed. Even though someone has no gain, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.’ So, putting the practice of the way first, he neither lauds himself nor disparages others because of gain. This too is the character of a good person.

9–20. “Moreover, a bad person who is learned ... who is expert in the Discipline ... who is a preacher of the Dhamma ... who is a forest dweller ... who is a refuse-rag wearer ... an almsfood eater ... a tree-root dweller ... a charnel-ground dweller ... an open-air dweller ... a continual sitter ... an any-bed user ... a one-session eater considers thus: ‘I am a one-session eater; but these other monks are not one-session eaters.’ So he lauds himself and disparages others because of his being a one-session eater. This too is the character of a bad person.

“But a bad person considers thus: ‘It is not because of being a one-session eater that states of greed, hatred, or delusion are destroyed. Even though someone may not be a one-session eater, yet if he has entered upon the way that accords with the Dhamma, entered upon the proper way, and conducts himself according to the Dhamma, he should be honoured for that, he should be praised for that.’ So, putting the practice of the way first, he neither lauds himself nor disparages others because of his being a one-session eater. This too is the character of a good person.

21. “Moreover, quite secluded from sensual pleasures, secluded from unwholesome states, a bad person enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He considers thus: ‘I have gained the attainment of the first jhāna; but these other monks have not gained the attainment of the first jhāna.’ So he lauds himself and disparages others because of his attainment of the first jhāna. This too is the character of a bad person.

“But a good person considers thus: ‘Non-identification even with the attainment of the first jhāna has been declared by the Blessed One; for in whatever way they conceive, the fact is ever other than that.’ So, putting non-identification first, he neither lauds himself nor disparages others because of his attainment of the first jhāna. This too is the character of a good person.

22–24. “Moreover, with the stilling of applied and sustained thought, a bad person enters upon and abides in the second jhāna ... the third jhāna ... the fourth jhāna ... the base of infinite space ... the base of infinite consciousness...the base of nothingness ... the base of neither-perception-nor-non-perception. He considers thus: ‘I have gained the attainment of the base of neither-perception-nor-non-perception; but these other monks have not gained the attainment of the base of neither-perception-nor-non-perception.’ So he lauds himself and disparages others because of his attainment of the base of neither-perception-nor-non-perception. This too is the character of a bad person.

“But a good person considers thus: ‘Non-identification even with the attainment of the base of neither-perception-nor-non-perception has been declared by the Blessed One; for in whatever way they conceive, the fact is ever other than that.’ So, putting non-identification first, he neither lauds himself nor disparages others because of his attainment of the base of neither-perception-nor-non-perception. This too is the character of a good person.

29. “Moreover, by completely surmounting the base of neither-perception-nor-non-perception, a good person enters upon and abides in the cessation of perception and feeling. And his taints are destroyed by his seeing with wisdom. This monk does not conceive anything, he does not conceive in regard to anything, he does not conceive in any way.”

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One’s words.

4. Loving-Kindness and Compassion

(1) The Four Divine Abodes

(from MN 99)

“Here a monk dwells pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he dwells pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility, and without ill will. When the liberation of mind by loving-kindness is developed in this way, no limiting action remains there, none persists there. Just as a vigorous trumpeter could make himself heard without difficulty in the four quarters, so too, when the liberation of mind by loving-kindness is developed in this way, no limiting action remains there, none persists there. This is the path to the company of Brahmā.

“Again, a monk dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he dwells pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility, and without ill will. When the liberation of mind by equanimity is developed in this way, no limiting action remains there, none persists there. Just as a vigorous trumpeter could make himself heard without difficulty in the

four quarters, so too, when the liberation of mind by equanimity is developed in this way, no limiting action remains there, none persists there.”

(2) No Merit Like Loving-Kindness

(It §27)

“Monks, whatever grounds there are for making merit productive of a future birth, all these do not equal a sixteenth part of the liberation of mind by loving-kindness. The liberation of mind by loving-kindness surpasses them and shines forth, bright and brilliant.

“Just as the radiance of all the stars does not equal a sixteenth part of the moon’s radiance, but the moon’s radiance surpasses them and shines forth, bright and brilliant, even so, whatever grounds there are for making merit productive of a future birth, all these do not equal a sixteenth part of the liberation of mind by loving-kindness. The liberation of mind by loving-kindness surpasses them and shines forth, bright and brilliant.

“Just as in the last month of the rainy season, in the autumn, when the sky is clear and free of clouds, the sun, on ascending, dispels the darkness of space and shines forth, bright and brilliant, even so, whatever grounds there are for making merit productive of a future birth, all these do not equal a sixteenth part of the liberation of mind by loving-kindness. The liberation of mind by loving-kindness surpasses them and shines forth, bright and brilliant.

“And just as in the night, at the moment of dawn, the morning star shines forth, bright and brilliant, even so, whatever grounds there are for making merit productive of a future birth, all these do not equal a sixteenth part of the liberation of mind by loving-kindness. The liberation of mind by loving-kindness surpasses them and shines forth, bright and brilliant.”

(3) The Benefits of Loving-Kindness

(AN 11:15)

"Monks, when the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, eleven benefits are to be expected. What eleven?

(1) "One sleeps well; (2) one awakens happily; (3) one does not have bad dreams; (4) one is pleasing to human beings; (5) one is pleasing to spirits; (6) deities protect one; (7) fire, poison, and weapons do not injure one; (8) one's mind quickly becomes concentrated; (9) one's facial

complexion is serene; (10) one dies unconfused; and (11) if one does not penetrate further, one fares on to the brahmā world.

"When, monks, the liberation of the mind by loving-kindness has been repeatedly pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, these eleven benefits are to be expected."

(4) Still More Benefits

(SN 20:4)

"Monks, if someone were to give away a hundred pots of food as charity in the morning, at noon, and in the evening, and if someone else were to develop a mind of loving-kindness even for the time it takes to pull a cow's udder, either in the morning, at noon, or in the evening, this would be more fruitful than the former. Therefore, monks, you should train yourselves thus: 'We will develop and cultivate the liberation of mind by loving-kindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.' Thus should you train yourselves."

(5) Loving-Kindness and Right Mindfulness

(SN 47:9)

"'I will protect myself': thus should the establishments of mindfulness be practiced. 'I will protect others': thus should the establishments of mindfulness be practiced. Protecting oneself, one protects others; protecting others, one protects oneself.

"And how is it, monks, that by protecting oneself one protects others? By the pursuit, development, and cultivation [of the four establishments of mindfulness]. It is in such a way that by protecting oneself one protects others.

"And how is it, monks, that by protecting others one protects oneself? By patience, harmlessness, lovingkindness, and sympathy. It is in such a way that by protecting others one protects oneself.

"'I will protect myself': thus should the establishments of mindfulness be practiced. 'I will protect others': thus should the establishments of mindfulness be practiced. Protecting oneself, one protects others; protecting others, one protects oneself."

Part III. Dealing With Anger

1. The Slaying of Anger

(SN 11:21)

Sakka, lord of the devas, approached the Blessed One, paid homage to him, stood to one side, and addressed the Blessed One in verse:

“Having slain what does one sleep soundly?
Having slain what does one not sorrow?
What is the one thing, O Gotama,
Whose killing you approve?”

[The Blessed One:]

“Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O Sakka,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow.”

2. Three Kinds of Persons

(AN 3:132)

"Monks, there are these three kinds of persons found existing in the world. What three? The person who is like a line etched in stone; the person who is like a line etched in the ground; and the person who is like a line etched in water.

(1) "And what kind of person is like a line etched in stone? Here, some person often gets angry, and his anger persists for a long time. Just as a line etched in stone is not quickly erased by the wind and water but persists for a long time, so too, some person often gets angry, and his anger persists for a long time. This is called the person who is like a line etched in stone.

(2) "And what kind of person is like a line etched in the ground? Here, some person often gets angry, but his anger does not persist for a long time. Just as a line etched in the ground is

quickly erased by the wind and water and does not persist for a long time, so too, some person often gets angry, but his anger does not persist for a long time. This is called the person who is like a line etched in the ground.

(3) "And what kind of person is like a line etched in water? Here, some person, even when spoken to roughly and harshly, in disagreeable ways, remains on friendly terms [with his antagonist], mingles [with him], and greets [him]. Just as a line etched in water quickly disappears and does not persist for a long time, so too, some person, even when spoken to roughly and harshly, in disagreeable ways, remains on friendly terms [with his antagonist], mingles [with him], and greets [him]. This is called the person who is like a line etched in water.

"These, monks, are the three kinds of persons found existing in the world."

3. Persons Like Vipers

(AN 4:110)

"Monks, there are these four kinds of vipers. What four? The one whose venom is quick to come up but not virulent; the one whose venom is virulent but not quick to come up; the one whose venom is both quick to come up and virulent; and the one whose venom is neither quick to come up nor virulent. These are the four kinds of vipers. So too, there are these four kinds of persons similar to vipers found existing in the world. What four? The one whose venom is quick to come up but not virulent; the one whose venom is virulent but not quick to come up; the one whose venom is both quick to come up and virulent; and the one whose venom is neither quick to come up nor virulent.

(1) "And how, monks, is a person one whose venom is quick to come up but not virulent? Here, someone often becomes angry, but his anger does not linger for a long time. It is in this way that a person is one whose venom is quick to come up but not virulent. So, I say, this person is just like a viper whose venom is quick to come up but not virulent.

(2) "And how is a person one whose venom is virulent but not quick to come up? Here, someone does not often become angry, but his anger lingers for a long time. It is in this way that a person is one whose venom is virulent but not quick to come up. So, I say, this person is just like a viper whose venom is virulent but not quick to come up.

(3) "And how is a person one whose venom is both quick to come up and virulent? Here, someone often becomes angry, and his anger lingers for a long time. It is in this way that a

person is one whose venom is both quick to come up and virulent. So, I say, this person is just like a viper whose venom is both quick to come up and virulent.

(4) "And how is a person one whose venom is neither quick to come up nor virulent? Here, someone does not often become angry, and his anger does not linger for a long time. It is in this way that a person is one whose venom is neither quick to come up nor virulent. So, I say, this person is just like a viper whose venom is neither quick to come up nor virulent.

"These, monks, are the four kinds of persons similar to vipers found existing in the world."

4. The Grounds for Anger and Resentment

(AN 10:79)

"Monks, there are these ten grounds for resentment. What ten? (1) [Thinking:] 'They acted for my harm,' one harbors resentment. (2) [Thinking:] 'They are acting for my harm,' one harbors resentment. (3) [Thinking:] 'They will act for my harm,' one harbors resentment. (4) [Thinking:] 'They acted for the harm of one who is pleasing and agreeable to me,' one harbors resentment. (5) [Thinking:] 'They are acting for the harm of one who is pleasing and agreeable to me,' one harbors resentment. (6) [Thinking:] 'They will act for the harm of one who is pleasing and agreeable to me,' one harbors resentment. (7) [Thinking:] 'They acted for the benefit of one who is displeasing and disagreeable to me,' one harbors resentment. (8) [Thinking:] 'They are acting for the benefit of one who is displeasing and disagreeable to me,' one harbors resentment. (9) [Thinking:] 'They will act for the benefit of one who is displeasing and disagreeable to me,' one harbors resentment. (10) And one becomes angry without a reason. These, monks, are the ten bases of resentment."

5. Dangers in Anger and Benefits in Patience

(1) Five Dangers

(AN 5:215)

"Monks, there are these five dangers in impatience. What five? One is displeasing and disagreeable to many people; one has an abundance of enmity; one has an abundance of faults; one dies confused; with the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five dangers in impatience.

"Monks, there are these five benefits in patience. What five? One is pleasing and agreeable to many people; one does not have an abundance of enmity; one does not have an abundance of faults; one dies unconfused; with the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in patience."

(2) Another Five Dangers

(AN 5:216)

"Monks, there are these five dangers in impatience. What five? One is displeasing and disagreeable to many people; one is violent; one is remorseful; one dies confused; with the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five dangers in impatience.

"Monks, there are these five benefits in patience. What five? One is pleasing and agreeable to many people; one is not violent; one is without remorse; one dies unconfused; with the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in patience."

(3) Seven Dangers

(AN 7:64)

"Monks, there are these seven things that are gratifying and advantageous to an enemy that come upon an angry man or woman. What seven?

(1) "Here, monks, an enemy wishes for an enemy: 'May he be ugly!' For what reason? An enemy does not delight in the beauty of an enemy. When an angry person is overcome and oppressed by anger, though he may be well bathed, well anointed, with trimmed hair and beard, dressed in white clothes, still, he is ugly. This is the first thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(2) "Again, an enemy wishes for an enemy: 'May he sleep badly!' For what reason? An enemy does not delight when an enemy sleeps well. When an angry person is overcome and oppressed by anger, though he may sleep on a couch spread with rugs, blankets, and covers, with an excellent covering of antelope hide, with a canopy and red bolsters at both ends, still, he sleeps badly. This is the second thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(3) "Again, an enemy wishes for an enemy: 'May he not succeed!' For what reason? An enemy does not delight in the success of an enemy. When an angry person is overcome and oppressed by anger, if he gets what is harmful, he thinks: 'I have gotten what is beneficial,' and if he gets what is beneficial, he thinks: 'I have gotten what is harmful.' When, overcome by anger, he gets these things which are diametrically opposed, they lead to his harm and suffering for a long time. This is the third thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(4) "Again, an enemy wishes for an enemy: 'May he not be wealthy!' For what reason? An enemy does not delight in the wealth of an enemy. When an angry person is overcome and oppressed by anger, kings appropriate for the royal treasury any wealth he has acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained. This is the fourth thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(5) "Again, an enemy wishes for an enemy: 'May he not be famous!' For what reason? An enemy does not delight in the fame of an enemy. When an angry person is overcome and oppressed by anger, he loses whatever fame he had acquired through heedfulness. This is the fifth thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(6) "Again, an enemy wishes for an enemy: 'May he have no friends!' For what reason? An enemy does not delight in an enemy having friends. When an angry person is overcome and oppressed by anger, his friends and companions, relatives and family members, avoid him from afar. This is the sixth thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

(7) "Again, an enemy wishes for an enemy: 'With the breakup of the body, after death, may he be reborn in the plane of misery, in a bad destination, in the lower world, in hell!' For what reason? An enemy does not delight in an enemy's going to a good destination. When an angry person is overcome and oppressed by anger, he engages in misconduct by body, speech, and mind. As a consequence, still overcome by anger, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. This is the seventh thing gratifying and advantageous to an enemy that comes upon an angry man or woman.

"These are the seven things gratifying and advantageous to an enemy that come upon an angry man or woman."

(4) Being Spurned By Others

(from AN 3:27)

“What kind of person is to be looked upon with equanimity, not to be associated with, followed, and served? Here, some person is prone to anger and easily exasperated. Even if he is criticized slightly he loses his temper and becomes irritated, hostile, and stubborn; he displays irritation, hatred, and bitterness. Just as a festering sore, if struck by a stick or a shard, will discharge even more matter, so too ... Just as a firebrand of the *tinduka* tree, if struck by a stick or shard, will sizzle and crackle even more, so too ... Just as a pit of feces, if struck by a stick or a shard, becomes even more foul-smelling, so too some person here is prone to anger and ... displays irritation, hatred, and bitterness. Such a person is to be looked upon with equanimity, not to be associated with, followed, and served. For what reason? [With the thought:] 'He might insult me, revile me, and do me harm.' Therefore such a person is to be looked upon with equanimity, not to be associated with, followed, and served.”

(5) The Danger for a Monk

(from AN 4:122 = MN 67)

“There are these four perils to be expected for a monk who has gone forth out of faith from the household life into homelessness in this Dhamma and discipline. What four? The peril of waves, the peril of crocodiles, the peril of whirlpools, and the peril of fierce fish.

"And what, monks, is the peril of waves? Here, someone has gone forth out of faith from the household life into homelessness with the thought: 'I am immersed in birth, old age, and death; in sorrow, lamentation, pain, dejection, and anguish. I am immersed in suffering, afflicted by suffering. Perhaps an ending of this entire mass of suffering can be attained.' Then, after he has thus gone forth, his fellow monks exhort and instruct him: 'You should go forward in this way, return in this way; look ahead in this way, look aside in this way; draw in your limbs in this way, extend them in this way; you should wear your robes and carry your outer robe and bowl in this way.' He thinks: 'Formerly, when I was a layman, I exhorted and instructed others. But now these [monks], who are young enough to be my sons or grandsons, presume to exhort and

instruct me.' Being angry and displeased, he gives up the training and reverts to the lower life. This is called a monk who has given up the training and reverted to the lower life because of the peril of waves. 'The peril of waves' is a designation for anger and irritation. This is called the peril of waves.”

6. Removing Anger

(1) Ten Ways to Eliminate Resentment

(AN 10: 80)

"Monks, there are these ten ways of removing resentment. What ten? (1) [Thinking:] 'They acted for my harm, but what can be done about it?' one removes resentment. (2) [Thinking:] 'They are acting for my harm, but what can be done about it?' one removes resentment. (3) [Thinking:] 'They will act for my harm, but what can be done about it?' one removes resentment. (4) [Thinking:] 'They acted ... ' (5) ... 'They are acting ... ' (6) ... 'They will act for the harm of one who is pleasing and agreeable to me, but what can be done about it?' one removes resentment (7) [Thinking:] 'They acted ... ' (8) ... 'They are acting ... ' (9) ... 'They will act for the benefit of one who is displeasing and disagreeable to me, but what can be done about it?' one removes resentment. (10) And one does not become angry without a reason. These, monks, are the ten ways of removing resentment."

(2) The Buddha Teaches Five Ways

(AN 5:161)

"Monks, there are these five ways of removing resentment by which a monk should entirely remove resentment when it has arisen toward anyone. What five? (1) One should develop loving-kindness for the person one resents; in this way one should remove the resentment toward that person. (2) One should develop compassion for the person one resents; in this way one should remove the resentment toward that person. (3) One should develop equanimity toward the person one resents; in this way one should remove the resentment toward that person. (4) One should disregard the person one resents and pay no attention to him; in this way one should remove the resentment toward that person. (5) One should apply the idea of the ownership of kamma to the person one resents, thus: 'This venerable one is the owner of his kamma, the heir of his kamma; he has kamma as his origin, kamma as his relative, kamma as his

resort; he will be the heir of any kamma he does, good or bad.' In this way one should remove the resentment toward that person. These are the five ways of removing resentment by which a monk should entirely remove resentment when it has arisen toward anyone."

(3) Sāriputta Teaches Five Ways

(AN 5:162)

The Venerable Sāriputta addressed the monks:

"Friends, there are these five ways of removing resentment by which a monk should entirely remove resentment when it has arisen toward anyone. What five? (1) Here, a person's bodily behavior is impure, but his verbal behavior is pure; one should remove resentment toward such a person. (2) A person's verbal behavior is impure, but his bodily behavior is pure; one should also remove resentment toward such a person. (3) A person's bodily behavior and verbal behavior are impure, but from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person. (4) A person's bodily behavior and verbal behavior are impure, and he does not gain an opening of the mind, placidity of mind from time to time; one should also remove resentment toward such a person. (5) A person's bodily behavior and verbal behavior are pure, and from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person.

(1) "How, friends, should resentment be removed toward the person whose bodily behavior is impure but whose verbal behavior is pure? Suppose a rag-robed monk sees a rag by the roadside. He would press it down with his left foot, spread it out with his right foot, tear off an intact section, and take it away with him; so too, when a person's bodily behavior is impure but his verbal behavior is pure, on that occasion one should not attend to the impurity of his bodily behavior but should instead attend to the purity of his verbal behavior. In this way resentment toward that person should be removed.

(2) "How, friends, should resentment be removed toward the person whose verbal behavior is impure but whose bodily behavior is pure? Suppose there is a pond covered with algae and water plants. A man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would plunge into the pond, sweep away the algae and water plants with his hands, drink from his cupped hands, and then leave; so too, when a person's verbal behavior is impure but his bodily behavior is pure, on that occasion one should not attend to the impurity of

his verbal behavior but should instead attend to the purity of his bodily behavior. In this way resentment toward that person should be removed.

(3) "How, friends, should resentment be removed toward the person whose bodily behavior and verbal behavior are impure but who from time to time gains an opening of the mind, placidity of mind? Suppose there is a little water in a puddle. Then a person might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would think: 'This little bit of water is in the puddle. If I try to drink it with my cupped hands or a vessel, I will stir it up, disturb it, and make it undrinkable. Let me get down on all fours, suck it up like a cow, and depart.' He then gets down on all fours, sucks the water up like a cow, and departs. So too, when a person's bodily behavior and verbal behavior are impure but from time to time he gains an opening of the mind, placidity of mind, on that occasion one should not attend to the impurity of his bodily and verbal behavior, but should instead attend [189] to the opening of the mind, the placidity of mind, he gains from time to time. In this way resentment toward that person should be removed.

(4) "How, friends, should resentment be removed toward the person whose bodily and verbal behavior are impure and who does not gain an opening of the mind, placidity of mind, from time to time? Suppose a sick, afflicted, gravely ill person was traveling along a highway, and the last village behind him and the next village ahead of him were both far away. He would not obtain suitable food and medicine or a qualified attendant; he would not get [to meet] the leader of the village district. Another man traveling along the highway might see him and arouse sheer compassion, sympathy, and tender concern for him, thinking: 'Oh, may this man obtain suitable food, suitable medicine, and a qualified attendant! May he get [to meet] the leader of the village district! For what reason? So that this man does not encounter calamity and disaster right here.' So too, when a person's bodily and verbal behavior are impure and he does not gain from time to time an opening of the mind, placidity of mind, on that occasion one should arouse sheer compassion, sympathy, and tender concern for him, thinking, 'Oh, may this venerable one abandon bodily misbehavior and develop good bodily behavior; may he abandon verbal misbehavior and develop good verbal behavior; may he abandon mental misbehavior and develop good mental behavior! For what reason? So that, with the breakup of the body, after death, he will not be reborn in the plane of misery, in a bad destination, in the lower world, in hell.' In this way resentment toward that person should be removed.

(5) "How, friends, should resentment be removed toward the person whose bodily and verbal behavior are pure and who from time to time gains an opening of the mind, placidity of mind? Suppose there were a pond with clear, sweet, cool water, clean, with smooth banks, a delightful place shaded by various trees. Then a man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. Having plunged into the pond, he would bathe and drink, and then, after coming out, he would sit or lie down in the shade of a tree right there. So too, when a person's bodily and verbal behavior are pure and from time to time he gains an opening of the mind, placidity of mind, on that occasion one should attend to his pure bodily behavior, to his pure verbal behavior, and to the opening of the mind, the placidity of mind, that he gains from time to time. In this way resentment toward that person should be removed. Friends, by means of a person who inspires confidence in every way, the mind gains confidence.

"These, friends, are the five ways of removing resentment by means of which a monk can entirely remove resentment toward whomever it has arisen."

7. Patience Under Provocation

(1) Being Patient When Criticized

(MN 21)

10. "Some monk is extremely gentle, meek, and peaceful, so long as disagreeable courses of speech do not touch him. But it is when disagreeable courses of speech touch him that it can be understood whether that monk is really kind, gentle, and peaceful. I do not call a monk easy to correct who is easy to correct and makes himself easy to correct only for the sake of getting robes, almsfood, a resting place, and medicinal requisites. Why is that? Because that monk is not easy to correct nor makes himself easy to correct when he gets no robes, almsfood, resting place, and medicinal requisites. But when a monk is easy to correct and makes himself easy to correct because he honours, respects, and reveres the Dhamma, him I call easy to correct. Therefore, monks, you should train thus: 'We shall be easy to correct and make ourselves easy to correct because we honour, respect, and revere the Dhamma.' That is how you should train, monks.

11. "Monks, there are these five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true

or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good or with harm; when others address you, their speech may be 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 utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness, and starting with him, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, monks.

12. “Monks, suppose a man came with a hoe and a basket and said: ‘I shall make this great earth to be without earth.’ He would dig here and there, strew the soil here and there, spit here and there, and urinate here and there, saying: ‘Be without earth, be without earth!’ What do you think, monks? Could that man make this great earth to be without earth?”—“No, venerable sir. Why is that? Because this great earth is deep and immense; it is not easy to make it be without earth. Eventually the man would reap only weariness and disappointment.”

13. “So too, monks, there are these five courses of speech ... (*as in §11*) ... Herein, monks, you should train thus: ‘Our minds will remain unaffected ... and starting with him, we shall abide pervading the all-encompassing world with a mind similar to the earth, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, monks.

14. “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 non-manifestive; it is not easy to draw pictures there or make pictures appear there. Eventually the man would reap only weariness and disappointment.”

15. “So too, monks, there are these five courses of speech ... Herein, monks, you should train thus: ‘Our minds will remain unaffected ... and starting with him, we shall abide pervading the all-encompassing world with a mind similar to empty space, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, monks.

16. “Monks, suppose a man came with a blazing grass-torch and said: ‘I shall heat up and burn away the river Ganges with this blazing grass-torch.’ What do you think, monks? Could that man heat up and burn away the river Ganges with that blazing grass-torch?”—“No, venerable sir. Why is that? Because the river Ganges is deep and immense; it is not easy to heat it up or burn it away with a blazing grass-torch. Eventually the man would reap only weariness and disappointment.”

17. “So too, monks, there are these five courses of speech ... Herein, monks, you should train thus: ‘Our minds will remain unaffected ... and starting with him, we shall abide pervading the all-encompassing world with a mind similar to the river Ganges, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, monks.

18. “Monks, suppose there were a catskin bag that was rubbed, well rubbed, thoroughly well rubbed, soft, silky, rid of rustling, rid of crackling, and a man came with a stick or a potsherd and said: ‘There is this catskin bag that is rubbed ... rid of rustling, rid of crackling. I shall make it rustle and crackle.’ What do you think, monks? Could that man make it rustle or crackle with the stick or the potsherd?”—“No, venerable sir. Why is that? Because that catskin bag being rubbed ... rid of rustling, rid of crackling, it is not easy to make it rustle or crackle with the stick or the potsherd. Eventually the man would reap only weariness and disappointment.”

19. “So too, monks, there are these five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good or with harm; when others address you, their speech may be 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 utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness; and starting with him, we shall abide pervading the all-encompassing world with a mind similar to a catskin bag, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, monks.

20. “Monks, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, monks, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, monks.

21. “Monks, if you keep this advice on the simile of the saw constantly in mind, do you see any course of speech, trivial or gross, 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 happiness for a long time.”

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One’s words.

(2) Non-Retaliatio

(from MN 28)

8. [The Venerable Sāriputta told the monks:] “So then, if others abuse, revile, scold, and harass a monk [who has seen this element as it actually is], he understands thus: ‘This painful feeling born of ear-contact has arisen in me. That is dependent, not independent. Dependent on what? Dependent on contact.’ Then he sees that contact is impermanent, that feeling is impermanent, that perception is impermanent, that formations are impermanent, and that consciousness is impermanent. And his mind, having made an element its objective support, enters into [that new objective support] and acquires confidence, steadiness, and resolution.³³⁴

9. “Now, if others attack that monk in ways that are unwished for, undesired, and disagreeable, by contact with fists, clods, sticks, or knives, he understands thus: ‘This body is of such a nature that contact with fists, clods, sticks, and knives assail it. But this has been said by the Blessed One in his “advice on the simile of the saw”: “Monks, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching.” So tireless energy shall be aroused in me and unremitting mindfulness established, my body shall be tranquil and untroubled, my mind

concentrated and unified. And now let contact with fists, clods, sticks, and knives assail this body; for this is just how the Buddha's teaching is practiced.'

10. "When that monk thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency thus: 'It is a loss for me, it is no gain for me, it is bad for me, it is no good for me, that when I thus recollect the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome does not become established in me.' Just as when a daughter-in-law sees her father-in-law, she arouses a sense of urgency [to please him], so too, when that monk thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency. But if, when he recollects the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome becomes established in him, then he is satisfied with it. At that point, friends, much has been done by that monk."

(3) Patience Superior to Retaliation

(SN 11:4)

The Blessed One said this: "Once in the past, monks, the devas and the titans were arrayed for battle. Then Vepacitti, lord of the titans, addressed the titans thus: 'Dear sirs, in the impending battle between the devas and the titans, if the titans win and the devas are defeated, bind Sakka, lord of the devas, by his four limbs and neck and bring him to me in the city of the titans.' And Sakka, lord of the devas, addressed the Tāvatisa devas thus: 'Dear sirs, in the impending battle between the devas and the titans, if the devas win and the titans are defeated, bind Vepacitti, lord of the titans, by his four limbs and neck and bring him to me in the Sudhamma assembly hall.'

"In that battle, monks, the devas won and the titans were defeated. Then the Tāvatisa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in the Sudhamma assembly hall. When Sakka was entering and leaving the Sudhamma assembly hall, Vepacitti, bound by his four limbs and neck, abused and reviled him with rude, harsh words. Then, monks, Mātali the charioteer addressed Sakka, lord of the devas, in verse:

“When face to face with Vepacitti
Is it, Sakka, from fear or weakness
That you endure him so patiently,
Listening to his harsh words?’

[Sakka:]

“It is neither through fear nor weakness
That I am patient with Vepacitti.
How can a wise person like me
Engage in combat with a fool?’

[Mātali:]

“Fools would vent their anger even more
If no one would keep them in check.
Hence with drastic punishment
The wise man should restrain the fool.’

[Sakka:]

“I myself think this alone
Is the way to check the fool:
When one knows one’s foe is angry
One mindfully maintains one’s peace.’

[Mātali:]

“I see this fault, O Sakka,
In practicing patient endurance:
When the fool thinks of you thus,
“He endures me out of fear,”
The dolt will chase you even more
As a bull does one who flees.’

[Sakka:]

“Let it be whether or not he thinks,
“He endures me out of fear,”
Of goals that culminate in one’s own good
None is found better than patience.

“When a person endowed with strength
Patiently endures a weakling,
They call that the supreme patience;
The weakling must be patient always.

“They call that strength no strength at all—
The strength that is the strength of folly—
But no one can reproach a person
Who is strong because guarded by Dhamma.

“One who repays an angry man with anger
Thereby makes things worse for himself.
Not repaying an angry man with anger,
One wins a battle hard to win.

“He practices for the welfare of both,
His own and the other’s,
When, knowing that his foe is angry,
He mindfully maintains his peace.

“When he achieves the cure of both—
His own and the other’s—
The people who consider him a fool
Are unskilled in the Dhamma.’

“So, monks, if Sakka, lord of the devas, could speak in praise of patience and gentleness, then how much more would it be fitting here for you, who have gone forth in such a well-expounded Dhamma and Discipline, to be patient and gentle.”

8. Exemplars of Patience

(1) The Buddha’s Example (1)

(SN 7:2)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Akkosaka Bhāradvāja, Bhāradvāja the Abusive, heard: “It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the ascetic Gotama.” Angry and displeased, he approached the Blessed One and abused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One said to him: “What do you think, brahmin? Do your friends and colleagues, kinsmen and relatives, as well as guests come to visit you?”

“They do, Master Gotama.”

“Do you then offer them some food or a meal or a snack?”

“I do, Master Gotama.”

“But if they do not accept it from you, then to whom does the food belong?”

“If they do not accept it from me, then the food still belongs to us.”

“So too, brahmin, we—who do not abuse anyone, who do not scold anyone, who do not rail against anyone—refuse to accept from you the abuse and scolding and tirade you let loose at us. It still belongs to you, brahmin! It still belongs to you, brahmin!

“Brahmin, one who abuses his own abuser, who scolds the one who scolds him, who rails against the one who rails at him—he is said to partake of the meal, to enter upon an exchange. But we do not partake of your meal; we do not enter upon an exchange. It still belongs to you, brahmin! It still belongs to you, brahmin!”

“The king and his retinue understand the ascetic Gotama to be an arahant, yet Master Gotama still gets angry.”

[The Blessed One:]

“How can anger arise in one who is angerless,
In the tamed one of righteous living,
In one liberated by perfect knowledge,
In the Stable One who abides in peace?

“One who repays an angry man with anger
Thereby makes things worse for himself.
Not repaying an angry man with anger,
One wins a battle hard to win.

“He practices for the welfare of both—
His own and the other’s—
When, knowing that his foe is angry,
He mindfully maintains his peace.

“When he achieves the cure of both—
His own and the other’s—
The people who consider him a fool
Are unskilled in the Dhamma.”

(2) The Buddha’s Example (2)

(SN 7:3)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Asurindaka Bhāradvāja heard: “It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the ascetic Gotama.” Angry and displeased, he approached the Blessed One and abused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One remained silent. Then the brahmin Asurindaka Bhāradvāja said to the Blessed One: “You’re beaten, ascetic! You’re beaten, ascetic!”

[The Blessed One said:]

“The fool thinks victory is won
When, by speech, he bellows harshly;
But for one who understands,
Patient endurance is the true victory.”

(3) Puṅḍa’s Example

(MN 145)

5. [The Buddha said to the monk Puṅḍa:]“Now that I have given you this brief advice, in which country will you dwell?”

“Venerable sir, I am going to dwell in the Sunāparanta country.”

“Puṅḍa, the people of Sunāparanta are fierce and rough. If they abuse and threaten you, what will you think then?”

“Venerable sir, if the people of Sunāparanta abuse and threaten me, then I shall think: ‘These people of Sunāparanta are kind, truly kind, in that they did not give me a blow with the fist.’ Then I shall think thus, Blessed One; then I shall think thus, Sublime One.”

“But, Puṅḍa, if the people of Sunāparanta do give you a blow with the fist, what will you think then?”

“Venerable sir, if the people of Sunāparanta do give me a blow with the fist, then I shall think: ‘These people of Sunāparanta are kind, truly kind, in that they did not give me a blow with a clod.’ Then I shall think thus, Blessed One; then I shall think thus, Sublime One.”

“But, Puṅḍa, if the people of Sunāparanta do give you a blow with a clod, what will you think then?”

“Venerable sir, if the people of Sunāparanta do give me a blow with a clod, then I shall think: ‘These people of Sunāparanta are kind, truly kind, in that they did not give me a blow with a stick.’ Then I shall think thus, Blessed One; then I shall think thus, Sublime One.”

“But, Puṅḍa, if the people of Sunāparanta do give you a blow with a stick, what will you think then?”

“Venerable sir, if the people of Sunāparanta do give me a blow with a stick, then I shall think: ‘These people of Sunāparanta are kind, truly kind, in that they did not give me a blow with a knife.’ Then I shall think thus, Blessed One; then I shall think thus, Sublime One.”

“But, Puṅṅa, if the people of Sunāparanta do give you a blow with a knife, what will you think then?”

“Venerable sir, if the people of Sunāparanta do give me a blow with a knife, then I shall think: ‘These people of Sunāparanta are kind, truly kind, in that they have not taken my life with a sharp knife.’ Then I shall think thus, Blessed One; then I shall think thus, Sublime One.”

“But, Puṅṅa, if the people of Sunāparanta do take your life with a sharp knife, what will you think then?”

“Venerable sir, if the people of Sunāparanta do take my life with a sharp knife, then I shall think thus: ‘There have been disciples of the Blessed One who, being humiliated and disgusted by the body and by life, sought to have their lives deprived by the knife. But I have had my life deprived by the knife without seeking for it.’ Then I shall think thus, Blessed One; then I shall think thus, Sublime One.”

6. “Good, good, Puṅṅa! Possessing such self-control and peacefulness, you will be able to dwell in the Sunāparanta country. Now, Puṅṅa, it is time to do as you think fit.”

7. Then, having delighted and rejoiced in the Blessed One’s words, the venerable Puṅṅa rose from his seat, and after paying homage to the Blessed One, departed keeping him on his right. He then set his resting place in order, took his bowl and outer robe, and set out to wander towards the Sunāparanta country. Wandering by stages, he eventually arrived in the Sunāparanta country, and there he lived. Then, during that Rains, the venerable Puṅṅa established five hundred men lay followers and five hundred women lay followers in the practice, and he himself realised the three true knowledges. On a later occasion, the venerable Puṅṅa attained final Nibbāna.

(4) Sāriputta’s Lion’s Roar

(AN 9:11)

On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṅṅika's Park. Then the Venerable Sāriputta approached the Blessed One and said to him: "Bhante, I have completed the rains residence at Sāvattḥī. I want to make a tour of the countryside."

"You may go, Sāriputta, at your own convenience."

Then the Venerable Sāriputta rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed. Then, not long after the Venerable Sāriputta had left, a certain monk said to the Blessed One: "Bhante, the Venerable Sāriputta struck me and then set out on tour without apologizing."

Then the Blessed One addressed a certain monk: "Go, monk, call Sāriputta."

"Yes, bhante," that monk replied. Then he approached the Venerable Sāriputta and said: "The Teacher is calling you, friend Sāriputta."

"Yes, friend," the Venerable Sāriputta replied.

Now on that occasion the Venerable Mahāmoggallāna and the Venerable Ānanda took a key and wandered from dwelling to dwelling, [calling out]: "Come forth, venerables! Come forth, venerables! Now the Venerable Sāriputta will roar his lion's roar in the presence of the Blessed One!"

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One said to him: "Sāriputta, one of your fellow monks has made a complaint about you, [saying]: 'Bhante, the Venerable Sāriputta struck me and then set out on tour without apologizing.'"

(1) "Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing. Just as they throw pure and impure things on the earth—feces, urine, spittle, pus, and blood—yet the earth is not repelled, humiliated, or disgusted because of this; so too, bhante, I dwell with a mind like the earth, vast, exalted, and measureless, without enmity and ill will.

(2) "Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing. Just as they wash pure and impure things in water—feces, urine, spittle, pus, and blood—yet the water is not repelled, humiliated, or disgusted because of this; so too, bhante, I dwell with a mind like water, vast, exalted, and measureless, without enmity and ill will.

(3) "Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing. Just as fire burns pure and impure things—feces, urine, spittle, pus, and blood—yet the fire is not repelled, humiliated, or disgusted because of this; so too, bhante, I dwell with a mind like fire, vast, exalted, and measureless, without enmity and ill will.

(4) "Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing. Just as air blows upon pure and impure things—feces, urine, spittle, pus, and blood—yet the air is not repelled, humiliated, or disgusted because of this; so too, bhante, I dwell with a mind like air, vast, exalted, and measureless, without enmity and ill will.

(5) "Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing. Just as a duster wipes off pure and impure things—feces, urine, spittle, pus, and blood—yet the duster is not repelled, humiliated, or disgusted because of this; so too, bhante, I dwell with a mind like a duster, vast, exalted, and measureless, without enmity and ill will.

(6) "Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing. Just as an outcast boy or girl, clad in rags and holding a vessel, enters a village or town with a humble mind; so too, bhante, I dwell with a mind like an outcast boy, vast, exalted, and measureless, without enmity and ill will.

(7) "Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing. Just as a bull with his horns cut, mild, well tamed and well trained, wanders from street to street and from square to square without hurting anyone with its feet or horns; so too, bhante, I dwell with a mind like that of a bull with horns cut, vast, exalted, and measureless, without enmity and ill will.

(8) "Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing. Just as a woman or a man—young, youthful, and fond of ornaments, with head bathed—would be repelled, humiliated, and disgusted if the carcass of a snake, a dog, or a human being were slung around their neck; so too, bhante, I am repelled, humiliated, and disgusted by this foul body.

(9) "Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing. Just as a person might carry around a cracked and perforated bowl of liquid fat that oozes and drips; so too, bhante, I carry around this cracked and perforated body that oozes and drips.

"Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk here and then set out on tour without apologizing."

Then that [accusing] monk rose from his seat, arranged his upper robe over one shoulder, prostrated himself with his head at the Blessed One's feet, and said to the Blessed One: "Bhante, I have committed a transgression in that I so foolishly, stupidly, and unskillfully slandered the Venerable Sāriputta on grounds that are untrue, baseless, and false. Bhante, may the Blessed One accept my transgression seen as a transgression for the sake of future restraint."

"Surely, monk, you have committed a transgression in that you so foolishly, stupidly, and unskillfully slandered the Venerable Sāriputta on grounds that are untrue, baseless, and false. But since you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we accept it. For it is growth in the Noble One's discipline that one sees one's transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint."

The Blessed One then addressed the Venerable Sāriputta: "Sāriputta, pardon this hollow man before his head splits into seven pieces right there."

"I will pardon him, bhante, if he asks me to pardon him."

(5) Sakka's Example

(SN 11:22)

The Blessed One said this: "Monks, once in the past a certain ugly deformed demon sat down on the seat of Sakka, lord of the devas. Thereupon the Tāvātimsa devas found fault with this, grumbled, and complained about it, saying: 'It is wonderful indeed, sir! It is amazing indeed, sir! This ugly deformed demon has sat down on the seat of Sakka, lord of the devas!' But to whatever extent the Tāvātimsa devas found fault with this, grumbled, and complained about it, to the same extent that demon became more and more handsome, more and more comely, more and more graceful.

"Then, monks, the Tāvātimsa devas approached Sakka and said to him: 'Here, dear sir, an ugly deformed demon has sat down on your seat.... But to whatever extent the devas found fault with this ... that demon became more and more handsome, more and more comely, more and more graceful.' – 'That must be the anger-eating demon.'

“Then, monks, Sakka, lord of the devas, approached that anger-eating demon. Having approached, he arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and, raising his joined hands in reverential salutation towards that demon, he announced his name three times: ‘I, dear sir, am Sakka, lord of the devas! I, dear sir, am Sakka, lord of the devas!’ To whatever extent Sakka announced his name, to the same extent that demon became uglier and uglier and more and more deformed until he disappeared right there.

“Then, monks, having sat down on his own seat, instructing the Tāvātimsa devas, Sakka, lord of the devas, on that occasion recited these verses:

“I am not one afflicted in mind,
Nor easily drawn by anger’s whirl.
I never become angry for long,
Nor does anger persist in me.⁶⁶⁰

“When I’m angry I don’t speak harshly
And I don’t praise my virtues.
I keep myself well restrained
Out of regard for my own good.”

Part IV. Proper Speech

1. Well-Spoken Speech

(AN 5:198)

"Monks, possessing five factors, speech is well spoken, not badly spoken; it is blameless and beyond reproach by the wise. What five? It is spoken at the proper time; what is said is true; it is spoken gently; what is said is beneficial; 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 by the wise."

2. Don't Create Arguments

(AN 5:212)

"Monks, when a monk is a maker of arguments, quarrels, disputes, contentious talk, and disciplinary issues in the Saṅgha, five dangers can be expected for him. What five? (1) He does not achieve what he has not yet achieved; (2) he falls away from what he has achieved; (3) a bad report circulates about him; (4) he dies confused; and (5) with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. When a monk is a maker of arguments, quarrels, disputes, contentious talk, and disciplinary issues in the Saṅgha, these five dangers can be expected for him."

3. Assigning Praise and Blame

(AN 5:236)

"Monks, possessing five qualities, a resident monk is deposited in hell as if brought there. What five? (1) Without investigating and scrutinizing, he speaks praise of one who deserves dispraise. (2) Without investigating and scrutinizing, he speaks dispraise of one who deserves praise. (3) Without investigating and scrutinizing, he believes a matter that merits suspicion. (4) Without investigating and scrutinizing, he is suspicious about a matter that merits belief. (5) He squanders what has been given out of faith. Possessing these five qualities, a resident monk is deposited in hell as if brought there.

"Monks, possessing five qualities, a resident monk is deposited in heaven as if brought there. What five? (1) Having investigated and scrutinized, he speaks dispraise of one who deserves dispraise. (2) Having investigated and scrutinized, he speaks praise of one who deserves praise. (3) Having investigated and scrutinized, he is suspicious about a matter that merits suspicion. (4) Having investigated and scrutinized, he believes a matter that merits belief. (5) He does not squander what has been given out of faith. Possessing these five qualities, a resident monk is deposited in heaven as if brought there."

4. Praise When Praise is Due

(AN 4:100)

Then the wanderer Potaliya approached the Blessed One and exchanged greetings with him. The Blessed One said to him:

"Potaliya, there are these four kinds of persons found existing in the world. What four? (1) Here, some person speaks dispraise of someone who deserves dispraise, and the dispraise is accurate, truthful, and timely; but he does not speak praise of someone who deserves praise, though the praise would be accurate, truthful, and timely. (2) Some other person speaks praise of someone who deserves praise, and the praise is accurate, truthful, and timely; but he does not speak dispraise of someone who deserves dispraise, though the dispraise would be accurate, truthful, and timely. (3) Still another person does not speak dispraise of someone who deserves dispraise, though the dispraise would be accurate, truthful, and timely; and he does not speak praise of someone who deserves praise, though the praise would be accurate, truthful, and timely. (4) And still another person speaks dispraise of someone who deserves dispraise, and the dispraise is accurate, truthful, and timely; and he also speaks praise of someone who deserves praise, and the praise is accurate, truthful, and timely. These are the four kinds of persons found existing in the world. Now, Potaliya, which among these four kinds of persons seems to you the most excellent and sublime?"

"There are, Master Gotama, of those four, the one that seems to me the most excellent and sublime is the one who does not speak dispraise of someone who deserves dispraise, though the dispraise would be accurate, truthful, and timely; and who does not speak praise of someone who deserves praise, though the praise would be accurate, truthful, and timely. For what reason? Because what excels, Master Gotama, is equanimity."

"There are, Potaliya, those four kinds of persons found existing in the world. Of those four, the one that is the most excellent and sublime is the one who speaks dispraise of someone who deserves dispraise, and the dispraise is accurate, truthful, and timely; and who also speaks praise of someone who deserves praise, and the praise is accurate, truthful, and timely. For what reason? Because what excels, Potaliya, is knowledge of the proper time to speak in any particular case."

5. Knowing What To Say and How to Say It

(from MN 139)

10. "‘One should not utter covert speech, and one should not utter overt sharp speech.’ So it was said. And with reference to what was this said?"

“Here, monks, when one knows covert speech to be untrue, incorrect, and unbeneficial, one should on no account utter it. When one knows covert speech to be true, correct, and unbeneficial, one should try not to utter it. But when one knows covert speech to be true, correct, and beneficial, one may utter it, knowing the time to do so.

“Here, monks, when one knows overt sharp speech to be untrue, incorrect, and unbeneficial, one should on no account utter it. When one knows overt sharp speech to be true, correct, and unbeneficial, one should try not to utter it. But when one knows overt sharp speech to be true, correct, and beneficial, one may utter it, knowing the time to do so.

“So it was with reference to this that it was said: ‘One should not utter covert speech, and one should not utter overt sharp speech.’”

6. Reproving Others

(AN 5:167)

Venerable Sāriputta addressed the monks thus:

"Friends, a monk who wishes to reprove another should first establish five things in himself. What five? (1) [He should consider:] 'I will speak at a proper time, not at an improper time; (2) I will speak truthfully, not falsely; (3) I will speak gently, not harshly; (4) I will speak in a beneficial way, not in a harmful way; (5) I will speak with a mind of loving-kindness, not while harboring hatred.' A monk who wishes to reprove another should first establish these five things in himself....

"Friends, a person who is reprovved should be established in two things: in truth and non-anger. If others should reprove me—whether at a proper time or at an improper time; whether about what is true or about what is false; whether gently or harshly; whether in a beneficial way or in a harmful way; whether with a mind of loving-kindness or while harboring hatred—I should still be established in two things: in truth and non-anger.

"If I know: 'There is such a quality in me,' I tell him: 'It exists. This quality is found in me.' If I know: 'There is no such quality in me,' I tell him: 'It doesn't exist. This quality isn't found in me.'

Part V. Good Friendship

1. The Qualities of a True Friend

(1) Seven Factors (1)

(AN 7:36)

"Monks, one should associate with a friend who possesses seven factors. What seven? (1) He gives what is hard to give. (2) He does what is hard to do. (3) He patiently endures what is hard to endure. (4) He reveals his secrets to you. (5) He preserves your secrets. (6) He does not forsake you when you are in trouble. (7) He does not roughly despise you. One should associate with a friend who possesses these seven factors."

A friend gives what is hard to give,
and he does what is hard to do.
He forgives you your harsh words
and endures what is hard to endure.

He tells you his secrets,
yet he preserves your secrets.
He does not forsake you in difficulties,
nor does he roughly despise you.

The person here in whom
these qualities are found is a friend.
One desiring a friend
should resort to such a person.

(2) Seven Factors (2)

(AN 7:37)

"Monks, one should associate with a monk friend who possesses seven qualities; one should resort to him and attend on him even if he dismisses you. What seven? (1) He is pleasing

and agreeable; (2) he is respected and (3) esteemed; (4) he is a speaker; (5) he patiently endures being spoken to; (6) he gives deep talks; and (7) he does not enjoin one to do what is wrong."

He is dear, respected, and esteemed,
a speaker and one who endures speech;
he gives deep talks and does not enjoin one
to do what is wrong.

The person here in whom
these qualities are found is a friend,
benevolent and compassionate.
Even if one is dismissed by him,
one desiring a friend
should resort to such a person.

2. Good Friendship in the Household Life

(from AN 8:54)

"What is good friendship? Here, in whatever village or town a clansman lives, he associates with householders or their sons—whether young but of mature virtue, or old and of mature virtue—who are accomplished in faith, virtuous behavior, generosity, and wisdom; he converses with them and engages in discussions with them. In so far as they are accomplished in faith, he emulates them with respect to their accomplishment in faith; in so far as they are accomplished in virtuous behavior, he emulates them with respect to their accomplishment in virtuous behavior; in so far as they are accomplished in generosity, he emulates them with respect to their accomplishment in generosity; in so far as they are accomplished in wisdom, he emulates them with respect to their accomplishment in wisdom. This is called good friendship."

3. How Friends Treat One Another

(from DN 31)

"There are five ways, householder, in which you should serve your friends and companions: by gifts, by kindly words, by looking after their welfare, by treating them like

yourself, and by keeping your word. And there are five ways in which friends and companions, thus served by you, will reciprocate: by looking after you when you are inattentive, by looking after your property when you are inattentive, by being a refuge when you are afraid, by not deserting you when he is in trouble, and by showing concern for your children.”

4. Good Friendship in Monastic Life

(1) To Ānanda

(SN 45:2)

Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said:

“Venerable sir, this is half of the spiritual life, that is, good friendship, good companionship, good comradeship.”

“Not so, Ānanda! Not so, Ānanda! This is the entire spiritual life, Ānanda, that is, good friendship, good companionship, good comradeship. When a monk has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path.

“And how, Ānanda, does a monk with a good friend, a good companion, a good comrade, develop and cultivate the Noble Eightfold Path? Here, Ānanda, a monk develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, Ānanda, that a monk with a good friend, a good companion, a good comrade, develops and cultivates the Noble Eightfold Path.

“By the following method too, Ānanda, it may be understood how the entire spiritual life is good friendship, good companionship, good comradeship: by relying upon me as a good friend, Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, dejection, and despair are freed from sorrow, lamentation, pain, dejection, and despair. By this method, Ānanda, it may be understood how the entire spiritual life is good friendship, good companionship, good comradeship.”

(2) To Meghiya

(from AN 9:3)

"Meghiya, when liberation of mind has not matured, five things lead to its maturation.

What five?

(1) "Here, Meghiya, a monk has good friends, good companions, good comrades. When liberation of mind has not matured, this is the first thing that leads to its maturation.

(2) "Again, a monk is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. When liberation of mind has not matured, this is the second thing that leads to its maturation.

(3) "Again, a monk gets to hear at will, without trouble or difficulty, talk concerned with the austere life that is conducive to opening up the heart. When liberation of mind has not matured, this is the third thing that leads to its maturation.

(4) "Again, a monk has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. When liberation of mind has not matured, this is the fourth thing that leads to its maturation.

(5) "Again, a monk is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. When liberation of mind has not matured, this is the fifth thing that leads to its maturation.

"When, Meghiya, a monk has good friends, good companions, good comrades, it can be expected of him that he will be virtuous, one who dwells restrained by the Pātimokkha.

"When a monk has good friends, good companions, good comrades, it can be expected of him that he will get to hear at will, without trouble or difficulty, talk concerned with the austere life that is conducive to opening up the heart.

"When a monk has good friends, good companions, good comrades, it can be expected of him that he will arouse energy for abandoning unwholesome qualities ... not casting off the duty of cultivating wholesome qualities.

"When a monk has good friends, good companions, good comrades, it can be expected of him that he will be wise, possessing the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering."

Part VI. Community

1. Establishing Community

(1) Four Means of Embracing Others

(AN 4:32)

"Monks, there are these four means of embracing others. What four? Giving, endearing speech, beneficent conduct, and impartiality. These are the four means of embracing others."

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

If there were no such means of embracing others,
neither mother nor father
would be able to obtain esteem
and veneration from their son.

But these means of embracing exist,
and therefore the wise respect them;
thus they attain to greatness
and are highly praised.

(2) Six Principles of Cordiality

(AN 6:12)

"Monks, there are these six principles of cordiality that create affection and respect and conduce to cohesiveness, non-dispute, concord, and unity. What six?"

(1) "Here, a monk maintains bodily acts of loving-kindness toward his fellow monks both openly and privately. This is a principle of cordiality that creates affection and respect and conduces to cohesiveness, non-dispute, concord, and unity.

(2) "Again, a monk maintains verbal acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality that creates affection and respect....

(3) "Again, a monk maintains mental acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality that creates affection and respect....

(4) "Again, a monk shares without reservation any righteous gains that have been righteously obtained, including even the contents of his alms bowl, and uses such things in common with his virtuous fellow monks. This, too, is a principle of cordiality that creates affection and respect....

(5) "Again, a monk dwells both openly and privately possessing in common with his fellow monks virtuous behavior that is unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. This, too, is a principle of cordiality that creates affection and respect....

(6) "Again, a monk dwells both openly and privately possessing in common with his fellow monks a view that is noble and emancipating, which leads out, for one who acts upon it, to the complete destruction of suffering. This, too, is a principle of cordiality that creates affection and respect....

"These, monks, are the six principles of cordiality that create affection and respect and conduce to cohesiveness, to non-dispute, to concord, and to unity."

(3) Seven Conditions for Social Harmony

(AN 7:21)

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī at the Sārāṇḍada Shrine. Then a number of Licchavis approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One said this to them:

"I will teach you, Licchavis, seven principles of non-decline. Listen and attend closely. I will speak."

"Yes, bhante," those Licchavis replied. The Blessed One said this:

"And what, Licchavis, are the seven principles of non-decline?"

(1) "Licchavis, as long as the Vajjis assemble often and hold frequent assemblies, only growth is to be expected for them, not decline.

(2) "As long as the Vajjis assemble in harmony, adjourn in harmony, and conduct the affairs of the Vajjis in harmony, only growth is to be expected for them, not decline.

(3) "As long as the Vajjis do not decree anything that has not been decreed or abolish anything that has already been decreed but undertake and follow the ancient Vajji principles as they have been decreed, only growth is to be expected for them, not decline.

(4) "As long as the Vajjis honor, respect, esteem, and venerate the Vajji elders and think they should be heeded, only growth is to be expected for them, not decline.

(5) "As long as the Vajjis do not abduct women and girls from their families and force them to live with them, only growth is to be expected for them, not decline.

(6) "As long as the Vajjis honor, respect, esteem, and venerate their traditional shrines, both those within [the city] and those outside, and do not neglect the righteous oblations as given and done to them in the past, only growth is to be expected for them, not decline.

(7) "As long as the Vajjis provide righteous protection, shelter, and guard for arahants, [with the intention]: 'How can those arahants who have not yet come here come to our realm, and how can those arahants who have already come dwell at ease here?' only growth is to be expected for them, not decline.

"Licchavis, as long as these seven principles of non-decline continue among the Vajjis, and the Vajjis are seen [established] in them, only growth is to be expected for them, not decline."

(4) Seven Conditions for Monastic Harmony

(AN 7:23)

The Blessed One said to the monks: "Monks, I will teach you seven principles of non-decline. Listen and attend closely. I will speak."

"Yes, bhante," those monks replied. The Blessed One said this:

"And what, monks, are the seven principles of non-decline?"

(1) "As long as the monks assemble often and hold frequent assemblies, only growth is to be expected for them, not decline.

(2) "As long as the monks assemble in harmony, adjourn in harmony, and conduct the affairs of the Saṅgha in harmony, only growth is to be expected for them, not decline.

(3) "As long as the monks do not decree anything that has not been decreed or abolish anything that has already been decreed, but undertake and follow the training rules as they have been decreed, only growth is to be expected for them, not decline.

(4) "As long as the monks honor, respect, esteem, and venerate those monks who are elders, of long standing, long gone forth, fathers and guides of the Saṅgha, and think they should be heeded, only growth is to be expected for them, not decline.

(5) "As long as the monks do not come under the control of arisen craving that leads to renewed existence, only growth is to be expected for them, not decline.

(6) "As long as the monks are intent on forest lodgings, only growth is to be expected for them, not decline.

(7) "As long as the monks each individually establish mindfulness [with the intention]: 'How can well-behaved fellow monks who have not yet come here come, and how can well-behaved fellow monks who are already here dwell at ease?' only growth is to be expected for them, not decline.

"Monks, as long as these seven principles of non-decline continue among the monks, and the monks are seen [established] in them, only growth is to be expected for them, not decline."

(5) Ten Principles of Cordiality

(AN 10:50)

On one occasion a number of monks assembled in the assembly hall and were sitting together when they took to arguing and quarreling and fell into a dispute, stabbing each other with piercing words.

Then, in the evening, the Blessed One emerged from seclusion and went to the assembly hall, where he sat down on the prepared seat. The Blessed One then addressed the monks:

"Monks, what discussion were you engaged in just now as you were sitting together here? What was the conversation that was underway?"

"Here, bhante, after our meal, on returning from our alms round, we assembled in the assembly hall and were sitting together when we took to arguing and quarreling and fell into a dispute, stabbing each other with piercing words."

"Monks, it is not suitable for you clansmen who have gone forth out of faith from the household life into homelessness to take to arguing and quarreling and to fall into a dispute, stabbing each other with piercing words.

"There are, monks, these ten principles of cordiality that create affection and respect and conduce to cohesiveness, to non-dispute, to concord, and to unity. What ten?

(1) "Here, a monk is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. Since a monk is virtuous ... this is a principle of cordiality that creates affection and respect and conduces to cohesiveness, to non-dispute, to concord, and to unity.

(2) "Again, a monk has learnt much, remembers what he has learnt, and accumulates what he has learnt. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learnt much of, retained in mind, recited verbally, investigated mentally, and penetrated well by view. Since a monk has learnt much ... this is a principle of cordiality that creates affection and respect and conduces ... to unity.

(3) "Again, a monk has good friends, good companions, good comrades. Since a monk has good friends ... this is a principle of cordiality that creates affection and respect and conduces ... to unity.

(4) "Again, a monk is easy to correct and possesses qualities that make him easy to correct; he is patient and receives instruction respectfully. Since a monk is easy to correct ... this is a principle of cordiality that creates affection and respect and conduces ... to unity.

(5) "Again, a monk is skillful and diligent in attending to the diverse chores that are to be done for his fellow monks; he possesses appropriate investigation there, and he is able to carry out and arrange everything properly. Since a monk is skillful and diligent ... this is a principle of cordiality that creates affection and respect and conduces ... to unity.

(6) "Again, a monk loves the Dhamma and is pleasing in his assertions, filled with a lofty joy pertaining to the Dhamma and discipline. Since a monk loves the Dhamma ... this is a principle of cordiality that creates affection and respect and conduces ... to unity.

(7) "Again, a monk has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. Since a monk has aroused energy ... this is a principle of cordiality that creates affection and respect and conduces ... to unity.

(8) "Again, a monk is content with any kind of robe, almsfood, lodging, and medicines and provisions for the sick. Since a monk is content with any kind of robe ... this is a principle of cordiality that creates affection and respect and conduces ... to unity.

(9) "Again, a monk is mindful, possessing supreme mindfulness and alertness, one who remembers and recollects what was done and said long ago. Since a monk is mindful ... this is a principle of cordiality that creates affection and respect and conduces ... to unity.

(10) "Again, a monk is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. Since a monk is wise ... this is a principle of cordiality that creates affection and respect and conduces ... to unity.

"These, monks, are the ten principles of cordiality that create affection and respect and conduce to cohesiveness, to non-dispute, to concord, and to unity."

2. The Harmonious Assembly

(1) Two Kinds of Assemblies

(AN 3:95)

"There are, monks, the divided assembly and the harmonious assembly.

"What is the divided assembly? Here, the assembly in which the monks take to arguing and quarreling and fall into disputes, stabbing each other with piercing words, is called the divided assembly.

"What is the harmonious assembly? Here, the assembly in which the monks dwell in concord, harmoniously, without disputes, blending like milk and water, viewing each other with eyes of affection, is called the harmonious assembly.

"When the monks dwell in concord, harmoniously, without disputes, blending like milk and water, viewing each other with eyes of affection, on that occasion they generate much merit. On that occasion the monks dwell in a divine abode, that is, in the liberation of mind through altruistic joy. When one is joyful, rapture arises. For one with a rapturous mind, the body

becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated.

"Just as, when it is raining and the rain pours down in thick droplets on a mountain top, the water flows down along the slope and fills the cleft, gullies, and creeks; these, becoming full, fill up the pools; these, becoming full, fill up the lakes; these, becoming full, fill up the streams; these, becoming full, fill up the rivers; and these, becoming full, fill up the ocean; so too, when the monks dwell in concord, harmoniously, without disputes, blending like milk and water, viewing each other with eyes of affection, on that occasion they generate much merit. On that occasion the monks dwell in a divine abode, that is, in the liberation of mind through altruistic joy. When one is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated."

(2) Future Perils

(from AN 5:78)

"Again, a monk reflects thus: 'People are now dwelling in concord, harmoniously, without disputes, blending like milk and water, viewing each other with eyes of affection. But there will come a time of peril, of turbulence in the wilderness, when the people of the countryside, mounted on their vehicles, flee on all sides. In a time of peril, people migrate to places where there is safety and living conditions there are congested and crowded. Now when living conditions are congested and crowded, it is not easy to attend to the Buddhas' teaching; it is not easy to resort to remote lodgings in forests and jungle groves. Before that unwished for, undesirable, disagreeable condition comes upon me, let me in advance arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. Thus when I am in that condition, I will dwell at ease even in time of peril.' This is the fourth future peril considering which it is enough for a monk to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

"Again, a monk reflects thus: 'The Saṅgha is now dwelling at ease—in concord, harmoniously, without disputes, with a single recitation. But there will come a time when there will be a schism in the Saṅgha. Now when there is a schism in the Saṅgha, it is not easy to attend to the Buddhas' teaching; it is not easy to resort to remote lodgings in forests and jungle

groves. Before that unwished for, undesirable, disagreeable condition comes upon me, let me in advance arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. Thus when I am in that condition, I will dwell at ease even though there is a schism in the Saṅgha.' This is the fifth future peril considering which it is enough for a monk to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

"These, monks, are the five future perils considering which it is enough for a monk to dwell heedful, ardent, and resolute for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized."

(3) An Ideal Community

(from MN 31)

1. On one occasion the Blessed One was living at Nādikā in the Brick House.

2. Now on that occasion the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila were living at the Park of the Gosinga Sāla-tree Wood.

3-4. [The Buddha went to visit them.]

5. Then all three went to meet the Blessed One. One took his bowl and outer robe, one prepared a seat, and one set out water for washing the feet. The Blessed One sat down on the seat made ready and washed his feet. Then those three venerable ones paid homage to the Blessed One and sat down at one side. When they were seated, the Blessed One said to them: "I hope you are all keeping well, Anuruddha, I hope you are all comfortable, I hope you are not having any trouble getting almsfood."

"We are keeping well, Blessed One, we are comfortable, and we are not having any trouble getting almsfood."

6. "I hope, Anuruddha, that you are all living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes."

"Surely, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes."

"But, Anuruddha, how do you live thus?"

7. "Venerable sir, as to that, I think thus: 'It is a gain for me, it is a great gain for me, that I am living with such companions in the holy life.' I maintain bodily acts of loving-kindness

towards those venerable ones both openly and privately; I maintain verbal acts of loving-kindness towards them both openly and privately; I maintain mental acts of loving-kindness towards them both openly and privately.³⁵⁵ I consider: ‘Why should I not set aside what I wish to do and do what these venerable ones wish to do?’ Then I set aside what I wish to do and do what these venerable ones wish to do. We are different in body, venerable sir, but one in mind.”

The venerable Nandiya and the venerable Kimbila each spoke likewise, adding: “That is how, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

8. “Good, good, Anuruddha. I hope that you all abide diligent, ardent, and resolute.”

“Surely, venerable sir, we abide diligent, ardent, and resolute.”

“But, Anuruddha, how do you abide thus?”

9. “Venerable sir, as to that, whichever of us returns first from the village with almsfood prepares the seats, sets out the water for drinking and for washing, and puts the refuse bucket in its place. Whichever of us returns last eats any food left over, if he wishes; otherwise he throws it away where there is no greenery or drops it into water where there is no life. He puts away the seats and the water for drinking and for washing. He puts away the refuse bucket after washing it and he sweeps out the refectory. Whoever notices that the pots of water for drinking, washing, or the latrine are low or empty takes care of them. If they are too heavy for him, he calls someone else by a signal of the hand and they move it by joining hands, but because of this we do not break out into speech. But every five days we sit together all night discussing the Dhamma. That is how we abide diligent, ardent, and resolute.”

(4) Mutual Support

(It §107)

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

3. Dhamma Is the Standard of Authority

(from MN 108)

[This conversation took place after the Buddha’s passing. The brahmin Vassakāra, the chief minister of King Ajātasattu of Magadha, approached Ānanda, the Buddha’s personal attendant, to inquire about the administration of the monastic order.]

7. The brahmin Vassakāra asked: “Is there, Master Ānanda, any single monk who was appointed by the Buddha thus: ‘He will be your refuge when I am gone,’ and whom you now have recourse to?”

“There is no single monk, brahmin, who was appointed by the Blessed One thus: ‘He will be your refuge when I am gone,’ and whom we now have recourse to.”

8. “But is there, Master Ānanda, any single monk who has been chosen by the Sangha and appointed by a number of elder monks thus: ‘He will be our refuge after the Blessed One has gone,’ and whom you now have recourse to?”

“There is no single monk, brahmin, who has been chosen by the Sangha and appointed by a number of elder monks thus: ‘He will be our refuge after the Blessed One has gone,’ and whom we now have recourse to.”

9. “But if you have no refuge, Master Ānanda, what is the cause for your concord?”

“We are not without a refuge, brahmin. We have a refuge; we have the Dhamma as our refuge.”

10. “But when you were asked: ‘Is there, Master Ānanda, any single monk who was appointed by the Buddha thus: “He will be your refuge when I am gone,” and whom you now have recourse to?’ you answered: ‘There is no such single monk ... whom we now have recourse to.’ When you were asked: ‘Is there, Master Ānanda, any single monk who has been chosen by the Sangha and appointed by a number of elder monks thus: “He will be our refuge after the Blessed One has gone,” and whom you now have recourse to?’ you answered: ‘There is no such single monk ... whom we now have recourse to.’ When you were asked: ‘But if you have no refuge, Master Ānanda, what is the cause for your concord?’ you answered: ‘We are not without a refuge, brahmin. We have a refuge; we have the Dhamma as our refuge.’ Now how should the meaning of these statements be regarded, Master Ānanda?”

“Brahmin, the Blessed One prescribed the course of training for monks and has laid down the Pātimokkha [the code of monastic rules]. On the observance day [the full moon and new

moon days] as many of us as live in dependence upon a single village district meet together in unison, and when we meet we ask one who knows the Pātimokkha to recite it. If a monk remembers an offence or a transgression while the Pātimokkha is being recited, we deal with him according to the Dhamma in the way we have been instructed. It is not the worthy ones who deal with us; it is the Dhamma that deals with us.”

11. “Is there, Master Ānanda, any single monk whom you now honour, respect, revere, and venerate, and on whom you live in dependence honouring and respecting him?”

“There are monks, brahmin, whom we now honour, respect, revere, and venerate, and on whom we live in dependence honouring and respecting them.”

12. “How is this done, Master Ānanda?”

13. “There are, brahmin, ten qualities inspiring confidence that have been declared by the Blessed One. When these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him. What are the ten?”

14. (1) “Here, brahmin, a monk is virtuous, he dwells restrained with the restraint of the Pātimokkha, he is perfect in conduct and resort, and seeing fear in the slightest faults, he trains himself by undertaking the training precepts.

15. (2) “He has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and which affirm a holy life that is utterly perfect and pure—such teachings as these he has learned much of, remembered, mastered verbally, investigated with the mind, and penetrated well by view.

16. (3) “He is content with his robes, almsfood, resting place, and medicinal requisites.

17. (4) “He obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.

18. (5) “He wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the

moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.

19. (6) “With the divine ear element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near.

20. (7) “He understands the minds of other beings, of other persons, having encompassed them with his own mind.

21. (8) “He recollects his manifold past lives with their aspects and particulars.

22. (9) “With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions.

23. (10) “By realising it for himself with direct knowledge, he here and now enters upon and abides in the liberation of mind and liberation by wisdom that are taintless with the destruction of the taints.

“These, brahmin, are the ten qualities inspiring confidence that have been declared by the Blessed One. When these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him.”

Part VII. Disputes

1. Roots of Disputes

(AN 6:36)

"Monks, there are these six roots of disputes. What six?

(1) "Here, a monk is angry and hostile. When a monk is angry and hostile, he dwells without respect and deference toward the Teacher, the Dhamma, and the Saṅgha, and he does not fulfill the training. Such a monk creates a dispute in the Saṅgha that leads to the harm of many people, to the unhappiness of many people, to the ruin, harm, and suffering of devas and humans. If, monks, you perceive any such root of dispute either in yourselves or in others, you should strive to abandon this evil root of dispute. And if you do not perceive any such root of dispute either in yourselves or in others, you should practice so that this evil root of dispute does not emerge in the future [335]. In such a way this evil root of dispute is abandoned and does not emerge in the future.

(2) "Again, a monk is a denigrator and insolent ... (3) ... envious and miserly ... (4) ... crafty and hypocritical ... (5) ... one who has evil desires and wrong view ... (6) ... one who adheres to his own views, holds to them tenaciously, and relinquishes them with difficulty. When a monk adheres to his own views, holds to them tenaciously, and relinquishes them with difficulty, he dwells without respect and deference toward the Teacher, the Dhamma, and the Saṅgha, and he does not fulfill the training. Such a monk creates a dispute in the Saṅgha that leads to the harm of many people, to the unhappiness of many people, to the ruin, harm, and suffering of devas and humans. If, monks, you perceive any such root of dispute either in yourselves or in others, you should strive to abandon this evil root of dispute. And if you do not perceive any such root of dispute either in yourselves or others, you should practice so that this evil root of dispute does not emerge in the future. In such a way this evil root of dispute is abandoned and does not emerge in the future.

"These, monks, are the six roots of dispute."

2. Disputes Among Laypeople, Disputes Among Ascetics

(AN 2:36)

The brahmin Ārāmadaṅṅa approached the Venerable Mahākaccāna and asked him: "Why is it, Master Kaccāna, that khattiyas fight with khattiyas, brahmins with brahmins, and householders with householders?"

"It is, brahmin, because of adherence to lust for sensual pleasures, bondage [to it], fixation [on it], obsession [by it], holding firmly [to it], that khattiyas fight with khattiyas, brahmins with brahmins, and householders with householders."

"Why is it, Master Kaccāna, that ascetics fight with ascetics?"

"It is, brahmin, because of adherence to lust for views, bondage [to it], fixation [on it], obsession [by it], holding firmly [to it], that ascetics fight with ascetics."

3. Conflicts Due to Sensual Pleasures

(from MN 13)

11. "Again, with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, kings quarrel with kings, nobles with nobles, brahmins with brahmins, householders with householders; mother quarrels with son,

son with mother, father with son, son with father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. And here in their quarrels, brawls, and disputes they attack each other with fists, clods, sticks, or knives, whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures, a mass of suffering here and now ... the cause being simply sensual pleasures.

12. "Again, with sensual pleasures as the cause ... men take swords and shields and buckle on bows and quivers, and they charge into battle massed in double array with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears, and their heads are cut off by swords, whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures, a mass of suffering here and now ... the cause being simply sensual pleasures.

13. "Again, with sensual pleasures as the cause ... men take swords and shields and buckle on bows and quivers, and they charge slippery bastions, with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears and splashed with boiling liquids and crushed under heavy weights, and their heads are cut off by swords, whereby they incur death or deadly suffering. Now this too is a danger in the case of sensual pleasures, a mass of suffering here and now ... the cause being simply sensual pleasures.

4. Arguments Among Monks

(AN 3:124)

"Monks, wherever monks take to arguing and quarreling and fall into a dispute, stabbing each other with piercing words, I am uneasy even about directing my attention there, let alone about going there. I conclude about them: 'Surely, those venerable ones have abandoned three things and cultivated three [other] things.'

"What are the three things they have abandoned? Thoughts of renunciation, thoughts of non-ill will, and thoughts of non-harming. These are the three things they have abandoned.

"What are the three things they have cultivated? Sensual thoughts, thoughts of ill will, and thoughts of harming. These are the three things they have cultivated.

"Wherever monks take to arguing and quarreling and fall into a dispute ... I conclude: 'Surely, those venerable ones have abandoned these three things and cultivated these three [other] things.'

"Monks, wherever monks are dwelling in concord, harmoniously, without disputes, blending like milk and water, viewing each other with eyes of affection, I am at ease about going there, let alone about directing my attention there. I conclude: 'Surely, those venerable ones have abandoned three things and cultivated three [other] things.'

"What are the three things they have abandoned? Sensual thoughts, thoughts of ill will, and thoughts of harming. These are the three things they have abandoned.

"What are the three things they have cultivated? Thoughts of renunciation, thoughts of non-ill will, and thoughts of non-harming. These are the three things they have cultivated.

"Wherever monks are dwelling in concord ... I conclude: 'Surely, those venerable ones have abandoned these three things and cultivated these three [other] things.'"

5. The Dispute at Kosambi

(MN 48)

1. On one occasion the Blessed One was living at Kosambī in Ghosita's Park.

2. Now on that occasion the monks at Kosambī had taken to quarrelling and brawling and were deep in disputes, stabbing each other with verbal daggers. They could neither convince each other nor be convinced by others; they could neither persuade each other nor be persuaded by others.

3. Then a certain monk went to the Blessed One, and after paying homage to him, he sat down at one side and informed him of what was happening.

4. Then the Blessed One addressed a certain monk thus: "Come, monk, tell those monks in my name that the Teacher calls them."—"Yes, venerable sir," he replied, and he went to those monks and told them: "The Teacher calls the venerable ones."

"Yes, friend," they replied, and they went to the Blessed One, and after paying homage to him, they sat down at one side. The Blessed One then asked them: "Monks, is it true that you have taken to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers; that you can neither convince each other nor be convinced by others, that you can neither persuade each other nor be persuaded by others?"

"Yes, venerable sir."

5. "Monks, what do you think? When you take to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers, do you on that occasion maintain acts of

loving-kindness by body, speech, and mind in public and in private towards your companions in the holy life?”

“No, venerable sir.”

“So, monks, when you take to quarrelling and brawling and are deep in disputes, stabbing each other with verbal dangers, on that occasion you do not maintain acts of loving-kindness by body, speech, and mind in public and in private towards your companions in the holy life. Misguided men, what can you possibly know, what can you see, that you take to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers? That you can neither convince each other nor be convinced by others, that you can neither persuade each other nor be persuaded by others? Misguided men, that will lead to your harm and suffering for a long time.”

6. Then the Blessed One addressed the monks thus: “Monks, there are these six principles of cordiality that create love and respect and conduce to cohesion, to non-dispute, to concord, and to unity. What are the six?”

“Here a monk maintains bodily acts of loving-kindness both in public and in private towards his companions in the holy life. This is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

“Again, a monk maintains verbal acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love and respect, and conduces to ... unity.

“Again, a monk maintains mental acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love and respect, and conduces to ... unity.

“Again, a monk uses things in common with his virtuous companions in the holy life; without making reservations, he shares with them any gain of a kind that accords with the Dhamma and has been obtained in a way that accords with the Dhamma, including even the contents of his bowl. This too is a principle of cordiality that creates love and respect, and conduces to ... unity.

“Again, a monk dwells both in public and in private possessing in common with his companions in the holy life those virtues that are unbroken, untorn, unblotched, unmottled, liberating, commended by the wise, not misapprehended, and conducive to concentration. This too is a principle of cordiality that creates love and respect, and conduces to ... unity.

“Again, a monk dwells both in public and in private possessing in common with his companions in the holy life that view that is noble and emancipating, and leads one who practices in accordance with it to the complete destruction of suffering. This too is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

“These are the six principles of cordiality that create love and respect, and conduce to cohesion, to non-dispute, to concord, and to unity.

7. “Of these six principles of cordiality, the chief, the most cohesive, the most unifying is this view that is noble and emancipating, and which leads the one who practices in accordance with it to the complete destruction of suffering. Just as the chief, the most cohesive, the most unifying part of a pinnacled house is the pinnacle itself, so too, of these six principles of cordiality, the chief ... is this view that is noble and emancipating ...

8. “And how does this view that is noble and emancipating lead the one who practices in accordance with it to the complete destruction of suffering?

“Here a monk, gone to the forest or to the root of a tree or to an empty hut, considers thus: ‘Is there any obsession unabandoned in myself that might so obsess my mind that I cannot know or see things as they actually are?’ If a monk is obsessed by sensual lust, then his mind is obsessed. If he is obsessed by ill will, then his mind is obsessed. If he is obsessed by sloth and torpor, then his mind is obsessed. If he is obsessed by restlessness and remorse, then his mind is obsessed. If he is obsessed by doubt, then his mind is obsessed. If a monk is absorbed in speculation about this world, then his mind is obsessed. If a monk is absorbed in speculation about the other world, then his mind is obsessed. If a monk takes to quarrelling and brawling and is deep in disputes, stabbing others with verbal daggers, then his mind is obsessed.

“He understands thus: ‘There is no obsession unabandoned in myself that might so obsess my mind that I cannot know and see things as they actually are. My mind is well disposed for awakening to the truths.’ This is the first knowledge attained by him that is noble, supramundane, not shared by ordinary people.

9. “Again, a noble disciple considers thus: ‘When I pursue, develop, and cultivate this view, do I obtain internal serenity, do I personally obtain stillness?’

“He understands thus: ‘When I pursue, develop, and cultivate this view, I obtain internal serenity, I personally obtain stillness.’ This is the second knowledge attained by him that is noble, supramundane, not shared by ordinary people.

10. “Again, a noble disciple considers thus: ‘Is there any other recluse or brahmin outside [the Buddha’s Dispensation] possessed of a view such as I possess?’

“He understands thus: ‘There is no other recluse or brahmin outside [the Buddha’s Dispensation] possessed of a view such as I possess.’ This is the third knowledge attained by him that is noble, supramundane, not shared by ordinary people.

11. “Again, a noble disciple considers thus: ‘Do I possess the character of a person who possesses right view?’ What is the character of a person who possesses right view? This is the character of a person who possesses right view: although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he at once confesses, reveals, and discloses it to the Teacher or to wise companions in the holy life, and having done that, he enters upon restraint for the future. Just as a young, tender infant lying prone at once draws back when he puts his hand or his foot on a live coal, so too, that is the character of a person who possesses right view.

“He understands thus: ‘I possess the character of a person who possesses right view.’ This is the fourth knowledge attained by him that is noble, supramundane, not shared by ordinary people.

12. “Again, a noble disciple considers thus: ‘Do I possess the character of a person who possesses right view?’ What is the character of a person who possesses right view? This is the character of a person who possesses right view: although he may be active in various matters for his companions in the holy life, yet he has a keen regard for training in the higher virtue, training in the higher mind, and training in the higher wisdom. Just as a cow with a new calf, while she grazes watches her calf, so too, that is the character of a person who possesses right view.

“He understands thus: ‘I possess the character of a person who possesses right view.’ This is the fifth knowledge attained by him that is noble, supramundane, not shared by ordinary people.

13. “Again, a noble disciple considers thus: ‘Do I possess the strength of a person who possesses right view?’ What is the strength of a person who possesses right view? This is the strength of a person who possesses right view: when the Dhamma and Discipline proclaimed by

the Tathāgata is being taught, he heeds it, gives it attention, engages it with all his mind, hears the Dhamma as with eager ears.

“He understands thus: ‘I possess the strength of a person who possesses right view.’ This is the sixth knowledge attained by him that is noble, supramundane, not shared by ordinary people.

14. “Again, a noble disciple considers thus: ‘Do I possess the strength of a person who possesses right view?’ What is the strength of a person who possesses right view? This is the strength of a person who possesses right view: when the Dhamma and Discipline proclaimed by the Tathāgata is being taught, he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma.

“He understands thus: ‘I possess the strength of a person who possesses right view.’ This is the seventh knowledge attained by him that is noble, supramundane, not shared by ordinary people.

15. “When a noble disciple is thus possessed of seven factors, he has well sought the character for realisation of the fruit of stream-entry. When a noble disciple is thus possessed of seven factors, he possesses the fruit of stream-entry.”

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One’s words.

Part VIII. Settling Disputes

1. Confession and Forgiveness

(SN 11:24)

Once two monks had a quarrel and one monk had transgressed against the other. Then the former monk confessed his transgression to the other monk, but the latter would not pardon him.

Then a number of monks approached the Blessed One and reported what had happened. [The Blessed One said:]

“Monks, there are two kinds of fools: one who does not see a transgression as a transgression; and one who, when another is confessing a transgression, does not pardon him. These are the two kinds of fools.

“There are, monks, two kinds of wise people: one who sees a transgression as a transgression; and one who, when another is confessing a transgression, pardons him. These are the two kinds of wise people.

“Once in the past, monks, Sakka, lord of the devas, instructing the Tāvātimsa devas in the Sudhamma assembly hall, on that occasion recited this verse:

““Bring anger under your control;
Do not let your friendships decay.
Do not blame one who is blameless;
Do not utter divisive speech.
Like a mountain avalanche
Anger crushes evil people.””

2. Resolving Differences in Opinion

(from MN 103)

4. “While you are training in concord, with mutual appreciation, without disputing, two monks might make different assertions about the higher Dhamma.

5. “Now if you should think thus: ‘These venerable ones differ about both the meaning and the phrasing,’ then whichever monk you think is the more reasonable should be approached and addressed thus: ‘The venerable ones differ about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning and difference about the phrasing; let them not fall into a dispute.’ Then whichever monk you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘The venerable ones differ about the meaning and the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning and difference about the phrasing; let them not fall into a dispute.’ So what has been wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped, what is Dhamma and what is Discipline should be expounded.

6. “Now if you should think thus: ‘These venerable ones differ about the meaning but agree about the phrasing,’ then whichever monk you think is the more reasonable should be

approached and addressed thus: ‘The venerable ones differ about the meaning but agree about the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning but agreement about the phrasing; let them not fall into a dispute.’ Then whichever monk you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘The venerable ones differ about the meaning but agree about the phrasing. The venerable ones should know that it is for this reason that there is difference about the meaning but agreement about the phrasing; let them not fall into a dispute.’ So what has been wrongly grasped should be borne in mind as wrongly grasped and what has been rightly grasped should be borne in mind as rightly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped, and bearing in mind what has been rightly grasped as rightly grasped, what is Dhamma and what is Discipline should be expounded.

7. “Now if you think thus: ‘These venerable ones agree about the meaning but differ about the phrasing,’ then whichever monk you think is the more reasonable should be approached and addressed thus: ‘The venerable ones agree about the meaning but differ about the phrasing. The venerable ones should know that it is for this reason that there is agreement about the meaning but difference about the phrasing. But the phrasing is a mere trifle. Let the venerable ones not fall into a dispute over a mere trifle.’ Then whichever monk you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘The venerable ones agree about the meaning but differ about the phrasing. The venerable ones should know that it is for this reason that there is agreement about the meaning but difference about the phrasing. But the phrasing is a mere trifle. Let the venerable ones not fall into a dispute over a mere trifle.’ So what has been rightly grasped should be borne in mind as rightly grasped and what has been wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what has been rightly grasped as rightly grasped, and bearing in mind what has been wrongly grasped as wrongly grasped, what is Dhamma and what is Discipline should be expounded.

8. “Now if you should think thus: ‘These venerable ones agree about both the meaning and the phrasing,’ then whichever monk you think is the more reasonable should be approached and addressed thus: ‘The venerable ones agree about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is agreement about both the meaning and the phrasing; let the venerable ones not fall into a dispute.’ Then whichever monk

you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘The venerable ones agree about both the meaning and the phrasing. The venerable ones should know that it is for this reason that there is agreement about both the meaning and the phrasing; let the venerable ones not fall into a dispute.’ So what has been rightly grasped should be borne in mind as rightly grasped. Bearing in mind what has been rightly grasped as rightly grasped, what is Dhamma and what is Discipline should be expounded.

9. “While you are training in concord, with mutual appreciation, without disputing, some monk might commit an offence or a transgression.

10. “Now, monks, you should not hurry to reprove him; rather, the person should be examined thus: ‘I shall not be troubled and the other person will not be hurt; for the other person is not given to anger and resentment, he is not firmly attached to his view and he relinquishes easily, and I can make that person emerge from the unwholesome and establish him in the wholesome.’ If such occurs to you, monks, it is proper to speak.

11. “Then it may occur to you, monks: ‘I shall not be troubled, but the other person will be hurt, for the other person is given to anger and resentment. However, he is not firmly attached to his view and he relinquishes easily, and I can make that person emerge from the unwholesome and establish him in the wholesome. It is a mere trifle that the other person will be hurt, but it is a much greater thing that I can make that person emerge from the unwholesome and establish him in the wholesome.’ If such occurs to you, monks, it is proper to speak.

12. “Then it may occur to you, monks: ‘I shall be troubled, but the other person will not be hurt; for the other person is not given to anger and resentment, though he is firmly attached to his view and he relinquishes with difficulty; yet I can make that person emerge from the unwholesome and establish him in the wholesome. It is a mere trifle that I shall be troubled, but it is a much greater thing that I can make that person emerge from the unwholesome and establish him in the wholesome.’ If such occurs to you, monks, it is proper to speak.

13. “Then it may occur to you, monks: ‘I shall be troubled and the other person will be hurt; for the other person is given to anger and resentment, and he is firmly attached to his view and he relinquishes with difficulty; yet I can make that person emerge from the unwholesome and establish him in the wholesome. It is a mere trifle that I shall be troubled and the other person hurt, but it is a much greater thing that I can make that person emerge from the

unwholesome and establish him in the wholesome.’ If such occurs to you, monks, it is proper to speak.

14. “Then it may occur to you, monks: ‘I shall be troubled and the other person will be hurt; for the other person is given to anger and resentment, and he is firmly attached to his view and he relinquishes with difficulty; and I cannot make that person emerge from the unwholesome and establish him in the wholesome.’ One should not underrate equanimity towards such a person.

15. “While you are training in concord, with mutual appreciation, without disputing, there might arise mutual verbal friction, insolence in views, mental annoyance, bitterness, and dejection. Then whichever monk you think is the most reasonable of those who side together on the one part should be approached and addressed thus: ‘While we were training in concord, friend, with mutual appreciation, without disputing, there arose mutual verbal friction, insolence in views, mental annoyance, bitterness, and dejection. If the Master knew, would he censure that?’ Answering rightly, the monk would answer thus: ‘While we were training ... If the Master knew, he would censure that.’

“‘But, friend, without abandoning that thing, can one realise Nibbāna?’ Answering rightly, the monk would answer thus: ‘Friend, without abandoning that thing, one cannot realise Nibbāna.’

16. “Then whichever monk you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: ‘While we were training in concord, friend, with mutual appreciation, without disputing, there arose mutual verbal friction, insolence in views, mental annoyance, bitterness, and dejection. If the Master knew, would he censure that?’ Answering rightly, the monk would answer thus: ‘While we were training ... If the Master knew, he would censure that.’

“‘But, friend, without abandoning that thing, can one realise Nibbāna?’ Answering rightly, the monk would answer thus: ‘Friend, without abandoning that thing, one cannot realise Nibbāna.’

17. “If others should ask that monk thus: ‘Was it the venerable one who made those monks emerge from the unwholesome and established them in the wholesome?’ answering rightly, the monk would answer thus: ‘Here, friends, I went to the Blessed One. The Blessed One taught me the Dhamma. Having heard that Dhamma, I spoke to those monks. The monks heard

that Dhamma, and they emerged from the unwholesome and became established in the wholesome.’ Answering thus, the monk neither exalts himself nor disparages others; he answers in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from his assertion.”

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One’s words.

3. Settling Disputes in the Order

(from MN 104)

4. Then the venerable Ānanda and the novice Cunda went together to the Blessed One. After paying homage to him, they sat down at one side, and the venerable Ānanda said to the Blessed One: “This novice Cunda, venerable sir, says thus: ‘Venerable sir, the Jaina teacher Nātaputta has just died. On his death the Jains are divided, split into two, left without a refuge.’ I thought, venerable sir: ‘Let no dispute arise in the Sangha when the Blessed One has gone. For such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.’”

5. “What do you think, Ānanda? These things that I have taught you after directly knowing them—that is, the four foundations of mindfulness, the four right kinds of striving, the four bases for spiritual power, the five faculties, the five powers, the seven enlightenment factors, the Noble Eightfold Path—do you see, Ānanda, even two monks who make differing assertions about these things?”

“No, venerable sir, I do not see even two monks who make differing assertions about these things. But, venerable sir, there are people who live deferential towards the Blessed One who might, when he has gone, create a dispute in the Sangha about livelihood and about the Pātimokkha. Such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.”

“A dispute about livelihood or about the Pātimokkha would be trifling, Ānanda. But should a dispute arise in the Sangha about the path or the way, such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.

6. “There are, Ānanda, these six roots of disputes. What six? Here, Ānanda, a monk is angry and resentful. Such a monk dwells disrespectful and undeferential towards the Teacher,

towards the Dhamma, and towards the Sangha, and he does not fulfil the training. A monk who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and who does not fulfil the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans. Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practice in such a way that that same evil root of dispute does not erupt in the future. Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future.

7–11. “Again, a monk is contemptuous and insolent ... envious and avaricious ... deceitful and fraudulent ... has evil wishes and wrong view ... adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty. Such a monk dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and he does not fulfil the training. A monk who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and who does not fulfil the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans. Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practice in such a way that that same evil root of dispute does not erupt in the future. Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future. These are the six roots of dispute....

14. “And how is there removal of litigation by confrontation? Here monks are disputing: ‘It is Dhamma,’ or ‘It is not Dhamma,’ or ‘It is Discipline,’ or ‘It is not Discipline.’ Those monks should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out. Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the removal of litigation by confrontation. And so there comes to be the settlement of some litigations here by removal of litigation by confrontation.

15. “And how is there the opinion of a majority? If those monks cannot settle that litigation in that dwelling place, they should go to a dwelling place where there is a greater

number of monks. There they should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out. Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the opinion of a majority. And so there comes to be the settlement of some litigations here by the opinion of a majority....

20. “And how is there covering over with grass? Here when monks have taken to quarreling and brawling and are deep in disputes, they may have said and done many things improper for a recluse. Those monks should all meet together in concord. When they have met together, a wise monk among the monks who side together on the one part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Sangha thus: ‘Let the venerable Sangha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many things improper for a recluse. If it is approved by the Sangha, then for the good of these venerable ones and for my own good, in the midst of the Sangha I shall confess, by the method of covering over with grass, any offences of these venerable ones and any offences of my own, except for those which call for serious censure and those connected with the laity.’

“Then a wise monk among the monks who side together on the other part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Sangha thus: ‘Let the venerable Sangha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many things improper for a recluse. If it is approved by the Sangha, then for the good of these venerable ones and for my own good, in the midst of the Sangha I shall confess, by the method of covering over with grass, any offences of these venerable ones and any offences of my own, except for those which call for serious censure and those connected with the laity.’ Such is the covering over with grass. And so there comes to be the settlement of some litigations here by the covering over with grass.

21. “Ānanda, there are these six principles of cordiality that create love and respect, and conduce to cohesion, to non-dispute, to concord, and to unity. What are the six?

[As in Text 6.1.2 above.]

22. “If, Ānanda, you undertake and maintain these six principles of cordiality, do you see any course of speech, trivial or gross, that you could not endure?”—“No, venerable sir.”—“Therefore, Ānanda, undertake and maintain these six principles of cordiality. That will lead to your welfare and happiness for a long time.”

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One’s words.

4. Disputes Over Discipline

(1) The Need for Self-Reflection

(AN 2:15)

"Monks, if, in regard to a particular disciplinary issue,¹ the monk who has committed an offense and the monk who reproves him do not each thoroughly reflect upon themselves, it can be expected that this disciplinary issue will lead to acrimony and animosity for a long time and the monks will not dwell at ease. But if the monk who has committed an offense and the monk who reproves him each thoroughly reflect upon themselves, it can be expected that this disciplinary issue will not lead to acrimony and animosity for a long time and the monks will dwell at ease.

"And how does the monk who has committed an offense thoroughly reflect upon himself? Here, the monk who has committed an offense reflects thus: 'I have committed a particular unwholesome misdeed with the body. That monk saw me doing so. If I had not committed a particular unwholesome misdeed with the body, he would not have seen me doing so. But because I committed a particular unwholesome misdeed with the body, he saw me doing so. When he saw me committing a particular unwholesome misdeed with the body, he became displeased. Being displeased, he expressed his displeasure to me. Because he expressed his displeasure to me, I became displeased. Being displeased, I informed others. Thus in this case I was the one who incurred a transgression, just as a traveler does when he evades the customs

¹ Mp mentions the four kinds of disciplinary issues: involving a dispute (*vivādādhikara*□*a*); involving an accusation (*anuvādādhikara*□*a*); involving an offense (*āpattādhikara*□*a*); and involving procedure (*kiccādhikara*□*a*). These are dealt with in detail at Vin II 88□92. Briefly, an issue involving a dispute arises when monks or nuns dispute about the Dhamma and the Vinaya; an issue involving an accusation arises when they accuse another member of committing a transgression; an issue involving an offense arises when a monk or nun who has committed a transgression seeks rehabilitation; and an issue involving procedure deals with the collective procedures of the Sa□gha. Methods for settling disciplinary issues (*adhikara*□*asamatha*) are explained at MN 104.12–20, II 247–50.

duty on his goods.' It is in this way that the monk who has committed an offense thoroughly reflects upon himself.

"And how does the reproving monk thoroughly reflect upon himself? Here, the reproving monk reflects thus: 'This monk has committed a particular unwholesome misdeed with the body. I saw him doing so. If this monk had not committed a particular unwholesome misdeed with the body, I would not have seen him doing so. [55] But because he committed a particular unwholesome misdeed with the body, I saw him doing so. When I saw him committing a particular unwholesome misdeed with the body, I became displeased. Being displeased, I expressed my displeasure to him. Because I expressed my displeasure to him, he became displeased. Being displeased, he informed others. Thus in this case I was the one who incurred a transgression, just as a traveler does when he evades the customs duty on his goods.' It is in this way that the reproving monk thoroughly reflects upon himself.

"If, monks, in regard to a particular disciplinary issue, the monk who has committed an offense and the monk who reproves him do not each thoroughly reflect upon themselves, it can be expected that this disciplinary issue will lead to acrimony and animosity for a long time and the monks will not dwell at ease. But if the monk who has committed an offense and the monk who reproves him each thoroughly reflect upon themselves, it can be expected that this disciplinary issue will not lead to acrimony and animosity for a long time and the monks will dwell at ease."

(2) Avoiding Acrimony

(AN 2:63)

"Monks, when, in regard to a disciplinary issue, the exchange of words between both parties, the insolence about views, and the resentment, bitterness, and exasperation are not settled internally, it can be expected that this disciplinary issue will lead to acrimony and animosity for a long time, and the monks will not dwell at ease.

"Monks, when, in regard to a disciplinary issue, the exchange of words between both parties, the insolence about views, and the resentment, bitterness, and exasperation are well settled internally, it can be expected that this disciplinary issue will not lead to acrimony and animosity for a long time, and the monks will dwell at ease."

5. Mutual Correction

(AN 2:62)

"Monks, I will teach you about co-residency among the bad and about co-residency among the good. Listen and attend closely. I will speak."

"Yes, bhante," those monks replied. The Blessed One said this:

"And how is there co-residency among the bad, and how do the bad live together? Here, it occurs to an elder monk: 'An elder [monk]—or one of middle standing or a junior [monk]—should not correct me. I should not correct an elder [monk], or one of middle standing or a junior [monk]. If an elder [monk] corrects me, he might do so without sympathy, not sympathetically. I would then say "No!" to him and would trouble him, and even seeing [my offense] I would not make amends for it. If [a monk] of middle standing corrects me ... If a junior [monk] corrects me, he might do so without sympathy, not sympathetically. I would then say "No!" to him and would trouble him, and even seeing [my offense] I would not make amends for it.'

"It occurs, too, to [a monk] of middle standing ... to a junior [monk]: 'An elder [monk]—or one of middle standing or a junior [monk]—should not correct me. I should not correct an elder [monk] ... and even seeing [my offense] I would not make amends for it.' It is in this way that there is co-residency among the bad, and it is in this way that the bad live together.

"And how, monks, is there co-residency among the good, and how do the good live together? Here, it occurs to an elder monk: 'An elder [monk]—and one of middle standing and a junior [monk]—should correct me. I should correct an elder [monk], one of middle standing, and a junior [monk]. If an elder [monk] corrects me, he might do so sympathetically, not without sympathy. I would then say "Good!" to him and would not trouble him, and seeing [my offense] I would make amends for it. If [a monk] of middle standing speaks to me ... If a junior [monk] corrects me, he might do so sympathetically, not without sympathy, I would then say "Good!" to him and would not trouble him, and seeing [my offense] I would make amends for it.'

"It occurs, too, to [a monk] of middle standing ... to a junior [monk]: 'An elder [monk]—and one of middle standing and a junior [monk]—should correct me. I should correct an elder [monk] ... and seeing [my offense] I would make amends for it.' It is in this way that there is co-residency among the good, and it is in this way that the good live together."

6. Accepting Correction from Others

(MN 15)

[Venerable Mahāmogallāna told the monks:]

2. “Friends, though a monk asks thus: ‘Let the venerable ones correct me, I need to be corrected by the venerable ones,’ yet if he is difficult to correct and possesses qualities that make him difficult to correct, if he is impatient and does not take instruction rightly, then his companions in the holy life think that he should not be corrected or instructed, they think of him as a person not to be trusted.

3. “What qualities make him difficult to correct?”

(1) Here a monk has evil wishes and is dominated by evil wishes; this is a quality that makes him difficult to correct.

(2) Again, a monk lauds himself and disparages others; this is a quality that makes him difficult to correct.

(3) Again, a monk is angry and is overcome by anger; this is a quality ...

(4) Again, a monk is angry, and resentful because of anger ...

(5) Again, a monk is angry, and stubborn because of anger ...

(6) Again, a monk is angry, and he utters words bordering on anger ...

(7) Again, a monk is reproved, and he resists the reprover ...

(8) Again, a monk is reproved, and he denigrates the reprover ...

(9) Again, a monk is reproved, and he counter-reproves the reprover ...

(10) Again, a monk is reproved, and he prevaricates, leads the talk aside, and shows anger, hate, and bitterness ...

(11) Again, a monk is reproved, and he fails to account for his conduct ...

(12) Again, a monk is contemptuous and insolent ...

(13) Again, a monk is envious and avaricious ...

(14) Again, a monk is fraudulent and deceitful ...

(15) Again, a monk is obstinate and arrogant ...

(16) Again, a monk adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty; this is a quality that makes him difficult to correct.

“Friends, these are called the qualities that make him difficult to correct.

4. “Friends, though a monk does not ask thus: ‘Let the venerable ones correct me; I need to be corrected by the venerable ones,’ yet if he is easy to correct and possesses qualities that

make him easy to correct, if he is patient and takes instruction rightly, then his companions in the holy life think that he should be corrected and instructed, and they think of him as a person to be trusted.

5. “What qualities make him easy to correct?”

(1) Here a monk has no evil wishes and is not dominated by evil wishes; this is a quality that makes him easy to correct.

(2) Again, a monk does not laud himself nor disparage others; this is a quality ...

(3) He is not angry nor allows anger to overcome him ...

(4) He is not angry or resentful because of anger ...

(5) He is not angry or stubborn because of anger ...

(6) He is not angry, and he does not utter words bordering on anger ...

(7) He is reprov'd, and he does not resist the reprover ...

(8) He is reprov'd, and he does not denigrate the reprover ...

(9) He is reprov'd, and he does not counter-reprove the reprover ...

(10) He is reprov'd, and he does not prevaricate, lead the talk aside, and show anger, hate, and bitterness ...

(11) He is reprov'd, and he does not fail to account for his conduct ...

(12) He is not contemptuous or insolent ...

(13) He is not envious or avaricious ...

(14) He is not fraudulent or deceitful ...

(15) He is not obstinate or arrogant ...

(16) Again, a monk does not adhere to his own views or hold on to them tenaciously, and he relinquishes them easily; this is a quality that makes him easy to correct.

“Friends, these are called the qualities that make him easy to correct.

6. “Now, friends, a monk ought to infer about himself in the following way:

(1) ‘A person with evil wishes and dominated by evil wishes is displeasing and disagreeable to me. If I were to have evil wishes and be dominated by evil wishes, I would be displeasing and disagreeable to others.’ A monk who knows this should arouse his mind thus: ‘I shall not have evil wishes and be dominated by evil wishes.’

(2–16) ‘A person who lauds himself and disparages others ... A person who adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty is displeasing

and disagreeable to me. If I were to adhere to my own views, hold on to them tenaciously, and relinquish them with difficulty, I would be displeasing and disagreeable to others.’ A monk who knows this should arouse his mind thus: ‘I shall not adhere to my own views, hold on to them tenaciously, and I shall relinquish them easily.’

7. “Now, friends, a monk should review himself thus:

(1) ‘Do I have evil wishes and am I dominated by evil wishes?’ If, when he reviews himself, he knows: ‘I have evil wishes, I am dominated by evil wishes,’ then he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: ‘I have no evil wishes, I am not dominated by evil wishes,’ then he can abide happy and glad, training day and night in wholesome states.

(2–16) Again, a monk should review himself thus: ‘Do I praise myself and disparage others?’ ... ‘Do I adhere to my own views, hold on to them tenaciously, and relinquish them with difficulty?’ If, when he reviews himself, he knows: ‘I adhere to my own views ... ,’ then [100] he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: ‘I do not adhere to my own views ... ,’ then he can abide happy and glad, training day and night in wholesome states.

8. “Friends, when a monk reviews himself thus, if he sees that these evil unwholesome states are not all abandoned in himself, then he should make an effort to abandon them all. But if, when he reviews himself thus, he sees that they are all abandoned in himself, then he can abide happy and glad, training day and night in wholesome states. Just as when a woman—or a man— young, youthful, fond of ornaments, on viewing the image of her own face in a clear bright mirror or in a basin of clear water, sees a smudge or a blemish on it, she makes an effort to remove it, but if she sees no smudge or blemish on it, she becomes glad thus: ‘It is a gain for me that it is clean’; so too when a monk reviews himself thus ... then he can abide happy and glad, training day and night in wholesome states.”

7. Settling Disputes Between Laity and Sangha

(1) Overturning the Almsbowl

(AN 8:87)

"Monks, when a lay follower possesses eight qualities, the Saṅgha, if it so wishes, may overturn the almsbowl on him.² What eight? (1) He tries to prevent monks from acquiring gains; (2) he tries to bring harm to monks; (3) he tries to prevent monks from residing [in a certain place]; (4) he insults and reviles monks; (5) he divides monks from each other; (6) he speaks dispraise of the Buddha; (7) he speaks dispraise of the Dhamma; (8) he speaks dispraise of the Saṅgha. When a lay follower possesses these eight qualities, the Saṅgha, if it so wishes, may overturn the almsbowl on him.

"Monks, when a lay follower possesses eight qualities, the Saṅgha, if it so wishes, may turn the almsbowl upright on him. What eight? (1) He does not try to prevent monks from acquiring gains; (2) he does not try to bring harm to monks; (3) he does not try to prevent monks from residing [nearby]; (4) he does not insult and revile monks; (5) he does not divide monks from each other; (6) he speaks praise of the Buddha; (7) he speaks praise of the Dhamma; (8) he speaks praise of the Saṅgha. When a lay follower possesses these eight qualities, the Saṅgha, if it so wishes, may turn the almsbowl upright on him."

(2) Loss of Confidence

(AN 8:88)

"Monks, when a monk possesses eight qualities, lay followers, if they wish, may proclaim their loss of confidence in him.³ What eight? (1) He tries to prevent laypeople from acquiring gains; (2) he tries to bring harm to laypeople; (3) he insults and reviles laypeople; (4) he divides laypeople from each other; (5) he speaks dispraise of the Buddha; (6) he speaks dispraise of the Dhamma; (7) he speaks dispraise of the Saṅgha; (8) they see him at an improper resort. When a monk possesses these eight qualities, lay followers, if they wish, may proclaim their loss of confidence in him.

² *Pattaṅ nikkujjeyya*. The procedures of overturning the almsbowl and turning it upright are authorized at [Vin II 124–27](#). See Āhāṇissaro Bhikkhu, *The Buddhist Monastic Code*, Part II (privately published), pp. 411–12.

The Aṅguttara Nikāya Commentary explains: "*May overturn the almsbowl on him*: They do not actually turn the almsbowl upside down in front of him, but they enact the motion of ‘overturning the almsbowl,’ which means that they do not accept gifts from this person. Similarly, they might decide to abolish this act by enacting a motion to turn the bowl upright (*ukkujjeyya*), which entitles them to receive his gifts again.” This procedure was used in Burma during the tumultuous period of late 2007 when the monks decided that the behavior of the military junta toward the Saṅgha merited such a penalty. To express disapproval of the rulers’ actions the monks walked down the streets with their bowls actually turned upside down.

³ *Appasāda*. According to the Commentary, “When this has been proclaimed, they need not rise up from their seat for him, or pay homage to him, or go out to meet him, or give him gifts.”

"Monks, when a monk possesses eight qualities, lay followers, if they wish, may restore their confidence in him. What eight? (1) He does not try to prevent laypeople from acquiring gains; (2) he does not try to bring harm to laypeople; (3) he does not insult and revile laypeople; (4) he does not divide laypeople from each other; (5) he speaks praise of the Buddha; (6) he speaks praise of the Dhamma; (7) he speaks praise of the Saṅgha; (8) they see him at a [proper] resort. When a monk possesses these eight qualities, lay followers, if they wish, may restore their confidence in him."

(3) Reconciliation

(AN 8:89)

"Monks, when a monk possesses eight qualities, the Saṅgha, if it wishes, may enjoin an act of reconciliation on him.⁴ What eight? (1) He tries to prevent laypeople from acquiring gains; (2) he tries to bring harm to laypeople; (3) he insults and reviles laypeople; (4) he divides laypeople from each other; (5) he speaks dispraise of the Buddha; (6) he speaks dispraise of the Dhamma; (7) he speaks dispraise of the Saṅgha; (8) he does not fulfill a legitimate promise to laypeople. When a monk possesses these eight qualities, the Saṅgha, if it wishes, may enjoin an act of reconciliation on him.

"Monks, when a monk possesses eight qualities, the Saṅgha, if it wishes, may revoke an act of reconciliation [previously imposed on him]. What eight? (1) He does not try to prevent laypeople from acquiring gains; (2) he does not try to bring harm to laypeople; (3) he does not insult and revile laypeople; (4) he does not divide laypeople from each other; (5) he speaks praise of the Buddha; (6) he speaks praise of the Dhamma; (7) he speaks praise of the Saṅgha; (8) he fulfills a legitimate promise to laypeople. When a monk possesses these eight qualities, the Saṅgha, if it wishes, may revoke an act of reconciliation [previously imposed on him]."

Part IX: Establishing an Equitable Society

1. When Kings Are Unrighteous

⁴ *Paṅisāraṅiyakamma*. When this is imposed, the monk must go to the householder, accompanied by another monk, and apologize to him. If he fails to win the householder's forgiveness, his companion should try to reconcile them. The background story is at Vin II 15–18, with the legal stipulations at Vin II 18–21. For details, see ṅhānissaro Bhikkhu, *The Buddhist Monastic Code*, Part II, pp. 407–11.

(AN 4:70)

"When kings are unrighteous, the royal vassals become unrighteous. When the royal vassals are unrighteous, brahmins and householders become unrighteous. When brahmins and householders are unrighteous, the people of the towns and countryside become unrighteous. When the people of the towns and countryside are unrighteous, the sun and moon proceed off course. When the sun and moon proceed off course, the constellations and the stars proceed off course. When the constellations and the stars proceed off course, day and night proceed off course ... the months and fortnights proceed off course ... the seasons and years proceed off course. When the seasons and years proceed off course, the winds blow off course and at random. When the winds blow off course and at random, the deities become upset. When the deities are upset, sufficient rain does not fall. When sufficient rain does not fall, the crops ripen irregularly. When people eat crops that ripen irregularly, they become short-lived, ugly, weak, and sickly.

"But when kings are righteous, the royal vassals become righteous. When the royal vassals are righteous, brahmins and householders become righteous. When brahmins and householders are righteous, the people of the towns and countryside become righteous. When the people of the towns and countryside are righteous, the sun and moon proceed on course. When the sun and moon proceed on course, the constellations and the stars proceed on course. When the constellations and the stars proceed on course, day and night proceed on course ... the months and fortnights proceed on course ... the seasons and years proceed on course. When the seasons and years proceed on course, the winds blow on course and dependably. When the winds blow on course and dependably, the deities do not become upset. When the deities are not upset, sufficient rain falls. When sufficient rain falls, the crops ripen in season. When people eat crops that ripen in season, they become long-lived, beautiful, strong, and healthy."

When cattle are crossing [a ford],
if the chief bull goes crookedly,
all the others go crookedly
because their leader has gone crookedly.
So too, among human beings,
when the one considered the chief

behaves unrighteously,
other people do so as well.
The entire kingdom is dejected
if the king is unrighteous.

When cattle are crossing [a ford]
if the chief bull goes straight across,
all the others go straight across
because their leader has gone straight.
So too, among human beings,
when the one considered the chief
conducts himself righteously,
other people do so as well.
The entire kingdom rejoices
if the king is righteous.

2. The Wheel-Turning Monarch

(AN 3:14)

The Blessed One said: “Monks, even a wheel-turning monarch, a just and righteous king, does not govern his realm without a co-regent.”

When he had spoken, a certain monk asked: “But who, venerable sir, is the co-regent of the wheel-turning monarch, the just and righteous king?”

“It is the Dhamma, the law of righteousness,” replied the Blessed One.

“The wheel-turning monarch, the just and righteous king, relying on the Dhamma, honoring the Dhamma, esteeming and respecting it, with the Dhamma as his standard, banner, and sovereign, provides lawful protection, shelter, and safety for his own dependents. He provides lawful protection, shelter, and safety for the khattiyas attending on him; for his army, for the brahmins and householders, for the inhabitants of town and countryside, for ascetics and brahmins, for the beasts and birds.

“A wheel-turning monarch, a just and righteous king, who thus provides lawful protection, shelter, and safety for all, is the one who rules by Dhamma only. And that rule cannot be overthrown by any hostile human being.

“Even so, monk, the Tathāgata, the Arahant, the Perfectly Enlightened One, the just and righteous king of the Dhamma, relying on the Dhamma, honoring the Dhamma, esteeming and respecting it, with the Dhamma as his standard, banner, and sovereign, provides lawful protection, shelter, and safety in regard to action by body, speech, and mind thus: ‘Such bodily action should be undertaken and such should not be undertaken. Such verbal action should be undertaken and such should not be undertaken. Such mental action should be undertaken and such should not be undertaken.’

“The Tathāgata, the Arahant, the Fully Enlightened One, the just and righteous king of the Dhamma, who thus provides lawful protection, shelter, and safety in regard to action by body, speech, and mind, is the one who turns the incomparable wheel of the Dhamma in accordance with the Dhamma only. And that wheel of the Dhamma cannot be turned back by any ascetic or brahmin, by any deva or Māra or Brahmā or by anyone in the world.”

3. The Duties of a Sovereign

(from DN 26)

3. “And, after many hundreds and thousands of years, King Dalhanemi said to a certain man: ‘My good man, whenever you see that the sacred wheel-treasure has slipped from its position, report it to me.’ ‘Yes, Sire’, the man replied. And after many hundreds and thousands of years the man saw that the sacred wheel-treasure had slipped from its position. Seeing this, he reported the fact to the king. Then King Dalhanemi sent for his eldest son, the crown prince, and said: ‘My son, the sacred wheel-treasure has slipped from its position. And I have heard say that when this happens to a wheel-turning monarch, he has not much longer to live. I have had my fill of human pleasures, now is the time to seek heavenly pleasures. You, my son, take over control of this land. I will shave off my hair and beard, put on ochre robes, and go forth from the household life into homelessness.’ And, having installed his eldest son in due form as king, King Dalhanemi shaved off his hair and beard, put on ochre robes, and went forth from the household life into homelessness. And, seven days after the royal sage had gone forth, the sacred wheel-treasure vanished.

4. “Then a certain man came to the consecrated khattiya king and said: ‘Sire, you should know that the sacred wheel-treasure has disappeared.’ At this the king was grieved and felt sad. He went to the royal sage and told him the news. And the royal sage said to him: ‘My son, you should not grieve or feel sad at the disappearance of the wheel-treasure. The wheel-treasure is not an heirloom from your fathers. But now, my son, you must turn yourself into a noble wheel-turner. And then it may come about that, if you perform the duties of a noble wheel-turning monarch, on the *uposatha* day of the fifteenth, when you have washed your head and gone up to the verandah on top of your palace for the *uposatha* day, the sacred wheel-treasure will appear to you, thousand-spoked, complete with rim, hub, and all accessories.’

5. “‘But what, Sire, is the duty of a noble wheel-turning monarch?’—‘It is this, my son: Yourself depending on the Dhamma, honoring it, revering it, cherishing it, doing homage to it, and venerating it, having the Dhamma as your badge and banner, acknowledging the Dhamma as your master, you should establish righteous guard, ward, and protection for your own household, your troops, your khattiyas and vassals, for brahmins and householders, town and country folk, ascetics and brahmins, for beasts and birds. Let no crime prevail in your kingdom, and to those who are in need, give wealth. And whatever ascetics and brahmins in your kingdom have renounced the life of sensual infatuation and are devoted to forbearance and gentleness, each one taming himself, each one calming himself, and each one striving for the end of craving, from time to time you should approach them and ask: “What, venerable sirs, is wholesome and what is unwholesome, what is blameworthy and what is blameless, what is to be followed and what is not to be followed? What action will in the long run lead to harm and sorrow, and what to welfare and happiness?” Having listened to them, you should avoid what is unwholesome and do what is wholesome. That, my son, is the duty of a noble wheel-turning monarch.’

“‘Yes, Sire,’ said the king, and he performed the duties of a noble wheel-turning monarch. And as he did so, on the *uposatha* day of the fifteenth, when he had washed his head and gone up to the verandah on top of his palace for the *uposatha* day, the sacred wheel-treasure appeared to him, thousand-spoked, complete with rim, hub, and all accessories. Then the king thought: ‘I have heard that when a duly anointed khattiya king sees such a wheel on the *uposatha* day of the fifteenth, he will become a wheel-turning monarch. May I become such a monarch?’

“Then, rising from his seat, covering one shoulder with his robe, the king took a gold vessel in his left hand, sprinkled the wheel with his right hand, and said: ‘May the noble wheel-

treasure turn, may the noble wheel-treasure conquer!’ The wheel turned to the east, and the king followed it with his fourfold army. And in whatever country the wheel stopped, the king took up residence with his fourfold army. And those who opposed him in the eastern region came and said: ‘Come, Your Majesty, welcome. We are yours, Your Majesty. Rule us, Your Majesty.’ And the king said: ‘Do not take life. Do not take what is not given. Do not commit sexual misconduct. Do not tell lies. Do not drink intoxicating drinks. Enjoy your possessions as before.’ And those who had opposed him in the eastern region became his subjects.

7. “Then the wheel turned, south, west, and north ... (*as section 6*) ... Then the wheel-treasure, having conquered the lands from sea to sea, returned to the royal capital and stopped before the king’s place as he was trying a case, as if to adorn the royal palace.”

4. Providing for the Welfare of the People

(from DN 5)

9. Sitting to one side, the brahmin Kutadanta addressed the Blessed One: “Master Gotama, I have heard that you understand how to conduct successfully the triple sacrifice with its sixteen requisites. Now I do not understand all this, but I want to make a big sacrifice. It would be good if Master Gotama would explain this to me.”

“Then listen, brahmin, pay proper attention, and I will explain.”

“Yes, sir,” replied Kutadanta, and the Blessed One continued:

10. “Brahmin, once upon a time there was a king called Mahāvijita. He was rich, of great wealth and resources, with an abundance of gold and silver, of possessions and requisites, of money and money’s worth, with a full treasury and granary. And when King Mahāvijita was reflecting in private, the thought came to him: ‘I have acquired extensive wealth in human terms, I occupy a wide extent of land which I have conquered. Let me now make a great sacrifice that would be to my benefit and happiness for a long time.’ And calling his chaplain, he told him his thought. ‘I want to make a great sacrifice. Instruct me, venerable sir, how this may be to my lasting benefit and happiness.’

11. “The chaplain replied: ‘Your Majesty’s country is beset by thieves. It is ravaged; villages and towns are being destroyed; the countryside is infested with brigands. If Your Majesty were to tax this region, that would be the wrong thing to do. Suppose Your Majesty were to think: “I will get rid of this plague of robbers by executions and imprisonment, or by

confiscation, threats, and banishment,” the plague would not be properly ended. Those who survived would later harm Your Majesty’s realm. However, with this plan you can completely eliminate the plague. To those in the kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent on their own occupations, will not harm the kingdom. Your Majesty’s revenues will be great; the land will be tranquil and not beset by thieves; and the people, with joy in their hearts, playing with their children, will dwell in open houses.’

“And saying: ‘So be it!,’ the king accepted the chaplain’s advice: he gave grain and fodder to those engaged in cultivating crops and raising cattle, capital to those in trade, proper living wages to those in government service. Then those people, being intent on their own occupations, did not harm the kingdom. The king’s revenues became great; the land was tranquil and not beset by thieves; and the people, with joy in their hearts, playing with their children, dwelt in open houses.”