

Becoming a Noble Disciple:

Suttas on Lay Buddhist Practice & the Fruits of Stream-Entry

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DN 31: Advice to Sigālaka

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the quarters—east, south, west, north, below, and above.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the quarters and said to him, “Householder's son, why are you revering the quarters in this way?”

“Sir, on his deathbed my father said to me: ‘My dear, please revere the quarters.’ Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the quarters—east, south, west, north, below, and above.”

1. The Six Quarters

“Householder's son, that's not how the six quarters should be revered in the training of the noble one.”

“But sir, how should the six quarters be revered in the training of the noble one? Sir, please teach me this.”

“Well then, householder's son, listen and pay close attention, I will speak.”

“Yes, sir,” replied Sigālaka. The Buddha said this:

“Householder's son, a noble disciple gives up four corrupt deeds, doesn't do bad deeds on four grounds, and avoids six drains on wealth. When they've left these fourteen bad things behind they have the six quarters covered. They're practicing to win in both worlds, and they succeed in this world and the next. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

2. Four Corrupt Deeds

What four corrupt deeds have they given up? Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds. These are the four corrupt deeds they've given up.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Killing, stealing,
telling lies,

and committing adultery:
astute people don't praise these things."

3. Four Grounds

"On what four grounds do they not do bad deeds? One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice. When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice, they don't do bad deeds on these four grounds."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame shrinks,
like the moon in the waning fortnight.

If you don't act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight."

4. Six Drains on Wealth

"What six drains on wealth do they avoid? Habitually engaging in the following things is a drain on wealth: drinking alcohol; roaming the streets at night; frequenting festivals; gambling; bad friends; laziness.

5. Six Drawbacks of Drinking

There are these six drawbacks of habitually drinking alcohol. Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing. These are the six drawbacks of habitually drinking alcohol.

6. Six Drawbacks of Roaming the Streets at Night

There are these six drawbacks of roaming the streets at night. Yourself, your partners and children, and your property are all left unguarded. You're suspected of bad deeds. Untrue rumors spread about you. You're at the forefront of many things that entail suffering. These are the six drawbacks of roaming the streets at night.

7. Six Drawbacks of Festivals

There are these six drawbacks of frequenting festivals. You're always thinking: 'Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where are the kettle-drums?' These are the six drawbacks of frequenting festivals.

8. Six Drawbacks of Gambling

There are these six drawbacks of habitually gambling. Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no-one wants to marry a gambler, for they think: 'This individual is a gambler—they're not able to support a partner.' These are the six drawbacks of habitually gambling.

9. Six Drawbacks of Bad Friends

There are these six drawbacks of bad friends. You become friends and companions with those who are scoundrels, drunkards, addicts, frauds, swindlers, and thugs. These are the six drawbacks of bad friends.

10. Six Drawbacks of Laziness

There are these six drawbacks of habitual laziness. You don't get your work done because you think: 'It's too cold! It's too hot. It's too late! It's too early! I'm too hungry! I'm too full!' By dwelling on so many excuses for not working, you don't make any more money, and the money you already have runs out. These are the six drawbacks of habitual laziness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Some are just drinking buddies,
some call you their dear, dear friend,
but a true friend is one
who stands by you in need.

Sleeping late, adultery,
making enemies, harmfulness,
bad friends, and avarice:
these six grounds ruin a person.

With bad friends, bad companions,
bad behavior and alms-resort,
a man falls to ruin
in both this world and the next.

Dice, women, drink, song and dance;
sleeping by day and roaming at night;
bad friends, and avarice:
these six grounds ruin a person.

They play dice and drink liquor,
and consort with women loved by others.
Associating with the worse, not the better,
they diminish like the waning moon.

A drunkard, broke, and destitute,
thirsty, drinking in the bar,
drowning in debt,
will quickly lose their way.

When you're in the habit of sleeping late,
seeing night as time to rise,
and always getting drunk,
you can't keep up the household life.

'Too cold, too hot,
too late,' they say.
When the young neglect their work like this,
riches pass them by.

But one who considers hot and cold
as nothing more than blades of grass—
he does his manly duty,
and happiness never fails.”

11. Fake Friends

“Householder's son, you should recognize these four enemies disguised as friends: the taker, the talker, the flatterer, the spender.

You can recognize a fake friend who's all take on four grounds.

Your possessions end up theirs.
 Giving little, they expect a lot.
 They do their duty out of fear.
 They associate for their own advantage.

You can recognize a fake friend who's all take on these four grounds.

You can recognize a fake friend who's all talk on four grounds. They're hospitable in the past. They're hospitable in the future. They're full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune. You can recognize a fake friend who's all talk on these four grounds.

You can recognize a fake friend who's a flatterer on four grounds. They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back. You can recognize a fake friend who's a flatterer on these four grounds.

You can recognize a fake friend who's a spender on four grounds. They accompany you when drinking, roaming the streets at night, frequenting festivals, and gambling. You can recognize a fake friend who's a spender on these four grounds."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"One friend is all take,
 another all talk;
 one's just a flatterer,
 and one's a friend who spends.

An astute person understands
 these four enemies for what they are
 and keeps them at a distance,
 as they'd shun a risky road."

12. Good-Hearted Friends

"Householder's son, you should recognize these four good-hearted friends: the helper, the friend in good times and bad, the counselor, and the one who's compassionate.

You can recognize a good-hearted friend who's a helper on four grounds. They guard you when you're negligent. They guard your property when you're negligent. They keep you safe in times of danger. When something needs doing, they supply you with twice the money you need. You can recognize a good-hearted friend who's a helper on these four grounds.

You can recognize a good-hearted friend who's the same in good times and bad on four grounds. They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for you. You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

You can recognize a good-hearted friend who's a counselor on four grounds. They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven. You can recognize a good-hearted friend who's a counselor on these four grounds.

You can recognize a good-hearted friend who's compassionate on four grounds. They don't delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you. You can recognize a good-hearted friend who's compassionate on these four grounds."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"A friend who's a helper,
one the same in both pleasure and pain,
a friend of good counsel,
and one of compassion;

an astute person understands
these four friends for what they are
and carefully looks after them,
like a mother the child at her breast.
The astute and virtuous
shine like a burning flame.

They pick up riches as bees
roaming round pick up pollen.
And their riches proceed to grow,
like an ant-hill piling up.

In gathering wealth like this,
a householder does enough for their family.
And they'd hold on to friends
by dividing their wealth in four.

One portion is to enjoy.
Two parts invest in work.
And the fourth should be kept
for times of trouble."

13. Covering the Six Quarters

“And how, householder’s son, does a noble disciple cover the six quarters? These six quarters should be recognized: parents as the east, teachers as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

A child should serve their parents as the eastern quarter in five ways, thinking: ‘I will support those who supported me. I’ll do my duty for them. I’ll maintain the family traditions. I’ll take care of the inheritance. When they have passed away, I’ll make an offering on their behalf.’ Parents served by the children in these five ways show compassion to them in five ways. They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time. Parents served by their children in these five ways show compassion to them in these five ways. And that’s how the eastern quarter is covered, kept safe and free of peril.

A student should serve their teacher as the southern quarter in five ways: by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession. Teachers served by their students in these five ways show compassion to them in five ways. They make sure they’re well trained and well educated. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region. Teachers served by their students in these five ways show compassion to them in these five ways. And that’s how the southern quarter is covered, kept safe and free of peril.

A husband should serve his wife as the western quarter in five ways: by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments. A wife served by her husband in these five ways shows compassion to him in five ways. She’s well-organized in her work. She manages the domestic help. She’s not unfaithful. She preserves his earnings. She’s deft and tireless in all her duties. A wife served by her husband in these five ways shows compassion to him in these five ways. And that’s how the western quarter is covered, kept safe and free of peril.

A gentleman should serve their friends and colleagues as the northern quarter in five ways: giving, kindly words, taking care, equality, and not using tricky words. Friends and colleagues served by a gentleman in these five ways show compassion to them in five ways. They guard them when they’re negligent. They guard their property when they’re negligent. They keep them safe in times of danger. They don’t abandon them in times of trouble. They honor their descendants. Friends and colleagues served by a

gentleman in these five ways show compassion to them in these five ways. And that's how the northern quarter is covered, kept safe and free of peril.

A master should serve their bondservants and workers as the lower quarter in five ways: by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work. Bondservants and workers served by a master in these five ways show compassion to them in five ways. They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation. Bondservants and workers served by a master in these five ways show compassion to them in these five ways. And that's how the lower quarter is covered, kept safe and free of peril.

A gentleman should serve ascetics and brahmins as the upper quarter in five ways: by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs. Ascetics and brahmins served by a gentleman in these five ways show compassion to them in five ways. They keep them from doing bad. They support them in doing good. They think of them with kindly thoughts. They teach them what they do not know. They clarify what they've already learned. They explain the path to heaven. Ascetics and brahmins served by a gentleman in these five ways show compassion to them in these five ways. And that's how the upper quarter is covered, kept safe and free of peril."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Parents are the east,
teachers the south,
wives and child the west,
friends and colleagues the north,

servants and workers below,
and ascetics and brahmins above.
By honoring these quarters
a householder does enough for their family.

The astute and the virtuous,
the gentle and the articulate,
the humble and the kind:
they're who win glory.

The diligent, not lazy,
those not disturbed by troubles,
those consistent in conduct, the intelligent:
they're who win glory.

The inclusive, the makers of friends,
 the kind, those rid of stinginess,
 those who lead, train, and persuade:
 they're who win glory.

Giving and kindly words,
 taking care here,
 and treating equally in worldly conditions,
 as befits them in each case;
 these ways of being inclusive in the world
 are like a moving chariot's linchpin.

If there were no such ways of being inclusive,
 neither mother nor father
 would be respected and honored
 for what they've done for their children.

But since these ways of being inclusive do exist,
 the astute do regard them well,
 so they achieve greatness
 and are praised."

When this was said, Sigālaka the householder's son said to the Buddha, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

AN 5.177: Trades

"Mendicants, a lay follower should not engage in these five trades. What five? Trade in weapons, living creatures, meat, intoxicants, and poisons. A lay follower should not engage in these five trades."

AN 8.54: With Dīghajāṇu

At one time the Buddha was staying in the land of the Koliyans, where they have a town named Kakkarapatta. Then Dīghajāṇu the Koliyan went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, we are laypeople who enjoy sensual pleasures and living at home with our children. We use sandalwood imported from Kāsi, we wear garlands, perfumes, and makeup, and we accept gold and money. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and in future lives.”

“Byagghapajja, these four things lead to the welfare and happiness of a gentleman in this life. What four?

Accomplishment in initiative, protection, good friendship, and balanced finances. And what is accomplishment in initiative? It’s when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. They understand how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. They ensure it is guarded and protected, thinking: ‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’ This is called accomplishment in protection.

And what is accomplishment in good friendship? It’s when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. That person associates with them, converses, and engages in discussion. And they emulate the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It’s when a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: ‘In this way my income will exceed my expenditure, not the reverse.’ It’s like an appraiser or their apprentice who, holding up the scales, knows that it’s low by this much or high by this much. In the same way, a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: ‘In this way my income will exceed my

expenditure, not the reverse.’ If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a fig-eater!’ If a gentleman has a large income but a spartan life, people will say: ‘This gentleman is starving themselves to death!’ But a gentleman, knowing their income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking: ‘In this way my income will exceed my expenditure, not the reverse.’ This is called accomplishment in balanced finances.

There are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don’t provide enough rain. You’d expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

There are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain. You’d expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

These are the four things that lead to the welfare and happiness of a gentleman in this life.

These four things lead to the welfare and happiness of a gentleman in future lives. What four? Accomplishment in faith, ethics, generosity, and wisdom.

And what is accomplishment in faith? It’s when a gentleman has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called accomplishment in faith.

And what is accomplishment in ethics? It’s when a gentleman doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It’s when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? It's when a gentleman is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

These are the four things that lead to the welfare and happiness of a gentleman in future lives.

They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

Faithful, accomplished in ethics,
kind, rid of stinginess,
they always purify the path
to well-being in lives to come.

And so these eight qualities
of a faithful householder
are declared by the one who is truly named
to lead to happiness in both spheres,

welfare and benefit in this life,
and happiness in the future lives.
This is how, for a householder,
merit grows by generosity.”

SN 55.55: The Fruit of Stream-Entry

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of stream-entry. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. When these four things are developed and cultivated they lead to the realization of the fruit of stream-entry.”

MN 114: What Should and Should Not Be Cultivated

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, I will teach you an exposition of the teaching on what should and should not be cultivated. Listen and pay close attention, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of behavior.

I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of behavior.

I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of behavior.

I say that there are two ways of giving rise to a thought: that which you should cultivate, and that which you should not cultivate. And each of these is a way of giving rise to a thought.

I say that there are two ways of acquiring perception: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring perception.

I say that there are two ways of acquiring views: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring views.

I say that there are two ways of reincarnating: that which you should cultivate, and that which you should not cultivate. And each of these is a way of reincarnating.”

When he said this, Venerable Sāriputta said to the Buddha, “Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.’ That’s what the Buddha said, but why did he say it? You should not cultivate the kind of bodily behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of bodily behavior which causes unskillful qualities to decline while skillful qualities grow.

And what kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings. They steal. With the intention to commit theft, they take the wealth or belongings of others from village or

wilderness. They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. That kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline.

And what kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness. They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. That kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.' That's what the Buddha said, and this is why he said it.

'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

And what kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division. They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion. They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely,

unreasonable, rambling, and pointless. That kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline.

And what kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow? It's when a certain person gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. That kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.' That's what the Buddha said, and this is why he said it.

'I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of mental behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of mental behavior which causes unskillful qualities to decline while skillful qualities grow.

And what kind of mental behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have ill will and hateful intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!' That kind of mental behavior causes unskillful qualities to grow while skillful qualities decline.

And what kind of mental behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!' That kind of mental behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of mental

behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.’ That’s what the Buddha said, and this is why he said it.

‘I say that there are two ways of giving rise to a thought: that which you should cultivate, and that which you should not cultivate. And each of these is a way of giving rise to a thought.’ That’s what the Buddha said, but why did he say it? You should not cultivate the way of giving rise to a thought which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the way of giving rise to a thought which causes unskillful qualities to decline while skillful qualities grow.

And what way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline? It’s when someone is covetous, and lives with their heart full of covetousness. They are malicious, and live with their heart full of ill will. They’re hurtful, and live with their heart intent on harm. That way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline.

And what way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow? It’s when someone is content, and lives with their heart full of contentment. They have good will, and live with their heart full of good will. They’re kind, and live with their heart full of kindness. That way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two ways of giving rise to a thought: that which you should cultivate, and that which you should not cultivate. And each of these is a way of giving rise to a thought.’ That’s what the Buddha said, and this is why he said it.

‘I say that there are two ways of acquiring perception: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring perception.’ That’s what the Buddha said, but why did he say it? You should not cultivate the way of acquiring perception which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the way of acquiring perception which causes unskillful qualities to decline while skillful qualities grow.

And what way of acquiring perception causes unskillful qualities to grow while skillful qualities decline? It’s when someone is covetous, and lives with their perception full of covetousness. They are malicious, and live with their perception full of ill will. They’re hurtful, and live with their perception intent on harm. That way of acquiring perception causes unskillful qualities to grow while skillful qualities decline.

And what way of acquiring perception causes unskillful qualities to decline while skillful qualities grow? It’s when someone is content, and lives with their perception

full of contentment. They have good will, and live with their perception full of good will. They're kind, and live with their perception full of kindness. That way of acquiring perception causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two ways of acquiring perception: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring perception.' That's what the Buddha said, and this is why he said it.

'I say that there are two ways of acquiring views: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring views.' That's what the Buddha said, but why did he say it? You should not cultivate the way of acquiring views which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the way of acquiring views which causes unskillful qualities to decline while skillful qualities grow.

And what way of acquiring views causes unskillful qualities to grow while skillful qualities decline? It's when someone has such a view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.' That way of acquiring views causes unskillful qualities to grow while skillful qualities decline.

And what way of acquiring views causes unskillful qualities to decline while skillful qualities grow? It's when someone has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.' That way of acquiring views causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two ways of acquiring views: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring views.' That's what the Buddha said, and this is why he said it.

'I say that there are two ways of reincarnating: that which you should cultivate, and that which you should not cultivate. And each of these is a way of reincarnating.' That's what the Buddha said, but why did he say it? The way of reincarnating that causes unskillful qualities to grow while skillful qualities decline: you should not cultivate that way of reincarnating. The way of reincarnating that causes unskillful qualities to decline while skillful qualities grow: you should cultivate that way of reincarnating.

And what way of reincarnating causes unskillful qualities to grow while skillful qualities decline? Generating rebirth in a hurtful reincarnation, which because of its unpreparedness causes unskillful qualities to grow while skillful qualities decline. And what way of reincarnating causes unskillful qualities to decline while skillful qualities grow? Generating rebirth in a pleasing reincarnation, which because of its preparedness causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two ways of reincarnating: that which you should cultivate, and that which you should not cultivate. And each of these is a way of reincarnating.’ That’s what the Buddha said, and this is why he said it.

Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, Sāriputta! It’s good that you understand the detailed meaning of my brief statement in this way.”

And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he went on to explain further:

“I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of sound known by the ear ... two kinds of smell known by the nose ... two kinds of taste known by the tongue ... two kinds of touch known by the body ... two kinds of thought known by the mind: that which you should cultivate, and that which you should not cultivate.”

When he said this, Venerable Sāriputta said to the Buddha:

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, but why did he say it? You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, and this is why he said it.

‘I say that there are two kinds of sound known by the ear ... two kinds of smell known by the nose ... two kinds of taste known by the tongue ... two kinds of touch known by the body ... two kinds of thought known by the mind: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, but why did he say it?

You should not cultivate the kind of thought known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of thought known by the mind which causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two kinds of thought known by the mind: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, and this is why he said it. Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, Sāriputta! It’s good that you understand the detailed meaning of my brief statement in this way.”

And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he went on to explain further:

“I say that there are two kinds of robes: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of alms-food ... lodging ... village ... town ... city ... country ... person: that which you should cultivate, and that which you should not cultivate.”

When he said this, Venerable Sāriputta said to the Buddha:

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement. ‘I say that there are two kinds of robes ... alms-food ... lodging ... village ... town ... city ... country ... person: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, but why did he say it? You should not cultivate the kind of person who causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of person who causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two kinds of person: those who you should cultivate, and those who you should not cultivate.’ That’s what the Buddha said, and this is why he said it.

Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, Sāriputta! It’s good that you understand the detailed meaning of my brief statement in this way.”

And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he added:

“If all the aristocrats, brahmins, merchants, and workers were to understand the detailed meaning of my brief statement in this way, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—was to understand the

detailed meaning of my brief statement in this way, it would be for the whole world's lasting welfare and happiness.”

That is what the Buddha said. Satisfied, Venerable Sāriputta was happy with what the Buddha said.

AN 10.76: Three Things

“Mendicants, if three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world. What three? Rebirth, old age, and death. If these three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world. But since these three things are found, the Realized One, the perfected one, the fully awakened Buddha arises in the world, and the teaching and training proclaimed by the Realized One shines in the world.

Without giving up three things you can't give up rebirth, old age, and death. What three? Greed, hate, and delusion. Without giving up these three things you can't give up rebirth, old age, and death.

Without giving up three things you can't give up greed, hate, and delusion. What three? Identity view, doubt, and misapprehension of precepts and observances. Without giving up these three things you can't give up greed, hate, and delusion.

Without giving up three things you can't give up identity view, doubt, and misapprehension of precepts and observances. What three? Improper attention, following a wrong path, and mental sluggishness. Without giving up these three things you can't give up identity view, doubt, and misapprehension of precepts and observances.

Without giving up three things you can't give up improper attention, following a wrong path, and mental sluggishness. What three? Unmindfulness, lack of situational awareness, and distracted mind. Without giving up these three things you can't give up improper attention, following a wrong path, and mental sluggishness.

Without giving up three things you can't give up unmindfulness, lack of situational awareness, and distracted mind. What three? Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. Without

giving up these three things you can't give up unmindfulness, lack of situational awareness, and distracted mind.

Without giving up three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. Without giving up these three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

Without giving up three things you can't give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. Without giving up these three things you can't give up restlessness, lack of restraint, and unethical conduct.

Without giving up three things you can't give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. Without giving up these three things you can't give up faithlessness, uncharitableness, and laziness.

Without giving up three things you can't give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. Without giving up these three things you can't give up disregard, being hard to admonish, and having bad friends.

Mendicants, someone who lacks conscience and prudence is negligent. When you're negligent you can't give up disregard, being hard to admonish, and having bad friends. When you've got bad friends you can't give up faithlessness, uncharitableness, and laziness. When you're lazy you can't give up restlessness, lack of restraint, and unethical conduct. When you're unethical you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. When you've got a fault-finding mind you can't give up unmindfulness, lack of situational awareness, and a distracted mind. When your mind is scattered you can't give up improper attention, following a wrong path, and mental sluggishness. When your mind is sluggish you can't give up identity view, doubt, and misapprehension of precepts and observances. When you have doubts you can't give up greed, hate, and delusion. Without giving up greed, hate, and delusion you can't give up rebirth, old age, and death.

After giving up three things you can give up rebirth, old age, and death. What three? Greed, hate, and delusion. After giving up these three things you can give up rebirth, old age, and death.

After giving up three things you can give up greed, hate, and delusion. What three? Identity view, doubt, and misapprehension of precepts and observances. After giving up these three things you can give up greed, hate, and delusion.

After giving up three things you can give up identity view, doubt, and misapprehension of precepts and observances. What three? Improper attention, following a wrong path, and mental sluggishness. After giving up these three things you can give up identity view, doubt, and misapprehension of precepts and observances.

After giving up three things you can give up improper attention, following a wrong path, and mental sluggishness. What three? Unmindfulness, lack of situational awareness, and a distracted mind. After giving up these three things you can give up improper attention, following a wrong path, and mental sluggishness.

After giving up three things you can give up unmindfulness, lack of situational awareness, and distracted mind. What three? Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. After giving up these three things you can give up unmindfulness, lack of situational awareness, and distracted mind.

After giving up three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. After giving up these three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

After giving up three things you can give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. After giving up these three things you can give up restlessness, lack of restraint, and unethical conduct.

After giving up three things you can give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. After giving up these three things you can give up faithlessness, uncharitableness, and laziness.

After giving up three things you can give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. After giving up these three things you can give up disregard, being hard to admonish, and having bad friends.

Mendicants, someone who has conscience and prudence is diligent. When you're diligent you can give up disregard, being hard to admonish, and having bad friends. When you've got good friends you can give up faithlessness, uncharitableness, and laziness. When you're energetic you can give up restlessness, lack of restraint, and unethical conduct. When you're ethical you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. When you don't have a fault-finding mind you can give up unmindfulness, lack of situational awareness, and a distracted mind. When your mind isn't scattered you can give up improper attention, following a wrong path, and mental sluggishness. When your mind isn't sluggish you can give up identity view, doubt, and misapprehension of precepts and observances. When you have no doubts you can give up greed, hate, and delusion. After giving up greed, hate, and delusion you can give up rebirth, old age, and death."

AN 9.27: Dangers and Threats (1st)

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals ...

Anyone who commits sexual misconduct ...

Anyone who lies ...

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no

dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

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