



**Where Did You Come From  
And  
Where Are You Going?**

**!Namo tassa bhagavato arahato sammāsambuddhassa!**

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## TITLE

**\*\*\*Where Did You Come From and Where Are You Going?\*\*\***

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**!Namo tassa bhagavato arahato sammāsam  
buddhassa!**

**Chapter 1**

**\*\*Pesakāradhītā vatthu (The Weaver's Daughter)**

"Andhabhūto ayaṃ loko, tanukettha vipassati;

Sakuṇo jālamuttova, appo saggāya gacchati."

[Dhammapada Commentary, Volume 2, Lokavagga, The Story of the Weaver's Daughter (174)]

The people of this world are covered by ignorance, lacking the eye of wisdom, and are in a state of blindness. Only a few in this world have insight (into truths such as impermanence). Like birds escaping from a net, only a small number go to the heavenly realms (after death). Their number is truly few.

This Dhamma talk was given by the Buddha (the Blessed One) when he was staying at the Aggārava monastery, using a certain weaver's daughter as the occasion.

**\*\*"The Weaver's Daughter Who Practiced Diligently for Three Years"**

One day, the people of Āḷavī learned that the Buddha had arrived in their country. They invited him and offered alms. After the Buddha finished his meal, he was about to give a thanksgiving Dhamma talk—

1. \*Aduvan mē jīvitan\* (My life is impermanent). \*Mē\* = my. \*Jīvitan\* = living/life is. \*Aduvan\* = impermanent.

2. \*Duvan mē maraṇan\* (My death is certain). \*Mē\* = my. \*Maraṇan\* = dying/death is. \*Duvan\* = certain.

3. \*Avassan mayā maritabbamēva\* (I must certainly die). \*Mayā\* = I. \*Avassan\* = certainly. \*Maritabbamēva\* = must die.

4. \*Maraṇapariyosānan mē jīvitan\* (My life ends only in death). \*Mē\* = my. \*Jīvitan\* = life/living. \*Maraṇapariyosānan\* = has its end only in death.

5. \*Jīvitamēva aniyatan\* (Only life is uncertain). \*Jīvitamēva\* = only life. \*Aniyatan\* = is uncertain (impermanent).

6. \*Maraṇan niyatan\* (Death is certain). \*Maraṇan\* = death is. \*Niyatan\* = certain (constant).

"Practice the meditation on mindfulness of death in this way. Some people do not practice mindfulness of death. Later, when they suddenly see a venomous snake, they become frightened and terrified like a man without weapons such as sticks or spears, falling into fear and dying while groaning and crying out in terror. Those who practice mindfulness of death are like a calm man who spots a venomous snake from afar, catches it with a spear and throws it away—they have no fear when the time comes. Therefore, one should practice the meditation on mindfulness of death."

After hearing this Dhamma talk, the remaining people went about attending only to their own affairs. Only one young weaver's daughter, sixteen years old, said, "The Blessed One's words are truly wonderful. I should practice the meditation on mindfulness of death," and she practiced only the meditation on mindfulness of death, day and night. The Blessed One also departed from Āḷavī and went to Jetavana monastery. That young girl continued to practice the meditation on mindfulness of death for three years.

**\*\*The Buddha's Arrival for the Daughter**

At that time, one day, when the Blessed One observed the world in the early morning, he saw that young girl within his omniscience (all-knowing wisdom), and when he contemplated in detail "What will happen?", he knew: "This young girl has been continuously practicing the meditation on mindfulness of death for three years since the day she heard my Dhamma talk. Now I will go to Āḷavī country and ask this young girl four questions. When she answers, I will give blessings at the places of the four

responses, and then I will recite this verse. The girl will attain the fruit of stream-entry at the end of the verse. Using that girl as an occasion, I will also speak beneficial Dhamma to many people." Surrounded by five hundred monks, he departed from Jetavana monastery and arrived in due course at Aggārava monastery. When the people of Āḷavī heard the news "The Blessed One has come," they went to the monastery and invited him.

At that time, when the young girl heard of the Blessed One's arrival, she had a joyful heart, thinking "My father, my lord, my teacher, the Blessed One is coming," and thought: "Now, after more than three years, I have seen the Blessed One with his golden form. Now I will be able to see the Blessed One's body with its golden form and hear his sweet and powerful instructional Dhamma talk."

When the girl's father went to the weaving workshop, he instructed her: "Dear daughter, I have left a loincloth belonging to another person on the loom. That loincloth is not yet complete—about one cubit remains. Let us complete that loincloth today. Therefore, quickly bring all the weaving tools to me."

#### **\*\*Sending the Weaving Tools Before Hearing the Dhamma**

The young girl thought: "I want to hear the Blessed One's Dhamma. But my father has instructed me thus. What should I do? Should I listen to the Blessed One's Dhamma, or should I bundle the weaving tools and take them to my father?" Then this thought arose in the girl: "If I don't bring the weaving tools to father, he will both beat me and scold me. Therefore, let me bundle the weaving tools and give them to father, then listen to the Dhamma talk afterward." Thinking thus, she sat on the loom and bundled the weaving tools. The people of Āḷavī also finished offering food to the Blessed One and stood in rows to hear the Dhamma talk.

#### **\*\*The Young Girl's Arrival at the Buddha**

The Blessed One remained silent, thinking: "I have come thirty yojanas for the sake of a certain girl. If that girl cannot find an opportunity now, I will speak the Dhamma when she finds an opportunity." While the Blessed One remained thus silent, no one in the world, including the gods, dared to say anything. The young girl also bundled the weaving tools, put them in a basket, and while on her way to her father, stood at the

edge of the assembly, looking up at and paying homage to the Blessed One, just standing there. The Blessed One also raised his head and looked at that girl.

Being looked upon, the young girl knew: "The Blessed One sees me among such an assembly. He is waiting for me to come. He is waiting only for me to come to him." The young girl put down the basket of weaving tools and went toward the Blessed One.

(The reason the Blessed One looked at the young girl was that this thought arose in the Blessed One: "If this young girl leaves from this place as she is, she will die as an ordinary person and have an impermanent destination. If she comes to me and then leaves, she will attain the fruit of stream-entry, have a permanent destination, and be born in Tusita heaven." That is why he looked at her. For that young girl too, there was no escape from death that day.)

That young girl approached the Blessed One only by the sign of being looked upon, entered among the six-colored radiance, paid homage, and stood in an appropriate place. The moment she paid homage and stood before the Blessed One who was silent in such an assembly, the Blessed One asked the young girl these questions:

### **\*\*Summary of Four Questions and Four Answers**

1) "Kumārike, kuto āgacchasi"ti? "Na jānāmi, bhante."ti.

"Young girl, where did you come from?" "I do not know, Venerable Sir."

1) When asked "Daughter - where do you come from?", she answered "Venerable Sir - I do not know."

2) "Kattha gamissasi"ti? "Na jānāmi, bhante"ti.

"Where are you going?" "I do not know, Venerable Sir."

2) When asked "Where are you going?", she answered "Venerable Sir - I do not know."

3) "Na jānāsi"ti? "Jānāmi, bhante"ti.

"Do you not know?" "I know, Venerable Sir."

3) When asked "Do you not know?", she answered "Venerable Sir - I know."

4) "Jānāsī"ti? "Na jānāmi, bhante"ti.

"Do you know?" "I do not know, Venerable Sir."

4) When asked "Do you know?", she answered "Venerable Sir - I do not know."

### **\*\*The Assembly's Criticism of the Daughter**

Thus, the Blessed One asked the girl four questions. Many people criticized her, saying: "Hey, everyone - look, this weaver's daughter is speaking carelessly to the Blessed One. When this girl was asked where she came from, shouldn't she have said she came from the weaver's house? When asked where she was going, shouldn't she have said she was going to the weaving workshop?" They criticized her thus.

### **\*\*Detailed Explanation of the Meaning**

After the Blessed One quieted the crowd of people:

1) "Kumārike, tvaṃ kuto āgacchasī?" ti vutte, "Kasmā na jānāmi?" ti vadesī, ti pucchi. "Bhante, tumhe mama pesakāragehato āgatabhāvaṃ jānātha;

'Kuto āgatāsī?' ti pucchantā pana 'Kuto āgantvā idha nibbattāsī?' ti pucchatha. Ahaṃ pana na jānāmi, 'Kuto ca āgantvā idha nibbattāmhī' ti."

1) He asked, "Daughter, when asked 'Where do you come from?', why did you answer 'I do not know'?" She replied: "Venerable Sir, you know that I came from the weaver's house. When you ask 'Where do you come from?', you are asking 'From where did you come to be born here?' But I do not know 'from where I came to be born here.' Therefore, I answered thus."

Then the Blessed One first praised that girl, saying "Daughter, 'Well done, well done.' Excellent. You were able to give a satisfactory answer to the question I intended to ask," and asked further.

2) "Kattha gamissasīti puna puttā kasmā 'na jānāmī'ti vadesī'ti? "Bhante, tumhe maṃ tasarapacchiṃ gahetvā pesakārasālaṃ gacchantiṃ jānātha, 'ito gantvā kattha nibbattissasī'ti pucchatha. Ahañca ito cutā na jānāmi 'kattha gantvā nibbattissāmī'ti."

2) "When further asked 'Where are you going?', why did you answer 'I do not know'?" "Venerable Sir, you know that I am going to the weaving workshop carrying a basket of thread. You are asking 'Where will you be reborn after departing from this life?' But I do not know where I will go to be reborn after dying from this life. Therefore, I answered thus."

Then the Blessed One praised that girl a second time, saying "You were able to answer the question I intended to ask," and asked further.

3) "Atha kasma 'na janasī'ti puttha 'janamī'ti vadesī'ti? "Maranabhavam janami, bhante, tasma evam vademī'ti.

3) "Next, when asked 'Do you not know?', why did you answer 'I know'?" "Venerable Sir, I know that I am a being who must die. Therefore, I answered thus."

Then the Blessed One praised that girl a third time, saying "You were able to answer the question I intended to ask," and asked further.

4) "Atha kasma 'janasī'ti puttha 'na janamī'ti vadesī'ti. Mama maranabhavam eva aham janami, bhante, "rattindivapubbanhādīsu pana asukakāle nama marissamī'ti na janami, tasma evam vademī'ti.

4) "Next, when asked 'Do you know?', why did you answer 'I do not know'?" "Venerable Sir, I only know that I am a being who must die. However, I do not know when I will die - whether at night time, day time, morning time, or other times. Therefore, I answered thus."

Then the Blessed One praised that girl a fourth time, saying "You were able to answer the question I intended to ask," and addressing the assembly, said: "You do not even understand these words that this girl spoke.

You only criticize. Only those who possess the eye of wisdom are truly able to see." And he(Buddha) spoke this verse.



"Andhabhūto ayam loko, tanukettha vipassati;

Sakuṇo jālamuttova, appo saggāya gacchati."

(Pali Verse 174 from the Dhammapada)

"Blind is this world; few here see clearly(vipassanā).

Like birds escaped from a net, few go to heaven."

The people of this world are covered by ignorance, lacking the eye of wisdom, existing in a state of blindness. Only a few in this world have insight into (truths such as impermanence).

Like birds that have escaped from a net, only a small number go to heaven (after death). Their number is truly few.

#### \*\*Merit of the Dhamma Teaching

At the end of this teaching, the maiden attained "stream-entry fruit (sotāpatti-phala)." It was also a wonderful teaching that benefited many people.

#### \*\*The Daughter's Death and Father's Ordination

The young daughter went to her father carrying a weaving shuttle. Her father, the weaver, was sitting and dozing, so the young daughter, not noticing and being inattentive, moved the shuttle. The shuttle hit the edge of the loom, made a sound, and fell. As soon as the weaver father woke up, he reflexively pulled the loom. The tip of the loom struck the young daughter's chest. The young daughter died on the spot and was reborn in Tusita heaven.

At that time, when the weaver father saw his daughter collapsed and dead, covered in blood, great sorrow arose in him. The weaver, crying and saying "No one else can console my grief," went to the Buddha, explained the circumstances, and requested, "World-Honored One, please calm your disciple's sorrow."

The World-Honored One consoled the weaver benefactor well, teaching: "Benefactor, do not grieve. In beginningless saṃsāra, the tears you have shed when daughters

died like this are far more than the water of the four great oceans," and he taught the Anamatagga Sutta.

Though the weaver still had some grief, he requested ordination from the World-Honored One. After receiving ordination, he soon attained arahatship.

### **\*\*Essence of the Scripture:**

This is a beautiful Buddhist tale recorded in the Dhammapada commentary, the story of a young weaver's daughter who demonstrated profound wisdom. This story shows that the Buddha's questions had deeper philosophical meaning beyond their surface meaning.

### **\*\*The Buddha's True Intent in His Questions:\*\***

#### **1. \*\*\*"Where did you come from?"\*\***

- Not asking about her immediate departure point (the weaver's house)
- But asking about her previous life existence/rebirth

#### **2. \*\*\*"Where are you going?"\*\***

- Not asking about her destination (the workshop)
- But asking about her future rebirth after death

#### **3. \*\*\*"Don't you know?"\*\***

- She knows she will die (certainty of death)

#### **4. \*\*\*"Do you know?"\*\***

- She doesn't know when she will die (uncertainty of death's timing)

### **\*\*The Story's Teaching:**

The crowd initially mocked her seemingly contradictory answers, but the Buddha revealed her deep understanding:

- \*\*Not knowing where we come from and where we should go\*\*
- \*\*Life's impermanence\*\*
- \*\*The mystery of rebirth\*\*
- \*\*Death's certainty yet unpredictability\*\*

This story emphasizes that **true wisdom** lies in understanding deeper spiritual questions about existence, not in knowing superficial information. The young weaver girl intuitively understood the profound philosophical meaning underlying the Buddha's questions that the crowd failed to recognize.

## Chapter 2

### # Tamotama Sutta = Tamojoti Sutta (Four Types of People)

(Anguttara Nikaya, Catukka Nipata, page 397)

"Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Tamo tamaparāyaṇo, tamo jotiparāyaṇo, joti tamaparāyaṇo, joti jotiparāyaṇo."

"Monks, there are four types of people known to exist in this world. What are the four types? Those who go from darkness to darkness, those who go from darkness to light, those who go from light to darkness, and those who go from light to light."

#### **\*\*From Darkness to Darkness**

"Kathaṇca, bhikkhave, puggalo tamo hoti tamaparāyaṇo?"

"And how, monks, does a person exist in darkness and go toward darkness?"

Monks, how does a person born in darkness take darkness as their refuge? Monks, in this world, a certain person is born into a low caste family - namely, the family of a chandala (outcaste), a basket-maker's family, a fisherman's family, a latrine cleaner or sweeper's family, or a leather-worker's family. He is poor, with little food and drink, living a difficult life. In that household, food and clothing are obtained with difficulty. He is ugly in appearance, unsightly, deformed, afflicted with many diseases - one-eyed, bent-bodied, lame, or deaf. He does not obtain food, drink, clothing, vehicles, flowers, perfumes, ointments, beds, dwellings, or lamps.

And he performs evil actions in body, speech, and mind. Having performed evil actions, when the body perishes, after death he is reborn in an unfortunate destination, a bad fate, a fallen state, in hell. Monks, this is how a person exists in darkness and goes toward darkness.

#### **\*\*From Darkness to Light**

"Kathaṇca, bhikkhave, puggalo tamo hoti jotiparāyaṇo?"

"And how, monks, does a person exist in darkness and go toward light?"

Monks, how does a person born in darkness take light as their refuge? Monks, in this world, a certain person is born into a low caste family - namely, the family of a chandala (outcaste), a basket-maker's family, a fisherman's family, a latrine cleaner or sweeper's family, or a leather-worker's family. He is poor, with little food and drink, living a difficult life. In that household, food and clothing are obtained with difficulty. He is ugly in appearance, unsightly, deformed, afflicted with many diseases - one-eyed, bent-bodied, lame, or deaf. He does not obtain food, drink, clothing, vehicles, flowers, perfumes, ointments, beds, dwellings, or lamps.

However, he performs good actions in body, speech, and mind. Having performed good actions, when the body perishes, after death he is reborn in a fortunate destination, the heavenly realms. Monks, this is how a person exists in darkness and goes toward light.

## **\*\*From Light to Darkness**

"Kathañca, bhikkhave, puggalo joti hoti tamaparāyaṇo?"

"And how, monks, does a person exist in light and go toward darkness?"

Monks, how does a person born in light take darkness as their refuge?

Monks, in this world, a certain person is born into a noble family - namely, the family of wealthy royalty, the family of wealthy Brahmins, or the family of wealthy householders. He is rich, possessing much wealth, having great riches, much gold and silver, many beloved possessions, and abundant treasures and grain. He is beautiful in appearance, handsome, pure, with excellent features and physique. He obtains the necessities of life: food, drink, clothing, vehicles, flowers, perfumes, ointments, beds, dwellings, and lamps.

However, he performs evil actions in body, speech, and mind. Having performed evil actions, when the body perishes, after death he is reborn in an unfortunate destination, a bad fate, a fallen state, in hell. Monks, this is how a person exists in light and goes toward darkness.

## **\*\*From Light to Light**

"Kathañca, bhikkhave, puggalo joti hoti jotiparāyaṇo?"

"And how, monks, does a person exist in light and go toward light?"

Monks, how does a person born in light take light as their refuge?

Monks, in this world, a certain person is born into a noble family - namely, the family of wealthy royalty, the family of wealthy Brahmins, or the family of wealthy householders. He is rich, possessing much wealth, having great riches, much gold and silver, many beloved possessions, and abundant treasures and grain. He is beautiful in appearance, handsome, pure, with excellent features and physique. He obtains the necessities of life: food, drink, clothing, vehicles, flowers, perfumes, ointments, beds, dwellings, and lamps.

Furthermore, he performs good actions in body, speech, and mind. Having performed good actions, when the body perishes, after death he is reborn in a fortunate destination, the heavenly realms. Monks, this is how a person exists in light and goes toward light. Monks, these four types of people clearly exist in this world," (the Buddha declared).

## **\*\*Essence of the Scripture:**

This is a teaching of the Buddha that explains four types of people. They are classified based on their current circumstances and future tendencies.

What is important is one's own actions (karma) - whether one performs good or evil deeds through body, speech, and mind.

"Darkness and Light Sutta" (Sutta of Four Types of People)

This is a teaching by the Buddha that classifies people into four categories based on their present circumstances and future destinies:

The Four Types of People:

**\*\*1. From Darkness to Darkness\*\***

- Born into poor and low-caste circumstances, accumulating evil deeds
- Resulting in rebirth in hell

**\*\*2. From Darkness to Light\*\***

- Born into difficult circumstances yet accumulating good deeds
- Resulting in rebirth in heaven

**\*\*3. From Light to Darkness\*\***

- Born into wealthy and high-status circumstances yet accumulating evil deeds
- Resulting in rebirth in hell

**\*\*4. From Light to Light\*\***

- Born into favorable circumstances and accumulating good deeds
- Resulting in rebirth in heaven

**\*\*The Core Teaching:**

The essential point of this teaching is that **\*\*birth circumstances do not determine spiritual destiny\*\***. What matters is the moral actions one chooses through body, speech, and mind.

This emphasizes a fundamental Buddhist principle: **\*\*karma (intentional actions) determines future rebirth, not social status or material conditions\*\***.

In other words, regardless of what circumstances one is born into, that person's future is determined by their own actions - this is also a teaching filled with hope.

## Chapter 3 \*\* (Part 1)

### # Tiṇakatṭha Sutta (Grass and Wood Sutta)

Anamatagga Samyutta (Mula Vagga, Samyutta Pali, pages 387-389)

Thus have I heard. At one time, the Blessed One was dwelling at Savatthi, in Jeta's Grove, Anathapindika's Park. Then the Blessed One addressed the monks: "Monks." "Blessed One," those monks replied to the Blessed One. The Blessed One spoke these words:

**\*\*Samsara Without Beginning**

"Anamataggoyaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ."

"Monks, this cycle of existence (samsara) has no discernible beginning. No first point is evident for beings who, shrouded by ignorance (avijjā) and fettered by craving (taṇhā), run on and wander from life to life."

**\*\*The Parable of Grass and Trees in Jambudipa**

"Seyyathāpi, bhikkhave, puriso yaṃ imasmiṃ Jambudīpe tiṇakatṭhasākhāpalāsaṃ taṃ setvā, ekaññaṃ saṃharitvā caturaṅgulaṃ caturaṅgulaṃ ghaṭikaṃ katvā nikkhipeyya — 'Ayaṃ me mātā, tassā me mātuyā ayaṃ mātā'ti. Apariyādinnaṃ, bhikkhave, tassa purisassa mātumātaro assu, atha imasmiṃ Jambudīpe tiṇakatṭhasākhāpalāsaṃ parikkhayaṃ pariyādānaṃ gaccheyya."

"Monks, suppose a man were to cut down all the grass, wood, branches, and leaves in this Jambudipa (world), gather them together, and make bundles of four finger-widths by four finger-widths, placing them down saying: 'This is my mother, this is my mother's mother,' and so on. Monks, that man's maternal ancestors would not be exhausted, but rather all the grass, wood, branches, and leaves in this Jambudipa would be consumed and exhausted first."



Monks, suppose a man were to cut down all the grass, wood, branches, and leaves on this island of Jambudipa, gather them in one place, make bundles of four fingers by four fingers, and place them saying, "This is my mother, this is my mother's mother." Monks, that man's maternal lineage would continue without end, but all the grass, wood, branches, and leaves of this Jambudipa island would be exhausted first.

## **\*\*Conclusion of Samsara and Exhortation to Liberation**

"Taṃ kissa hetu? Anamataggoyamaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccaṇubhūtaṃ, tippaṃ paccaṇubhūtaṃ, byasanaṃ paccaṇubhūtaṃ, kaṭasī vaḍḍhitā. Yāvañcidaṃ, bhikkhave, alam-eva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccituṃ'ti."

"Why is this so? Monks, this cycle of existence (samsara) has no discernible beginning. No first point is evident for beings who, shrouded by ignorance (avijjā) and fettered by craving (taṇhā), run on and wander from life to life. Monks, for such a long time you have experienced suffering, experienced intense suffering, experienced calamity, and the cemetery has grown. This alone, monks, is sufficient for becoming disenchanted with all conditioned formations (saṅkhara), sufficient for becoming dispassionate, sufficient for liberation."

Why is this so? Monks, this cycle of existence has no discernible beginning. No first point can be found for beings who, covered by ignorance and bound by the chains of craving, run from this world to that world, from that world to this world. Monks, for such long ages you have tasted suffering, tasted intense suffering, tasted destruction, and the cemetery has grown. Monks, this is sufficient reason to become weary of all conditioned formations, sufficient to turn away, sufficient to be liberated.

## **\*\*Key Points of the Teaching**

This sutra teaches **\*\*the beginningless nature of Samsara (the cycle of rebirth)\*\*** through a powerful metaphor:

### **\*\*The Impossibility of Counting Past Lives**

- Even if all the plants of a continent were used to represent one's maternal lineage, it would not be sufficient to count all of one's mothers from beginningless time.

## **\*\*Root Causes**

Beings continue in samsara due to:

1. **\*\*Ignorance (Avijjā)\*\*** - Not understanding the true nature of reality
2. **\*\*Craving (Tanhā)\*\*** - The driving power that binds life to continued existence

## **\*\*The Urgency of Liberation**

The unimaginable suffering experienced over such vast periods of time should drive practitioners toward disenchantment, dispassion, and ultimate liberation from samsara.

This is the Buddha's profound teaching on **\*\*the beginningless nature of Samsara (the cycle of rebirth)\*\***. It uses the powerful metaphor of trying to count one's mothers throughout countless lifetimes using all the plants of a continent.

The sutra emphasizes how beings have wandered through countless rebirths due to ignorance and craving, experiencing immeasurable suffering over this inconceivable duration. The teaching concludes with the Buddha's call for the urgency of seeking liberation from this endless cycle through disenchantment, dispassion, and ultimate freedom from conditioned existence.

This teaching emphasizes the profound depth of suffering experienced through countless lifetimes and the crucial importance of achieving liberation through the Buddha's path.

## Chapter 3 \*\* (Part 2)

### # Pathavi Sutta (Earth Sutta)

"Seyyathāpi, bhikkhave, puriso imaṃ mahāpathaviṃ kolatthimattaṃ kolatthimattaṃ mattikāguḷikaṃ katvā nikkhipeyya — 'Ayaṃ me pitā, tassa me pitu ayaṃ pitā'ti. Apariyādinnāva, bhikkhave, tassa purisassa pitupitaro assu. Atha kāmaṃ imaṃ mahāpathaviṃ parikkhayaṃ pariyādānaṃ gaccheyya."

"Monks, suppose a man were to make clay pellets from this great earth, each the size of a jujube seed, and place them down saying: 'This is my father, this is my father's father.' Monks, that man's paternal ancestors would not be exhausted, but rather this great earth would be consumed and exhausted."

Monks, suppose a man were to make lumps of earth from this great earth, each the size of a jujube seed, and place them one by one saying, "This is my father, this is my father's father," and so on. Monks, that man's paternal ancestors would continue without end, but rather this great earth would be consumed and exhausted.

#### **\*\*Point of the Sutta:**

This sutra emphasizes the beginningless nature of samsara (the cycle of rebirth) and shows that the number of fathers one has had in countless past lives is so vast that even if the entire earth were made into jujube seed-sized pellets to count them, the earth would be insufficient.

### # Khira Sutta (Milk Sutta)

"Sādhu, sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. Etadeva, bhikkhave, bahutaraṃ yaṃ vo iminā dīghena addhunā saṃsāraṇaṃ saṃsarataṃ mātukhajjaṃ pītaṃ, na tveva catūsu mahāsamuddesu udakaṃ."

"Excellent, excellent, monks! Monks, you understand well this teaching I have expounded. Indeed, monks, the mother's milk that you have drunk during this long

journey, wandering and roaming from life to life, is far more than the water in the four great oceans."

Monks, well done, well done. Monks, you understand well the teaching I have expounded: that the mother's milk you have drunk during this long time, running from this life to that life, from that life to this life, is more than the water in the four great oceans.

### **\*\*Point of the Sutta:**

This powerful sutra uses the metaphor of the amount of mother's milk consumed throughout countless lives in beginningless samsara (the cycle of rebirth) being far greater than all the water in the great oceans to illustrate the inconceivable duration of our wandering in samsara.

(Therefore, the great teachers of old taught that, as explained in the Beginningless Suttas, those who expound the Dhamma and those who listen to it have been related as mothers, fathers, brothers, sisters, and relatives throughout the continuous cycle of past rebirths. Hence, when they converse, interact, and act together, they should do so with hearts filled with loving-kindness...)

### **# Assu Sutta (The Tears Sutta)**

"Dīgharattaṃ kho, bhikkhave, mātumaraṇaṃ passanubhūtaṃ; tesaṃ vā mātumaraṇaṃ passanubhūtānaṃ amanāpasamāpayogā manāpavippayogā kandaṇṇaṃ rodantānaṃ assu pātubhavati, yaṃ na tveva catūsu mahāsamuddesu udakaṃ.

\*\*Dīgharattaṃ kho, bhikkhave, pitumaraṇaṃ passanubhūtaṃ... pe... bhātumaraṇaṃ passanubhūtaṃ... bhaginimaraṇaṃ passanubhūtaṃ... puttamaraṇaṃ passanubhūtaṃ... dhītumaraṇaṃ passanubhūtaṃ.

"Dīgharattaṃ kho, bhikkhave, rogabyasaṇaṃ passanubhūtaṃ; tesaṃ vā rogabyasaṇaṃ passanubhūtānaṃ amanāpasamāpayogā manāpavippayogā kandaṇṇaṃ rodantānaṃ assu pātubhavati, yaṃ na tveva catūsu mahāsamuddesu udakaṃ."

"For a long time, monks, you have experienced the death of mothers. Those who have experienced the death of mothers, through association with the disagreeable and separation from the agreeable, weeping and lamenting, have shed tears that are greater than the water in the four great oceans.

For a long time, monks, you have experienced the death of fathers... the death of brothers... the death of sisters... the death of sons... the death of daughters...

For a long time, monks, you have experienced disease and misfortune. Those who have experienced disease and misfortune, through association with the disagreeable and separation from the agreeable, weeping and lamenting, have shed tears that are greater than the water in the four great oceans."

**\*\*Point of the Sutta:**

This powerful sutta emphasizes the immeasurable suffering experienced throughout countless lives in beginningless samsara (the cycle of rebirth). It uses the metaphor that the tears shed from such grief are far greater than the water in all the great oceans, illustrating the vast extent of suffering beings have endured through countless rebirths.

The teaching serves to inspire a sense of spiritual urgency (samvega) and motivation to seek liberation from this endless cycle of suffering through the practice of the Dharma.

## Chapter 4 \*\* (Part 1)

No matter how long the beginningless cycle of rebirth (samsara) has continued in the past, the most important and fundamental work is to practice meditation and strive earnestly in this present life to end the suffering of samsara so that it will not continue any longer.

Therefore, to end the suffering of samsara, it is extremely important to practice meditation, cultivate wholesome qualities (good actions), and refrain from unwholesome qualities (bad actions).

### # Sādhu suttaṃ (The Good and Bad Sutta)

[Aṅguttara Nikāya, Book of Tens, pp. 482-485, suttas 178-188]

“Sādhunā kho, bhikkhave, desessāmi, asādhunā. Taṃ suṇātha, sādhukaṃ manasikarotha, bhāssissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca –

"Monks, I will teach you what is good and what is not good. Listen to this teaching. Pay careful attention and take it to heart properly. I will speak." "Yes, Venerable Sir," those monks replied to the Blessed One. The Blessed One spoke thus:

“Katamaṇca, bhikkhave, asādhū? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādittṭhi — idaṃ vuccati, bhikkhave, asādhū.”

"What, monks, is not good? Taking life, taking what is not given (stealing), sexual misconduct, false speech, divisive speech, harsh speech, idle chatter, covetousness, ill-will, wrong view—this, monks, is called 'not good.'"

“Katamaṇca, bhikkhave, sādhu? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammāditṭhi — idaṃ vuccati, bhikkhave, sādhu”ti.

"What, monks, is good? Abstaining from taking life, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from false speech, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter, non-covetousness, non-ill-will, right view—this, monks, is called 'good.'"

### **\*\*The Essence of the Sutta**

This sutta explains the ten unwholesome actions (akusala kamma) and their corresponding ten wholesome actions (kusala kamma), forming the fundamental ethical foundation of Buddhist practice. This teaching provides the basic moral framework that supports all Buddhist spiritual development.

## Chapter 4 \*\* (Part 2)

### # Ariyadhamma Sutta (The Noble Dhamma Sutta)

"Ariyadhammañca vo, bhikkhave, desessāmi anariyadhammañca."

"Monks, I will teach you the noble dhamma and the ignoble dhamma."

Monks, I will teach you both the noble dhamma (the ten wholesome courses of action) and the ignoble dhamma (the ten unwholesome courses of action).

### # Kusala Sutta (The Wholesome Sutta)

"Kusalaṃ ca vo, bhikkhave, desessāmi akusalaṃ ca."

"Monks, I will teach you the wholesome and the unwholesome."

Monks, I will teach you the wholesome dhamma (the ten good actions) and the unwholesome dhamma (the ten bad actions).

### # Attha Sutta (The Beneficial Sutta)

"Atthaṃ ca vo, bhikkhave, desessāmi anattaṃ ca."

"Monks, I will teach you what is beneficial and what is not beneficial."

Monks, I will teach you what brings benefit (the ten good actions) and what brings no benefit (the ten bad actions).

### # Dhamma Sutta (The Righteous Sutta)

"Dhammañca vo, bhikkhave, desessāmi adhammañca."

"Monks, I will teach you the righteous and the unrighteous."

Monks, I will teach you the righteous dhamma (the ten good actions) and the unrighteous dhamma (the ten bad actions).

### # Āsava Sutta (The Taints Sutta)

"Sāsavaṃ ca vo, bhikkhave, dhammaṃ desessāmi anāsavaṃ ca."

"Monks, I will teach you the dhamma with taints and the dhamma without taints."



Monks, I will teach you the dhamma that is subject to mental defilements (the ten bad actions) and the dhamma that is not subject to mental defilements (the ten good actions).

### **# Vajja Sutta (The Blameworthy Sutta)**

"Sāvajjaṃ ca vo, bhikkhave, dhammaṃ desessāmi anavajjaṃ ca."

"Monks, I will teach you the blameworthy dhamma and the blameless dhamma."

Monks, I will teach you the dhamma with faults (the ten bad actions) and the dhamma without faults (the ten good actions).

### **# Tapanīya Sutta (The Torment Sutta)**

"Tapanīyaṃ ca vo, bhikkhave, dhammaṃ desessāmi atapanīyaṃ ca."

"Monks, I will teach you the tormenting dhamma and the non-tormenting dhamma."

Monks, I will teach you the dhamma that torments the mind (the ten bad actions) and the dhamma that does not torment the mind (the ten good actions).

### **# Ācayagāmi Sutta (The Accumulation Sutta)**

"Ācayagāmiṃ ca vo, bhikkhave, dhammaṃ desessāmi apacayagāmiṃ ca."

"Monks, I will teach you the dhamma leading to accumulation and the dhamma leading to diminishment."

Monks, I will teach you the dhamma that leads to the suffering of samsara (the ten bad actions) and the dhamma that leads to nirvana (the ten good actions).

### **# Dukkhuḍḍaya Sutta (The Suffering-Producing Sutta)**

"Dukkhuḍḍayaṃ ca vo, bhikkhave, dhammaṃ desessāmi sukhudrāyaṃ ca."

"Monks, I will teach you the dhamma that produces suffering and the dhamma that produces happiness."

Monks, I will teach you the dhamma that generates suffering (the ten bad actions) and the dhamma that generates happiness (the ten good actions).

### **# Vipāka Sutta (The Result Sutta)**

"Dukkhavipākaṃ ca vo, bhikkhave, dhammaṃ desessāmi sukhavipākaṃ ca."

"Monks, I will teach you the dhamma with painful results and the dhamma with pleasant results."

Monks, I will teach you the dhamma that brings painful consequences (the ten bad actions) and the dhamma that brings pleasant consequences (the ten good actions).

**\*\*Key point of all suttas:**

These suttas explain the fundamental ethical practice of Buddhism: the ten unwholesome courses of action (akusala kamma-patha) that must be avoided, and the corresponding ten wholesome courses of action (kusala kamma-patha) that must be practiced.

## Chapter 5

### # Detailed Explanation of the Ten Wholesome and Ten Unwholesome Actions

#### **\*\*The Ten Wholesome Actions = Ten Good Conducts (Sucarita)**

These good conducts are primarily classified into three categories:

**\*\*Good conduct of body\*\*** (kāya-sucarita)

**\*\*Good conduct of speech\*\*** (vacī-sucarita)

**\*\*Good conduct of mind\*\*** (mano-sucarita)

The proper conduct of body, speech, and mind is called "the Ten Good Conducts (Sucarita)."

("Su" means "good," and "carita" means "to practice" or "to conduct oneself")

#### **Three Good Conducts of Body :**

1. **\*\*Abstaining from killing living beings\*\*** (Pāṇātipātā viratī)

Avoiding the taking of life.

2. **\*\*Abstaining from taking what is not given\*\*** (Adinnādāna viratī)

Avoiding stealing property that the owner has not given.

3. **\*\*Abstaining from sexual misconduct\*\*** (Kāmesu micchācārā viratī)

Avoiding inappropriate sexual relationships.

#### **Four Good Conducts of Speech :**

4. **\*\*Abstaining from false speech\*\*** (Musāvāda viratī)  
Avoiding telling lies or speaking falsehoods.
5. **\*\*Abstaining from divisive speech\*\*** (Pisuṇā vācā viratī)  
Avoiding words that cause people to quarrel or become divided.
6. **\*\*Abstaining from harsh speech\*\*** (Pharusā vācā viratī)  
Avoiding rough and aggressive language.
7. **\*\*Abstaining from idle chatter\*\*** (Samphappalāpa viratī)  
Avoiding meaningless and useless talk.

#### **Three Good Conducts of Mind :**

8. **\*\*Non-covetousness\*\*** (Anabhijjhā)  
Not desiring other people's possessions.
9. **\*\*Non-ill-will\*\*** (Abyāpāda)  
Not harboring feelings of wanting to harm others.
10. **\*\*Right view\*\*** (Sammā diṭṭhi)  
Holding correct views and beliefs.

## **\*\* The Ten Unwholesome Actions = Ten Bad Conducts**

This refers to unwholesome acts committed through malicious intent, negligence, or misunderstanding.

### **Classification of Bad Conduct (Overview and Details)**

These bad conducts (unwholesome actions) are primarily classified into three categories:

**\*\*Bad conduct of body\*\*** (kāya-duccarita)

**\*\*Bad conduct of speech\*\*** (vacī-duccarita)

**\*\*Bad conduct of mind\*\*** (mano-duccarita)

The improper conduct of body, speech, and mind is called "the Ten Unwholesome Conducts (Duccarita)."

("Du" means "bad," and "carita" means "to practice" or "to conduct oneself")

### **Bad Conducts of Body (Three):**

1. **\*\*Taking the life of others (killing)\*\*** = Pāṇātipāta
2. **\*\*Stealing others' possessions (theft)\*\*** = Adinnādāna
3. **\*\*Sexual immorality (adultery, etc.)\*\*** = Kāmesu micchācāra

### **Bad Conducts of Speech (Four):**

4. **\*\*Telling lies (false speech)\*\*** = Musāvāda
5. **\*\*Divisive speech (words that cause division)\*\*** = Pisuṇā vācā
6. **\*\*Harsh speech (abusive language)\*\*** = Pharusā vācā
7. **\*\*Meaningless idle chatter (frivolous talk)\*\*** = Samphappalāpa

### **Bad Conducts of Mind (Three):**

8. **\*\*Coveting others' property (greed)\*\*** = Abhijjhā
9. **\*\*Wishing to harm others (ill-will)\*\*** = Byāpāda
10. **\*\*Wrong views (false beliefs)\*\*** = Micchā diṭṭhi

Through these three categories of classification (body, speech, and mind), there are a total of **\*\*Ten Bad Conducts (Dasa Akusala)\*\***.

These ten wholesome actions are called "Kusala Kammaṭṭhā (the path of good actions)" because they are the good path leading to human and heavenly realms.

### **# The Causes of Unwholesome Actions**

These unwholesome actions (bad conducts) arise from three root causes: **\*\*greed (lobha), hatred/anger (dosa), and delusion/ignorance (moha)\*\***.

Among these:

**\*\*Killing (pāṇātipāta), harsh speech (pharusā vācā), and ill-will (byāpāda)\*\*** - these 3 arise from **\*\*hatred/anger (dosa)\*\***.

**\*\*Sexual misconduct (kāmesu micchācāra), covetousness (abhijjhā), and wrong view (micchā diṭṭhi)\*\*** - these 3 arise from **\*\*greed (lobha)\*\***.

**\*\*Stealing (adinnādāna), lying (musāvāda), divisive speech (pisuṇā vācā), and idle chatter (samphappalāpa)\*\*** - these 4 arise from **\*\*both greed (lobha) and hatred/anger (dosa)\*\***.

Additionally:

**\*\*Killing and harsh speech\*\*** - these 2 arise from **\*\*hatred/anger (dosa) and delusion/ignorance (moha)\*\***.

**\*\*Stealing, lying, divisive speech, and idle chatter\*\*** - these 4 arise from either hatred/anger combined with delusion/ignorance, or greed combined with delusion/ignorance.

**\*\*Sexual misconduct and wrong view\*\*** - these 2 have two causes: greed and delusion/ignorance.

**\*\*Covetousness (abhijjhā) and ill-will (byāpāda)\*\*** - these 2 arise from **\*\*delusion/ignorance (moha) alone\*\***.

Thus, the ten unwholesome actions (dasa akusala) arise from the three poisons (greed, hatred, delusion) as their fundamental causes.

## # The Forty Unwholesome Actions and Forty Wholesome Actions:

For these ten bad actions:

- Performing them oneself: 10
- Encouraging others to perform them: additional 10 → total 20
- Rejoicing in/approving when others perform them: additional 10 → total 30
- Praising such actions: additional 10 → total 40

In this way, bad actions increase to 40.

Similarly, the forty wholesome actions (good karma) are counted using the same method.

## # The Ten Bad Actions Arise Through the Six Sense Doors (Dvāra):

Corresponding to each sense faculty (eye, ear, nose, tongue, body, mind), the three types of bad conduct of body, speech, and mind can manifest. Therefore, the ten bad actions can occur through all six sense doors.

### **\*\*Kammapatha (Elements of the Path of Action)\*\***

#### **\*\*Bodily Actions (Kāya-kamma)\*\***

##### **\*\*●Killing ( Pāṇātipāta)\*\***

1. Being a sentient being
2. Knowing it is a sentient being
3. Having the intention to kill
4. Making effort through body or speech
5. Causing death through that effort

##### **\*\*●Stealing ( Adinnādāna)\*\***

1. Being another person's property
2. Knowing it belongs to another person



3. Having the intention to steal
4. Making effort through body or speech
5. Actually stealing it

**\*\*●Sexual Misconduct ( Kāmesumicchācāra)\*\***

1. Being a man or woman with whom one should not engage
2. Having the intention of sexual intercourse
3. Making bodily effort
4. Enjoying it

**\*\*Verbal Actions (Vacī-kamma)\*\***

**\*\*●False Speech (Musāvāda)\*\***

1. Being incorrect/false
2. Having the intention to mislead
3. Making effort through body or speech
4. Causing the other person to have wrong understanding
5. The other person suffering loss or harm as a result

**\*\*●Divisive Speech (Pisunāvāca)\*\***

1. There being two people who are close
2. Having the intention to break their relationship and turn favor toward oneself
3. Making effort through body or speech
4. Actually causing their relationship to be torn apart

**\*\*●Harsh Speech (Pharusavāca)\*\***

1. Being angry
2. Having someone to whom it is directed
3. Making effort through body or speech

**\*\*●Idle Chatter (Samphappalāpa)\*\***

1. Useless words
2. Making effort through body or speech
3. The other person seriously accepting that useless talk

**\*\*Mental Actions (Mano-kamma)\*\***

**\*\*●Covetousness (Abhijjhā)\*\***

1. Being another person's wealth/property
2. Intending to make it one's own

**\*\*●Ill-will (Byāpāda)\*\***

1. There being another sentient being
2. Having ill-will to the extent of wishing for that being's death

**\*\*●Wrong View (Micchādiṭṭhi)\*\***

1. The teaching being incorrect
2. Having conviction that one's own assertion is correct

**\*\*Four Conditions for Alcohol and Drugs\*\* (Surāmēraya)**

- (1) The existence of alcohol (substances that intoxicate and cause forgetfulness)\*\*  
or some other such substance, \*\*
- (2) Having the mind to consume it, \*\*
- (3) Making effort and acting to consume it, \*\*
- (4) Actually consuming it. \*\*

"If an unwholesome karma is complete with all the factors of kammaṭṭhā, it can cause rebirth-linking (paṭisandhi) results in the four planes of misery (apāya)."

## Chapter 6

### # "The Most Serious Sin Among Unwholesome Actions"

(Ekaka Nipāta, Aṅguttara Nikāya, p. 35)

"Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo?"

"Monks, when one person appears in the world, he appears for the welfare of many people, for the happiness of many people, for the benefit, welfare and happiness of many people, for the welfare and happiness of gods and humans. Who is this one person?"

Monks, when one person appears in the world, he appears for the benefit of many people, for the happiness of many people, for the welfare of many people, for the benefit and happiness of gods and humans. Who is this one person?

"Sammādiṭṭhiko hoti aviparītadassano. So bahujanaṃ asaddhammā vuṭṭhāpetvā saddhamme patitṭhāpeti. Ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ"ti."

"He possesses right view and is not one of distorted vision. He lifts many people out of wrong teachings and establishes them in the true teaching. Monks, this is the one person who, when he appears in the world, appears for the welfare of many people, for the happiness of many people, for the benefit, welfare and happiness of many people, for the welfare and happiness of gods and humans."

This is a person who possesses right view that can see without distortion. This person leads many people away from unwholesome teachings and establishes them in wholesome teachings. Monks, when this one person with right view appears in the world, he appears for the benefit of many people, for the happiness of many people, for the welfare of many people, for the benefit and happiness of gods and humans.

"Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ mahāsāvajjaṃ yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhiparamāṇi, bhikkhave, mahāsāvajjānī"

"Monks, I do not see any other single thing that is as blameworthy as wrong view. Wrong view is the most blameworthy of all."

Monks, I do not see even one other dhamma that has as great a fault as this wrong view (micchādiṭṭhi). Among unwholesome actions with great faults, monks, wrong view is the most severe.

### **\*\*\*The Most Serious Sin Among Unwholesome Actions\*\*\***

#### **\*\*Key Points of the Sutta -\*\***

**\*\*From the Ekaka Nipāta of the Aṅguttara Nikāya, in this sutta, the Buddha explains the most serious sin among unwholesome actions.\*\***

**\*\*Unwholesome actions\*\*** are classified and explained in Buddhism. Generally, unwholesome actions include:

- **\*\*Greed\*\*** (desire, attachment)
- **\*\*Hatred\*\*** (anger, aversion)
- **\*\*Delusion\*\*** (ignorance, lack of wisdom)

Among these, **\*\*delusion\*\*** (ignorance) is frequently pointed out as the most serious sin among unwholesome actions. This is because delusion becomes the root source of greed and hatred, and human suffering, karma, karmic results, the wheel of samsara, wrong views, etc., all arise from ignorance.

To remove delusion, the Buddha's teaching instructs us to cultivate and develop **\*\*right view\*\*** (correct understanding) and **\*\*wisdom\*\***.

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The five heinous crimes("Pañcānantīya kamma") such as killing one's father or mother are said to result in an extremely long fall into hell, but even so, there is a limit to how long that suffering continues. However, regarding wrong view, there is no limit to how long that suffering continues.

"When one falls into hell due to the unwholesome action of 'fixed wrong view' (niyata micchādiṭṭhi), even if this world (Earth) is destroyed, one is transferred to another indestructible world (space) and continues to receive the consequences indefinitely."

As knowledge, let me explain fixed wrong view (niyata micchādiṭṭhi):

1. **\*\*Non-causation view\*\*** (ahetukadiṭṭhi)

The belief that good and bad karma do not exist in the world, and that good and bad things happen without reason.

2. **\*\*Non-action view\*\*** (akiriyaḍiṭṭhi)

The belief that nothing happens even when one performs good or bad actions.

3. **\*\*Nihilistic view\*\*** (natthikadiṭṭhi)

The belief that there are no results from good or bad intentions.

These three types of views are called "fixed wrong view" (niyata micchādiṭṭhi).

Errors in views are extremely serious in the world.

Those who hold "fixed wrong view" are even compared to "the stump of samsara" in the literature.

## # My Advice:

Dear Dhamma friends, your birth as human beings in this present life is due to the good deeds and meritorious actions of past lives, through which you have attained this luminous human existence. Where you will go in future lives depends greatly on our actions in this present life.

Therefore, dear Dhamma friends, so that you may progress from light to light, please practice the Ten Wholesome Actions (Dasa Kusala Kamma) with great mindfulness, day and night without fail.

Regarding dāna (giving), please practice it daily according to your ability. (For example, you can perform such acts of dāna daily: offering food, drink, flowers, and oil lamps to the Buddha every day; feeding dogs, cats, and birds; giving alms to the poor; making offerings to the Sangha according to your ability. Some people are born as humans, but due to insufficient dāna paramita(pāramī), they are born into circumstances of poverty and begging, having to live in poor and difficult conditions.)

If this present life is not your final existence, dāna is extremely important for being able to live prosperously and comfortably in future lives(samsāra).

Moral conduct (sīla) is extremely important for maintaining peace of mind and physical health, staying free from illness, and living a long and healthy life. Therefore, it is necessary to reliably and safely observe moral conduct every day. By safely observing moral conduct, one can enhance the happiness and peace of both oneself and others, and also improve the meditation practice (bhāvanā) that one is striving to develop daily.

Regarding meditation practice(bhāvanā), only through daily diligent effort - even if we cannot realize the bliss of Nibbana in this present life - will it become powerful paramita(pāramī) merit that enables us to realize Nibbana in the near future lives. Therefore, dear Dhamma friends, you need to strive diligently every day to perfect the paramitas(pāramī).

Therefore, so that you may progress step by step, ascending ever higher, continuously advancing from light to light, I earnestly encourage you to practice dāna, sīla, and meditation(bhāvanā) - these wholesome dhammas - daily without fail, with great mindfulness.

Bhikkhu Sumana

Sādhu, Sādhu, Sādhu.

△. Finish. △

"Sabba-dānaṃ dhamma-dānaṃ jināti"

"The gift of the Dhamma surpasses all gifts."

"すべての施しの中で、法（ダンマ）の施しが最も勝っている."

“法的布施勝於一切布施。”

အလှူအားလုံးတွင် ဓမ္မအလှူသည် (အကောင်းဆုံး)အသာလွန်ဆုံးဖြစ်သည်။

### **Acknowledgements**

*I respectfully pay homage with this Dhamma offering to the Exalted Buddha, the Noble Sangha, and all the revered teachers.*

*I also express my heartfelt gratitude to all the noble Dhamma friends who have helped in various ways to bring this book to completion.*

*May all these Dhamma friends associated with this meritorious deed be able to realize Nibbāna with virtuous conduct, ease, swift and exceptional wisdom.*

*Sādhū Sādhū Sādhū*

*"Sabba-dānaṃ dhamma-dānaṃ jināti"*

*"The gift of the Dhamma surpasses all gifts."*

**Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitaṃ  
Kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo.  
〔Dhammapada 182〕**

人の身を得ることは難しく、死ぬべき命は生き難い。  
正しい法を聴くことは難しく、もろもろの仏陀は現れ難い。

**\*\*Dhammapada verse 182\*\***                      〔法句 182〕

"Rare it is to gain birth as a human being. Difficult is the life of mortals. Hard is the hearing of the Sublime Truth. Rare is the appearance of the enlightened ones(Buddha)."

‘私たちは得難く人間として生まれ仏陀の教えに出会いました。  
次の句を心に留めおきましょう。’

**Sabbapāpassa akaraṇaṃ, kusalassa upassampadā;  
Sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.  
〔Dhammapada 183〕**

一切の悪いことをせず、善いことを行い、  
自己の心を清らかに、これがもろもろの仏陀の教えです。

**\*\*Dhammapada verse 183\*\***                      〔法句 183〕

"Not to do evil, to cultivate merit, to purify one's mind –  
this is the Teaching of the Buddhas."

