

ကမ္ဘာတစ်ဝှမ်း



Sati and Universal Goodness

A Framework for Saving the World





พระพดัดดัตตะเจโว

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We are born into this world accompanied by ignorance,

And throughout our lives...

The body must suffer from the six afflictions that erosion of ailments,

The mind must suffer from the three defilements that relentlessly oppress,

Simultaneously, our lives inexorably progress toward sickness, aging, and death.

What is it... that we must urgently seek to understand?

What is it... that we must mindfully maintain profound vigilance?

What is it... that we must earnestly hasten to practice and fulfill?

So that life may be liberated from suffering, and attain true, lasting happiness.

Sati and Universal Goodness: A Framework for Saving the World

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Cittaṃ dantaṃ sukhāvahaṃ
A trained mind brings happiness

Preface



Throughout history, the world has repeatedly experienced three major disasters that cause widespread suffering, illness, and death:

1. War
2. Climate disruption leading to food shortages
3. Severe epidemics

For all three disasters, neither academic experts nor religious scholars have been able to clearly explain:

- The true root causes
- Who is responsible for their prevention and resolution
- What methods must be used to completely eliminate them

A clear explanation can be found in the Tipitaka, which states that all three severe events arise from the same cause: excessive greed. This greed exists at all levels of society, from ordinary people to national leaders and administrators.

Explaining this relationship between cause and effect is the purpose of the book Sati and Universal Goodness: A Framework for Saving the World, which you are now holding in your hands. This book was written with the hope that people can work together to save the world and prevent disasters, whether they are Buddhist or non-Buddhist.

A handwritten signature in blue ink, appearing to be in Burmese script, located at the bottom right of the page.

December 21, 2024

Table of Contents

	Page
Preface	6
Table of Contents	8
Chapter 1 - Basic Truths We Must Urgently Know The Value of the Human Body	10
Chapter 2 - Basic Truths We Must Know:	30
• Universal Truths	
• Life Truths	
• Life Cycle Truths	
• Time Truths	
• The 5 Environmental Truths	
Chapter 3 - Basic Truths We Must Know:	60
• Mind Truths	
• Truth of Defilements (Kilesa)	
• Truth of Sati Sampajañña	

	Page
Chapter 4 - Basic Truths We Must Know	108
• Truth of the Cycle of Rebirth (Samsara) • Shocking Truths We Must Urgently Know • Truths That Must Urgently Be Put Into Practice	
Chapter 5 - Basic Truths We Must Know	180
The World Needs Good Friends	
Chapter 6 - Training-Benefits-Drawbacks of Having and Not Having Sati in Practicing the 5 Universal Goodness	228
• 5 Rooms of Life : Places to Practice 5 Universal Goodness with Sati, Cultivating Habits of True Self-Loving Friends • Training Sati-Sampajañña Through 5 Universal Goods • Drawbacks of Practicing 5 Universal Goodness Without Sati • Benefits of Practicing 5 Universal Goodness With Sati • Truth of Sati-Sampajañña	
Closing	307
Bibliography	308

Chapter 1

Basic Truths We Must Urgently Know

The Value of the Human Body



Chapter 1 : The Value of the Human Body

1. Be Proud of the Value of Your Life
2. Elements in the World
3. Components of Life: Body-Mind-Heat-Age
4. The Importance of the Human Body
5. The Relationship Between
Body-Mind-Heat-Age
6. The Difference Between Brain and Mind
7. The Mechanism of Mind Working Through
the Nervous System
8. The Miraculous Property of the
Human Body: Having Dhamma
9. The Lord Buddha's Words About the
Dhamma He Attained
10. Illustration of Dhamma in the
Human Body
11. Properties of Dhamma
12. Summary of Chapter 1
13. Referenced Sutta in Chapter 1

There are many truths in the world that are worthy of knowledge, careful study, and meaningful application. These truths can be used to create value for individuals and for society as a whole.

However, there is another important truth that is overlooked by most people. **This is the truth concerning the value of human life. Human life possesses the highest value**—greater than all the wealth and material treasures of the world, and greater than any form of honor, status, or reputation.

Although individuals live with themselves from birth until death, they often have limited understanding of the true value of their own lives. Therefore, it is essential to first understand the nature and value of life itself, as well as the **fundamental components that constitute one's own life.**



Be proud of your own life's value



Unwholesome actions lead to a life of suffering. Mental defilements—greed, anger, and delusion—cloud the mind and prevent human beings from understanding the true meaning of life. As a result, fundamental questions remain unanswered: Why are we born? Where do we go after death? How should we live our lives? Human beings have not yet attained lasting happiness. What is often experienced is only temporary pleasure, which quickly fades and returns to suffering. Few people recognize that they possess a human body with an inner center. This center is located approximately two fingers' width above the navel.

At this center exists a pure, bright, and peaceful nature known as Dhamma.

This inner nature has the power to eliminate the mental defilements that are the root causes of all suffering. This potential represents the true value of human life. However, obtaining a human birth is extremely rare and difficult. As the Lord Buddha taught, “The attainment of a human birth is exceedingly difficult.”

All disciples, whenever a yoke is thrown in the great ocean:

The wind from the east blows yoke to the west

The wind from the west blows yoke to the east

The wind from the north blows yoke to the south

The wind from the south blows yoke to the north

In the great sea lives a blind turtle.

The turtle surfaces only once every hundred years.

When it rises to the surface, what are the chances that its head would pass through the hole of the floating yoke? Although it is not entirely impossible, such an event would require an extremely long period of time.

“All disciples, even if the blind turtle were to place its head through the yoke, this would still occur more easily than a fool receiving the results of their kamma and being reborn as a human.”

Reference: Tripitaka M.O. (Thai.M.Jr) 14/252/297-298



The Lord Buddha further taught that it is even more difficult for the following three conditions to occur together:

1. Attaining a human birth
2. The appearance of a Perfectly Enlightened Buddha in the world
3. The flourishing of the Lord Buddha's Dhamma and Vinaya that has been proclaimed

Now, the blind turtle has attained a human birth. The Tathāgata, the Perfectly Enlightened One, has appeared in the world, and the Dhamma and Vinaya proclaimed by the Tathāgata are flourishing. Therefore, all of you should strive diligently to understand the Four Noble Truths clearly and in accordance with reality.

(Reference : Dutiya-chiggalayuga Sutta, Samyutta Nikaya, Thai MCU edition 19/1118/631)

**Prior to attaining the Dhamma to be realized,
or
Prior to attaining the Dhamma that must be realized,**

Prior to realizing the Dhamma, it is essential to first understand the fundamental components of life, for the Dhamma exists within the living human body.

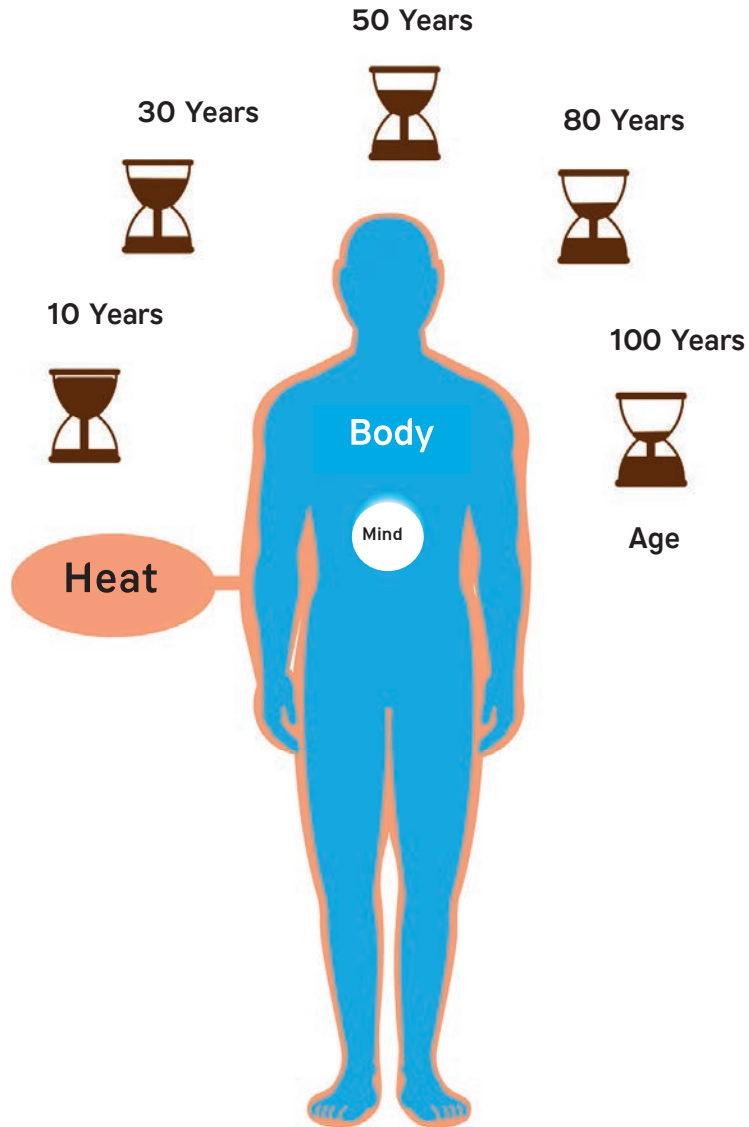
Elements

Elements are the original fundamental matter of all things, both living and non-living

The 6 Elements	Natural Characteristics	Internal (Body)	External (Body):
1.Earth Element	Solidity	hair, nails, teeth	soil, rocks, etc.
2.Water Element	Has fluidity, viscosity	mucus, urine	seawater, etc.
3.Wind Element	Can move back and forth	breath	storm winds,etc.
4.Fire Element	Has heat	bodily heat	flames, etc.
5.Space Element Emptiness	Void, refined element existing between mass	ear canals, nasal air cavities, etc. passages	
6.Consciousness Element	The ability to know things; permanently stationed at the center of the body		

Components of Life

Body – Mind – Warmth– Lifespan



Body is the physical form, composed of Earth, Water, Fire, Wind, and Space element.

Mind is the consciousness element, which is the knowing element within the body, permanently stationed at the center of the body two fingers' width above the navel.

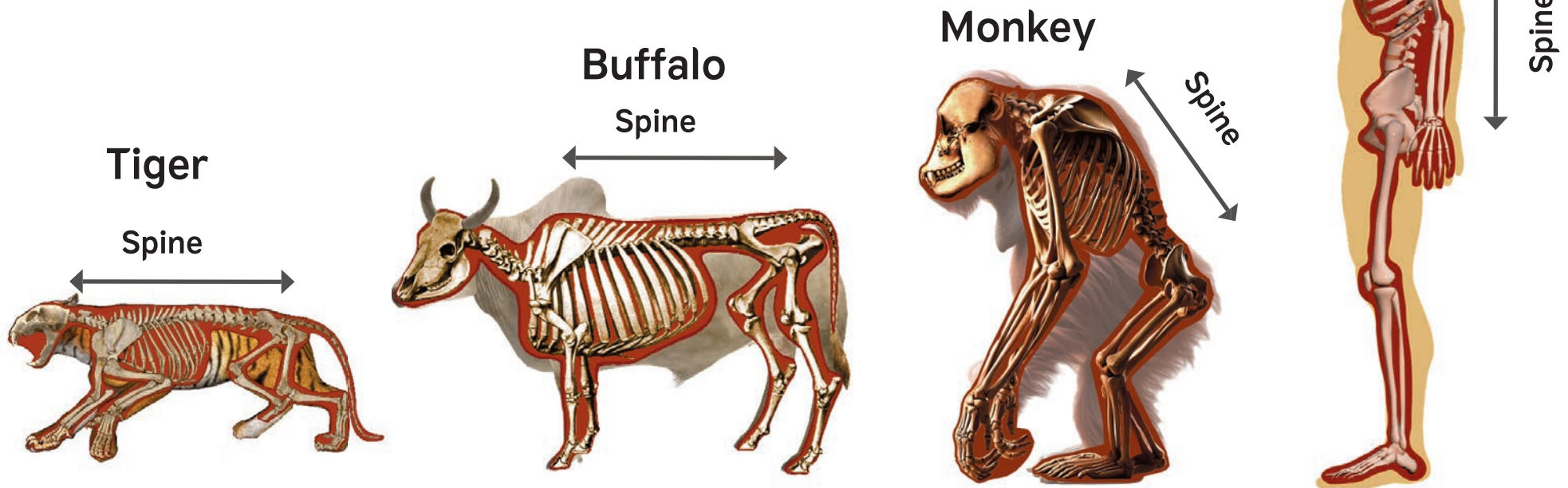
Heat is the energy that sustains body and mind, maintaining life by keeping a constant temperature of 37° Celsius.

Age is the period during which body and mind can exist together.

The Importance of the Human Body

The human spine stands perpendicular to the Earth's surface. As a result, it does not resist the force of gravity, making it easier to locate the center of the body.

Each organ in the human body is proportionate, making the body well adapted for performing good deeds. However, it is also possible to use this same body to cause great harm.



Animal body is parallel to the ground and must bear the weight of its body.

The human body is perpendicular to the ground. Its weight is evenly distributed and bears less weight than animals.

The Relationship between Body-Mind-Heat-Age

1. Body-Mind-Heat-Age must exist together

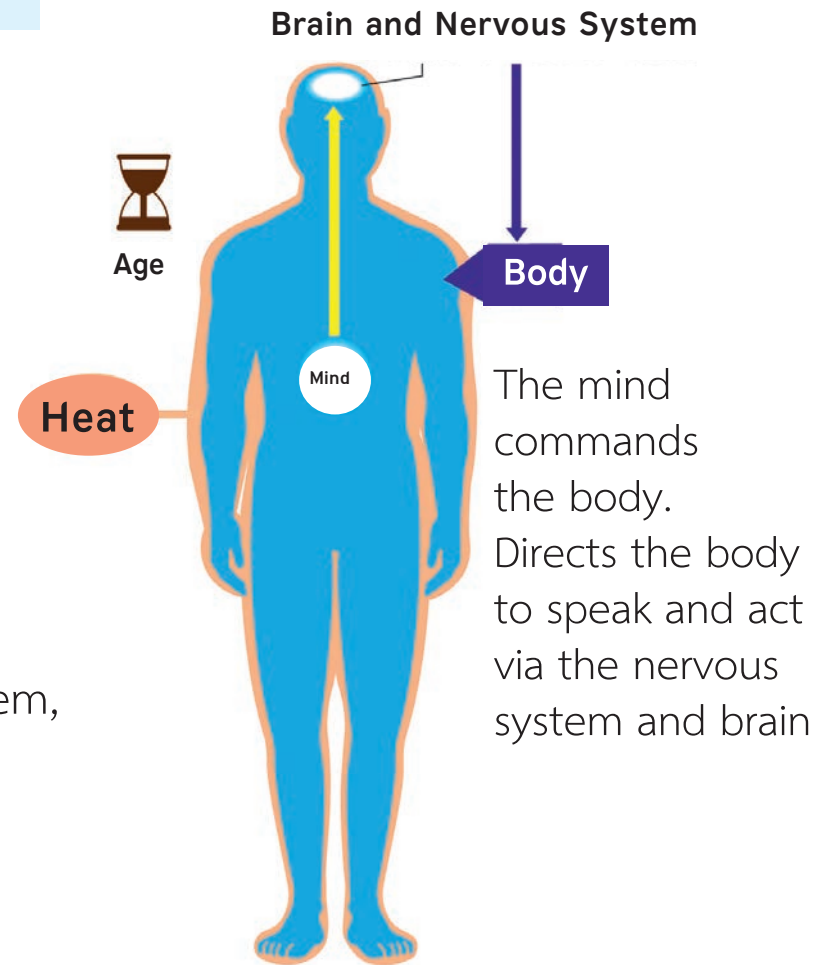
for life to occur.

2. Body-Mind must be sustained

by warmth at a temperature of 37° Celsius for the period during which **body and mind can exist together, called age.**

3. Mind commands the body to speak and act

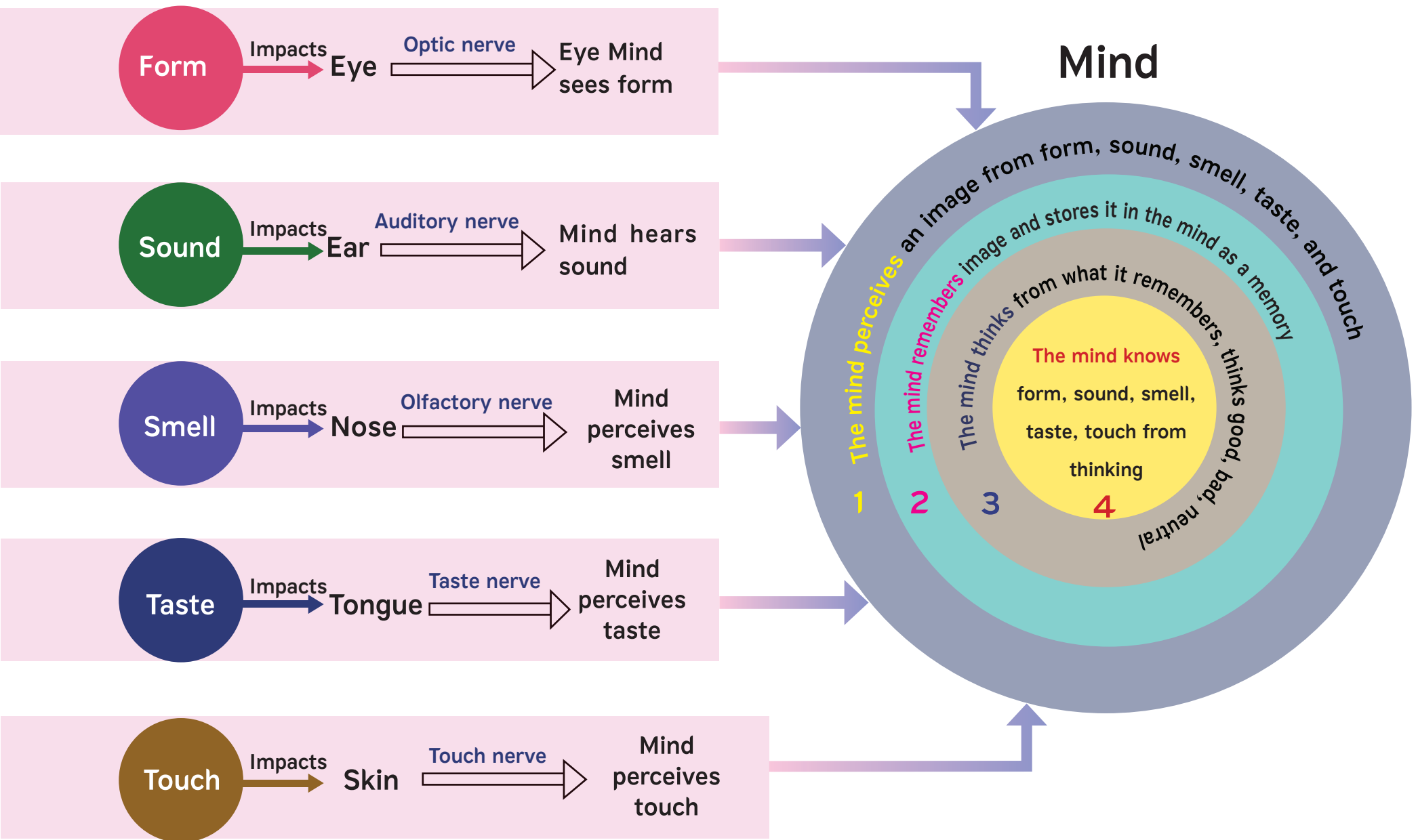
according to its desires through the nervous system, with the brain serving as the command center following the mind's orders.



The Differences Between Brain and Mind

Comparison	• Brain is not Mind	• Mind is not Brain
	Brain	Mind
1. Location	1. Located in the head	1. Located at the center of the body
2. Composition	2. Is an organ of the body, composed of Earth, Water, Wind, Fire, and Space elements. Being coarse elements, it can be seen and touched.	2. Is the consciousness element, a knowing element, a refined element that the human eye cannot see.
3. Function	3. The body functions by receiving the mind's commands through the nervous system. These commands are transmitted via the brain to various bodily systems, causing the body to speak and act in accordance to the mind's command.	3. The mind functions to perceive, remember, think, and know various phenomena that affect the eyes, ears, nose, tongue, body, and mind. Based on what it has seen, remembered, thought, and known, the mind then commands the brain and body to think, speak, and act—whether in wholesome or unwholesome ways.

The Mind's Operation Through the Nervous System



A Remarkable Quality of the Human Body Is That It Contains the Dhamma

Within the human body, at a point approximately two fingers' width above the navel, there exists a pure, peaceful, and refined inner nature unique to each individual. This nature possesses the power to completely eliminate mental defilements and is known as Dhamma.

Dhamma appears as an inner sphere of light, brighter than the midday sun, yet clear and cool, like moonlight on a full-moon night.

Attaining Dhamma can be achieved in only one way: through unwavering commitment and consistent practice of the Noble Eightfold Path in accordance with correct principles. Only through such practice does the mind become pure, luminous, and peaceful, ultimately attaining and uniting with Dhamma.

Once attained, the mind uses this Dhamma to eliminate its own defilements, just as the sun removes the darkness that covers the earth.

The Enlightened Buddha spoke of the **Dhamma** He had realized, as follows:

This **Dhamma** that I have attained is profound, difficult to see, difficult to understand. It is peaceful, refined, beyond the scope of logic, subtle - only the wise can know it.

At first, I did not proclaim this **Dhamma**, which I attained with great difficulty, because it is not easily understood by those overwhelmed by lust and hatred. This **Dhamma** goes against the current of ordinary thinking; it is subtle and profound, difficult to see and to know. Those consumed by lust and enveloped by delusion are unable to see or understand it.”

Pasarasi Sutta, Majjhima Nikaya (Thai MCU edition) 12/281/305

Dhamma

belongs to anyone stationed
at the center of their body



1. The Dhamma is a pure and natural state that truly exists in the human body

2. The Dhamma is a profound, bright nature, difficult to see and understand for ordinary people

Properties of **Dhamma**

3. The Dhamma is a peaceful, refined nature beyond speculation

5. One must practice the Noble Eightfold Path purely and completely to attain it

4. The Dhamma is a subtle yet powerful nature that can go against the stream of defilements; only those free of lust, hatred, and delusion can know and see it

Summary of Chapter 1

The human body has miraculous properties, capable of supporting a mind possessed by Dhamma, thus powerfully serving to destroy defilements. The human body is suitable for doing all forms of good according to the Dhamma that possesses the mind, allowing humans to accumulate merit and perfections endlessly until the end of life.

- We have the opportunity to possess a human body which has **Dhamma** situated permanently within it.
- **Dhamma** has the power to eliminate defilements in the mind, making us know what is valuable.
- We must strive to train our mind to reach this **Dhamma**.
- Only then will we overcome suffering and find true happiness forever.

Chapter 1 References

Cula Rahulovada Sutta M.M. (Thai. MCU) 13/111-112/123-124

Dutiya Chikkhalayuk Sutta S.M. (Thai. MCU) 19/1118/631

Dhatuvibhanga Sutta M.U. (Thai. MCU) 14/342-345/401-404

Pasarasi Sutta M.M. (Thai. MCU) 12/281/305

Palapandita Sutta M.U. (Thai. MCU) 14/252/297-298

Maharahulovada Sutta M.M. (Thai. MCU) 13/113-121/125-133

Mahavetal Sutta, M.M. (Thai.MCU) 12/449-459/488-499

Chapter 2

Basic Truths We Must Urgently Know

The life truths of the world

The cycle of life, time, 5 Environments

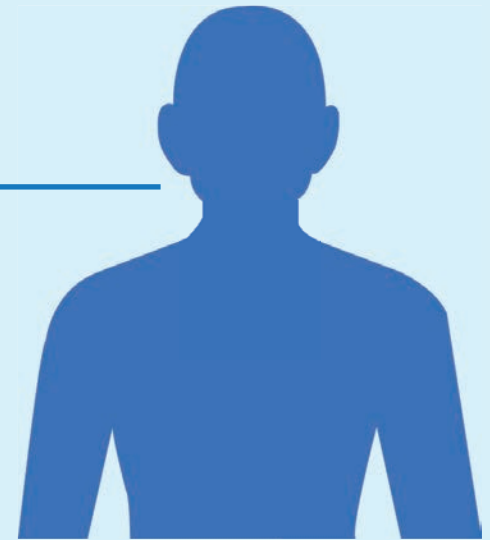


Table of Contents Chapter 2

Universal Truths, Life Truths, Life Cycles, Time, and the 5 Environments

1. Universal Truths

- Laws of Three Laws of Nature
- Examples of Three Laws of Nature

2. Life Truths

3. The Cycle of Life Truths

4. The Truth About Life's Time

5. The Truth About the 5 Environments

- The 5 Environments: Sources of the 4 Necessities
- Humans Living Amidst the 5 Environments
- True Purpose of Using the Four Basic Needs
- Relationship Between the 5 Environments and Human Life
- Life Has Value When Surrounded by Quality 5 Environments

6. Summary of Chapter 2

7. Referenced Suttas in Chapter 2

Obtaining human birth is exceedingly difficult. Once attained, one must act with urgency to realize the full value of being human by cultivating patience, perseverance, and disciplined mental training in order to reach Dhamma as soon as possible. A mind protected by Dhamma is capable of overcoming mental defilements, resolving problems, eliminating suffering, and extending benefit to others in the world.

If one does not strive to increase one's human value, one risks being carried away by the worldly current and defilements. Such a person may become absorbed in meaningless pleasures and displeasures associated with people, animals, and material things, which gradually erode human value, leading to death without having gained true benefit from having obtained a human birth.

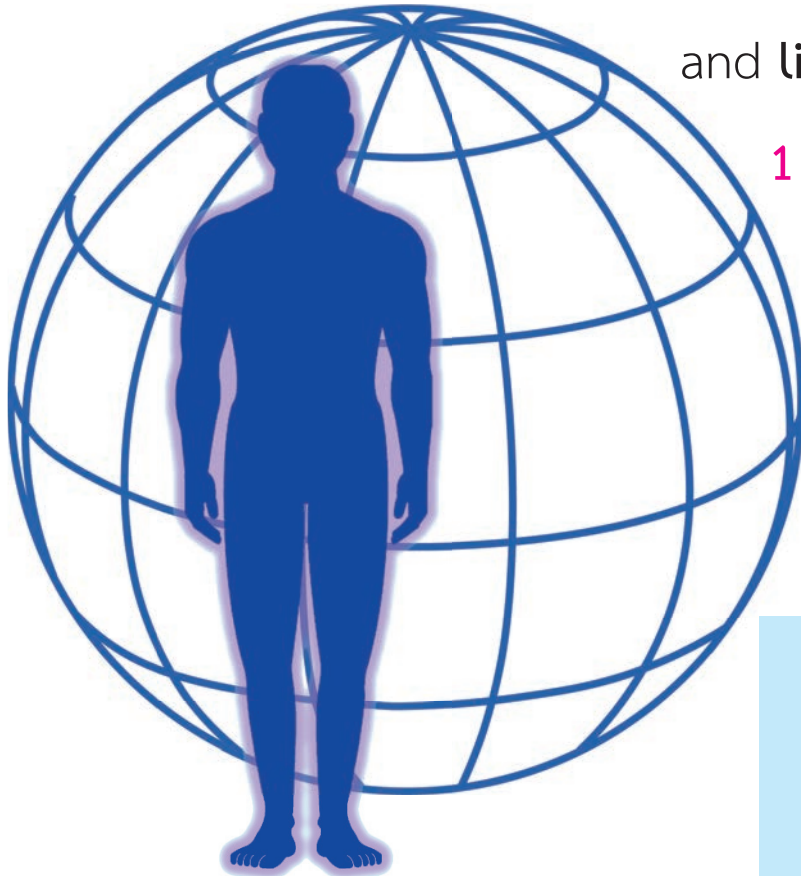
Nevertheless, at the center of every human body exists Dhamma, which provides willpower, mindfulness, and wisdom surpassing those of ordinary worldly beings. This inner Dhamma stands ready to overcome suffering and mental defilements.

Therefore, one should diligently strive to understand **the truth about the world, life, the cycle of existence, time, and the 5 Environments.**



The Truth of the World

The world is subject to natural disintegration. The term “**world**” here refers to the Earth in which we reside, including all **material objects** and **living beings**.



1. **Material objects** refer to entities that do not possess life, such as mountains, trees, soil, vehicles, roads, and similar items.
2. **Living beings** refer to entities that possess life, such as human beings and animals.

Material objects and living beings share an equal right to exist in the world without causing harm or exploitation to one another.

The Three Laws of Nature

This world is governed by three natural laws that are enforced on all beings and things without explicit declaration. These principles are as follows:

1. The Law of Individual Nature This refers to the unique characteristics or inherent qualities of all beings and things. Each thing and living being has its own natural truth, including both beneficial and harmful aspects intrinsic to its existence.

2. The Law of Universal Nature This principle signifies the universal traits shared by all conditioned phenomena. All beings and things are impermanent, subject to suffering, and composed of things that do not belong to the self and are beyond individual control.

3. The Law of Kamma This is the law of cause and effect based on actions.

3.1 The conduct of thinking, speaking, and acting creates kamma.

3.2 Actions carried out carelessly, without mindfulness, or recklessly are considered bad kamma, resulting in negative outcomes and suffering.

3.3 Actions performed with care, mindfulness, and refinement are considered good kamma, leading to positive outcomes and happiness.

3.4 Actions driven by defilements (greed, hatred, and delusion) lead to the cycle of birth, aging, sickness, death, separation, and perpetual suffering **in the endless cycle of samsara**

Examples of the Three Laws of Nature

1. The Law of Individual Nature: The Nature of a Knife

A knife has specific qualities, including sharpness, thinness, and hardness, allowing it to cut, chop, or slice various objects.

- Detrimental aspect of a knife: it can be used to harm or destroy, such as cutting, stabbing, etc.
- Beneficial aspect of a knife: it provides convenience, such as slicing vegetables or aiding in cooking.



2. The Law of Universal Nature: The Universal Truth of a Knife

- A knife has a limited age; it naturally deteriorates and wears out over time.
- This truth applies regardless of whether the knife is expensive or cheap, made of high-quality or low-quality materials, or owned by a wealthy person or a pauper.



3. The Law of Kamma in Using a Knife

A person with a troubled mind, driven by anger or ill will, may use a knife to cause harm or commit wrongdoing, such as killing animals, harming enemies, or attacking others out of frustration.

These actions constitute bad kamma and result in negative consequences, leading to suffering in life.

A person with a kind and compassionate heart, who empathizes with others, may use a knife to bring benefit and do good deeds. For example, a child using a knife to cut vegetables or meat to prepare a meal for their parents as an act of gratitude and care. Such actions are considered good kamma, yielding positive results and bringing happiness to both the individual and their parents.

Using a knife to
commit harmful kamma



Using a knife to commit beneficial kamma



The Truth of Life and the Cycle of Existence

If we compare our childhood appearance with how we look today, the drastic differences can be striking. Skin that was once radiant and firm has become dull and wrinkled. Hair that was thick and dark has turned gray and fallen out. A body that was once agile has grown sluggish. Strength has given way to weakness, and illnesses have started to afflict us.

These changes occur because the human body is continuously undergoing cellular processes of growth and decline. At every moment, cells are being formed and dying. During childhood, the rate of new cell production is relatively high. As aging progresses, this rate gradually decreases. By adulthood, the rate of cell death eventually exceeds the rate of cell regeneration, resulting in the gradual process of aging.

Over time, the body's internal organs, including the heart, liver, lungs, spleen, kidneys, muscles, bones, stomach, and intestines, also undergo gradual deterioration. This occurs because the body is in constant use to sustain life. It maintains internal warmth at 37°, generates energy for cellular renewal and tissue repair, defends against illness, and enables physical movement. Continuous use over time inevitably leads to physical decline.

If we allow our mind to be dominated by defilements and misuse our bodies recklessly while it is still strong, such as by smoking, using marijuana or drugs, or indulging in vices, our physical condition will deteriorate faster, and life will end sooner. This is why illness exists within strength, and death resides within life.

Eventually, everyone must face death and separation, without knowing when, where, or how it will happen. Ultimately, the good or bad kamma accumulated during life will determine our rebirth in the next existence.

Do we realize that our lives are caught in an endless cycle of birth, aging, illness, and death, along with the suffering of separation? This unending cycle is driven by the defilements in our hearts, compelling us to commit various kammic actions.

Whether we are aware of these truths or not, we must face the consequences of our actions. This is the unchanging truth of the world, life, and the cycle of existence.

Life's Essential Truths to Contemplate

Components to Life

The Body:

The physical body composed of earth, water, fire, wind, and space element

The Mind:

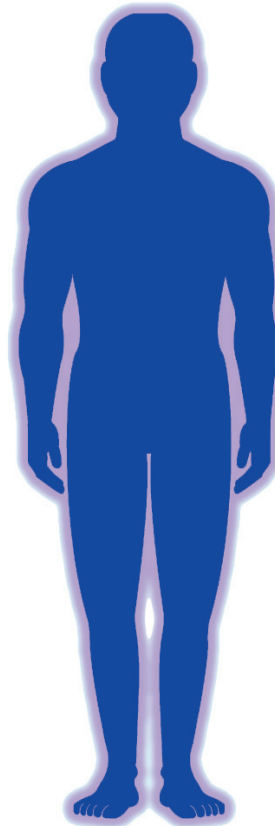
The element of consciousness dwelling within the body. The mind resides permanently at the center of the body, two finger-widths above the navel.

Heat:

This is the energy that sustains both body and mind, maintaining life at a constant temperature of 37°C.

Age:

This refers to the duration for which the body and mind can coexist.



Ailments Common to All Life

The body experiences 6 universal ailments:

1. Cold
2. Hot
3. Hunger
4. Thirst
5. The urge to urinate
6. The urge to defecate

These 6 ailments render the body impure, making it a breeding ground for disease.

3 Defilements Embedded in the Mind

Every life is shadowed by three defilements:

1. Greed (Lobha): Endless desire and dissatisfaction.
2. Hatred (Dosa): Negative thoughts toward others.
3. Delusion (Moha): Misguided views and ignorance of the truth.

These defilements cause the mind to become clouded and distorted, leading to incorrect perception, memory, thought, and understanding of life's and the world's truths.

Born with no knowledge of any truths

Not knowing universal truths

Not knowing what the world is
Not knowing natural laws that govern life
Not knowing laws, not knowing the Three Marks of Existence
Not knowing the Law of Kamma

Not knowing life's truths

Not knowing life's components
Not knowing there are 6 Ailments
Not knowing there are 3 Defilements hidden in the mind

Thus, one must continuously relearn life and world truths from birth to death.

Learning incorrectly leads to bad kamma.

Learning correctly leads to good kamma

The Truth of Life's Cycle

1. **Old** age exists within youth

2. **Sickness** exists within health and wellness

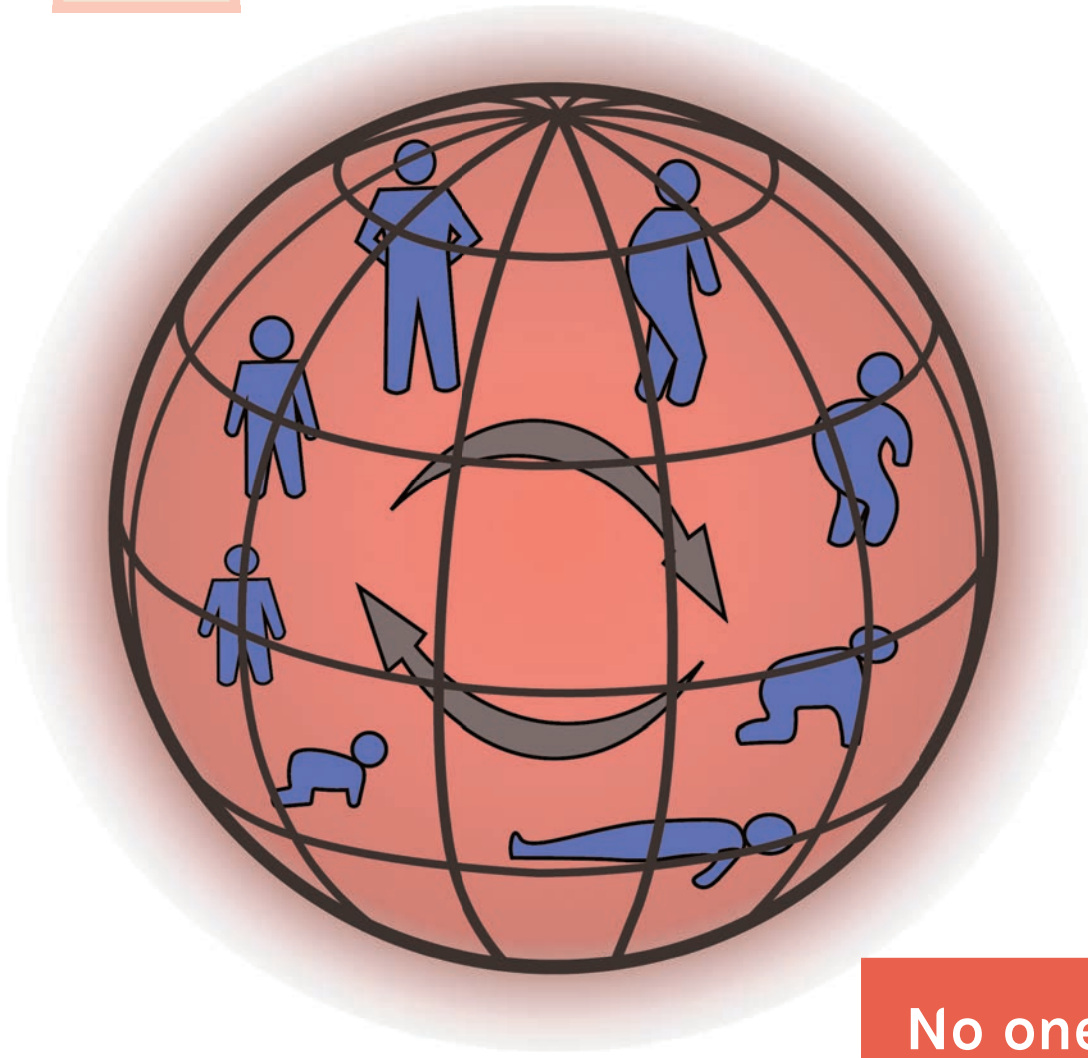
3. **Death** exists within life itself

4. **When death comes, each person must go their own way**

Revered parents, beloved spouses, cherished children,
treasured possessions

All must eventually part from one another

5. No matter how great one becomes, as long as defilements remain,



One **must** continue the **cycle of death and rebirth** like a prisoner awaiting endless execution

Still must be oppressed by defilements
Forced to commit evil without cease

Still must remain under the law of kamma endlessly

No one can you help except yourself

The Truth of Time

1. Time is life's capital - when breathing stops, death comes Split into short periods by just an inhale and exhale. When breathing stops, death comes.

2. Time is a form of wealth divided into very short intervals Because it is freely available, many people fail to recognize its value or its unique properties, which include the following:

- 1) Time is real but has no tangible form
- 2) Time serves as the essential capital required for all forms of activity and work.
- 3) Time is impartial, as every person receives the same twenty-four hours each day.
- 4) Passed time cannot be recovered and the opportunities it carries are lost with it.
- 5) Time inevitably brings about aging and ultimately brings life to an end through death.

3. Those who don't know why they were born let time drift away aimlessly.

The great fortune of being born human becomes wasted. But those with wisdom who know life's purpose get the opportunity to use time to develop themselves ever higher through diligent effort.

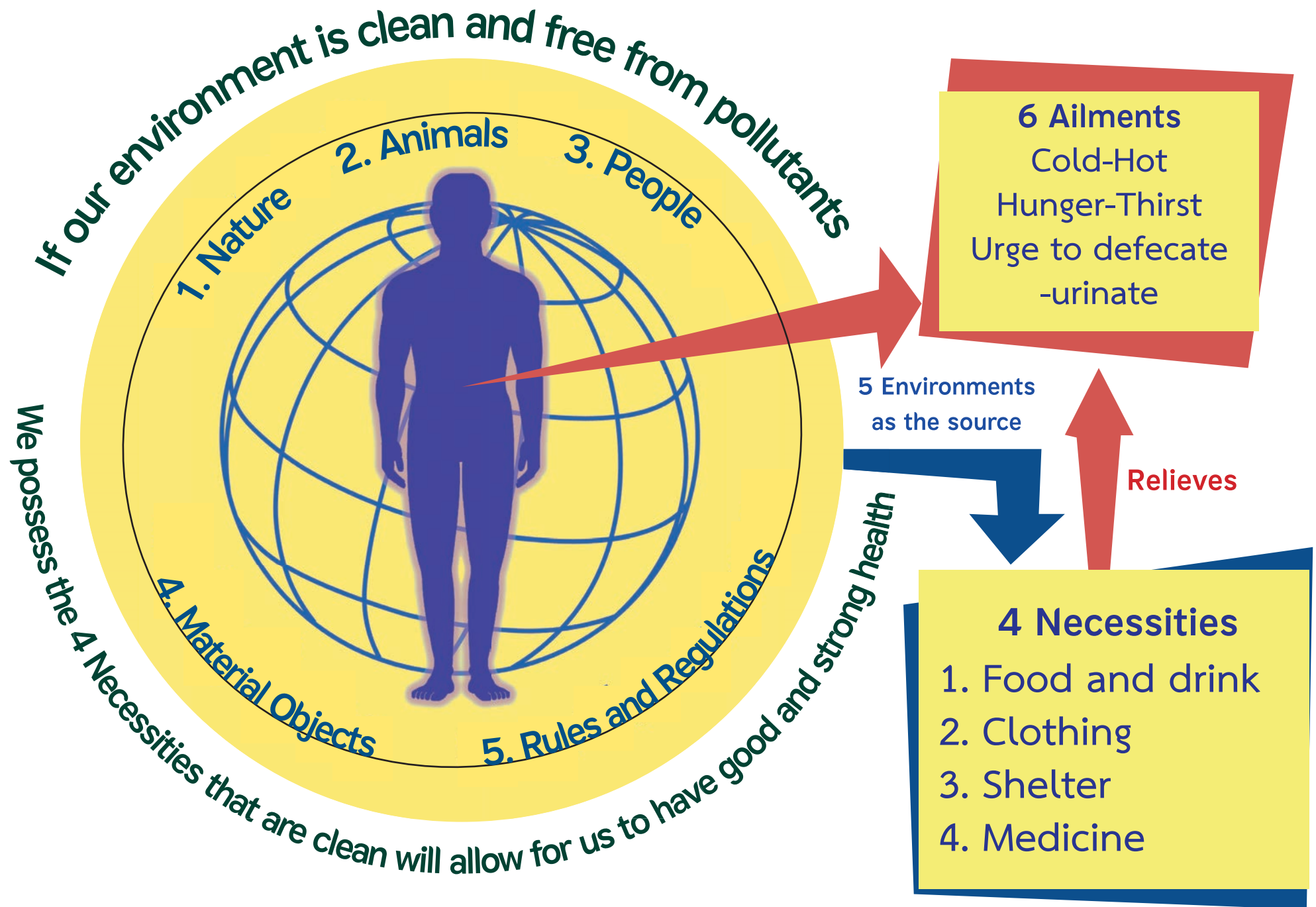
5 Environmental Truths

We are all subject to the body's natural conditions that are **the 6 Ailments**: 1) Cold 2) Hot 3) Hunger 4) Thirst 5) Urge to defecate 6) Urge to urinate **which oppress the body making it restless, dirty, and foul**

To relieve these 6 Ailments, we must continuously use the 4 necessities:

Such as using clothing and shelter to relieve cold and heat, food and water to relieve hunger and thirst, and so on.

Throughout our lives, we must spend much time seeking these 4 Necessities by searching from **the 5 environments** : 1. Nature 2. Animals 3. People 4. Material objects 5. Rules and regulations



1. The natural environment—including air, water, soil, rocks, wind, rain, minerals, trees, and other plants—provides the raw materials necessary to produce the 4 Necessities of life.

2. The animal environment helps maintain natural balance. Animals depend on one another for survival and food, which prevents any single species from becoming overly populated and threatening humans, other animals, or the ecosystem as a whole.



3. Human environment: we cannot produce all 4 Necessities of life on our own; therefore, we must depend on others to some extent. However, since birth, our minds have been influenced by the 3 Defilements, and our lives are limited in duration. For this reason, we must first train ourselves to become true friends to ourselves. Only then can we become true friends to others and to the environment, enabling us to live together peacefully and happily.



4. The material environment refers to the various objects humans create for convenient living, such as kitchenware, tools, buildings, and vehicles. If these objects are produced only as necessary for sustaining life—to relieve the 6 Ailments, rather than for extravagance or competition—and if everyone uses them according to their true purpose, environmental destruction will be avoided and human relationships will flourish.

5. The environment of rules and regulations consists of guidelines that members of society follow in order to live harmoniously, such as just laws and good cultural traditions. If we train ourselves to live according to the Dhamma, beginning with Sati-Sampajañña in all duties and responsibilities, just laws and regulations will naturally be established. By working with cleanliness, order, mutual respect, punctuality, and Sati-Sampajañña, greed, anger, and delusion will gradually decrease. As a result, people can live together happily, the environment will remain clean and safe, and the world will become like a heaven on earth.



5 Environments: The source of the 4 Necessities

1. Nature



2. Animals



3. People



5. Laws and Regulations

4. Material Objects



4 Necessities



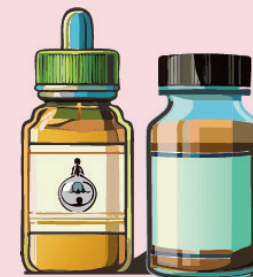
Food
and Drink



Clothing



Shelter



Medicine

Produce

5 Environments

Humans exists between the 5 environments

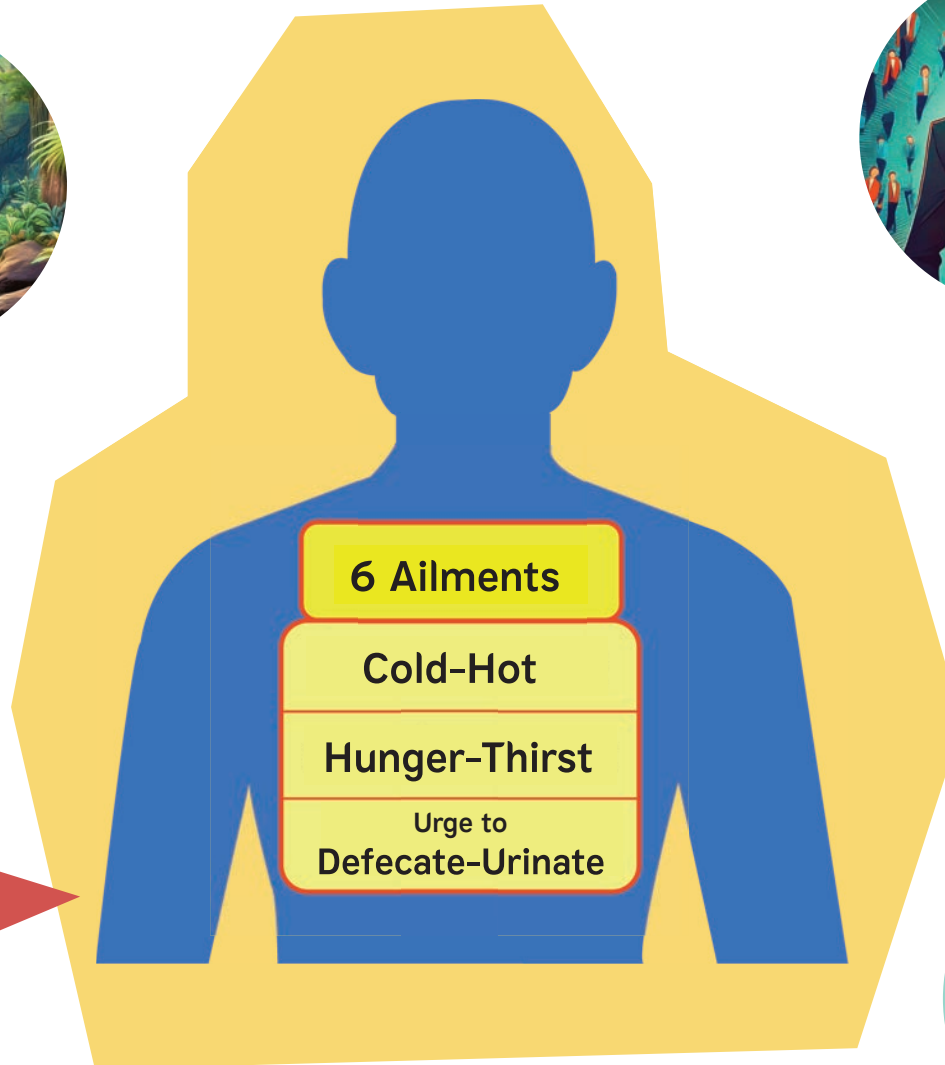


1. Nature



2. Animals

4 Necessities relieves



3. People

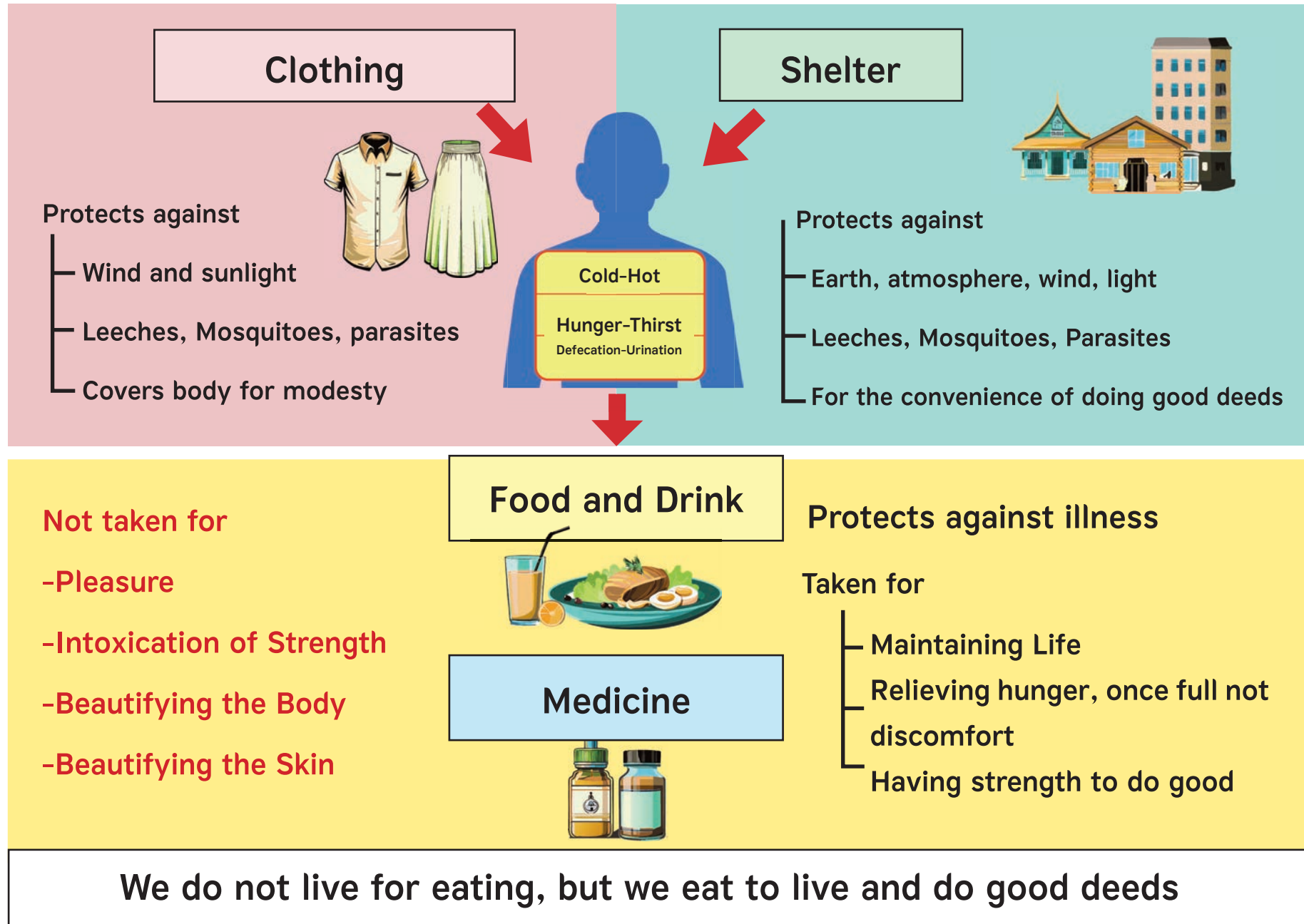


4. Material Objects



5. Laws and Regulations

The True Purpose of the 4 Necessities



The Relationship between the 5 Environments



1. Environment that is nature

The source of materials to create the 4 necessities

2. Environment that is animals



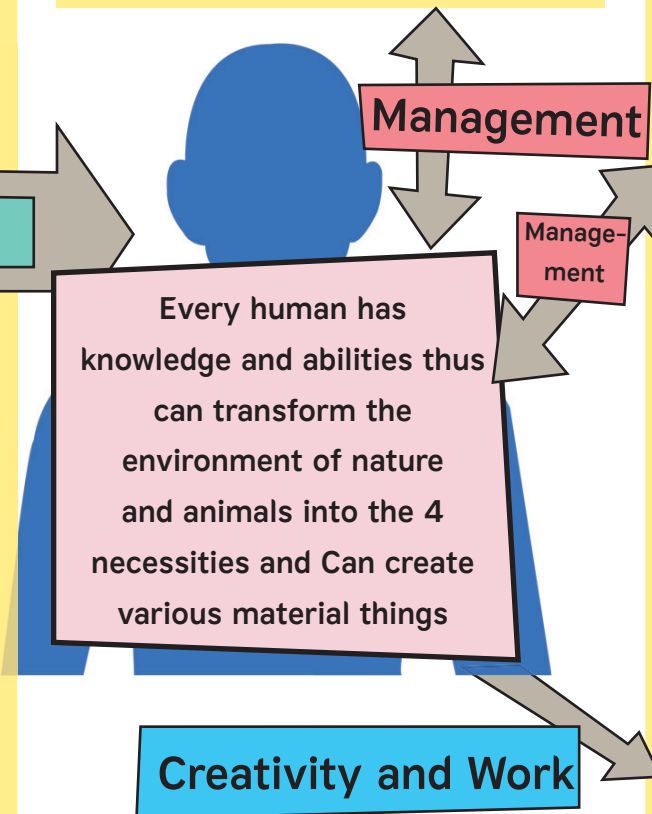
3. Environment that is people



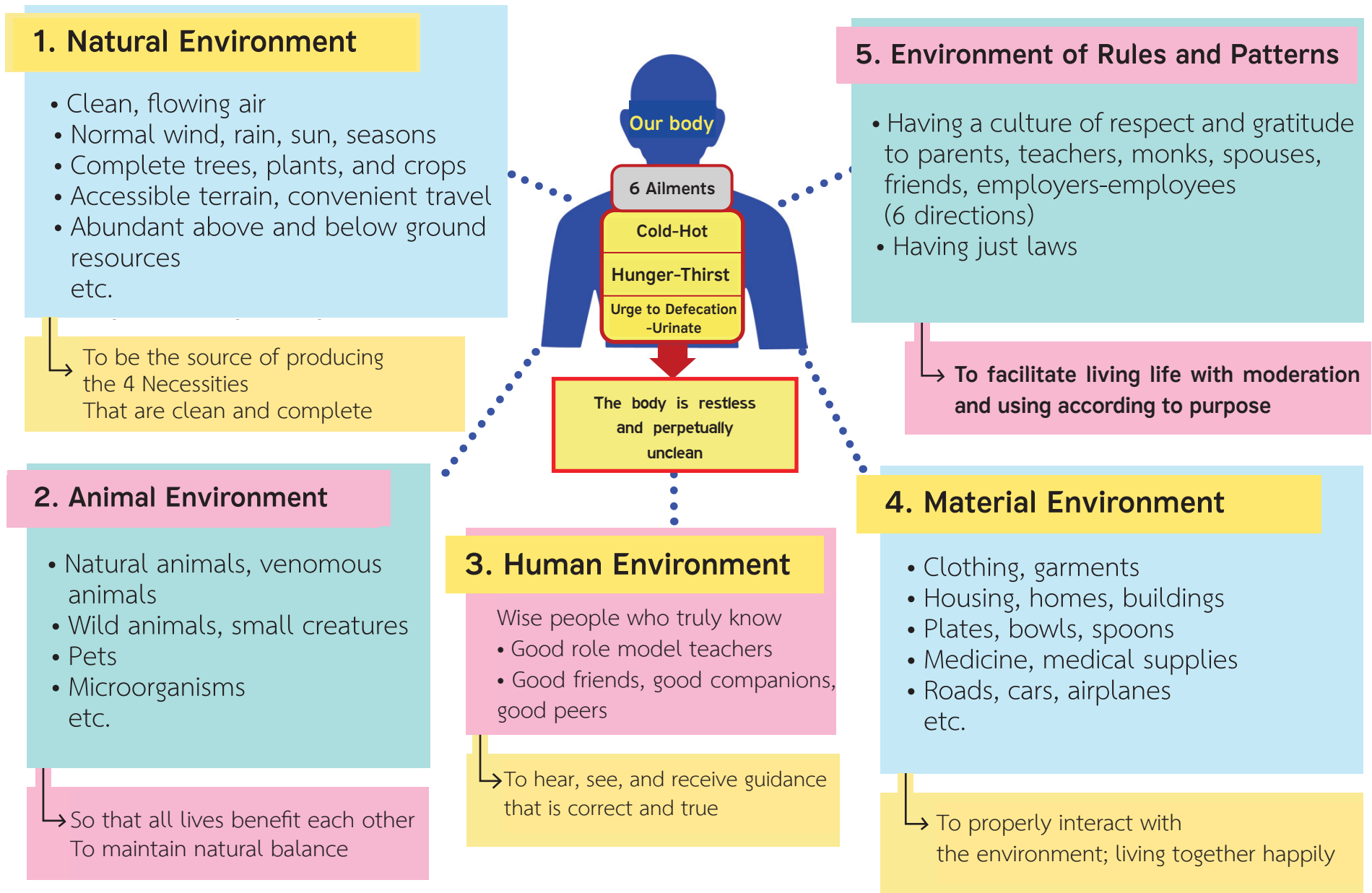
5. Environment that is laws and regulations citizens abide by to live together happily



4. Environment that is materials objects



Life has value when surrounded by 5 quality environments





Chapter 2 Summary

♦ The world is subject to natural disintegration. **The world is home to all things and beings.**

The human world is abundant with environments suitable for sustaining life, equipped with air, water, wind, rain, sunlight, resources, minerals, plants, grains, trees, etc.

♦ The world has 3 important natural laws: the **Law of Individual Characteristics**, the **law of Universal Characteristics**, and the **Law of Kamma**.

If we practice correctly, our humanity flourishes, and the environment becomes clean, safe, abundant, and without shortage.

♦ **We are all subject to 6 bodily Ailments.**

Ailments of cold, heat, hunger, thirst, urge defecate, and urge urinate, which afflict the body throughout life. We therefore must rely on the 4 Necessities to relieve these 6 Ailments. Remember that all 4 necessities come from the 5 Environments.

♦ Our minds are all pressured by 3 Defilements.

Greed (Lobha), anger (Dosa), and delusion (Moha), causing us to think-speak-act poorly, destroying our own humanity as well as the 5 Environments: 1. Nature 2. Animals 3. People 4. Material objects 5. Rules and regulations.

♦ We must live correctly with ourselves and the 5 Environments.

We should recognize the value and benefits of the five environments that we share and depend upon together on Earth. We should not violate the Law of Kamma, for we ourselves are the doers of both good and bad actions and must inevitably receive their results. Using the environment wisely, without destroying it, is wholesome kamma. Likewise, having empathy for others, practicing generosity, and wishing well for all beings and all things are forms of good kamma. These wholesome actions encourage everyone to do good, elevate our shared humanity, and help us grow together toward nobility and completeness.

Reference Sutta Chapter 2

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Senasansutta Ang.Dasaka. (Thai.Maj.) 24/11/60-62

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Chapter 3

Basic truths we must urgently know

Truth about mind, defilements (Kilesa)

And Sati-Sampajañña



Table of Contents for Chapter 3:

The Truth About Mind, Defilements, and Sati-Sampajañña

1. Characteristics of the Mind
2. Structure of the Mind
3. Functions of the Mind
4. 13 Natural Aspects of Mind
5. Lord Buddha's Teachings on Training the Mind
6. Power of the Human Mind
7. Meaning and Characteristics of the 3 Families of Defilements
8. Sati
9. Meaning of Sati in Abhidhamma
10. Meaning of Sati in the Suttas
11. When Sati Exists, Sampajañña Arises.
Sati Makes the Mind Wholesome
12. Sati Maintains the Mind at the Center of the Body
13. Importance of Sati
14. Qualities of Sati
15. Having Sati and Principles for Considering Having Sati
16. Sampajañña
17. 4 Sampajañña: Awareness in What One is Doing
18. Enemies of Sati-Sampajañña
19. Chapter 3 Summary Reference
Suttas for Chapter 3

We can all perform both good and bad kamma. What is it that leads us to perform various actions? It is the mind, which is a very subtle element that has existed within all of us since birth. **But even more important truths are:**

1. What has the power to command, erode, destroy, and oppress the mind, causing us to think wrong, speak wrong, and act wrong? **That thing is defilements (Kilesa).**

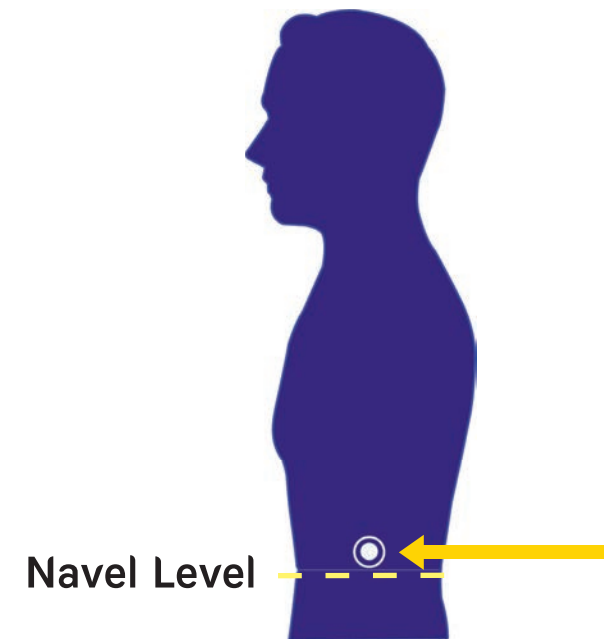
2. What has the power to protect, preserve, and train the mind to be free from the power of defilements? **That thing is Sati-Sampajañña**



Therefore, it is essential to study and clearly understand the nature of the mind, defilements, and Sati-Sampajañña

Characteristics of the Mind

The mind is the consciousness element—the knowing element—which exists as part of human nature in the form of energy. This energy is distinct from all other forms of energy because it enables feeling, thinking, and knowing. Because it is energy based, the mind is extremely subtle, difficult to perceive, and possesses great potential and power. The mind has a permanent base located at the **center of the human body, two finger-widths above the navel, which is considered the center of the abdomen in each individual.**



Structure of the Mind

Senior monks with deep knowledge and wisdom who dedicated their lives to practicing (Bhāvana) , insight meditation (Vipassana), and mental cultivation (Kammaṭṭhāna) by bringing their minds to stop and still firmly and gently at the center of the body, have seen that the mind's structure and its 4 components: seeing, memory, thinking, and knowing, each appearing as spheres layered within one another to form the mind's structure.

This Great Master, **Phra Mongkolthepmuni, Luang Pu Wat Paknam (Sodh Candasaro)**, gave this sermon in "Ovada Patimokkha" on March 4, 1954, as the 18th discourse in the book Moradokdhamma (Heritage of Dhamma) 1996 page 231, which states: "Knowledge, thought, memory, and seeing - these four are called the mind.

Seeing is first, memory second, thinking third, and knowing fourth. These four, when stopped at a single point, layered into one point, are called the mind. The sphere of knowing is layered inside the sphere of thinking, the sphere of thinking is layered inside the sphere of memory, the sphere of memory is layered inside the sphere of seeing. They are arranged in layers like this. This combination is called the mind."

If separated out:

The sphere of seeing is at the center of the body.

The sphere of memory is at the mind sphere, it's slightly smaller than the seeing sphere.

The sphere of thinking lies within the memory sphere, slightly smaller still.

The sphere of knowing is within the thinking sphere, reduced to the size of the inner pupil of the eye, with the function of knowing - called the **viññana sphere**.

The size of the outer pupil is the **citta sphere**, the size of the eyeball is the **mind sphere**

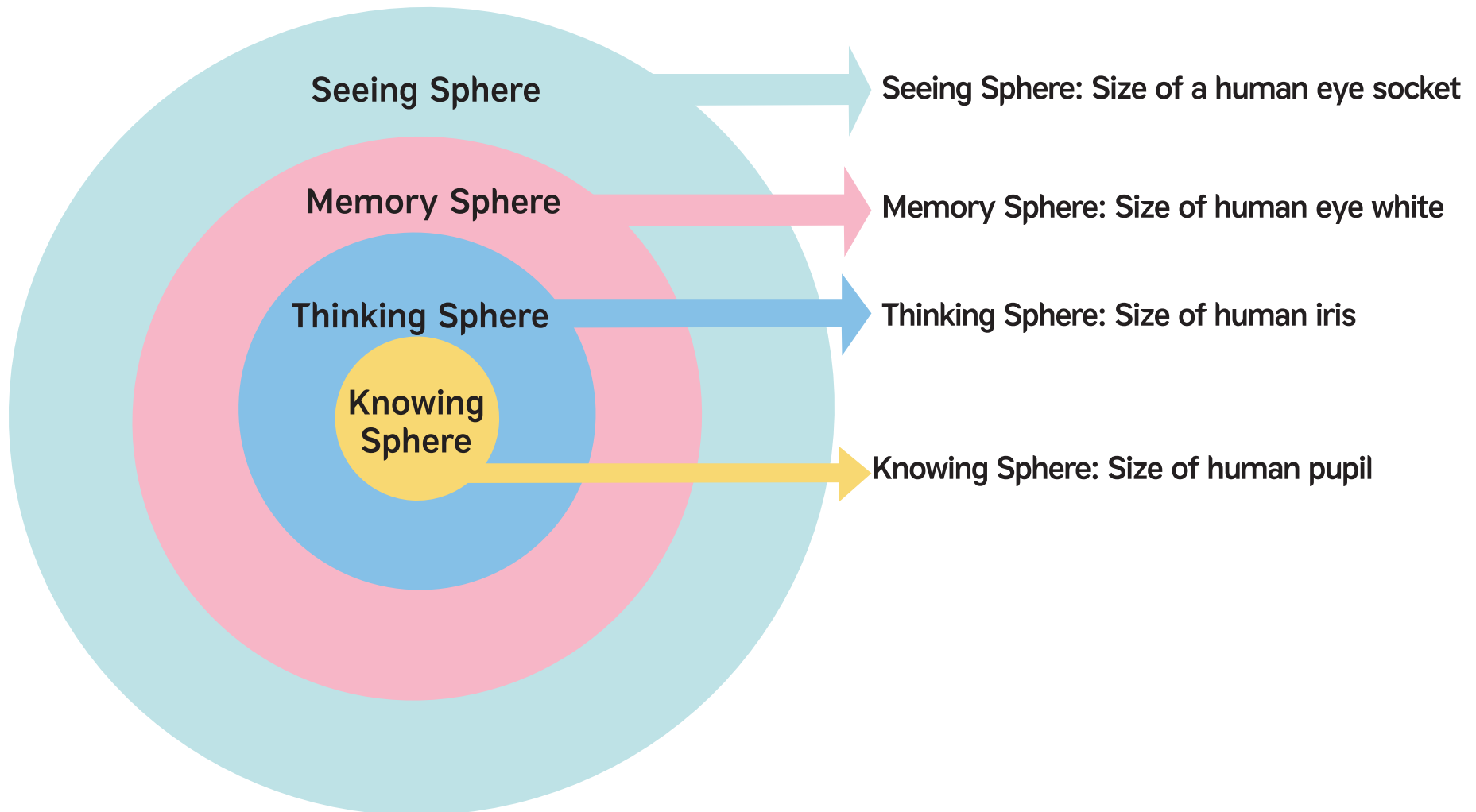
The size of the eye socket is the **seeing sphere**. The whole body has just these four things.

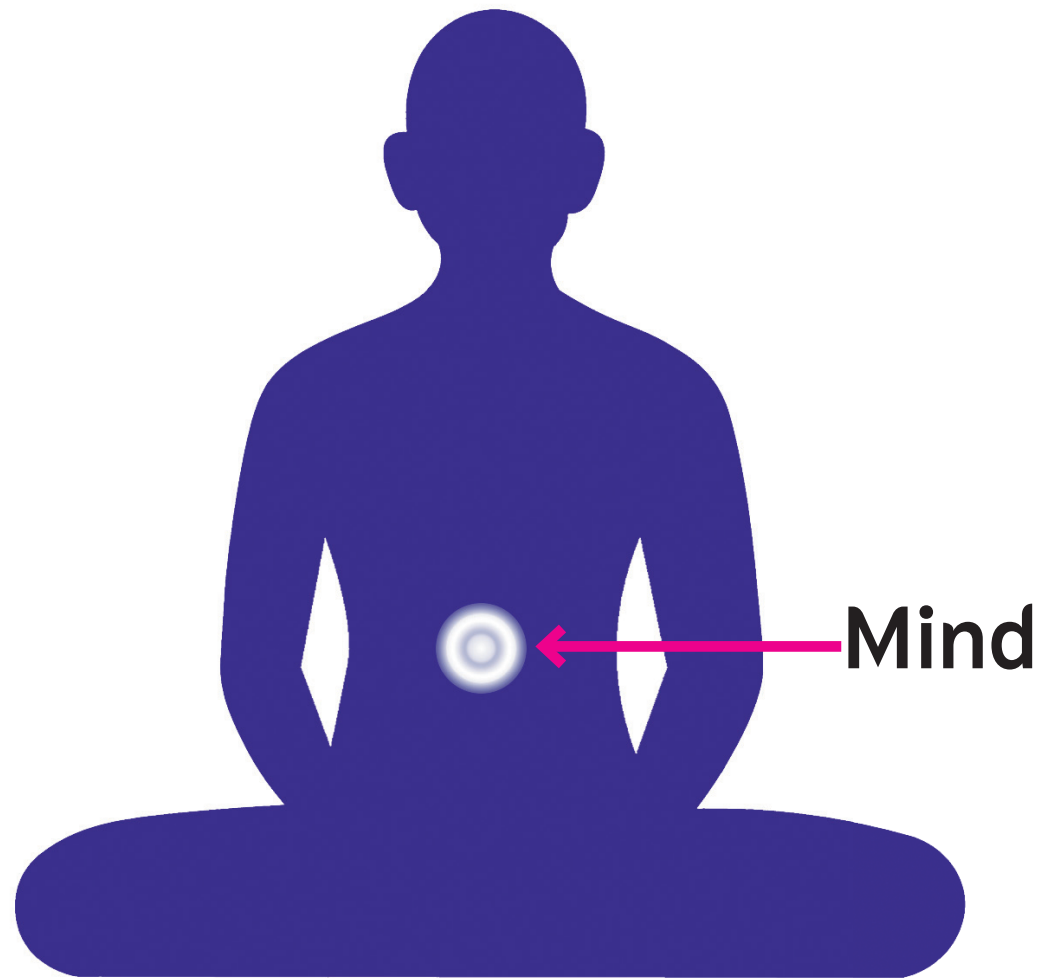
The **seeing sphere** encases the **memory sphere** on the outside, the **memory sphere** is outside the **thinking sphere**,

The **thinking sphere** is outside the **knowing sphere**, and the **knowing sphere** is inside the **thinking sphere**.

Seeing, memory, thinking, and knowing - these four are important components”

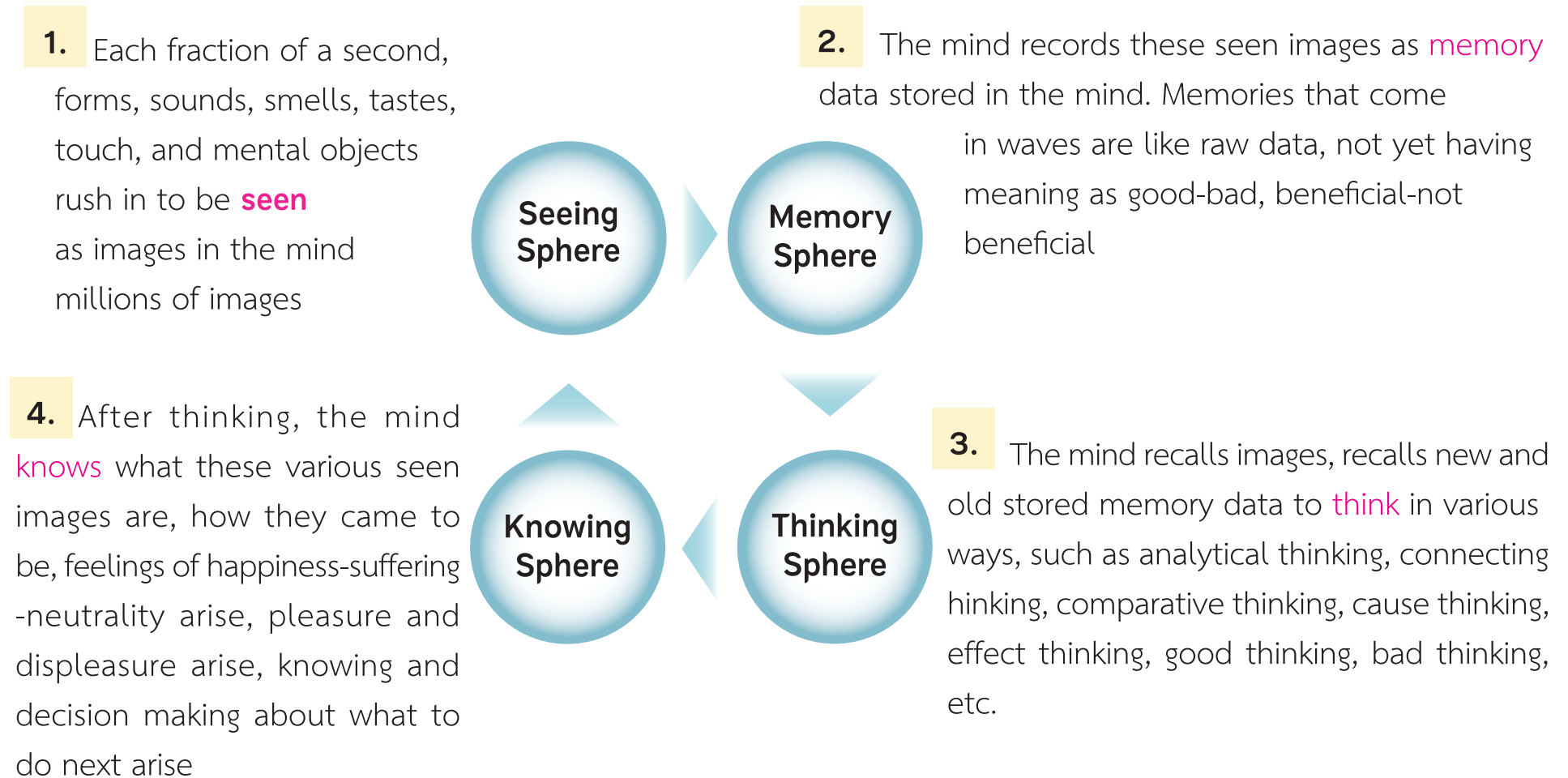
Structure of Mind Consisting of Spheres: Seeing, Memory, Thinking, and Knowing

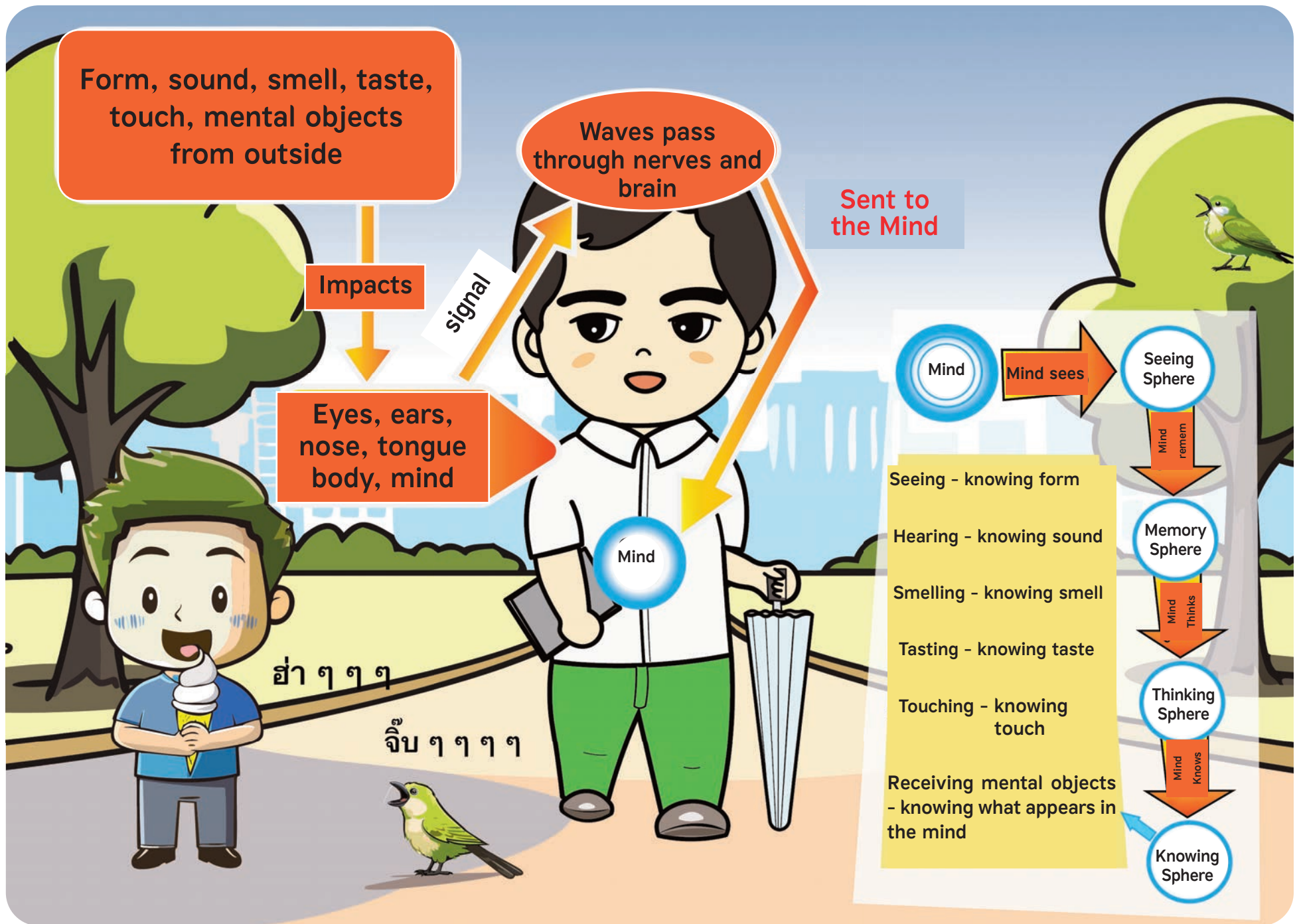




Functions of the Mind

The mind has 4 functions that work together with the brain: seeing, memory, thinking, and knowing, as follows:





The Perfectly Enlightened Buddha spoke about the nature of **mind** thusly:

Dunniggahassa lahuno yattha kāmanipātino
Cittassa damatho sādhu cittaṃ dantaṃ sukhāvahaṃ

[Khuddaka Nikāya, Dhammapada (Pali Siam State Edition 2470) 25/13/19]

The mind is hard to control, swift to stray, and follows its desires wherever they lead.

Training the mind is good, for a trained mind brings happiness.

[Cittavagga, Khuddaka Nikāya, Dhammapada (Thai MCU Edition) 25/35/36]

13 Natures of Mind

1. The mind is unstable thinking and adding according to the 6 sensory objects that arise when: 1) form impacts eye 2) sound impacts ear 3) smell impacts nose 4) taste impacts tongue 5) physical touch impacts body 6) mental objects impact the mind. The mind then experiences liking, disliking, or neutrality, thinking wildly and **struggling** according to these sensations.

2. The mind is restless Although the mind thinks and struggles according to the 6 sensory objects, **mostly it never completes any single thought**, wavering without being able to stay fixed on a single object. For example, thinking of going to the kitchen to cook, but upon hearing people arguing, becomes irritated and thinks of doing something else instead.

3. The mind is difficult to maintain Keeping the mind still, stopped, and peaceful at its position at the center of the body is extremely difficult because the mind is **provoked, enticed, and attracted by external forms, sounds, smells, tastes, and touches, causing it to be drawn outside the body** and tend to think, fabricate, and struggle according to these 6 sensory objects.

4. The mind is hard to restrain Preventing the mind from fabricating thoughts according to sensory objects is very difficult. However, it can be done with diligent practice in training the mind to maintain mindfulness, preventing it from wandering outside the body.

5. The mind goes where it is drawn to the 5 sense desires The mind often goes outside the body seeking 1) forms 2) sounds 3) smells 4) tastes 5) touches that are desirable, pleasing, lovable, enticing, delighting in and becoming engrossed in them until forgetting what should be thought, what should be said, what should be done.

6. Mind is easily changeable Mental states change easily and quickly. Feelings of like, dislike, and neutrality toward people, animals, things, events, and various matters can change constantly, because mind spheres arise and cease very rapidly one after another, causing emotions to change quickly.

7. Mind has immense power It can travel far without using any vehicle. In just one blink of an eye, it can go back and forth between Earth and sun. Sending the mind to the moon, stars, into the galaxies thousands of times per day is possible, and the mind never tires.

8. Mind wanders as one sphere Mind can arise and cease very rapidly. In just the time it takes to snap a finger, the mind can arise and cease hundreds of billions of times. **Each mind sphere tends to wander outside the body**, seeking the 5 sensual pleasures, becoming lost in delightful thoughts, jumping here and there among these sensual pleasures.

9. Mind has no physical form Mind has no physical form visible to the physical eye, unlike the body which is made of coarse elements and can be seen as male or female, fat or thin, tall or short, dark or fair, etc. But mind is a knowing element, existing as a very subtle form of energy that **can only be seen with the Dhammakaya** as a bright, clear sphere.

10. Mind has the body as its permanent home Although the mind likes to struggle and think according to sensations and the 5 sensual pleasures, when sleeping it must return to the body, which is its permanent residence - like a mischievous child who runs and plays all day without stopping but must return home to sleep.

11. Mind is naturally radiant Mind has clarity, brightness, and radiance as its normal state when it stays in the body. When it stays at the body's center, which is mind's permanent residence, it becomes even more radiant. Therefore, regularly bringing the mind to stay in the body, at **the body's center**, is something that should be diligently practiced.

12. The mind is defiled by Kilesa Though mind is a very subtle element existing as energy, defilements, or Kilesa, are even more subtle than mind, both dirty and toxic. Kilesa have been embedded in people's minds since before birth, constantly oppressing the mind to wander outside the body to become delighted in, pleased with, or displeased with matters of people, animals, and things. Thus the mind becomes clouded and defiled. However, if the mind stays still at the body's center, even though kilesa remains in the mind, they stay peaceful - like sediment in water that settles at the bottom of a jar, unable to stir up and come to oppress, erode, or destroy the mind's clarity, brightness, and radiance.

13. The mind can be trained, protected, maintained, and restrained Sati is the supreme virtue that functions to pull the mind that has wandered outside the body back to stay and stop at the body's center, like a charioteer pulling the reins to guide horses in the desired direction. The mind's cloudiness and defilement are eliminated, and its clarity, brightness, and radiance suddenly shine forth again.

Mind

The mind can be trained to have mindfulness, as stated by the Lord Buddha:

The one Dhamma nature that protects the mind is **Sati**

Training the mind to have Sati, restraining it from wandering - that mind receives protection, being maintained, and prevents kilesa from harming the mind.



[Dutiya-ariyavasa Sutta, Anguttara Nikaya (Thai MCU Edition) 24/20/39-42]

Summary of the 13 Natures of the Mind

Citta is the nature that **thinks** and accumulates **emotions and mental** states of each person

1. Unstable

- 1. Form impacts eye
- 2. Sound impacts ear
- 3. Scent impacts nose
- 5. Touch impacts body
- 6. Mental object impacts mind

4. Hard to restrain

Hard to stop fabricating thoughts about 6 sense objects

6. Changeable

Arises and ceases quickly

8. Wanders one at a time

Thought arises one at a time, cannot arise simultaneously

2. Restless

cannot stay fixed on one object, according to 6 sense contacts:

3. Difficult to Maintain

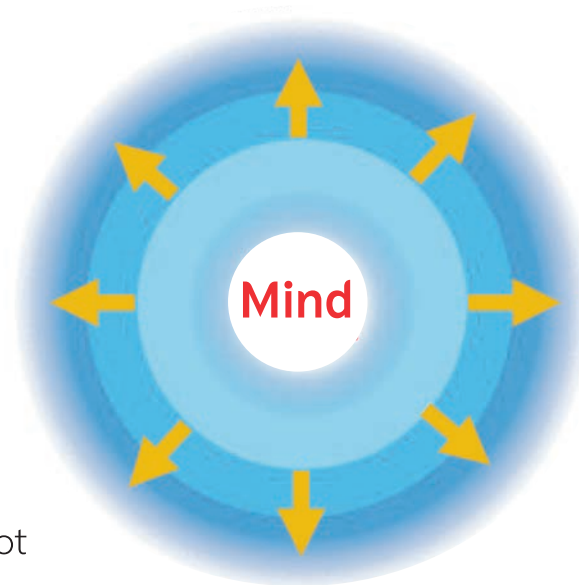
Difficult to maintain to stay, stop, and still

5. Escapes out of body

seeking 5 sensual pleasures

7. Has immense power

Can travel far and wide without requiring vehicles



9. Has no physical form

10. Has body as permanent home

11. Naturally radiant

12. Defiled by Kilesa

13. Can be trained

Due to the mind having these 13 natures, we can summarize according to the Lord Buddha about **training the mind** as follows:

“The restless, wavering mind that is hard to guard and hard to restrain - one with wisdom can make it straight, like a fletcher straightens an arrow.”

“This mind jumps around like a fish thrown from water onto land. Therefore, one with wisdom should abandon Mara's snare.”

“Training the mind - which is hard to control, swift to change, and tends to pursue desired objects, is considered good, for a trained mind brings happiness.”

“One with wisdom should guard the mind, which is extremely hard to see, extremely subtle, and tends to pursue desired objects, for a protected mind brings happiness.”

[Cittavagga, Khuddaka Nikaya (Thai MCU Edition) 25/35-43/35-39]

“Those who restrain the mind that wanders far, wanders alone, is formless, and dwells in the cave, they will be freed from Mara's bonds.”

“One whose mind is not drenched with desire, not clouded with hatred, has abandoned both merit and demerit, and remains mindfully awake – has nothing to fear.”

“A monk should know that this body is like an earthen pot, should guard this mind like guarding a city, should fight Mara with the weapon of wisdom, and should protect victory but not cling to it.”

“A wrongly directed mind can do more harm than the harm that a thief seeing another thief, or an enemy seeing another enemy, might do to each other.”

“A rightly directed mind can bring greater benefits than even what a mother and father could give, or what any other relatives could give”

[Cittavagga, Khuddaka Nikaya (Thai MCU Edition) 25/35-43/35-39]

The Power of the Human Mind

1. The mind must have the body as its home base, with its permanent base at the center of the body.
2. The mind has the characteristic as being a sphere with internal brightness, thus enabling it to see truth and understand various matters.
3. The mind is weightless, faster than light, tends to flee and wander outside the body, can travel very far and very fast without using any vehicle. In just a single blink of an eye, it can travel as far as the sun and return completely.
4. The untrained mind tends to roam outward and become attached to external forms, sounds, smells, tastes, tactile sensations, and pleasing emotions. As a result, it becomes overwhelmed by defilements—greed, anger, and delusion—causing it to become clouded and to perceive things inaccurately, not in accordance with reality. This condition gives rise to habitual negative thinking, generating destructive consequences and bringing suffering and distress to oneself and others.
5. A mind trained to be still and firmly established within the body becomes radiant, seeing everything according to reality. It therefore chooses to think positively, generating infinite creative power, bringing endless true happiness to both oneself and others.



Meaning and Characteristics of Kilesa

Meaning

Kilesa, or defilements, means impurity - that which makes the mind impure, dirty, clouded, and dark. Defilements are extremely subtle elements, thus able to deeply and firmly embed themselves in the minds of all worldly beings, from humans to animals to devas, without these beings knowing they have defilements embedded in their minds. This causes the minds of all worldly beings to be defiled and clouded, impure.

Characteristics of Kilesa

1. Kilesa are impure elements, extremely subtle, thus able to penetrate into the minds of living beings. They are extremely difficult to see - no matter how sophisticated scientific instruments are used, human eyes cannot see them. Even the divine eyes of devas, brahmas, rupabrahmas, and arupabrahmas cannot see them at all. They can only be seen with the Dhammakaya or the Dhamma eye.

2. Kilesa are extremely toxic - no poison in the world is as harmful as the poison of defilements. Even snake venom, deadly pathogens, or any other toxins cannot compare to even a fraction of defilements' poison.

3. Kilesa does not die with the body but remain embedded and accumulated in the mind. No matter what new existence or life we are born into, kilesa remain embedded in the mind, continuously following and forcing the mind to keep doing evil deeds.

**Lobha
(Greed)**

**Dosa
(Anger)**

**Moha
(Delusion)**

3 Types of Kilesa

The Defilement of Greed (Lobha)

Lobha means wanting to obtain

It refers to defilements within greed family. When entering anyone's mind, the poison harms that person's mind, making it clouded and producing detrimental effects as such:

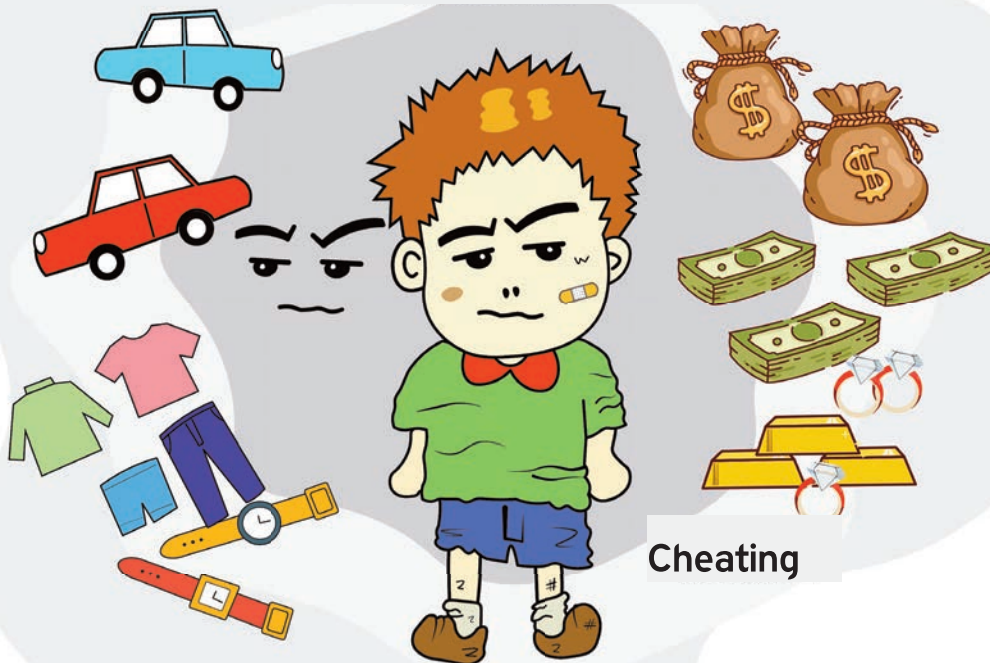
1. Makes the mind insatiable, wanting without knowing contentment Wanting far more than necessary. No matter how much is obtained, it's never enough - even getting a whole mountain of gold would not feel sufficient, leading to fighting and harming each other.

2. Makes that person's mind want things that don't belong to them through improper, dishonest means. For example, wanting others' spouses, possessions, fame, honor, or gains for oneself. The mind struggles to seek these without considering right-wrong, good-bad, etc., using all kinds of evil methods like deceiving, cheating, swindling, fraud, etc., to obtain those things for oneself.

Not knowing one's limits, not knowing moderation, makes it impossible to distinguish what is necessary from what is excess, what is wasteful - this is the important cause that makes greed intensify.

Defilement of Greed (Kilesa Lobha)

I want more, not
giving to anyone



How to prevent greed from
intensifying as follows

1. Have Sati Bring the mind back to stay at the center of the body, so the mind will have Sati protecting it

2. Use Sati-Sampajañña Use wisdom in the present moment when Sati is present, to consider gains-losses, benefits-drawbacks, useful-not useful, etc., causing restraint and not giving in to the power of desire

3. Give alms frequently which is a way to eliminate stinginess and greed

The Defilement of Anger (Dosa)

Dosa means to harm or destroy

It refers to defilements of the anger family. When it penetrates into anyone's mind, it poisons their mind, making it clouded, brewing dissatisfaction until it boils over into rage, thinking to harm others and cause them damage, such as causing them injury, loss of property, loss of reputation, etc.

There are many important causes that make defilements of the anger family intensify, such as conceit - considering oneself superior to others, thinking oneself great and important, thus creating expectations. When these expectations are not met as anticipated, anger flares up, creating stinginess and possessiveness, etc

Defilement of Anger (Kilesa Dosa)

How to prevent anger from intensifying as follows

1. Have Sati When encountering something that frustrates us, quickly bring the mind back to rest at the center of the abdomen to keep the mind cool and peaceful

2. Maintain precepts regularly to practice putting ourselves in others' shoes and others in our shoes, leading to mutual understanding and empathy

3. Regularly spread loving-kindness, spreading goodwill, sincerity, and compassionate mind to fellow beings in the world regularly. Our mind will become peaceful and cool.



The Defilement of Delusion (Moha)

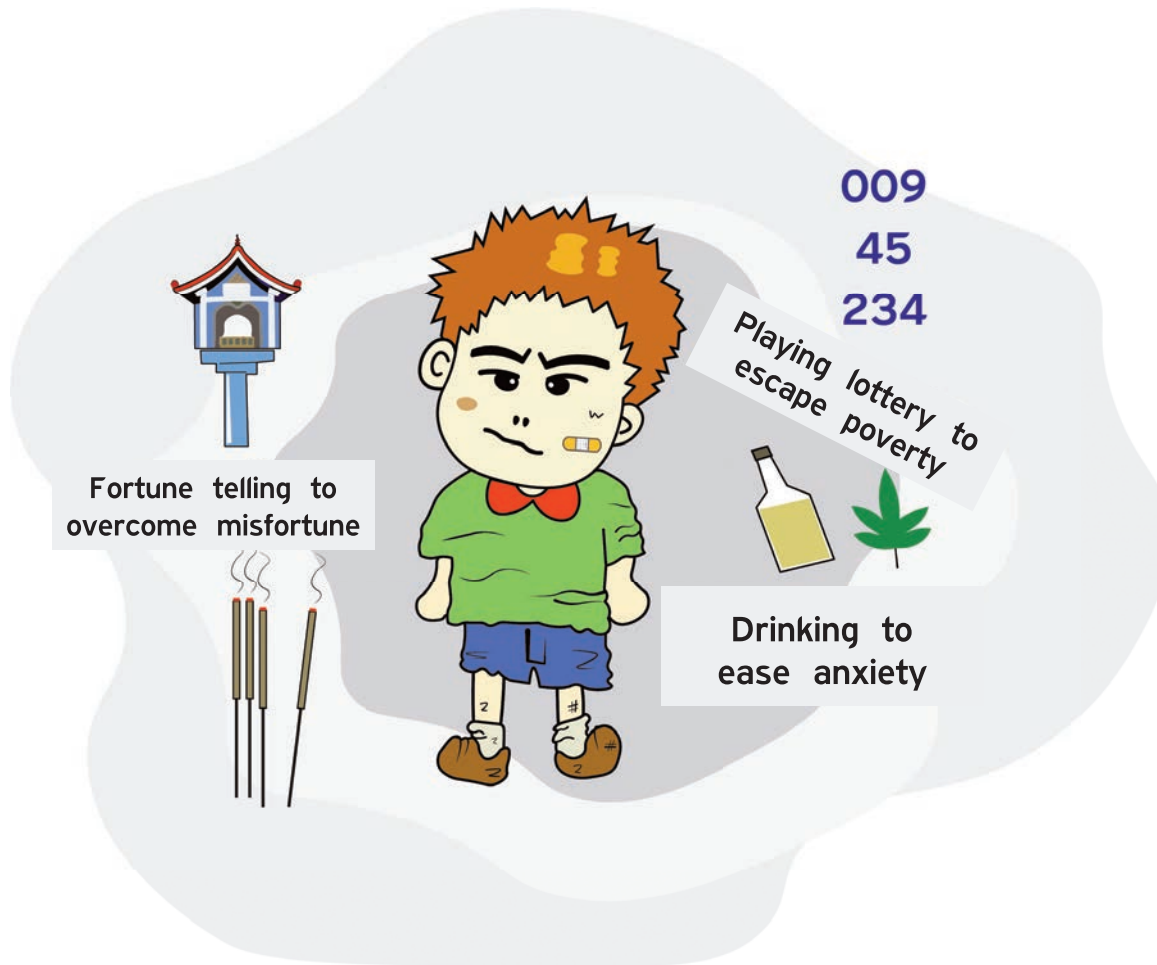
Moha means delusion It refers to defilements of the delusion family. When it penetrates into anyone's mind, its poison harms that person's mind, making it clouded, **unable to know the true nature of things** - whether they are beneficial-harmful, useful-not useful, wholesome-unwholesome, meritorious or demeritorious, etc.

Whenever delusion intensifies, that person's mind becomes darkened, resulting in seeing wrongly from reality, remembering wrongly, thinking wrongly, **knowing wrongly, leading to speaking** wrongly, acting wrongly, and being deluded into doing evil deeds while mistakenly thinking one is doing good deeds.

Those whose minds are dominated by delusion may commit **any kind of wrong or evil from misunderstandings to the level of waging war between countries** becoming angry, quarreling, killing, harming each other in various ways, escalating into world war.

Defilement of Delusion (Kilesa Moha)

How to prevent delusion from intensifying as follows



1. Have Sati regularly bring the mind to rest at the center of the body to observe and examine the mind. This will develop wisdom from repeated contemplation.

2. Practice meditation regularly so the mind becomes bright and radiant, seeing the truth of things clearly, developing wisdom that knows truth correctly-knowing right-wrong, benefit-harm, good-evil, wholesome-unwholesome, merit-demerit. Thus one avoids evil, does good, and regularly purifies the mind.

Sati

The Virtue that Protects the Mind from Kilesa
Making it Wholesome



While the body is subject to the 6 Ailments throughout life—decline, aging, illness, and ultimately death—the mind is burdened by 3 Defilements that cloud and corrupt it, causing it to perceive reality incorrectly.

This causes wrong thinking, wrong speech, wrong actions, bringing suffering from the evil kamma one has wrongly done. Although kilesa have the power to destroy the mind's brightness, they lose their destructive power when the mind has Sati protecting it from wandering outside the body. When Sati guards the mind from wandering outward through the senses, the mind remains centered and clear, allowing it to see reality as it is, leading to right thinking, right speech, and right action—thus bringing about a peaceful and happy life.

Within every human being lies a natural state that is pure, bright, peaceful, and refined at the center of the body called the "**Dhamma.**" This Dhamma possesses the power to eliminate defilements. Whenever the mind connects with to the "**Dhamma,**" it grows brighter, and that brightness dispels the darkness of defilement.

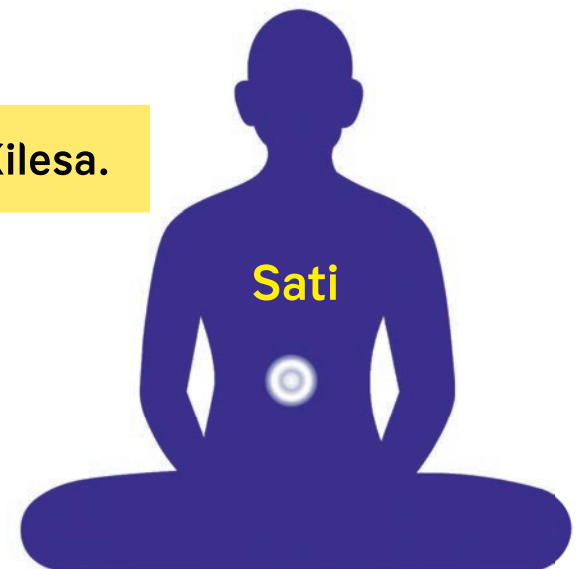
One's Sati is the foundation of their Dhamma, functioning to pull one's mind back to stay at the body's center, connecting with the "Dhamma**" at the center of the body. While the mind is connected with "**Dhamma,**" kilesa, or defilements, lose their power and cannot harm the mind.** Yet the mind is deeply accustomed to defilements like fish accustomed to water. Whenever the eyes encounter forms, the ears hear sounds, the nose smells odors, the tongue tastes flavors, the body feels sensations, or the mind encounters mental objects, if Sati is lost, the mind rushes outward towards the senses, driven by the power of defilement.

Being delighted, pleased, displeased, infatuated, liking, and hating in various objects because the mind tends to fall for desirable sensations and is always inclined toward external objects, thus opening channels for Kilesa to harm the mind, making it defiled and not consistently radiant. Therefore, regularly training to mind to have Sati is necessary.

Sati is a wholesome character that functions to keep the mind from escaping outside the body.

If the mind goes outside the body, **Sati pulls it back to stay and stop at the body's center, thus making the mind bright,** radiant, and seeing truth clearly in terms of benefit-harm, right-wrong, good-evil, causing the mind to be aware of what should be thought, what should be said, what should be done - which does not create harm, demerit, or trouble. We think, speak, and act only in ways that are beneficial, gaining merit, bringing happiness to all.

This is a mind protected by Sati, not acting under the power of Kilesa.



The Meaning of Sati

The Meaning of Sati as it Appears in the Abhidhamma

Sati is a state that makes the mind wholesome

1. Recollection

2. Memory

3. Recollecting past actions

4. Being anchored

5. The Act of Recollection

6. Not forgetful

[Abhidhamma Sangaha (Thai MCU Edition) 34/14/29]

The Meaning of Sati as it Appears in the Suttas

- ◇ Is a virtue that governs the mind
- ◇ Has a quality of a bright sphere located at the center of the body
- ◇ Has the power to anchor the mind from wandering outside the body, like a magnet attracting iron filings, keeping the mind from drifting, making it radiant, alert, recollecting, thinking good things

Can Remember the Future

- » Can remember what will happen
- » Can remember what will be said
- » Can remember what work will be done

Sati equips the mind to be alert

Can Remember the Past

- » Can remember what was previously thought
- » Can remember what was previously said
- » Can remember what was previously done

Sati equips the mind to remember event even in the distant past

Not Negligent in the Present (Sampajañña)

- » Not negligent in what is being thought
- » Not negligent in what is being said
- » Not negligent in what is being done

Sati equips the mind to be alert

When does Sati-Sampajañña Arise?

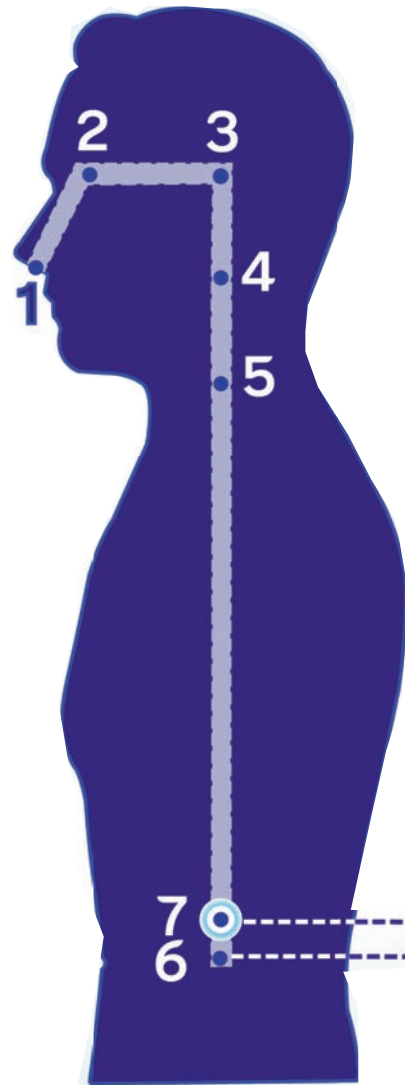
Sampajañña is awareness in the present moment, with Sati monitoring whether the mind is inside or outside the body. When the mind wanders outside the body, Sati promptly guides it back inside. The mind then becomes bright, using its brightness to observe the truth of what is being done in the present moment. In this way, one develops wisdom to know whether what is being done is beneficial or not, appropriate or not appropriate, correct method or not, wise or foolish, to prevent one from acting blindly under the power of defilements.

Sati Makes the Mind Wholesome ♦ Sati-Sampajañña possesses much benefit

1. Mind becomes wholesome when it has Sati guarding it, keeping it in the body within the 7 bases of the mind. ⇒ 2. The mind becomes bright, able to see the truth of all things: benefit-harm, right-wrong, good-evil, merit-sin, etc. The mind thus becomes wholesome, with greed, hatred, and delusion subsiding according to the mind's brightness at that moment. ⇒ 3. The mind has discernment in regards to what is right and wrong, good and evil, beneficial and harmful, merit and demerit and what is neutral. ⇒ 4. The mind thus develops Sati-Sampajañña. One has wisdom to know what wholesome thought, speech, and action should be done that results in no fault or subsequent trouble.

Sati governs and protects the mind to stay at that person's center of body

When the mind is within the body from: bases 1-7 indicates that **the mind has Sati**. the mind will be clear, bright, clean, pure, **will be aware of what is done, what is said, what is thought**, when the mind stops still at base 7: indicates that **the mind has samadhi (concentration)**, the mind is still clear, bright, clean, pure, **bright within, happy**



Base 1 : Nostril (Woman-Left, Man-Right)

Base 2 : Eye socket (inner corner)

Base 3 : Center of cranium

Base 4 : Palate

Base 5 : Throat

Base 6 : Center of body at navel level

Base 7 : Center of body two finger-widths above navel

2 Finger-Widths

The Importance of Sati Sampajañña

Without Sati Sampajañña

Mind wanders outside the body

Mind is clouded

Mind lacks observation

Sees truth unclearly, incompletely

Thinks wrongly, dishonestly, decides wrongly

Speaks wrongly, only unrighteous speech

Acts wrongly, only unrighteous actions

Regularly conducts evil deeds

Life is suffering, hell awaits

With Sati Sampajañña

Mind stays in the body, at body's center

Mind is clear

Mind observes truth clearly and completely

Thinks correctly, honestly, decides correctly

Speaks correctly, only righteous speech

Acts correctly, only righteous actions

Regularly conducts good deeds

Life is happy, heaven and Nibanna await

Qualities of Sati

1. Sati is the Dhamma nature that anchors the mind to stay within the body, at most at the body's center

- 1.1 Pulls mind from escaping outside body
- 1.2 Draws mind back into the body
- 1.3 Warns mind not to get lost in sensations
- 1.4 Awakens mind to be alert
- 1.5 Maintains mind to stay refreshed at body's center

2. All goodness must start with having Sati keeping the mind within the body

2.1 The mind as a result becomes radiant, refreshed, allowing it to see the truth of various things both sides: beneficial and harmful, bright and dark, honest and dishonest more clearly

2.2 The mind awakens as a result, can recall and remember things thought, actions done, words spoken in past, present, future

2.3 The mind realizes it must avoid evil and instead to speak and do good regularly, making mind firmly established in goodness, in beneficial ways, remaining nonreckless, not negligent, not forgetful, so one's work does not decline. Life prospers with wholesomeness as a result



3. Sati is a virtue that cannot arise by itself

- 3.1 To have Sati, one needs good teachers as role models
- 3.2 One must also be determined to practice Sati according teacher's guidance

Having Sati

Characteristics of Having Sati

1. Not being lost in the present, not forgetting the past, not forgetting the future
2. Not being careless
3. Not being confused or drifting
4. Not being sluggish or lazy
5. Being cautious
6. Being alert to duties and work
7. Being ready, energetic, quick to observe truth data, aware of various things that become involved
8. Being conscious of how to properly deal with things in honest, beneficial ways, not unwholesomely, without fault or trouble occurring thereafter

Principles for Reviewing one's Sati

Remembering the Past

Sati is the Dhamma nature that keeps the mind in body bases 1-7, making the mind wholesome. The mind as a result can recall, think, remember, and realize past actions, such as:

- Can recall being warned for skipping class
- Can realize that passing exams came from studying diligently

Not Being Negligent in the Present

Sati is the Dhamma nature that keeps the mind in body bases 1-7, making the mind wholesome. The mind as a result can recall, think, remember, and realize current actions, such as:

- Currently offering alms with joy
- Currently cleaning bathroom with determination
- Stop eating when 4-5 more bites would make full
- Walking past game shop without entering

Remembering the Future

Sati is the Dhamma nature that keeps the mind in body bases 1-7, making the mind wholesome. The mind as a result can think, remember, and realize about future actions, such as remembering:

- This evening must clean the monk's dwelling
- This coming Saturday is Patimokkha chanting day
- Day after tomorrow is Dhamma studies exam
- Tomorrow must take care of patients

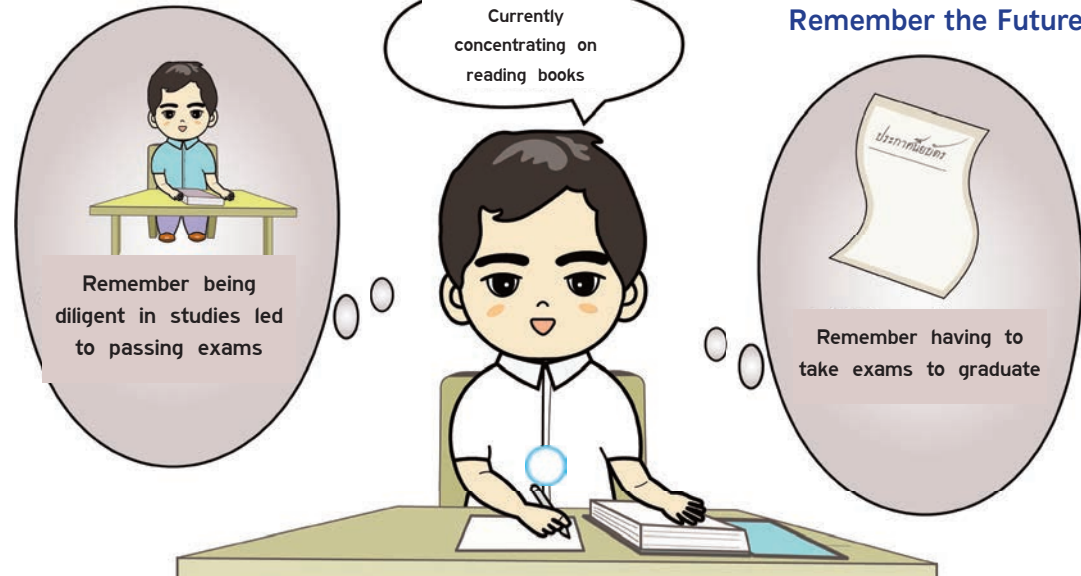
Examples Having Sati

Study with Sati
and attention

Remember the Past

Not Negligent in Present

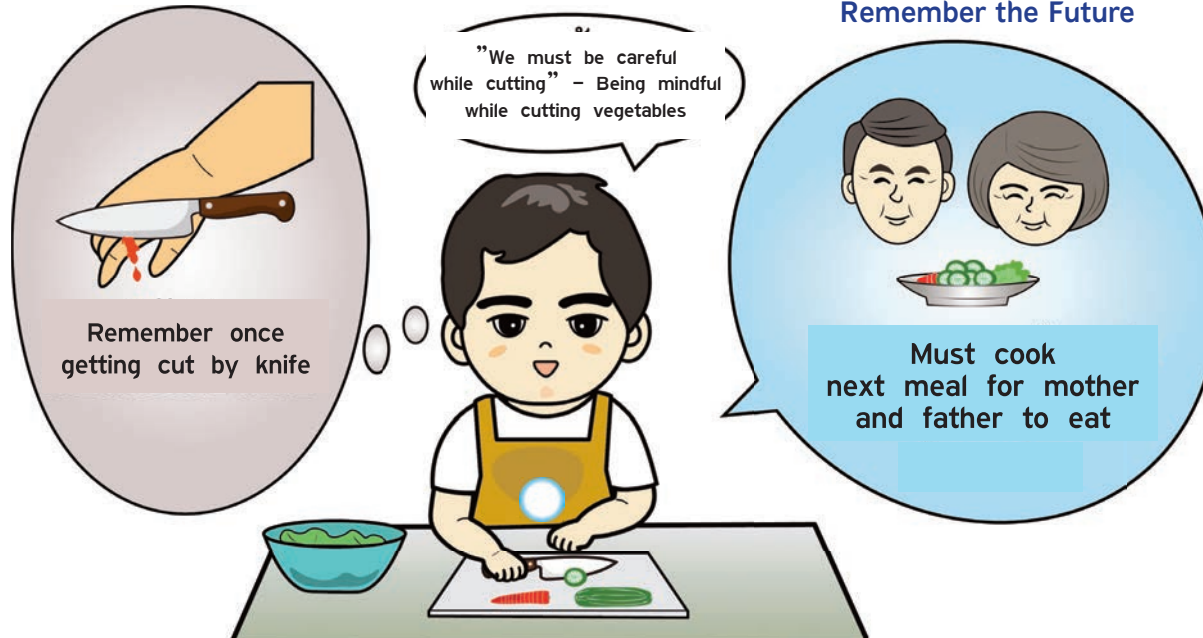
Remember the Future



Remember the Past

Not Negligent in Present

Remember the Future



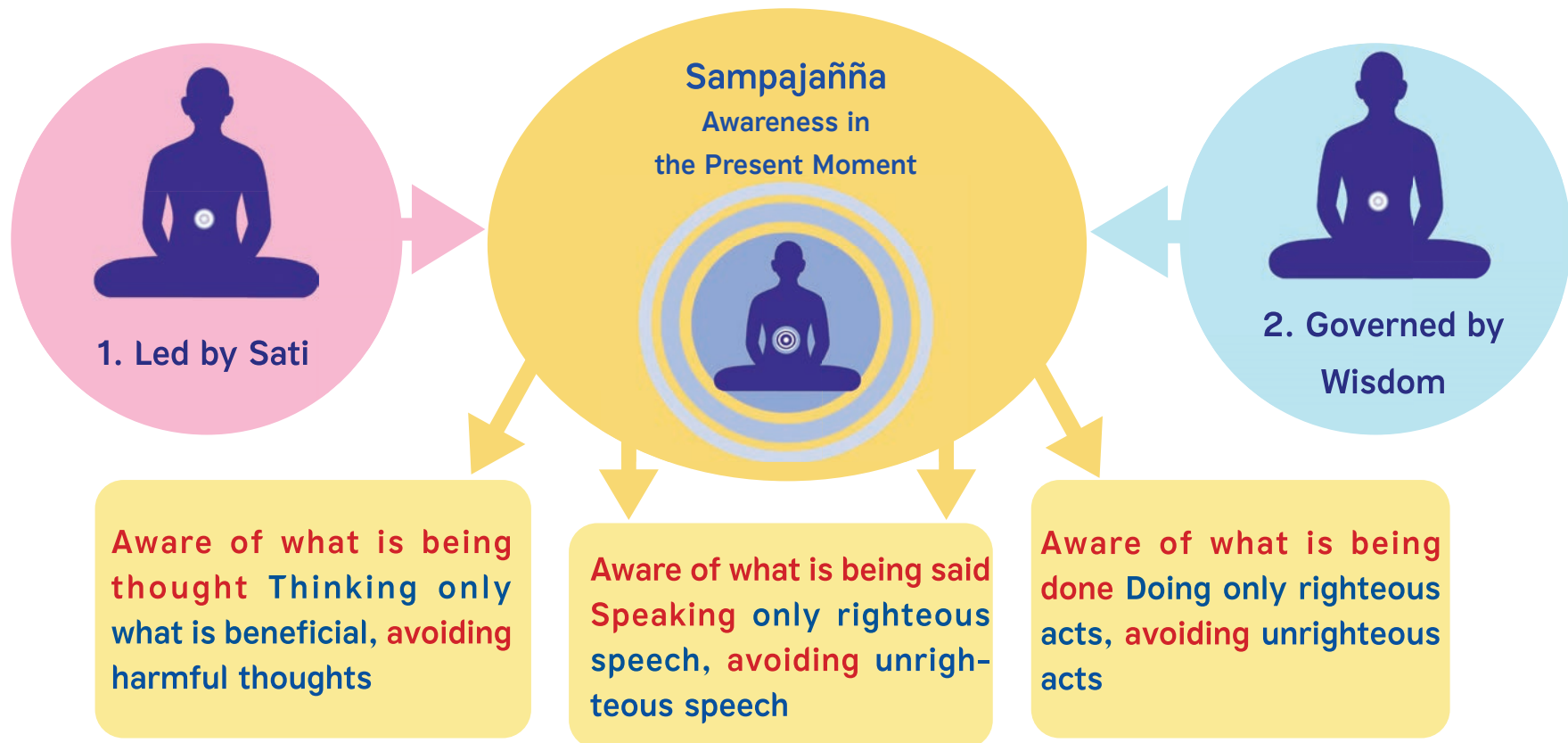
Cut vegetables with Sati

Sampajañña

Sampajañña is self-awareness while thinking, speaking, and acting, with Sati at that moment keeping the mind at any one of bases 1–7. The mind thus knows that it must think, speak, and act only in wholesome ways.

One who possesses Sati–Sampajañña is therefore one who constantly has Sati governing the mind.

Sampajañña is a Dhamma quality that makes one observant and contemplative, enabling one to see and know the truth clearly and completely while Sati anchors the mind within the body.



The 4 Types of Sampajañña: Self-Awareness in What One is Doing

1. Awareness in beneficial-nonbeneficial

Know the principle that what one is currently doing is truly beneficial to oneself because:

- The more you do it, the more you love yourself
- The more you can protect yourself well
- The more you increase network of good people

2. Awareness of whether it is appropriate or not

Know the principle that what one is currently doing is:

- Appropriate for gender, age
- Appropriate for health
- Appropriate for status
- Appropriate for duties and work
- Appropriate for one's background

3. Whether one has followed the prescribed method

- Is a method legal and follows tradition
- Is a method correct according to Dhamma Vinaya
- Is a method appropriate for current times
- Uses technology correctly and appropriately
- Has thorough accident prevention measures

4. Awareness of whether it is wise or foolish

Even if something is beneficial and appropriate, secure and safe, the doer must wisely be aware of where the worth and moderation lie, to truly get work done and gain merit

Enemies of Sati-Sampajañña

- Roads to Ruin
- The 5 Hindrances

Roads to Ruin: Gateways to Decline and Destruction

People typically lack mindfulness or Sati-Sampajañña, but experience brief moments of mindlessness, with the mind wandering in and out of the body.

People typically lack Sati-Sampajañña which leads to life's destruction that are the Unwholesome Paths, such as alcohol and drugs, which cause prolonged breaks in mindfulness.

For example, these substances can cause Sati to be lost for 10 minutes, an hour, an entire day, or even a whole night, thereby causing significant damage.



The 5 Hindrances

The 5 Hindrances are unwholesome mental states that block goodness from entering the mind by obstructing and disrupting it, causing the loss of Sati. When the mind loses Sati, one cannot do good.

1. Sensual Desire (Kāmacchanda):

Being pleased and attached to things that one likes

2. Ill Will (Vyāpāda):

Thinking badly of others

3. Sloth and Torpor (Thina-middha):

Feeling discouraged, drowsy, lazy, and depressed

4. Restlessness and Remorse (Uddhaccakukkucca):

Mental agitation and anxiety

5. Doubt (Vicikiccha):

Hesitation, inability to make decisions

These hindrances prevent the mind from being clear, focused, and capable of cultivating positive mental states.



Summary of Chapter 3

◇ Every person's life, whether good or bad, depends on how well they have trained their mind

The mind is the master, and the body is the servant. When you train the mind to think good thoughts, the mind will command the body to speak well, do good, avoid evil, and continuously purify itself.

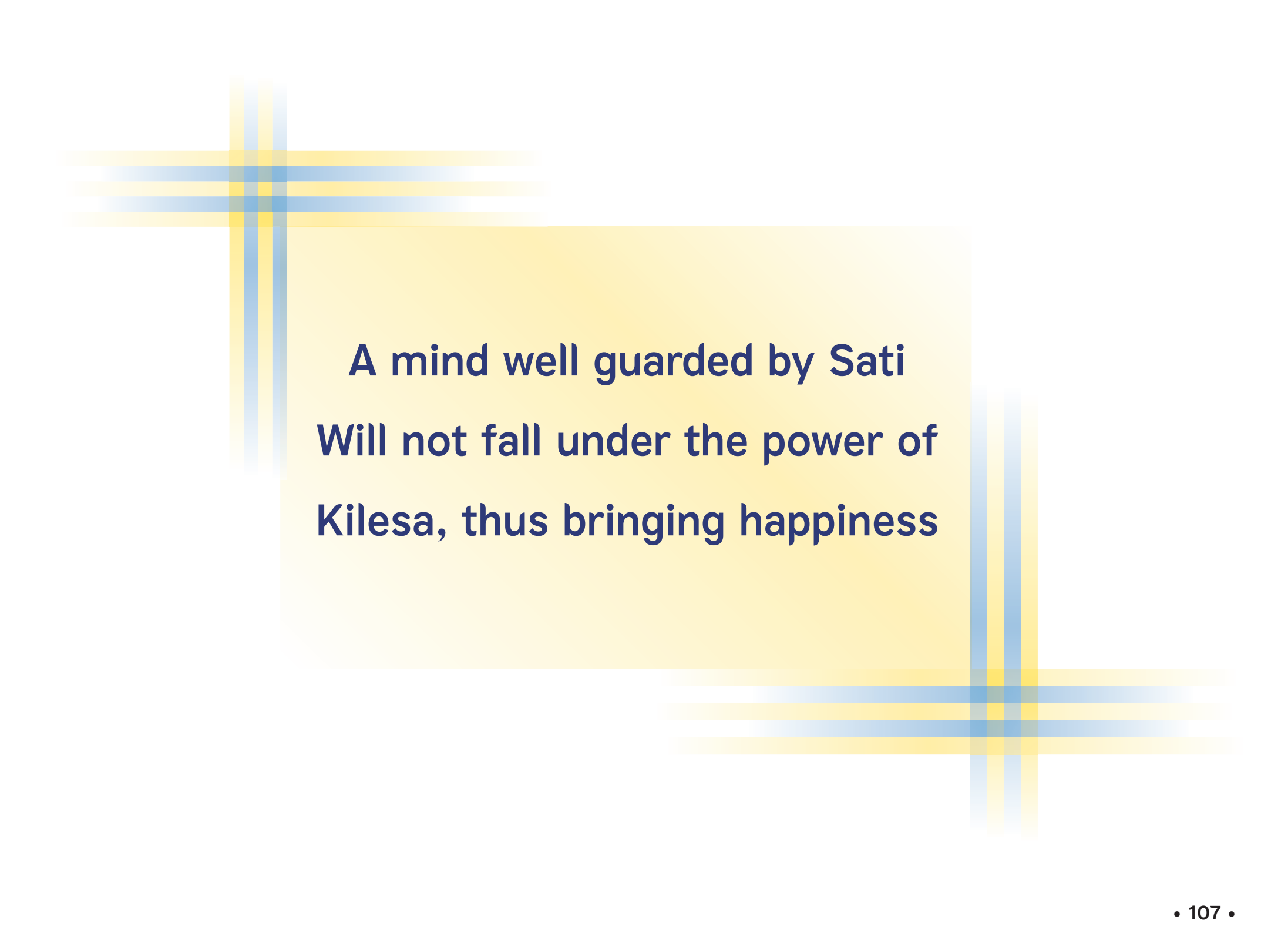
◇ **The mind has 13 natural characteristics** it struggles according to emotions, is easily swayed, difficult to restrain, hard to maintain, prone to change, and hard to control. It has immense power, desires the 5 Sense Desires, has no physical form, uses the body as its permanent residence. The mind is inherently pure but can become clouded by Kilesa, and it can be trained.

◇ **Within the mind lie latent Kilesa** Kilesa are things that make the mind cloudy, turbid, and impure. There are 3 types of Kilesa: **1) Lobha:** Insatiable wanting due to a lack of moderation **2) Dosa:** Irritated thoughts arising from arrogance and unfulfilled desires **3) Moha:** Lack of true understanding due to ignorance and disorganized thinking. Defilements force the mind and body to commit evil actions. Thus, we remain trapped in the cycle of kamma, perpetually cycling through birth, aging, illness, and death, experiencing endless suffering.

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**A mind well guarded by Sati
Will not fall under the power of
Kilesa, thus bringing happiness**

Chapter 4

Basic Truths Everyone Must Urgently Know

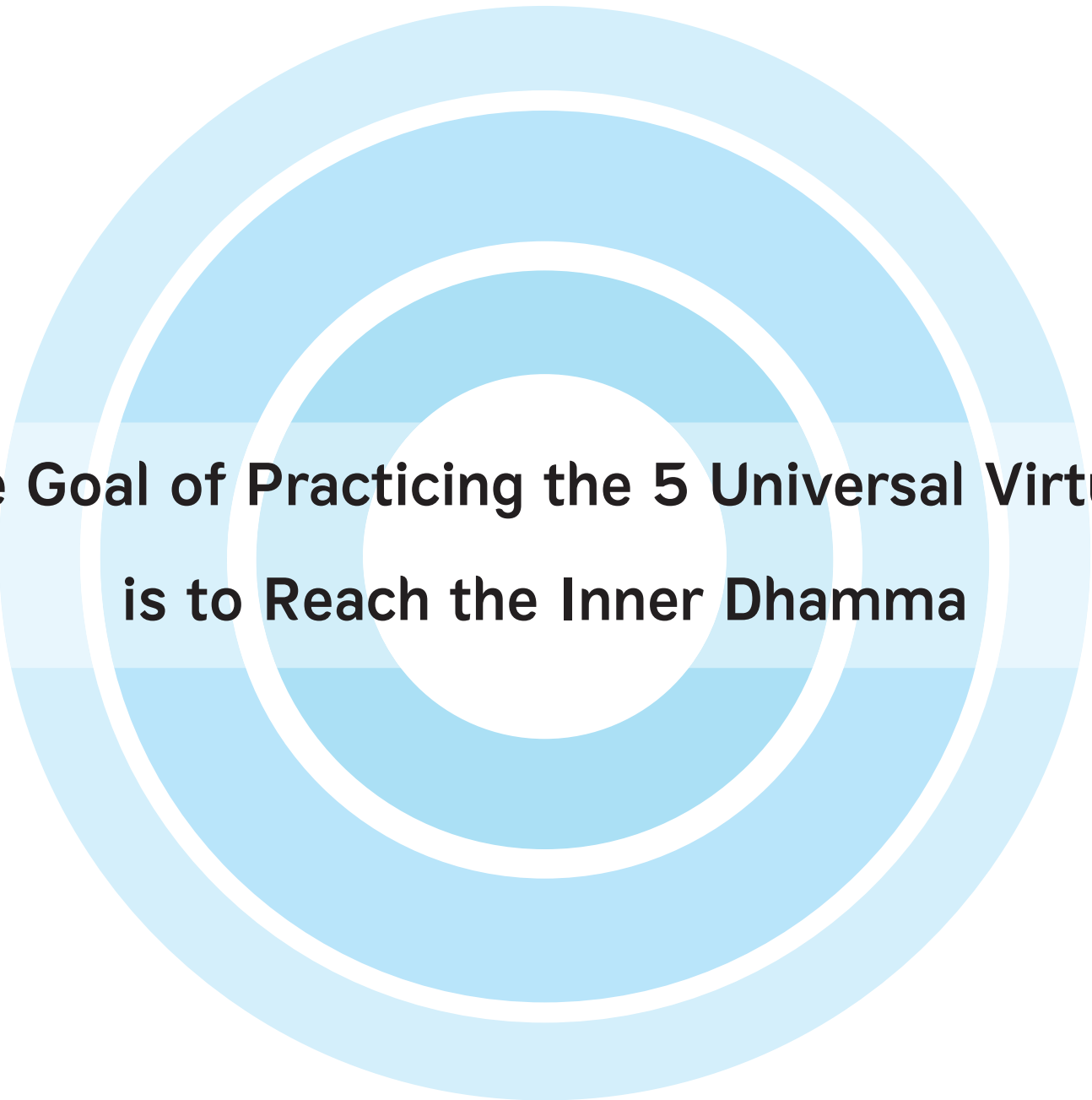
Truths

- About the Cycle of Rebirth
- Shocking Truths We Must Urgently Know
- Matters That Require Immediate Practice and Implementation

Chapter 4: Table of Contents

Truths of the Cycle of Rebirth – Shocking Truths We Must Know – Immediate Practice and Implementation

1. Chapter 4 Overview Diagram
2. Truths About the Cycle of Rebirth
3. Buddhist Teachings on the Truth of the Cycle of Rebirth
4. Shocking Truths We Must Urgently Know
5. Four Life-Defining Natural Characteristics
6. Four Persistent Life Problems
7. Truths That Require Immediate Application
8. Alleviating World Problems That Require Urgent Action
9. 4 Daily Life Duties
10. 5 Universal Goodness
11. 4 Times of Life
12. Those Who Can Transcend the Cycle of Rebirth Must Have Basic Good Characteristics
13. 4 Householder Virtues for Self-Liberation Truthfulness (Sacca) – Self-Restraint (Dama) – Patience (Khanti) – Generosity (Cāga)
14. Root Causes of World Problems
15. 4 Restraints of Householder Virtues
16. Basic Restraint in Body, Speech, Profession, and Mind
17. Buddhist Teachings About Restraint
18. Mindful Restraint in Practicing 5 Universal Goodness
19. 5 Universal Goodness as the Origin of 10 Right Views
20. Chapter 4 Summary
21. Suttas Referenced in Chapter 4



**The Goal of Practicing the 5 Universal Virtues
is to Reach the Inner Dhamma**

Samsara » Endless Cycles of Birth and Death

Urgent Truths to Know

1. The world is a prison trapping every life in cycles of birth and death. This world is governed by **the Law of Kamma**
2. Every life, unaware of the Law of Kamma, is like a prisoner awaiting execution, not knowing the day of death
3. The body is oppressed by **6 Ailments throughout life**
4. One must rely on the 4 Necessities throughout life
5. The body is constantly dirty and decaying due to 6 Ailments
6. One Must **have Sati in seeking, collecting, using, and preserving the 4 Necessities**
7. Maintain sati in one's livelihood, **one must not destroy the environment**
8. **Kilesa is embedded in the mind from birth**, thus preventing one from understanding the truth of life
9. **Kilesa pressures the mind** to commit evil continuously

Truths That Must Be Urgently Practiced To Escape Suffering, that is, to Escape the Cycle of Rebirth

1. Have Sati in practicing 5 Universal Virtues to cultivate **truthfulness (Sacca)**, **self-restraint (Dama)**, **patience (Khanti)**, and **generosity (Cāga)** as habitual traits
2. Have a good teacher as a spiritual friend who guides, trains, and leads
3. Train the habit of Loving 5 Universal Virtues Through **4 Life Duties**:
 - 1) Caring for Personal Health
 - 2) Building Friendships
 - 3) Pursuing Honest Livelihood
 - 4) Refining the Mind
- With 4 Types of Restraint: **"Restraint in body, speech, livelihood, and mind"**
4. Become the Source of 10 Right View

Even scientists, philosophers, and scholars of every era have continually tried to search for and uncover the true cause of human suffering, seeking ways to prevent, resolve, and eliminate it entirely. Yet they have not been successful. Those who are enlightened in the truth of the world have already concluded that:

The cause of endless suffering and the absolute method to extinguish suffering is neither far nor near, but exists within the body - a few cubits wide, a few yards long, a hand's breadth thick - which contains consciousness, memory, and the mind that resides in each of us.



Therefore, I invite you to first explore the truth within yourself, so that you may shape your life in a way that completely and definitively frees you from the suffering that afflicts the world, beginning now.

The Truth About the Cycle of Rebirth

Birth, aging, illness, and death are truths that happen to everyone, seeming so normal that we rarely pause to ask ourselves: **1) Does our life end only at death, or is there life after death? 2) Will the new life we are born into still experience aging, illness, and death? This is what is called the cycle of rebirth. 3) Is this our first birth, or have we been born countless times before?** When will this cycle of rebirth end? Who can end this cycle, and how?

Only the Lord Buddha clearly understood and realized the truth himself: that every life cycles through birth and death according to the kamma they have created. Every life is subject to the law of kamma: those who create evil kamma are reborn into suffering realms, while those who create good kamma are reborn into happy realms. The cycle of birth, aging, illness, and death occurs for every life. All beings revolve through this endless cycle, which is called Samsara, experiencing rebirth countless times based on the karmic force they have generated.

The Lord Buddha illustrated the truth of Samsara in various ways, emphasizing its incomprehensible length, as demonstrated in the following suttas.

The Length of Samsara

1. Tiṇakaṭṭha Sutta (On Grass and Wood Pieces)

The Blessed One spoke to the monks, saying:

The cycle of rebirth is immeasurable, without any discernible beginning or end. Suppose one were to cut grass, wood, branches, and leaves throughout the continent of Jambudvīpa (Earth) and bind them into bundles, each four inches long, with each bundle representing a mother or father. Even if all those bundles were exhausted in this way, one would still be unable to count all those mothers and fathers completely.

2. Paṭhavī Sutta (On the Earth)

The Blessed One spoke to the monks, saying:

The cycle of rebirth is immeasurable, with no discernible beginning or end. Imagine taking the earth and molding it into balls the size of mustard seeds, until the entire earth is exhausted - yet one would still be unable to count all those mothers and fathers completely.

3. Assu Sutta (On Tears)

The Blessed One spoke to the monks, saying:

The beginning and end of the cycle of rebirth cannot be known. The tears that human beings have shed from encountering what is unpleasant, or from being separated from what is pleasant over this long, long journey, are more than the water in all four great oceans.

4. Khīra Sutta (On Milk)

The Blessed One spoke to the monks, saying:

The cycle of rebirth is immeasurable, with no discernible beginning or end. The milk that beings have drunk over this long course of time is greater in quantity than the waters in the four great oceans.

Within the world and within life itself are profound truths concerning the causes of birth and the means of escaping the cycle of rebirth—truths that the Lord Buddha clearly realized and understood. These include:

1. Shocking Truths That Must Be Urgently Known

2. Truths That Must Be Quickly Practiced and Applied

If one understands and practices in accordance with these two truths, one will be liberated from the cycle of rebirth, entering a state that is unborn, unaging, free from illness, and undying, with no further cycles of birth and death. One's existence will then be free from defilements, realizing true and lasting happiness—an eternal and unchanging state.



Shocking Truths

**That Must Be
Urgently Known**

Shocking Truths That Must Be Urgently Known

1. The entire world we live in is a prison and we are all prisoners, because as we can see, everyone **born must age, get sick, and die in this world**. Not a single person has ever escaped death. Moreover, no one knows their day of death in advance, yet they fail to see that they have been **condemned prisoners** since the day they were born. Therefore, each person is no different from ducks, chickens, or pigs that don't know when the farm owner will send them to the slaughterhouse.

2. The world is governed by an iron law that was never announced, strictly controlling behavior of body, speech, and mind, called **the Law of Kamma**. This law is complicated, punishing those who break it either immediately **in the present, in the next life, or in the lives** to come. As a result, each being in the world is a condemned prisoner who must cycle through birth and death, enduring endless severe suffering.

[Reference: Pathama Sañcetanika Sutta, Aṅguttara Nikāya, Dasaka Nipāta (Thai version, MCU) 24/217/357-362]

3. A shocking truth that the world overlooks because it is considered a natural part of our physical existence

It has been this way since humans first appeared on Earth that as soon as everyone is born from their mother's womb they come with **6 ailments:**

1. Cold 2. Heat 3. Hunger 4. Thirst 5. Urge to urinate 6. Urge to defecate

These cause relentless restlessness and discomfort. Although they do not cause immediate death, they cannot be permanently cured - they can only be temporarily relieved day by day. They cause various problems throughout life according to the Sarīraṭṭhadhamma Sutta, which lists:

The 10 Physical Bodily States:

6 Ailments:

1. Cold
2. Hot
3. Hunger
4. Thirst
5. Need to defecate
6. Need to urinate

4 Restraint:

7. Restraint of body
8. Restraint of speech
9. Restraint of livelihood
10. Dhamma is what conditions rebirth

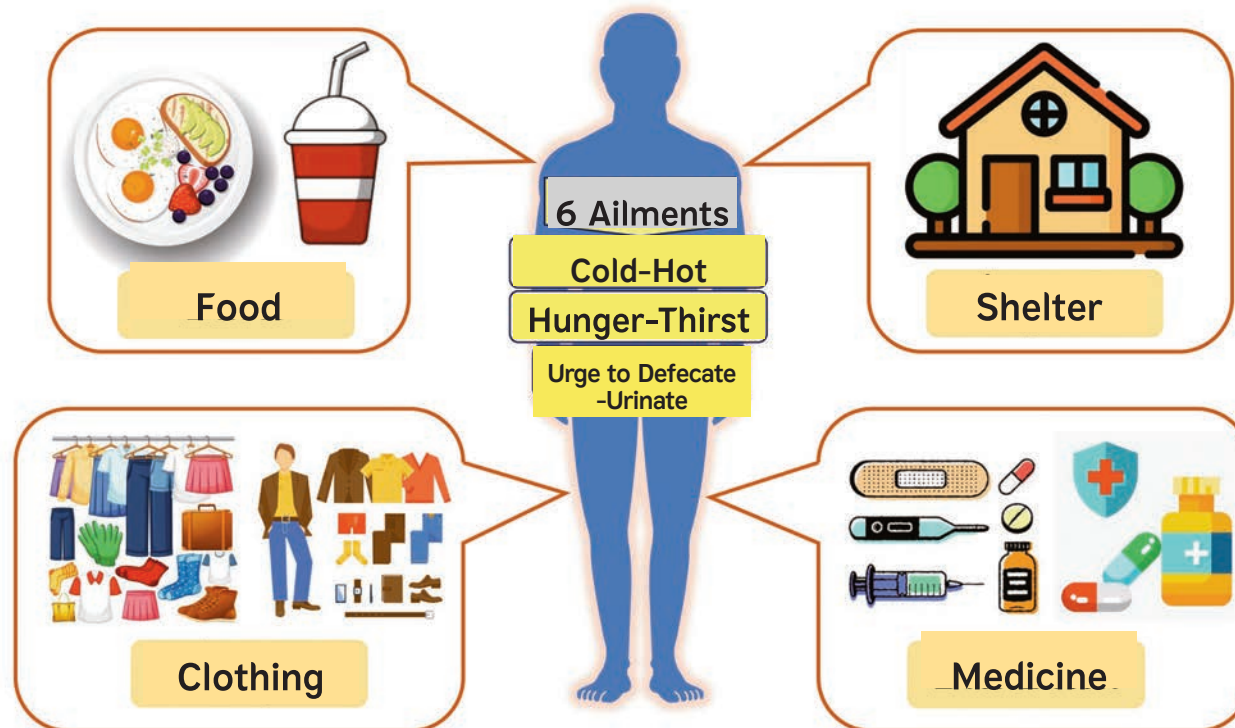
Monks, these 10 bodily states should be frequently contemplated.

Sarīraṭṭhadhamma Sutta, Aṅguttara Nikāya 10.49/105 (Thai MCU edition)

4. The 6 Ailments pressures each person to rely on the 4 Necessities throughout life

- Cold and Heat **require reliance** on clothing, garments and shelter
- Hunger and Thirst **require reliance** on food and water
- Urge to defecate and urinate **require reliance** on sanitary facilities and medicine

The 6 Ailments compel everyone to depend on these 4 necessities throughout their lives:

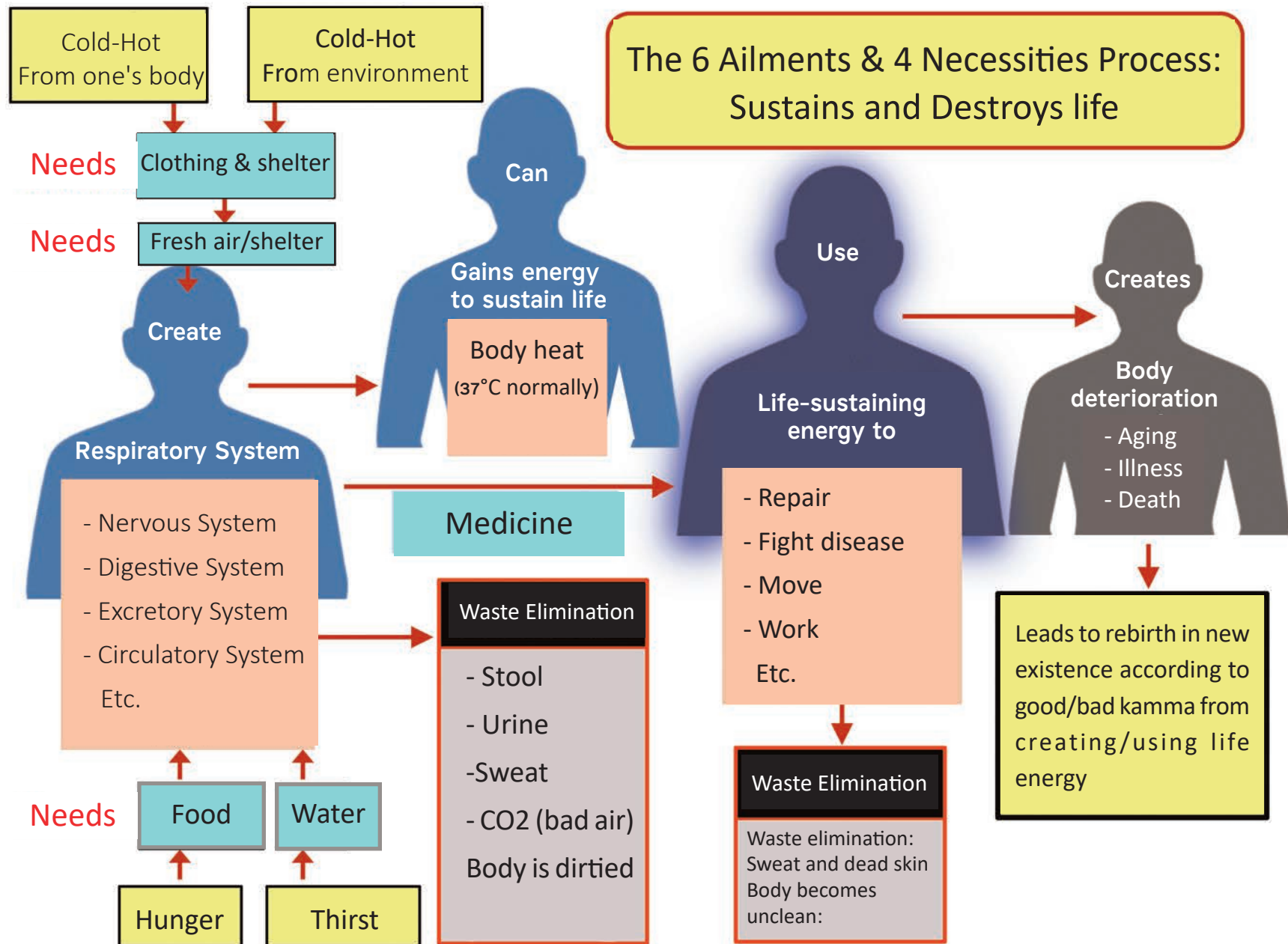


5. The 6 Ailments cause the body to be restless, unclean, and constantly deteriorating throughout life, because the various bodily systems must work together continuously to maintain body heat. At the same time, cells in the body die at a rate of about 300–400 million cells per minute. The debris from these dead cells either becomes bodily grime or mixes with feces.

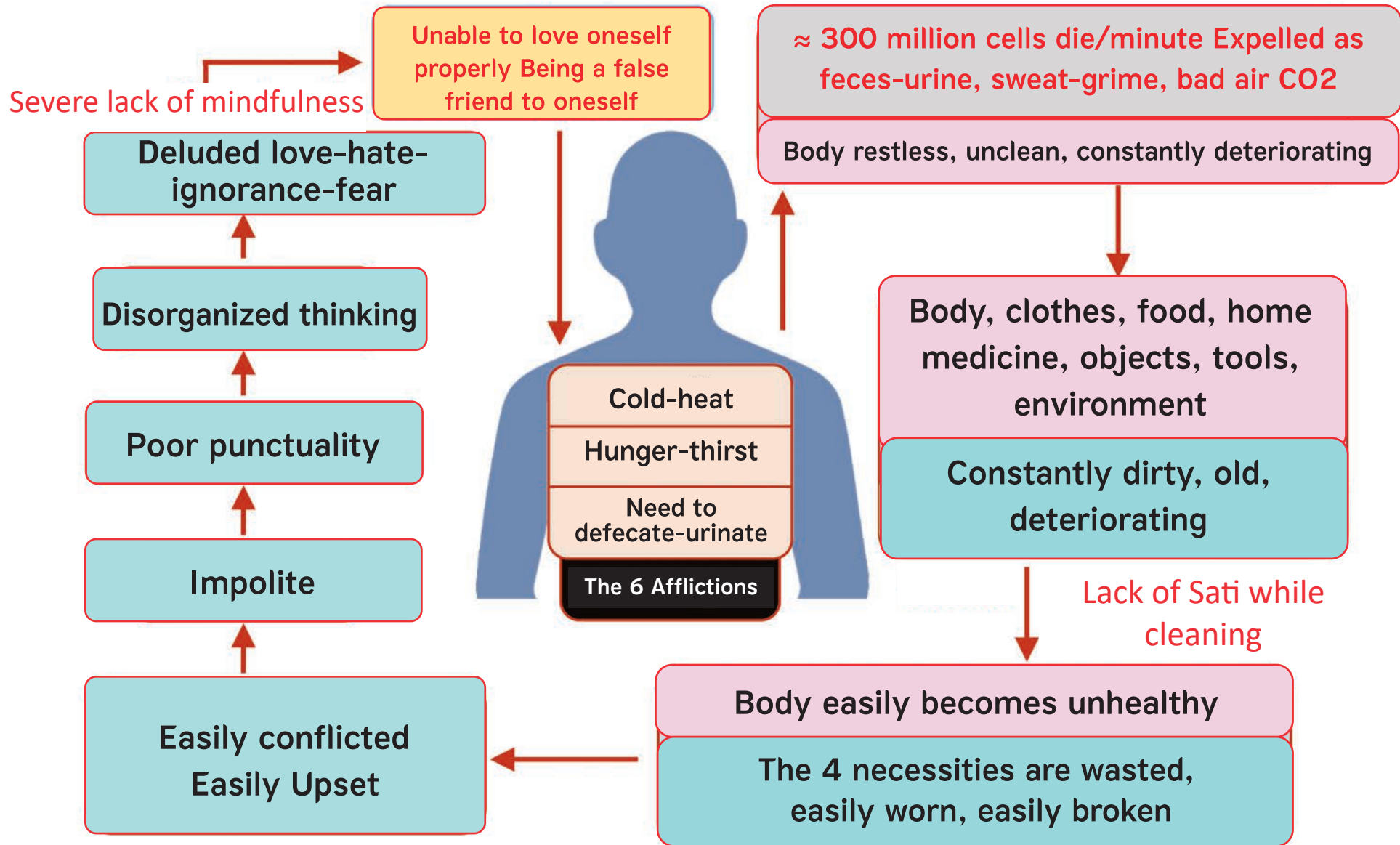
Thus, the body is constantly unclean, foul, and decaying—like a walking corpse. Whatever objects it touches become dirty or contaminated by the body. This condition can cause the mind to become temperamental, impolite, untimely in behavior, confused in thinking, and filled with delusion, aversion, ignorance, and fear toward people, animals, and objects. It can also lead to a severe lack of Sati, causing one to be unable to properly love oneself and to become a false friend unto oneself.

What benefit is there in deluding oneself with wrong understanding and looking down on others as being less clean or less beautiful than oneself? Such thinking only deceives oneself and prevents one from seeing the truth.

Vijaya Sutta, Khuddaka Nikāya, Sutta Nipāta (Thai MCU edition) 25/195/546-548



The 6 Ailments: Dangers Arising from One's Own Body



6. The six ailments compel individuals to cultivate meticulous sati in training themselves to remain aware and careful in acquiring, saving, using, and maintaining of the four requisites throughout life.

The 4 Necessities, as well as all material possessions, even when obtained through righteous means, are ultimately subject to wear and decay. The more one seeks beyond what is necessary, the more time is lost that could otherwise be devoted to wholesome actions. Furthermore, one becomes increasingly burdened and exhausted by the continual effort required to acquire, manage, and protect such possessions. Inevitably, a time will come when all these possessions must be separated from us.

Those who know moderation in **the 4 Necessities and possessions are truly wise, not needing to tire themselves unnecessarily, waste time, or suffer needlessly.**

If anyone consumes and uses the 4 Necessities without considering their true purpose, that person will be extravagant at times and destitute at others.

If one consumes extravagantly, one must tire oneself and waste time working excessively keep up with consumption, leading to poor health and unnecessary waste of wealth

» If one consumes too little,
one loses both health and emotional well-being

Either way, in both cases, one earns the title:

"One who dies with habits of **not knowing moderation**"

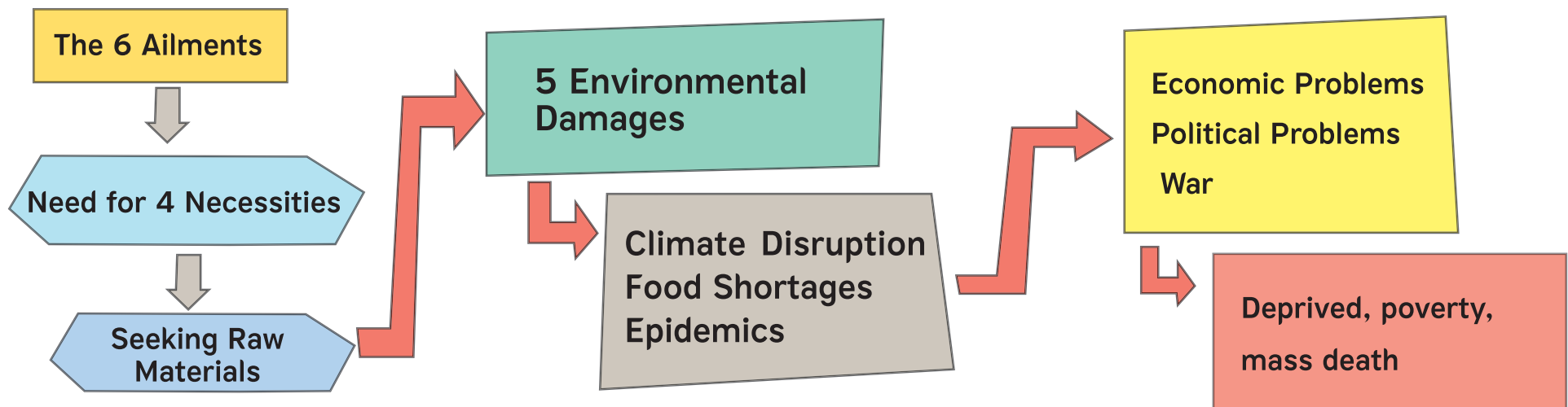
It turns out that such a person was born in this life

Only to increase their defilements and accumulate bad habits for themselves

7. The 6 Ailments force everyone to maintain a livelihood to obtain the 4 Necessities for survival.

Each of the 4 necessities depends on raw materials from the environment for production. Often this leads to environmental damage, resulting in climate disruption with floods, fires, earthquakes, violent storms, unseasonable snowfall, and droughts, followed by food shortages and severe epidemics, resulting in severe loss of life.

Each country compete to seek raw materials, causing excessive environmental destruction, leading to **economic problems and political issues, followed by war**. Ultimately, this results in poverty, deprivation, and miserable death across all countries worldwide.

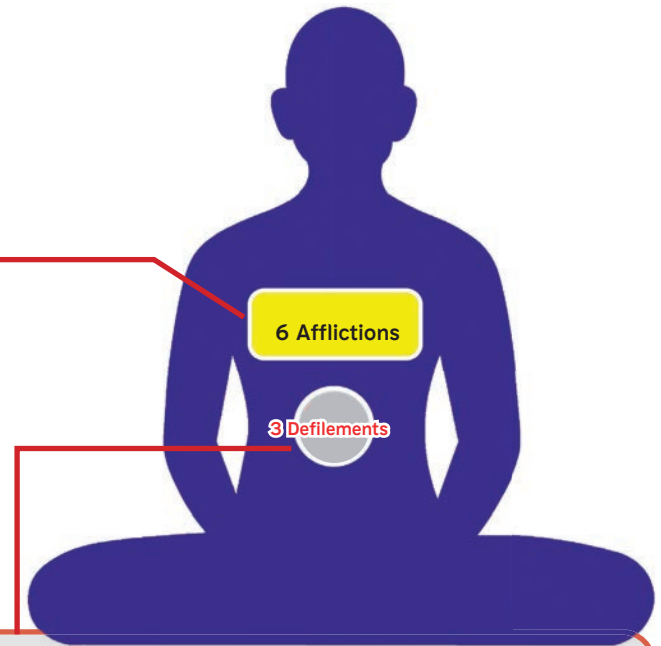


*Explained in Chapter 2: Truth about the Environment

8. The world's problems have only 2 causes, which exist in the body and mind of people in every country:

1) The 6 Ailments which have been in everyone's body since birth, causing the body to be restless, unclean, and deteriorating throughout life. They cannot be cured, only alleviated through willingly doing the 5 Universal Goods correctly and genuinely.

- | | |
|----------------------------|---------------------------|
| 1. Cold | 2. Hot |
| 3. Hunger | 4. Thirst |
| 5. Need to defecate | 6. Need to urinate |



2) The 3 Defilements embedded in everyone's mind since birth. Whenever mindfulness is lost, they force the mind to become blind, think, speak, and act dishonestly, and these embed in the mind into the next life. Those who mindfully practice the 5 Universal Goodness regularly prevent these 3 defilements from proliferating. The mind easily develops wise reflection (**yoniso manasikāra**) and is easily properly focused. However, it requires the Lord Buddha to point out the correct way.

- 1. Greed (Lobha):** Wanting others' belongings through dishonest means
- 2. Hatred (Dosa):** Thinking to harm others
- 3. Delusion (Moha):** Being lost in ignorance

9. From the root causes of all world problems - the 6 Ailments and 3 Defilements -

Every life has 4 Natural Life Conditions and 4 Life Problems that must be urgently understood and carefully managed:

1) Nature of One's Body

The body must maintain heat at 37°C constantly for life to continue. But since the body is pressured by the 6 Afflictions, it needs the 4 Necessities to alleviate them in order to maintain steady body temperature at 37°C.

2) Nature of Social Living

Everyone is born with ignorance and limited abilities. Because of this, people must depend on one another and cannot live entirely alone. For safety and survival, humans must live together in families, societies, and nations.

3) Nature of One's Livelihood

Everyone must pursue a livelihood to obtain the 4 Necessities for life to continue.

4) Nature of One's Mind

Everyone has the 3 Defilements embedded in their mind since birth, making the mind clouded and reckless, causing people to easily commit bad deeds.

4 Natural Life Conditions

1. Nature of One's Body

The 6 Ailments, cold and hot, hunger and thirst, urge to defecate and urinate - are warning signals from all body systems that it's time **to quickly alleviate the restlessness and produce bodily heat using the 4 Necessities fully, punctually**, with Sati-Sampajañña. The body will then be strong without health problems. **Who will teach this?**

2. Nature of Living Together

Humans must live together in society for mutual dependence. If members **are trained to use-store-maintain-clean-organize the 4 Necessities and public property with Sati-Sampajañña**, they will not conflict with each other and create social problems. **Who will train them?**

3. Nature of Occupation

Working to obtain the 4 Necessities for sustaining life - if everyone has **Sati-Sampajañña, reminding themselves to share, not take advantage of others, not harm others, and have compassion**, economic problems will not arise and there will be no rivals or enemies. **Who will remind them?**

4. Nature of Mind

Even while having defilements and being a householder, **if trained to love giving, forgiveness, keeping precepts, listening to Dhamma, and practicing meditation to increase merit and Sati regularly, it causes the mind to become clear. When leaving this world, one will be reborn in a happy new existence** without mental problems. **Who will train them?**

4 Life Problems

1. Health Problems

Anyone's 6 Ailments force their body, 4 Necessities, and belongings to be constantly unclean throughout life. **If they fail to take the opportunity to practice one's Sati by properly cleaning their body, cleaning and organizing the 4 Necessities and belongings immediately, health problems arise and the 4 Necessities are wasted. Who will train them?**

2. Social Problems

Those who fail to train their Sati through regular cleaning and organizing of their personal 4 Necessities, when living together, often conflict with others through body and speech, escalating to neighbors and community, causing social problems. **Who will train them?**

3. Livelihood Problems

Those who don't clean, don't organize, and habitually misbehave through body and speech, **when working, easily lose mindfulness, seeking only their own benefit, not others'. Their work only creates rivals and enemies, causing economic problems. Who will remind them?**

4. Mental Problems

Without a virtuous friend (kalyanamitra) to remind them to diligently clean and organize the 4 Necessities themselves with moderation, they become more careless, thinking only of taking advantage of rivals and eliminating enemies, not thinking of making merit. Even if wealthy and prestigious, **they are unhappy, having only mental problems. Who is their good friend?**

The 6 Ailments and 3 Defilements: Lacking Sati as the Root Cause of 4 Life Problems

1. Cold 2. Hot 3. Hunger 4. Thirst 5. Urge to defecate 6. Urge to urinate
oppress the body → making it restless, unclean, deteriorating throughout life

Sati no longer
Guards Mind

1. Health Problems

Pressuring the mind to seek relief

Seeking refuge, shelter

Seeking people

Must depend on others, live
together as family, group,
society

Mind lacking
mindful supervision

2. Social Problems

Seek the 4 Necessities

Must work in occupation

Mind lacking
Sati supervising

3. Livelihood Problems

Seek methods of practice

Requires a clear mind to seek beneficial
truths, avoid harmful ones, to maintain
self and 5 environments clean and safe

Mind lacking
mindful supervision

4. Mental Problems

“The world is a prison

We are all prisoners awaiting **execution**

And this prison controls our conduct

Through the Law of Kamma

**Oppressing us with the 6 Ailments and
the 3 Defilements”**

Shocking Truths

We Must Urgently Put Into Practice

Truths That Must Be Urgently Put Into Practice



Truths To Be Urgently Put Into Practice

1. Urgent Methods to Solve World Problems

The 6 Ailments and 3 Defilements are the cause of 1) 4 Natural Life Conditions 2) the 4 Life Problems which affect people worldwide. Therefore, we all must alleviate and eliminate them by: 3) fulfilling the 4 Life Duties with 5 Universal Goodness and 4) allocating the 4 Life Times with Sati-Sampajañña as follows:

1) Nature of One's Body Everyone's body needs the 4 Necessities to alleviate the restlessness caused by the 6 Ailments. The 4 Necessities must be used with Sati-Sampajañña, namely: with correct purpose, method, and timing. If done correctly, there will be **no problems from one's body. Therefore, we have the work of health that must be done and must allocate time for health to maintain our body to be strong. This counts as good kamma therefore training begins at home.**

2) Nature of One's Society

We must live together in society to mutually depend on each other in acquiring-using-storing-maintaining-cleaning-organizing the 4 Necessities, including communal and public property, with Sati-Sampajañña to reduce social problems. **Therefore, we have relationship duties that must be done and must allocate time for building friendship in living together, to build a network of good friends and social harmony. This counts as good kamma and training must begin at home.**

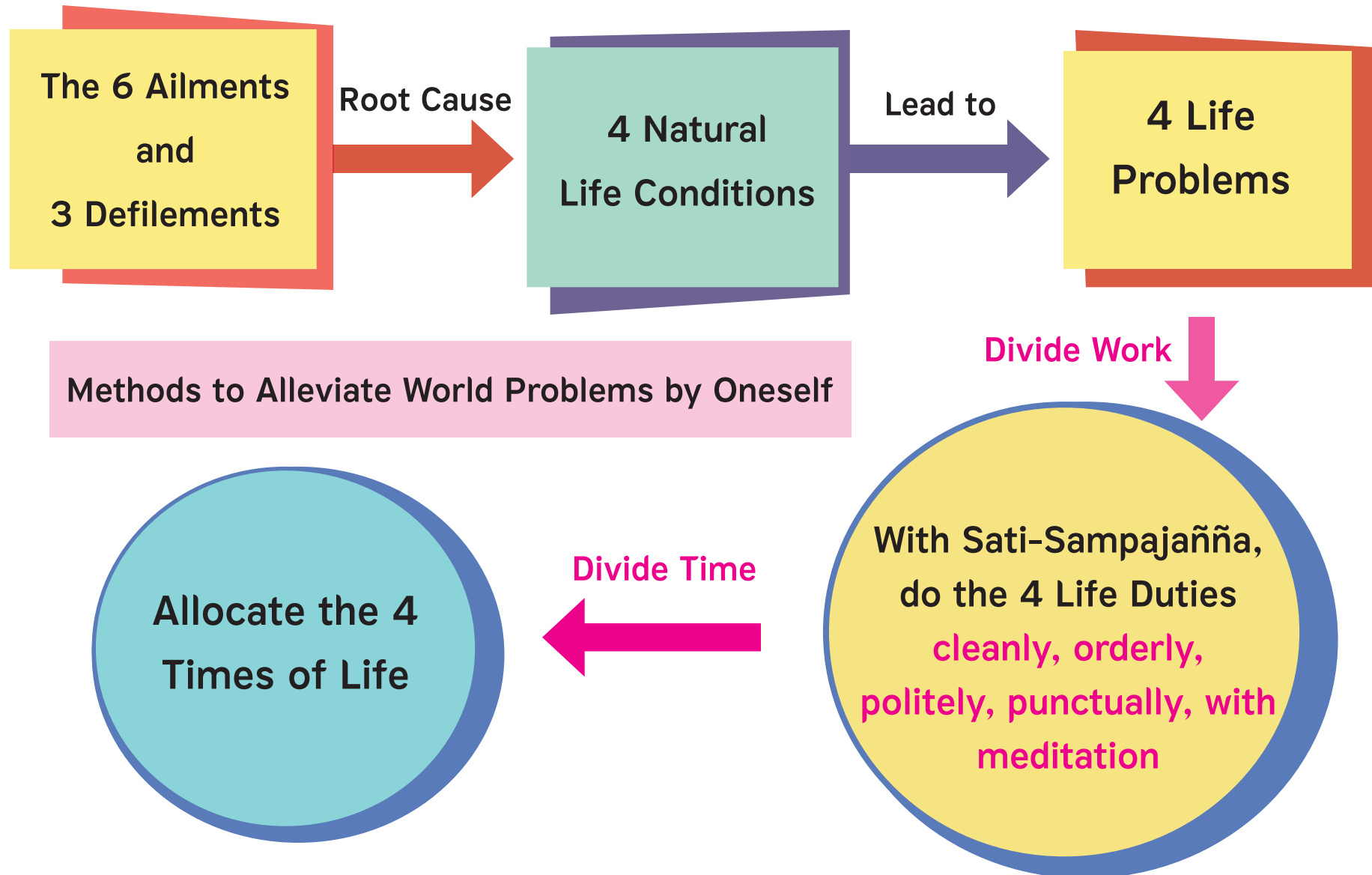
3) Nature of One's Livelihood

The 6 Ailments force all of us to seek the 4 Necessities for relief. Therefore, we must engage in honest occupations, avoiding the 5 forbidden trades: not trading in poisons, weapons, animals for slaughter, humans, or intoxicants, abstaining from vices, to maintain strong physical health and build friendship with networks of good people, staying away from evil-minded wrongdoers. **Therefore, we have occupational work that must be done and must allocate time for occupation. This must begin training at home.**

4) Nature of One's Mind

The mind possesses defilements, therefore, we must train in Sati-Sampajañña. These virtues keep the mind from evil deeds, maintaining only good thoughts, good speech, good actions, and keeping the mind always pure. Therefore, we have work that **must be done: namely refining the mind, and must allocate time each day for mind purification as well. This must begin training at home.**

Truths That Must Be Urgently Put Into Practice



1. Health Duties

- » **Have Sati** to consume the 4 Necessities correctly and in moderation
- » **Have Sati** to clean and organize the 4 Necessities
- » **Have Sati** regarding posture and movement - standing, walking, sitting, lying down correctly, and exercise appropriately
- » **Have Sati** not to let oneself get too cold-hot, too hungry-thirsty, or hold in defecation-urination too long. Health will be good, counting as good kamma

2. Social Duties

- » **Have Sati** when cleaning and organizing shared and public items and equipment
- » **Have Sati** in order to speak only truth, what is beneficial, pleasant, timely; avoid harmful speech, vulgarity, gossip, and idle talk
- » **Have Sati** when performing duties of the 6 directions, creating harmony, counting as good kamma

4 Life Duties

3. Livelihood Duties

- » **Have Sati** to engage in honest occupation, avoiding wrong livelihood, forbidden trades and the 6 vices
- » **Have Sati** to work with quality, keeping up with times and circumstances
- » **Have Sati** to build networks of good people with colleagues. Business will prosper, counting as good kamma

4. Duty of Purifying the Mind

- » **Have Sati** to regularly visit monks, practice giving, observe the 5 precepts and Uposatha precepts
- » **Have Sati** to regularly develop right view through listening to, teaching, and discussing Dhamma
- » **Have Sati** to regularly practice meditation to attain Dhammakaya, causing a pure mind, counting as good kamma

Universal Goodness

5

**The Source of All
Goodness**

- 1. Cleanliness**
- 2. Organization**
- 3. Politeness**
- 4. Punctuality**
- 5. Meditation**

Basic Meaning of the 5 Universal Goodness

The 5 Universal Goodness are 5 fundamental qualities: **cleanliness, organization, politeness, punctuality, and meditation**. These arise from practicing daily activities with Sati-Sampajañña, until they becomes **habit** for people of all genders and ages. This is a way of preventing oneself from committing wrongdoing, and results in:

1. **Even one cannot find fault in their conduct**
2. **Praised by the wise**
3. **Good repute spreading far and wide**
4. **Maintaining Sati until one's last breath**
5. **Rebirth in the heavenly realm**

Cited from the First Duccarita Sutta, Anguttara Nikaya (Thai. MCU) 26/241/384

1. Time for Health

1. **Have Sati** when eating, sleeping, waking, bathing, and eliminating
2. **Have Sati** in observing urine and stool - its color, smell, and characteristics
3. **Have Sati** when opening and closing doors and windows, observing wind
4. **Have Sati** when observing the bed, pillow, mosquito net, and blanket to use them correctly for one's health

3. Time for Livelihood

1. **Have Sati** when arriving at work and leaving work on time, as specified
2. **Have Sati** in performing duties in both regular and special team tasks, with a wholesome mind intent on doing better than one's best, for one's own merit and perfections
3. **Have Sati** in conversing with virtuous friends in the community
4. **Have Sati** when meeting together consistently according to the 7 principles of non-decline

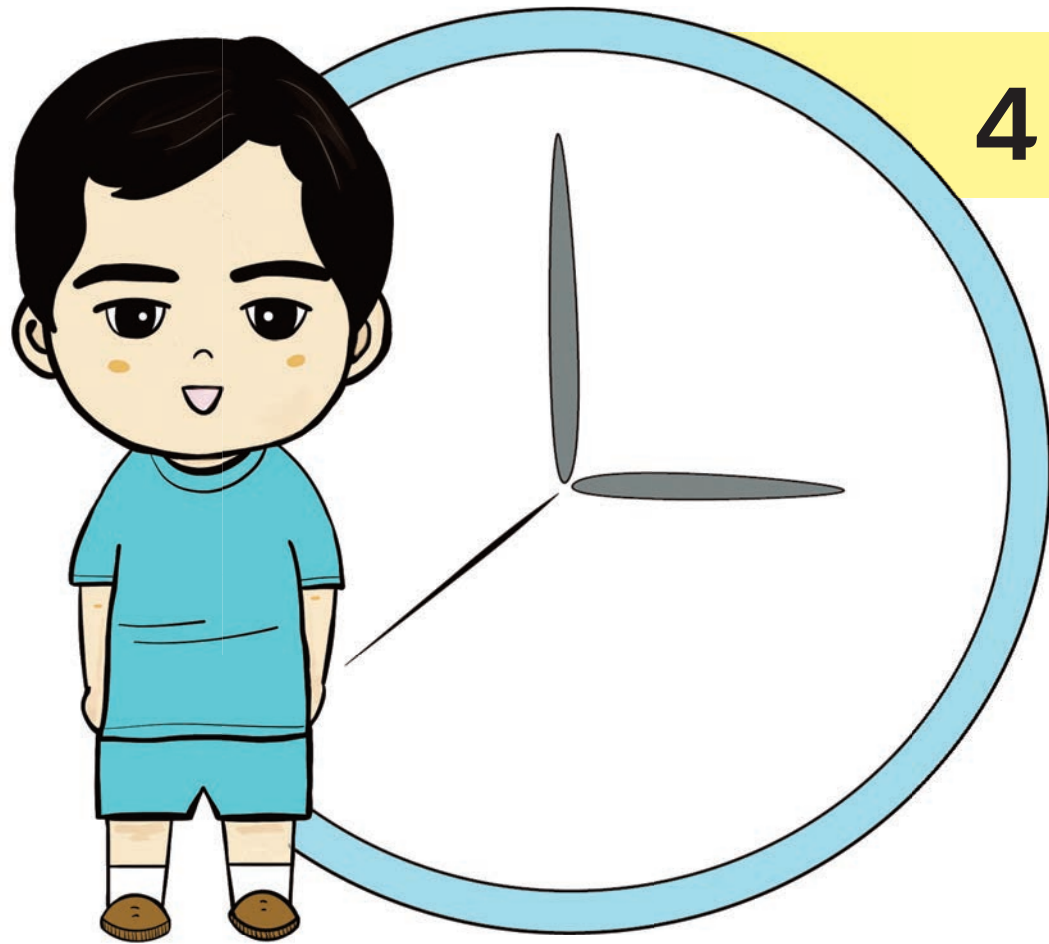
2. Time for Social Relationships

1. **Have Sati** when cleaning and organizing shared items and the 4 basic necessities
2. **Have Sati** in giving advice and consulting while performing one's duties in 6 directions
3. **Have Sati** when respecting each other in expressing opinions
4. **Have Sati** in appropriately supporting one another

4 Times of Life

4. Time for Purifying the Mind

1. **Have Sati** when visiting monks, chanting, performing morning and evening practices together
2. **Have Sati** in studying Dhamma, listening to Dhamma, teaching Dhamma, discussing Dhamma, practicing Dhamma appropriately
3. Practice meditation at least 2 hours daily to access the Dhamma body and awaken in the ocean of merit



4 Times of Life

1. Time for Health
2. Time for Society
3. Time for Livelihood
4. Time for Purifying the Mind

Truths That Must Be Urgently Practiced

2. To escape the cycle of rebirth, one must have good basic habits ingrained until it is one's character.

These moral virtues are: 1. truthfulness (Sacca) 2. self-restraint (Dama) 3. patience (Khanti) 4. generosity (Cāga). These are called **Householder Virtues (Gharāvāsa Dhamma)**

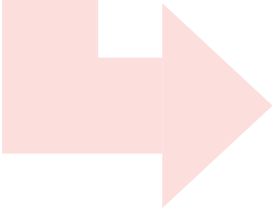


1. Sacca

Habit of Truthfulness

Sacca means truthfulness - a characteristic of mental strength in commitment to work, meaning whatever is undertaken must be accomplished with quality, without causing suffering or leaving regrets later. The characteristics of a truthful person consist of 3 aspects: **true, direct, and genuine**:

- 1.1 Work with true effort,** not playfully, not lacking, not carelessly
- 1.2 Work straightforwardly,** without deceit, without cheating, without bias, without cunning - only being careful and preventing potential harm
- 1.3 Work with genuine goodness,** not creating fake or counterfeit things, but working to standard with quality



"A person with Sacca is thus reliable, trustworthy, and has a good reputation"

Principles of Cultivating Sacca

Sincerity and truthfulness arise only in individuals with positive, wholesome thoughts in 3 aspects:

1. Do not dwell on sensual thoughts; think only of selflessness
2. Do not harbor ill will or hatred towards anyone; think only with loving-kindness and good wishes
3. Do not think of harming anyone; think only of compassionate help



“These three positive thoughts arise only in a person who has been guided by a virtuous friend to live in cleanliness and order, with willingness, applying the correct method, and with Sati and skillful cultivation practiced consistently as a habit.”

2. Dama

The Habit of Self-Restraint

Dama means training oneself, a characteristic of mental strength of self-discipline. It is seeking the truth and the nature of truth. This involves discovering the genuine characteristics of nature, animals, people, objects, and various laws in the world and nature as all things inherently possess qualities both positive and negative, dark and light, beneficial and harmful.

When one understands both sides, one can discover the correct method to implement in their daily life. Upon discovery, one practices and cultivates this understanding as a habit and maximize benefit for oneself and others and prevent potential adverse consequences.

The characteristics of a person with self-restraint has 3 aspects: to train, to stop, and to restrain:

2.1 Train

One must train oneself in the methods of learning the truth in various things we come in contact with broadly, in-depth, and thoroughly. **Before undertaking any task, we use this true information to evaluate potential consequences to:**

- **Assess whether an action will cause suffering, adverse consequences, or detriment**
- **Make decisions accordingly the factors of truthfulness, Sacca, and self-restraint, Dama, wisdom, Panna**
- When deciding to do something, **train oneself to pursue the mission to completion,** regardless of obstacles, making sure that is wisdom guided by Sacca.

2.2 Stop

Decide to immediately stop and not continue when's conduct is improper, incorrect, or against moral values whether in thought, speech, or action.

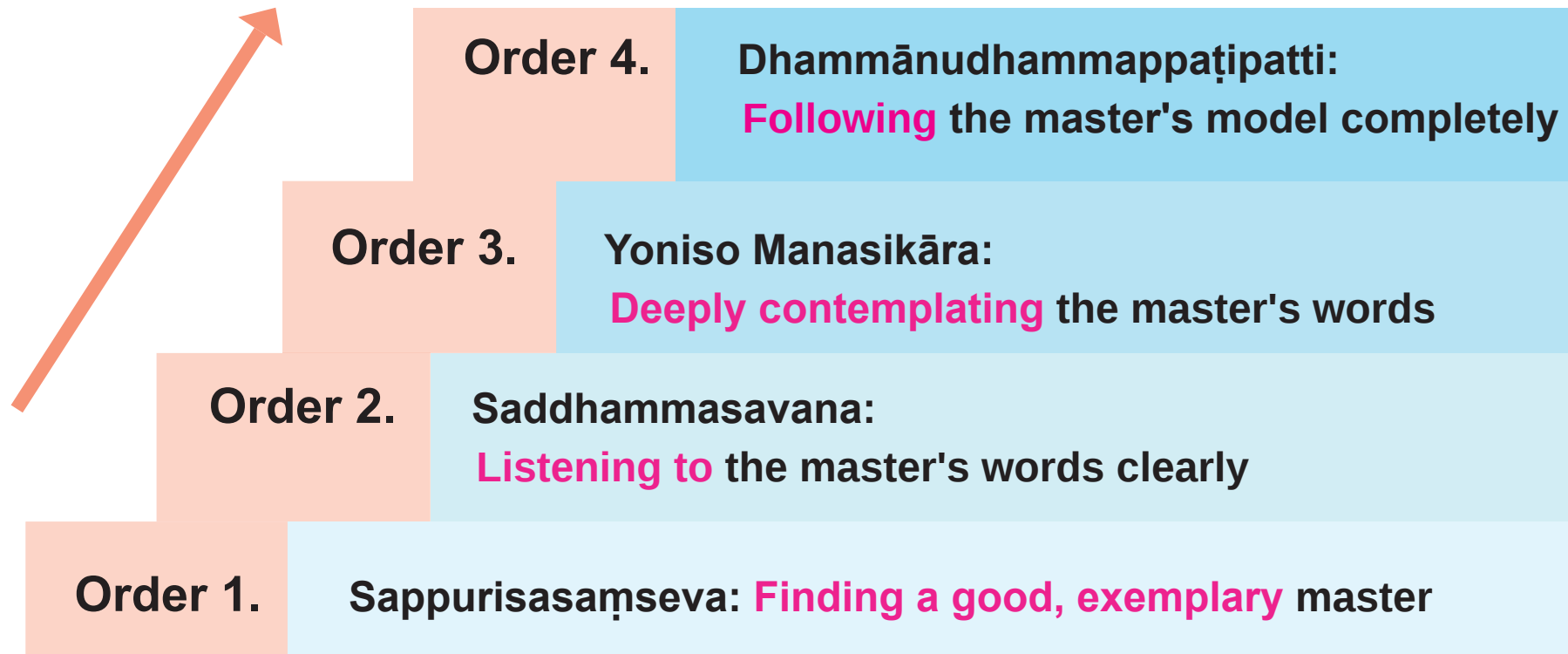
2.3 Restraint

Restrain one's own mind by :

- 1) Intentionally training to explore and discover the true properties of things even more deeply
- 2) When successful, not becoming arrogant, not elevating oneself above others, not being, self-centered, not wanting beyond reason, but understanding moderation

"A person with self-restraint is thus circumspect, cautious, gains progress, endowed profound wisdom, and is not self-serving."

Principles of Cultivating Self-Restraint (Dama)



"Respecting and honoring a good, compassionate master who acts as a virtuous friend, and one's own discipline, is the success of cultivating self-restraint."

3. Khanti

Habit of Patience

Khanti means **endurance and tolerance** - a characteristic of mental strength in standing firm in doing good and withdrawing from evil. It has 4 types:

3.1 Enduring Hardship

Tolerating any level of exhaustion, cold, heat from sun, wind, or heavy rain, completing the task with a Sati-sampajañña

3.2 Enduring Physical Suffering

Bearing any degree of pain, illness, hunger, or thirst without complaining, avoiding or feeling discouraged, completing the task with Sati-sampajañña

3.3 Enduring Emotional Provocation

Withstanding mockery, insults, or criticism without thinking of retaliation, completing the task with Sati-sampajañña

3.4 Enduring Temptation

Resisting any form of sensual attraction or seduction without becoming infatuated, completing the task with Sati-sampajañña

"Patience arises while working with a clear mind guarded by Sati."

Principles of Cultivating Khanti

Patience arises from skill in self-encouragement, modeled from kalyanamitra

1. When encountering any difficulty,
tell yourself:

If others can endure hardship,
why can't I?

2. When experiencing illness at any
time, remind yourself:

If you are physically ill, do not let
your mind become ill as well

3. When encountering conflict
that causes one mental anguish,

Do not take the evil of others
as a reason for you to do evil in return

4. When being tempted by desire,
restrain yourself

No matter how much one is tempted,
remember we can only bring our
good-bad with us



4. Cāga

Habit of Generosity

Cāga means **sacrifice**, letting go, releasing attachments - a characteristic of mental strength in giving and sacrificing something despite offering us little benefit, done to preserve greater benefit.

Cāga has 2 key characteristics:

4.1 Material Sacrifice

Giving up personal possessions and happiness for collective benefit, such as:

- Donating money and items to build hospitals
- Volunteering to help those in distress during natural disasters like floods, rain, or fires

4.2 Emotional Sacrifice

Letting go of greed, anger, delusion, stinginess, narrow-mindedness, tendency to anger, and self-centeredness from one's heart, so that the mind can become mindful, maintain concentration, and remain peaceful and calm.

"A person with Cāga is thus peaceful in mind, free from worry, empathetic towards others, surrounded by good friends, and aspiring to find good teachers and virtuous role models."

Cāga will arise easily, but requires

Following reminding reinforcing

Standing alone is weak

One must withstand wind's force

Uprooted by wind's strength

We require teachers and good friends

Remember, do not be isolated

Small trees together become a forest

Large trees alone in an open field

Sink themselves into the ground

Whenever relatives and friends understand and stand together, we dare to overcome obstacles. When we see good people who are diligent, humble, are compassionate, who does not delight in the roads to ruin, hardfound to fall into suffering,

At that moment, we must quickly practice Cāga, willing to help with: one's physical strength, one's financial resources, one's knowledge and abilities and one's familial connection. One is willing to use one's position and status to help good people escape suffering, promoting their happiness and growth, becoming a force to build networks of goodness, like adding small trees to create a strong, wind-resistant forest.

Summary of Householder's Virtues: Foundation for Training in the Cycle of Rebirth

Sacca (Truthfulness):	Dama (Self-Restraint):	Khanti (Patience):	Cāga (Sacrifice):
Earnestness 1. Toward duties: Fulfill all duties 2. Toward work: Complete each duty with quality, safety, and on time	Training lack knowledge, understanding, standing - must train until proficient	- Endure sickness - Endure physical pain - Endure work	- Sacrifice possessions - Sacrifice energy - Sacrifice knowledge
Sincerity 3. Toward speech: Speak only truth, not deceptive, speak-act consistently 4. Toward people: Deal with others without deception, no taking advantage, no bullying, only praising worthy things	Stop If incorrect, unfair, improper - must determine to stop immediately	Deprived or no gain One must endure	Sacrifice comfort with kindness - Sacrifice emotions - Sacrifice unrest and anger because
Absolute Truth 5. Toward goodness : Know what is bad and accept death rather than commit misdeeds; know what is good and must do it even if it means death	Persevere Not giving up, being moderate	When one cannot progress Refuse to flee Continue to do Good	One sees the value of goodness

4 Householder Virtues

Success requires dedicating one's life to

"Train in work and train oneself"

Under the guidance of a good teacher

The Truth That Must Be Urgently Practiced



The 4 Restraints

Body Speech Livelihood Mind

The 4 Restraints

The 3 Defilements, or kilesa, greed (lobha), hatred (dosa), and delusion (moha) are mental stains, inner enemies, inner adversaries, inner executioners, inner foes. They cause: loss, mental disturbance, and internal danger. Most people don't recognize this danger, its effects and its causes.

When these defilements overcome a person, blindness follows.

However, whoever:

- Abandons greed does not crave objects that cause greed
- Abandons hatred is not angered by objects that cause anger
- Abandons delusion is not deluded by objects that cause delusion

That person completely eliminates all defilements, just as the sun dispels darkness.

(Source: Antaramala Sutta, Khuddaka Nikaya, Itivuttaka 25/88/456-458)

Important Causes of World Problems

1. The body oppressed by the 6 Ailments

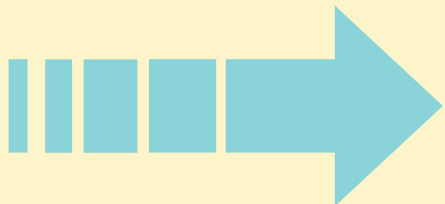
A major cause of world problems, most people become restless without practicing universal goodness: cleanliness, organization, politeness, punctuality, concentration. Without these, people lack restraint in body, speech, and livelihood, leading to suffering.

2. Internal enemies (greed, hatred, delusion)

Internal enemies exploit us to cause 5 universal evils: uncleanliness, disorder, impoliteness, tardiness, lack of concentration, leading to evil thoughts, speech, and actions, causing endless suffering.

3. Therefore people worldwide lack Sati and fail to restrain their minds

They therefore let their minds wander towards pointless external attachments and aversions.



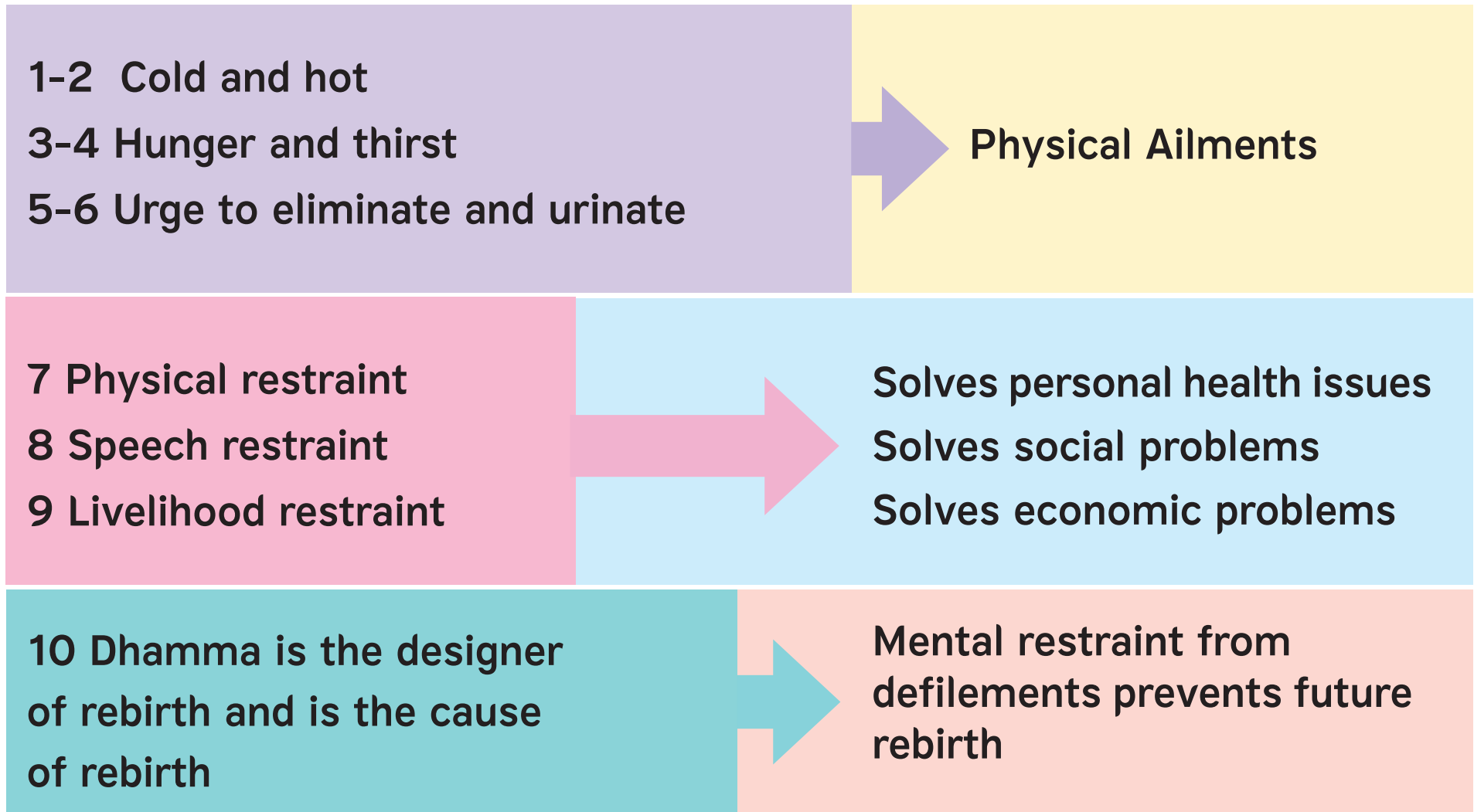
It's time for the world to practice Sati, Sacca, and the 5 Universal Goodness consistently.

Restraints



The 4 Core Principles for Eliminating Global Problems

The 4 Restraints: Core Framework for Eliminating Global Problems



"Monks, these 10 bodily conditions should be frequently contemplated."

Everyone must first understand the truth of one's life

1. Body is constrained by 6 Ailments from birth to death: by

1) cold 2) hot 3) hunger 4) thirst 5) urination 6) defecation

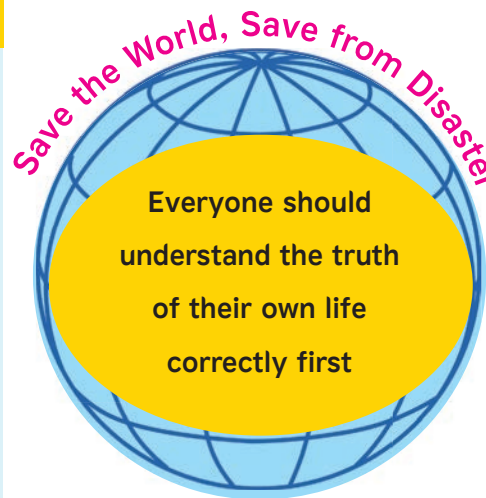
These 6 Ailments cause health problems and waste resources, requiring **physical restraint**.

2. The 4 Necessities (food, clothing, shelter, medicine)

required to ease these afflictions mean:

- 1) We depend on the 5 environments
- 2) We must live together as a society
- 3) We need virtuous friends (kalyanamitra)

Without Sati, social problems arise, requiring **restraint in body and speech**.



3. We must acquire and use the 4 Necessities,

Therefore we need livelihood. Without Sati, economic problems arise therefore we must practice **right livelihood** by avoiding wrong livelihood and the roads to ruin and learn to sacrifice in order to protect the environment.

4. Mind has immense power but is oppressed by defilements, wasting energy for good deeds and causing mental problems. Mental restraint is necessary.

The Lord Buddha's Words on Restraint

Restraint means not delighting in, praising, or clinging to forms seen by eyes... sounds heard by ears....scents sensed by nose...tastes sensed by tongue...touch felt by body...mental objects known by mind that are desirable, pleasing, attractive, and enticing.

If a monk does not delight in, praise, or cling to these sensory experiences, he should know, "I am not declining in wholesome qualities."

Source: Samvara Sutta, Salayatana Samyutta (Thai Version) 18/98/108-109

**One who practices restraint maintains Sati,
keeping the mind steadily within the body.**

One who is restrained is one who can restrain for oneself

Physical restraint is good

Verbal restraint is good

Mental restraint is good

Restraint in all things is good

**One who is restrained in all ways and has shame
towards evil – this we call loving oneself.**

Source: Attarakkhita Sutta (Thai Version) 15/116/135

"Restraint means keeping the mind within the body, leading to careful conduct of body, speech, and mind to prevent evil, wrongdoing, and suffering arising from oneself."

The 4 Restraints alleviate 4 life problems and show true self-love.

The wise ones taught this fundamental Dhamma to prevent and reduce 4 life problems:
health problems, social problems, livelihood problems, mental problems

That Dhamma is: "4 Restraints: body, speech, livelihood, mind"

Restraint means guarding against evil and trouble arising in oneself,

for example:

Guard against jealous thoughts

Guard against false speech

Guard against killing

Guard against falls and injury

Guarding when doing household chores, washing dishes to be clean and free from grime, breakage, etc.

Basic restraint for people of all genders and ages consists of 4 types:

1. Basic physical restraint means being careful in physical actions to prevent causing trouble to oneself and others



2. Basic verbal restraint means tidying one's speech, speaking manner, and gestures to be clean in order to prevent demerit and troubles caused from speaking

3. Basic occupational restraint means preventing demerit caused by earning a living, to avoid causing trouble to oneself and others, and not destroying the environment

4. Basic mental restraint means preventing the mind from being dominated by defilements that can harm and cloud one's judgment, by constantly keeping the mind within the body, staying still and centered in the body continuously. This develops Sati-Sampajañña for deep insight into truth.

1. Basic Physical Restraint

Basic physical restraint means being careful in physical actions to prevent causing trouble to oneself and others, starting with :

1. Maintaining bodily cleanliness, preventing the body from becoming unhealthy, keeping the body fresh and strong
2. Organizing one's posture and gestures, preventing the body from becoming unhealthy and preventing sense desire from arising. This includes standing, walking, sitting, and lying down in a polite and proper manner, following physiological principles and cultural norms, without being provocative.
3. Cleaning and organizing belongings and possessions to prevent property from being easily damaged by oneself, others, or the environment.

Due to being consistently careful in cleaning and organizing one's body, possessions, and belongings by oneself, this results in reducing physical impurities and lessening the discomfort from the 6 kinds of afflictions. Thus, health becomes strong, the mind becomes comfortable, Sati is not easily lost, possessions become durable and not wasteful, belongings are easy to find and notice when missing. Therefore, one can overcome problems from one's own body without any initial investment. Moreover, it prevents the need to kill animals, steal, or commit sexual misconduct.

2. Basic Verbal Restraint

Basic verbal restraint means organizing one's speech, speaking manner, and accompanying gestures to be clean and polite, in order to prevent demerit and troubles caused from speaking, starting with :

- 1) Speaking only truth, not lying**
- 2) Using polite words, not using vulgar language**
- 3) Speaking beneficial words, not idle chatter**
- 4) Speaking at appropriate time and place**
- 5) Speaking to promote harmony, not speaking to provoke or cause division**
- 6) Speaking with loving-kindness**

Such verbal restraint makes people in society trust each other, because everyone wants truth and sincerity from one another. When everyone is careful to speak only beneficial truths with politeness and sincerity to each other, each person's mind can remain peacefully centered in their body continuously, without being irritated by offensive speech. As a result, this can resolve social problems enormously.

3. Basic Restraint in Livelihood

Basic occupational restraint means preventing demerit through physical and verbal restraint while earning a living, to avoid causing trouble to oneself and others, not destroying the environment, and not supporting occupations that violate morality and natural laws, starting with:

1. Avoiding 5 forbidden trades: not trading humans, not trading weapons, not trading animals for slaughter, not trading alcohol and all types of drugs, not trading poisons
2. Being diligent in earning, saving, and using wealth properly
3. Avoiding 6 channels of wealth ruin: not drinking intoxicants, not roaming streets at night, not frequenting shows, not gambling, not associating with evil friends, not being lazy in work
4. Building networks of virtuous friends who are ready to sacrifice to promote business growth and social peace

When everyone is careful to prevent demerit and troubles arising from physical and verbal actions while working - that is, having physical restraint, verbal restraint, and restraint in livelihood the economic problems that every household faces, namely income not meeting expenses, will be alleviated and gradually disappear. From then on, there will be surplus income, savings, and money set aside for making merit as well.

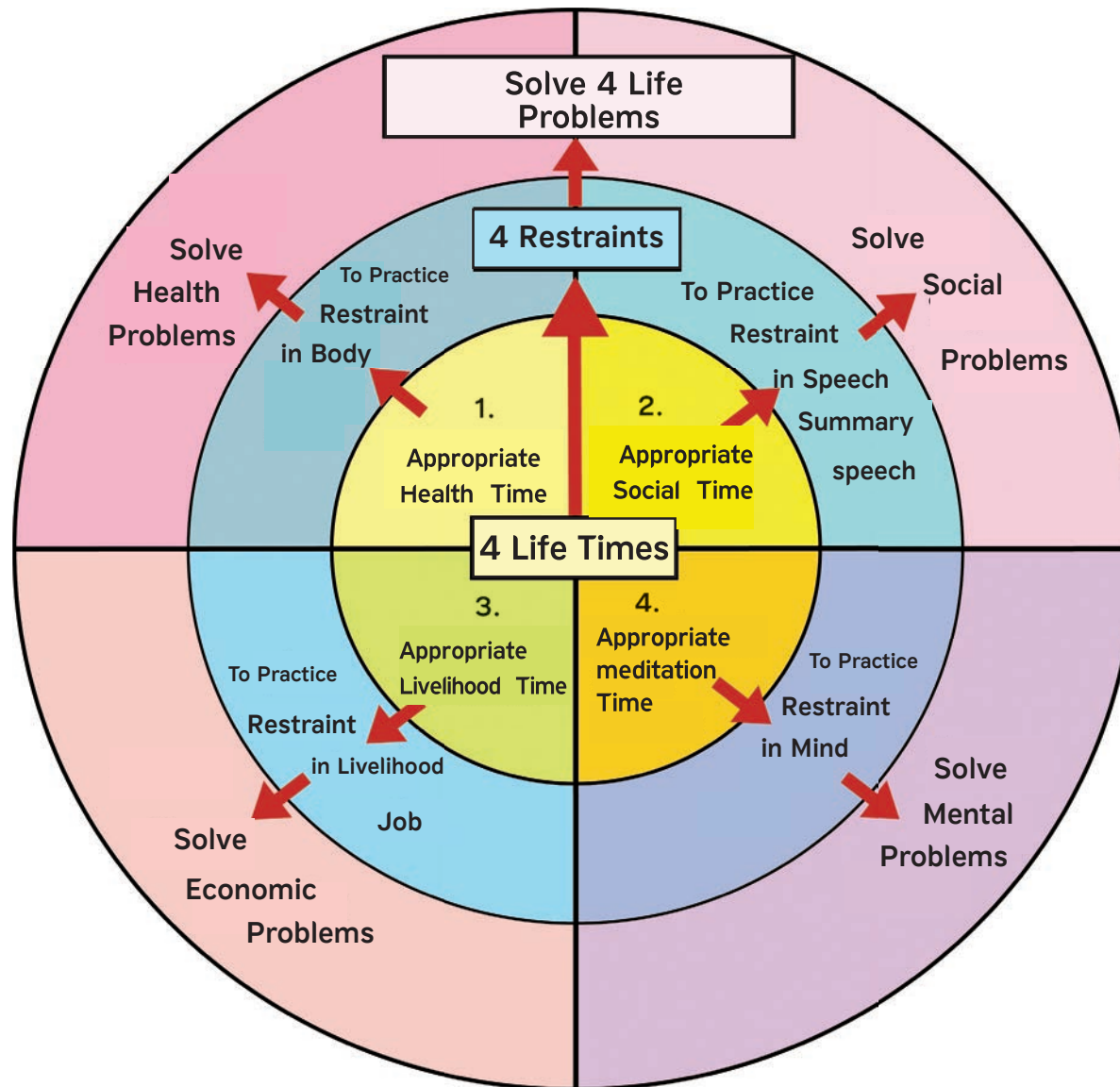
4. Basic Mental Restraint

Basic mental restraint means preventing the mind from being dominated by defilements that can harm and cloud it with darkness **by constantly keeping the mind centered and still within the body. This develops Sati-sampajañña which leads to deep insight into truth.** As a result, we understand and fulfill our purpose in life. Once we know how to fulfill our purpose, we naturally know how to manage one's time to make human life valuable. **One can appropriately divide each day into 4 parts according to one's circumstances.**

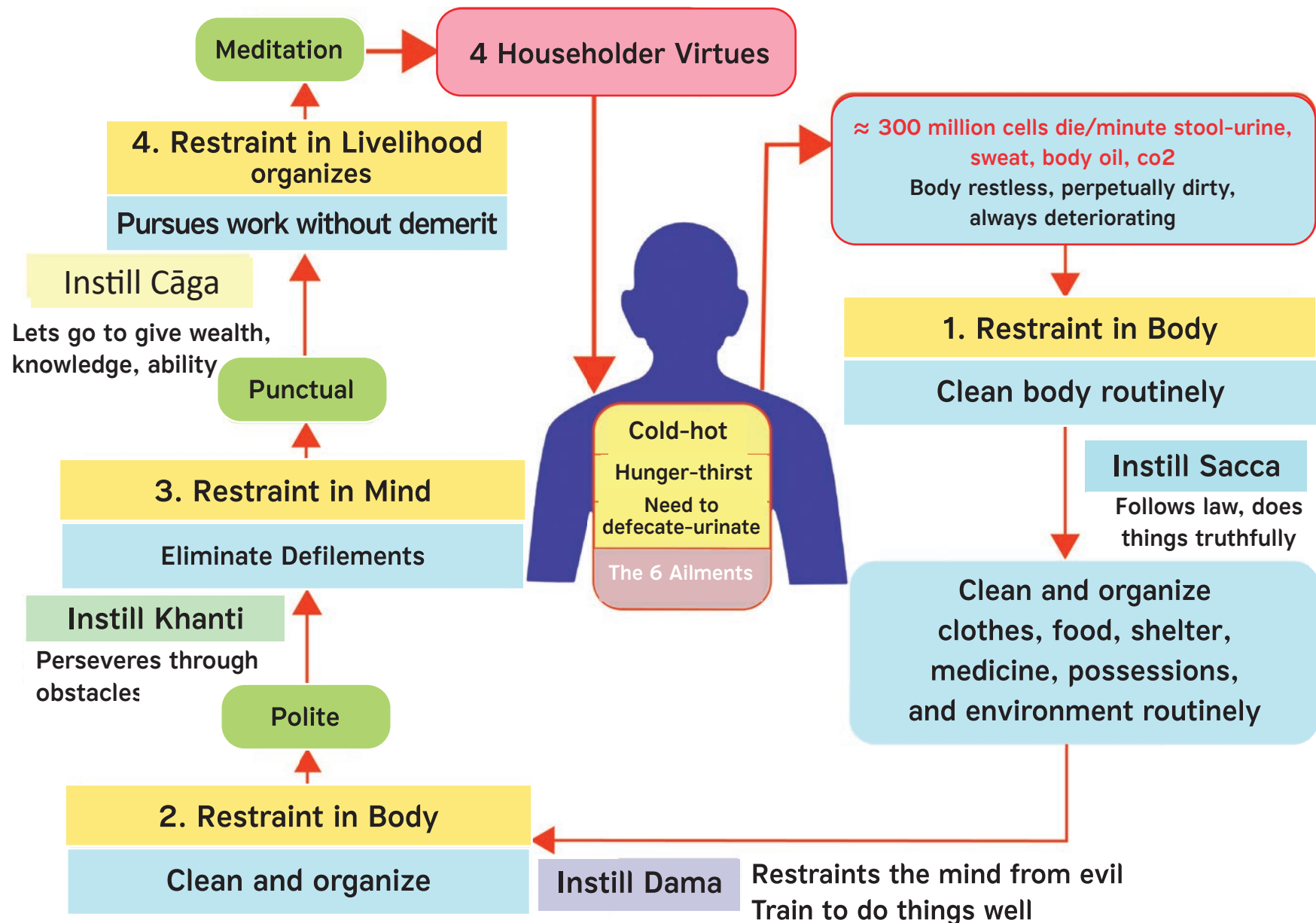
When one has practiced and become proficient in being punctual with these 4 parts of life and mastered these 4 types of restraint, that person can **overcome the 4 basic problems of life by themselves.** Thus, they truly love themselves and maintain peace and happiness forever.



Dividing Times of Life to Solve 4 Life Problems



4 Restraints for Practicing 5 Universal Goodness: Source of 4 Householder Virtues



The Lord Buddha's Teachings on the Benefits of Restraint:

The Lord Buddha had taught us to be mindful that:

When the world is bound by old age, sickness, and death in this way, restraint of body, speech, and mind becomes a protection in this life. It serves as a defense, a shelter, a refuge, a source of remembrance, and an anchor for those who pass away.

Life is gradually shortened by old age and those who are carried along by old age have no true defense against it. When one reflects on this danger of death, one should perform wholesome and meritorious deeds that lead to happiness.

Death can be compared to a burning house. Whatever can be taken out of the house will benefit its owner, while what burns inside the house will bring no benefit. In the same way, when the world is burning with old age and death, one should take things out through generosity. Whatever is given is considered something well saved.

Restraint of body, speech, and mind in this world brings happiness to those who have died, who made merit while they were alive.

[From: First Devabrahmaṇa Sutta and Second Brahmaṇa Sutta, Aṅguttara Nikāya, Tika Nipāta (Thai Version, MCU) 20/52-53/214-216]

Truth That Must Be Urgently Practiced

Having Sati in the Practice of 5 Universal Goodness

Having Sati in restraint and practicing the 5 Universal Goodness **helps us transcend the Law of Kamma.**

Although the world operates under the Law of Kamma, which governs the actions and consequences of all beings, one can rise above its negative effects **by maintaining Sati while practicing the 5 Universal Goodnesses:**

1. Having Sati in doing the 4 Life Duties cleanly, orderly, politely, and punctually allows the mind will have Sati to support meditation
2. Making it a daily routine
3. Doing it by oneself, willingly and correctly
4. Doing it with truthfulness (**Sacca**) , self-restraint (**Dama**), patience (**Khanti**), and sacrifice (**Cāga**) to alleviate the 6 Ailments without causing subsequent trouble

Having Sati in Restraint in Doing the 5 Universal Goodness:

We should habitually **practice doing good deeds**. Even when the results of past bad kamma arise, we should maintain Sati and patiently endure the effects of that old kamma. **At the same time, we must refuse to create new bad kamma by completely avoiding the actions that previously caused suffering.**

For example, when facing poverty, even if there is an opportunity to cheat others, we should refuse to do so. Instead, we train ourselves to maintain strong Sati and diligence. We engage only in honest occupations, avoid wrong livelihood, stay away from the roads of ruin, and avoid associating with foolish people. At the same time, we regularly practice generosity, observe moral precepts, and purify our mind. When our actions consist purely of good kamma, we will gradually transcend the negative effects of kamma.

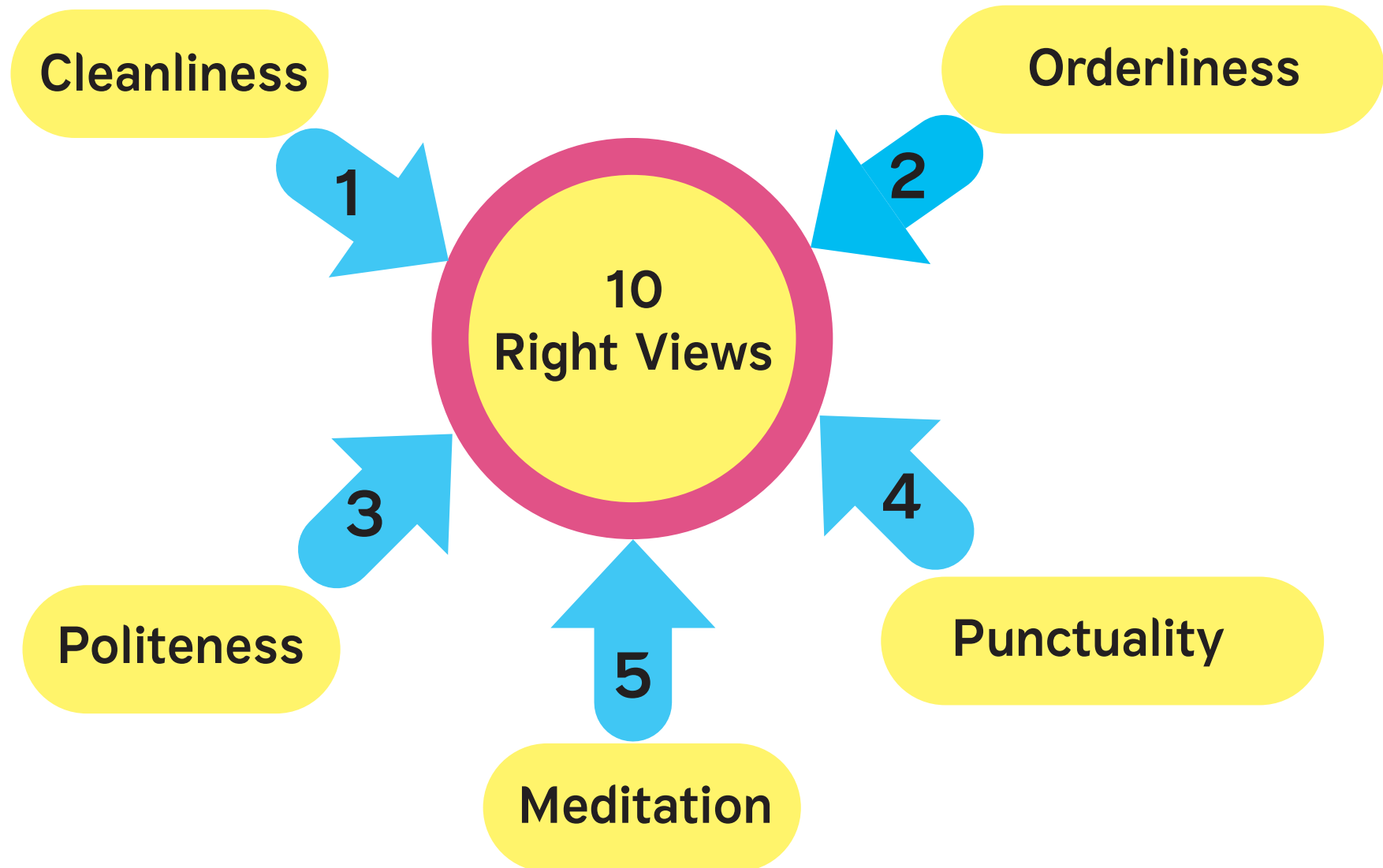
As stated in the Vappa Sutta regarding the elimination of defilements, the essential points are as follows:

"The Elimination of Defilements:

- 1) Must completely avoid actions that previously caused suffering**
- 2) Do not create new bad kamma**
- 3) Patiently pay off old kamma until it is exhausted"**

[From: Vappa Sutta, Aṅguttara Nikāya, Catukka Nipāta (Thai Version, MCU) 21/195/292-296]

The 5 Universal Good Deeds : The Path to Right View



The 10 Wholesome Actions: Middle Way to escape Law of Kamma

1. Wholesome Physical Actions

1. Not killing living beings
2. Not stealing
3. Not committing sexual misconduct

2. Wholesome Verbal Actions

1. Not lying
2. Not slandering
3. Not using harsh speech
4. Not engaging in idle chatter

3. Wholesome Mental Actions

1. Non-covetousness
(not desiring others' possessions)
2. Non-ill will (not wishing harm to others)

3. Right View, believing that:

- 1) Giving has real results
- 2) Helping others has real results
- 3) Acts of worship have real results
- 4) Actions have real consequences
- 5-6) This world and the next world exist
- 7-8) Mother and father have true virtue
- 9) Spontaneously born beings exist
- 10) There are truly enlightened Buddhas

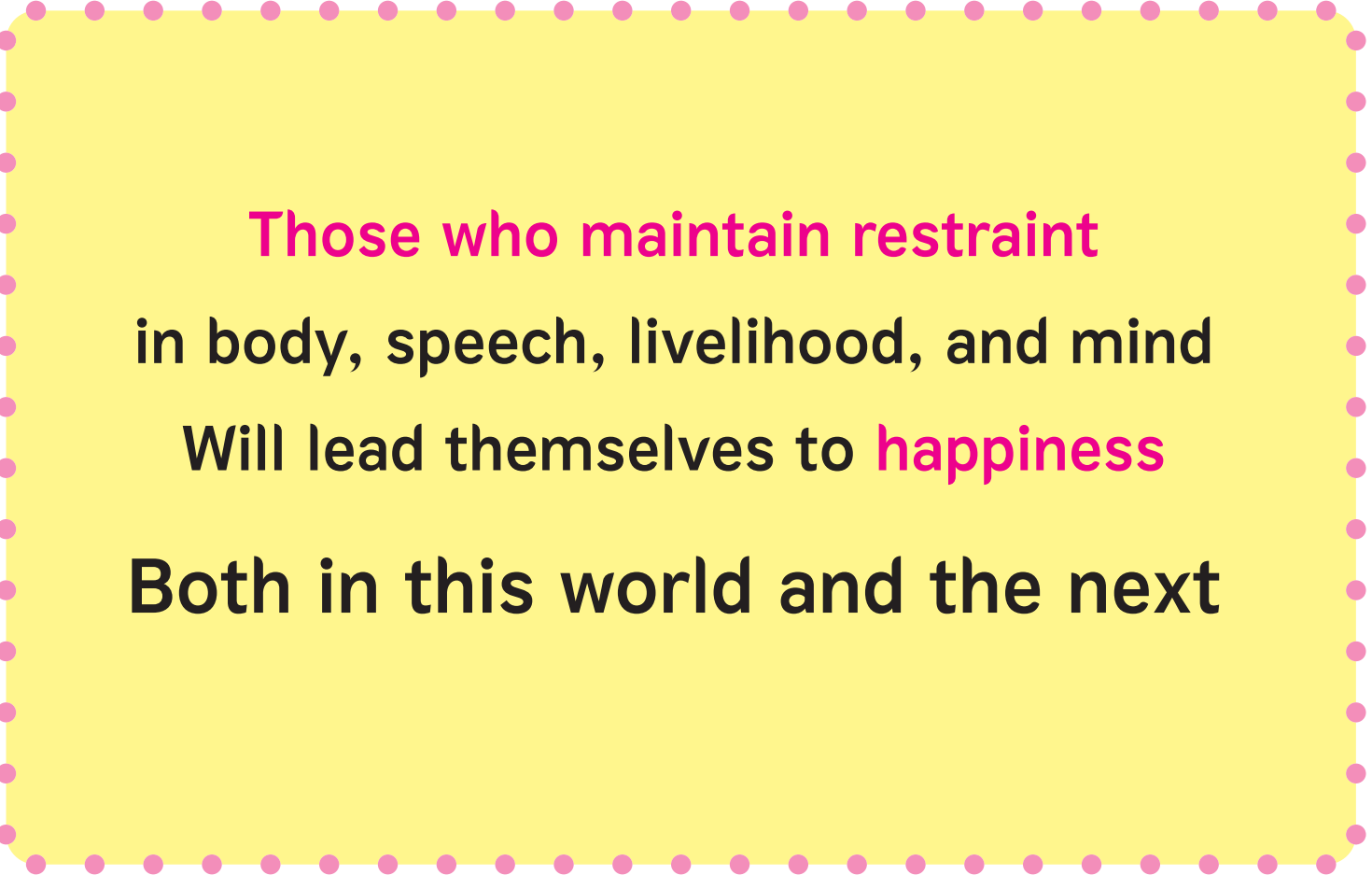
Chapter 4 Summary

The condition of people worldwide is no different from blind people **(blinded by defilements)** who are blindfolded with multiple thick layers of cloth **(by the Law of Kamma and other laws)**, locked in a dark room **(engaging in negligent occupations)**, and still repeatedly committing evil deeds. Thus, they must continue cycling through birth and death as death row inmates without end **(unable to escape from the prison, meaning this world).**

In each new life, if **one doesn't meet virtuous friends (kalyanamitra)** who point out the right path, they won't realize that **everyone is born to improve their body, speech, and mind to higher levels**, in order to be freed from punishment and escape from the prison of this world. Even after meeting virtuous friends, **if one doesn't pay homage by practicing according to their teachings, it will be difficult to develop oneself** to gain clear vision and discover all truths. The most important way to pay homage by practice is to strictly observe the 5 Universal Goodness.

Chapter 4 Referenced Suttas

Khira Sutta (SN 16.127/218)
Tinakattha Sutta (SN 16.124/215)
Dighajanu Sutta (AN 8.54/340-344)
Dutiya Devabrahmaṇa Sutta (AN 3.53/215)
Pathama Devabrahmaṇa Sutta (AN 3.52/214)
Pathama Sañcetanika Sutta (AN 10.217/357-364)
Paṭhavī Sutta (SN 16.78/164)
Piya Sutta (SN 15.115/132-133)
Rohitassa Sutta (SN 15.107/118-119)
Mūla Sutta (Iti 50/403)
Vijaya Sutta (Iti 195/546-548)
Vappa Sutta (AN 4.195/292-296)
Sarīraṭṭhadhamma Sutta (AN 10.49/105)
Sāleyyaka Sutta (MN 12.440/473-475)
Antarāmala Sutta (Iti 88/456-458)
Āsīvisopama Sutta (SN 18.238/236-239)
Assu Sutta (SN 16.126/217-218)



Those who maintain restraint
in body, speech, livelihood, and mind
Will lead themselves to happiness
Both in this world and the next

Chapter 5

Basic Truths Everyone Must Urgently Know

The World Needs Kalyanamitra

Chapter 5 Contents

The World Needs Kalyanamitra

1. Why does the world need virtuous friends?
2. Kalyanamitra
3. Who are Kalyanamitra?
4. Where are Kalyanamitra?
5. The importance of virtuous friends
6. The conduct of virtuous friends that the world needs
 - 6.1 Causes of misconduct since childhood
 - 6.2 The 5 Universal Goodness: foundation of all levels of morality
 - 6.3 Virtuous friends practice the 5 Universal Goodness throughout life
 - 6.4 The profound nature of the 4 Virtues for Laypeople
 - 6.5 The five aspects of truth for virtuous friends
7. Why virtuous friends must practice the 5 Universal Goodness throughout life
8. Steps to train in becoming a virtuous friend
9. Example of Sati training in the 5 universal virtues: Clean your house with Sati
10. Summary of Chapter 5
11. Referenced sutras for Chapter 5

The World Needs Kalyanamitra

We are all born without knowing any truth at all. We do not even know who we are, where we are, who the people around us are, what the things around us are, or how they relate to us. When we encounter the 6 Ailments—cold, hot, hunger, thirst, the urge to defecate, and the urge to urinate—we do not know how to relieve these discomforts in a harmless way. We do not know what items or tools are needed to deal with these conditions, where to find them, or how to use them. In the beginning, we do not even know how to survive or keep ourselves safe. So who will help us?

This is even more true when it comes to matters of the mind. We do not know how to distinguish right from wrong, good from evil, merit from demerit, or good kamma from bad kamma. We do not know what we should think, what we should say, or what we should do in order to create benefit without causing harm that may later lead to tears and suffering. In these matters, our understanding is even more limited.

Apart from virtuous friends, or kalyanamitra, who else in this world would have genuine good will and loving-kindness to teach and warn us about the truth of all things, so that we may live happily both in this world and the next ?

We must urgently study to find the truth about:

- 1. Who are virtuous friends?**
- 2. Where are virtuous friends?**
- 3. How important are virtuous friends?**
- 4. How did they train themselves to become virtuous friends?**

So that we may follow their path and not waste the opportunity of being born human.

The Qualities of a Kalyanamitra That the World Needs

**Kalyanamitra (virtuous friends), good companions,
good associates, good friends,
They are the entirety of the holy life (brahma-faring)
That is, they represent the noble way of living
for people of the world**

Kalyanamitra



- Who are they?
- Where are they?
- Why are they important?
- How to train to become a virtuous friend?

Who is a Kalyanamitra?

A virtuous friend is a good person who knows how to love themselves properly and can be a good teacher role model.

Even without being a professional teacher, they can guide others and groups to properly love themselves, love others, and love the community because a virtuous friend:

- **Has commitment (Sacca) to goodness**
- **Has the habit of practicing the 5 Universal Goodness with Sati-Sampajañña**
- **Has the 5 qualities of a virtuous friend: 1) Faith (Saddha) 2) Moral conduct (Sila) 3) Learning (Sutta) 4) Generosity (Cāga) 5) Wisdom (Panna)**

This comes from strictly fulfilling their duties in all 6 directions around themselves throughout their life, while also wishing to see others in the world develop the heart of a virtuous friend like themselves.

Reference: Pathama Vaddhi Sutta, Anguttara Nikaya, Pancaka Nipata (Thai MCU edition) 22/63/111-112

Where are Kalyanamitra Found?

If we simply train ourselves **to be lovable, receptive to advice, not stubborn, not boastful, not deceitful, and genuinely committed to self-training,** we will easily find virtuous friends who possess the 5 qualities of a virtuous friend. These people can be children, adults, women, men, laypeople, or monastics, who are ready to guide us and also connect us with other virtuous friends of even higher moral virtue.

» **Virtuous friends are everywhere**

**But if one does not love training oneself,
one would not recognize a kalyanamitra upon meeting «**

The Importance of Kalyanamitra

We should train ourselves to be lovable
and receptive to advice throughout life



Then we will find
virtuous friends everywhere

Value of Virtuous Friends

1. They are willing to teach us truth
about benefits and drawbacks
regarding :

- 1.1 Our life and all living beings
- 1.2 All environmental things
- 1.3 Scientific laws
- 1.4 Laws, social rules, cultural rules,
traditions
- 1.5 Natural Laws
- 1.6 Law of Kamma
- 1.7 Law of Three Characteristics

2. They are willing to train us to choose to
do, hear, and see only what is beneficial,
abstaining from what is harmful:

- 2.1 Taking care of our body to stay healthy
- 2.2 Living correctly with all living beings
and the environment
- 2.3 Engaging in honest work, avoiding vices
- 2.4 Training oneself to have Sati-Sampajañña,
concentration and diligence,
being restrained in body-speech-
livelihood-mind

The Conduct of Virtuous Friends That the World Needs



Causes of Misconduct Since Childhood

Most people commit wrongdoing due to:

1. Lack of training from childhood.

From a young age, they were not trained in cleanliness and orderliness. As a result, they do not know how to take care of themselves or help with household responsibilities. They simply eat, sleep, play, and wander about according to their moods.

2. Lack of good role models.

Parents, guardians, teachers, and people around them did not recognize the importance of universal goodness and therefore did not provide proper guidance or examples for them to follow.

3. Growing up in careless environments.

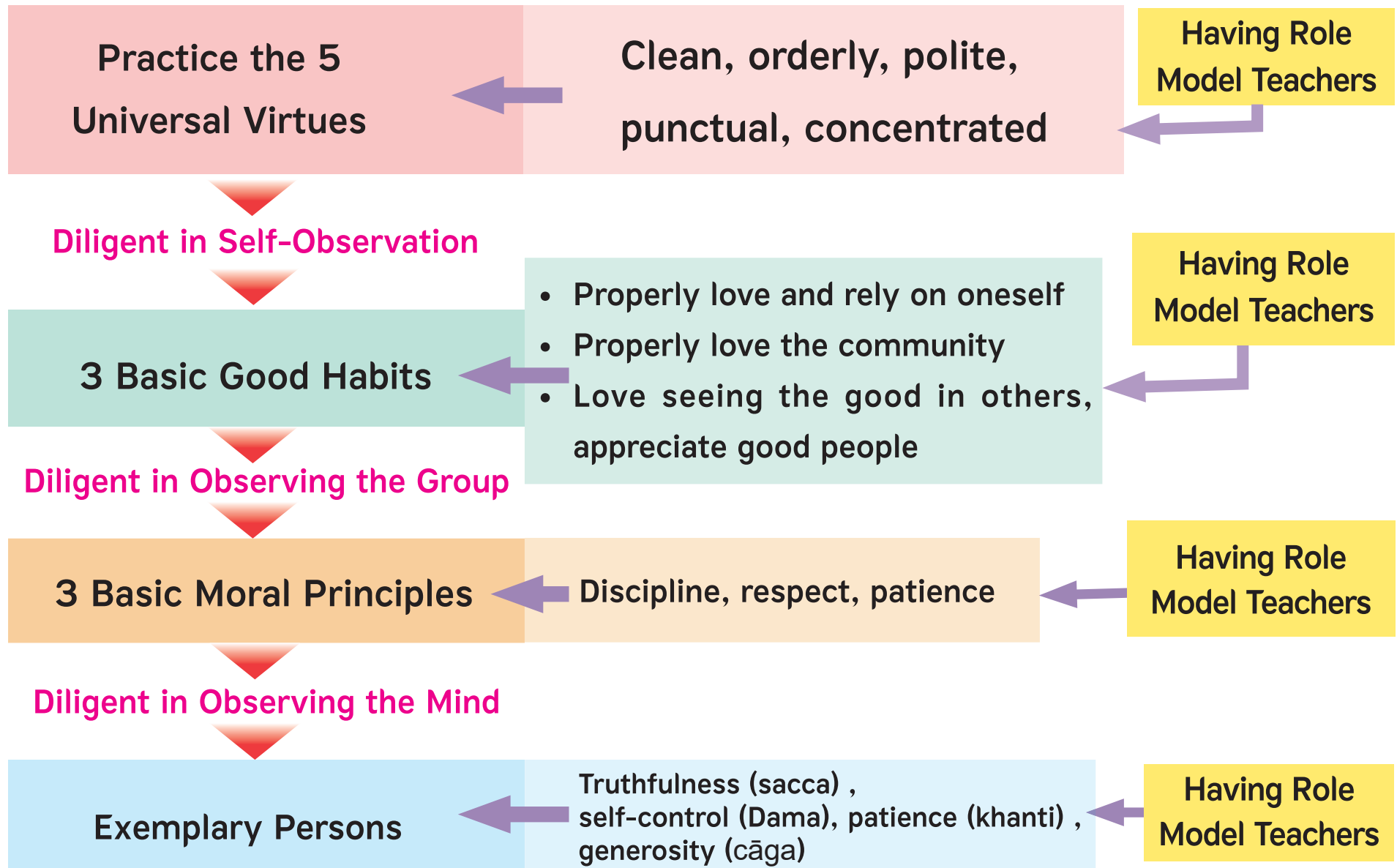
They became accustomed to dirty and disorganized environments at home, at school, in temples, and in their communities. This gradually cultivated careless habits. They do not know how to store, use, or take care of their belongings properly. Even if they succeed academically, they often do not take responsibility within the family and may develop selfish habits from childhood because they were never trained to perform responsibilities or tasks.

As they grow older, they may lack personal cleanliness, organizational skills, and proper manners. They may not know how to behave politely or communicate appropriately. Their speech may lack clarity, suitable word choice, and a respectful tone, which can cause others to look down on them both openly and behind their backs. These experiences can easily lead them to frustration and anger toward those around them, eventually making them become short-tempered individuals.

When it comes time to work, if they have not been trained to practice the 5 Universal Goodness with Sati as habits, they continue to have conflicts with others at home, at work, and in the community. This leads to wrong views that even doing good deeds or ordaining as a monk yields no benefit. The nation and Buddhism are damaged because children were not taught the 5 Universal Goodness from a young age.



The 5 Universal Virtues: Foundation of All Levels of Morality



Kalyanamitra Love to Practice the 5 Universal Goodness Throughout Life

The 5 Universal Goodness is the root cause of becoming someone who speaks truthfully, acts truthfully, and possesses lay virtues.

For one to speak truthfully and act truthfully, having personal integrity is not a trivial matter :

1. **The mind must be truly clear**, clear enough to see the truth of things.
2. **One who truly sees** the truth of something must have actually done that thing or something similar, having established **truthfulness (Sacca)** in it beforehand.
3. **To truly do something**, one must have previously trained and studied it, meaning having **self-discipline (Dama)** in that matter first.
4. **One who has self-discipline** in any matter must have previously trained themselves to have genuine perseverance, experiencing trial and error in that matter, seeing both its benefits and drawbacks before they can speak and act truthfully. This means that person must have **patience (khanti)** first.

5. One who will have sufficient patience must have previously sacrificed both material things and emotions sufficiently, meaning having **generosity (Cāga)** first.

6. One who has had generosity **before must not have liked lying before.**

7. One who did not like lying before must have been trained to have Sati in practicing the 5 Universal Goodness through both personal and communal work sufficiently, thus understanding life correctly.

8. This means that one with **truthfulness (sacca)** at the level of speaking and acting truthfully **must have had good friends, good teachers, and good companions as role models guiding their training throughout.**

The 5 Universal Goodness is the root cause of becoming someone who speaks and acts truthfully.

Sacca : Truthfulness

- Genuine - not playing, not wavering
- Honest - not crooked, not cheating
- Authentic - not fake, good quality

Gains good reputation

Dama : Self-Training

- Dedicated to training work and habits
- Breaking bad habits firmly
- Restraining arrogance

Gains good wisdom

Khanti : Patience

- Enduring hardship
- Enduring physical suffering
- Enduring provocations that hurt the heart
- Enduring tempting distractions

Gains good wealth

The Profound Nature of
**The 4 Virtues
for Laypeople**

Cāga : Letting Go

- Sacrificing material things
- Sacrificing emotions

Gains good friends

The Five Principles of Truth for Kalyanamitra

1. True to One's Duty	Fulfill each duty	Earnest
One is responsible for	○ According to duty ○ Complete the duty ○ Fulfill all duties	
2. True to One's Work	Do each task	
Within each duty	○ Correctly ○ Thoroughly ○ Appropriately with earnestness	
3. True to One's Speech	Speak only truth	Sincere
Keep promises	○ Act as you speak ○ Speak as you act	
4. True to People		
Behave well towards everyone	○ Don't take advantage ○ Don't bully, be sincere	
5. True to Goodness	Seek goodness only from	Truer than True
Accumulating common truths for the Noble Truth	○ One's duties and work ○ Don't violate precepts or Dhamma	

Apart from kalyanamitra,
Who else in this world would have goodwill and loving-kindness
To teach and repeatedly warn us
To know the truth of all things,
So that we may live happily both in this world and the next.

**Reasons Why Virtuous Friends
Must Possess Sati to Practice
the 5 Universal Goodness
throughout Life**

The Meaning of the 5 Universal Goodness

Actions that are correct, aligned with true characteristics or real properties of what is being done, which cause no harm to oneself, others, and the environment afterwards. These actions cause the doer to naturally maintain a clear mind.

The "**basic universal goodness**" that everyone in the world must practice until it becomes habitual, for living happily together globally, is called the "**5 Universal Goodness**":

1. Love and practice proper cleanliness by oneself
2. Love and practice proper orderliness by oneself
3. Love and maintain regular politeness
4. Love and maintain regular punctuality
5. Love and cultivate regular concentration

Why One Must Possess Sati to Practice the 5 Universal Goodness Throughout Life

Kalyanamitra who have not yet achieved higher Dhamma must practice the 5 Universal Goodness with Sati strictly and regularly throughout life as:

- 1. It is the only way to make one's mind clear,** light, even-minded, and normal, loving to look within oneself rather than finding fault in others
- 2. It is a simple way to keep the mind in a state of non-greed,** non-hatred, non-delusion, ready for wise reflection to investigate the truth of situations one must engage with, to understand work deeply to its root causes
- 3. It is putting contemplated truth into practice,** experimenting to find the right balance without causing harmful consequences from that work
- 4. It is practicing appropriately according** to the Dhamma that has been contemplated and tested

Most importantly, possessing Sati in practicing the 5 Universal Goodness creates an atmosphere highly conducive to listening to Dhamma, in order to receive increasingly profound truths.

Virtuous friends must realize that each time they **listen to Dhamma, like having a magic mirror reflecting both the virtues they have cultivated and what they still lack**, showing paths to quickly elevate their mind and wisdom further.

For example, when listening to Dhamma about patience, they examine their own physical actions, speech, and mind to see how much patience they have, how they should improve, so that patience becomes a personal habit.

Since listening to Dhamma has such value, virtuous friends always seek "appropriate times to listen to Dhamma," which are: **1. On Buddhist holy days or observance days**
2. When a wise person comes to teach Dhamma **3. When the mind is overwhelmed by thoughts:** **3.1** When sensual thoughts arise, mind is scattered about lust, indulging in sights, tastes, smells, sounds, touches, and mental objects **3.2** When thoughts of ill-will arise, mind is overcome by anger, wanting to harm, destroy, damage reputation, wealth, or life **3.3** When thoughts of cruelty arise, mind thinks of harming, bullying, taking advantage of others

The more one listens to Dhamma, the more one respects it, realizing the purpose of worldly education is for making a living, while Dhamma education is for closing the doors to hell and opening the doors to heaven for oneself and fellow beings.

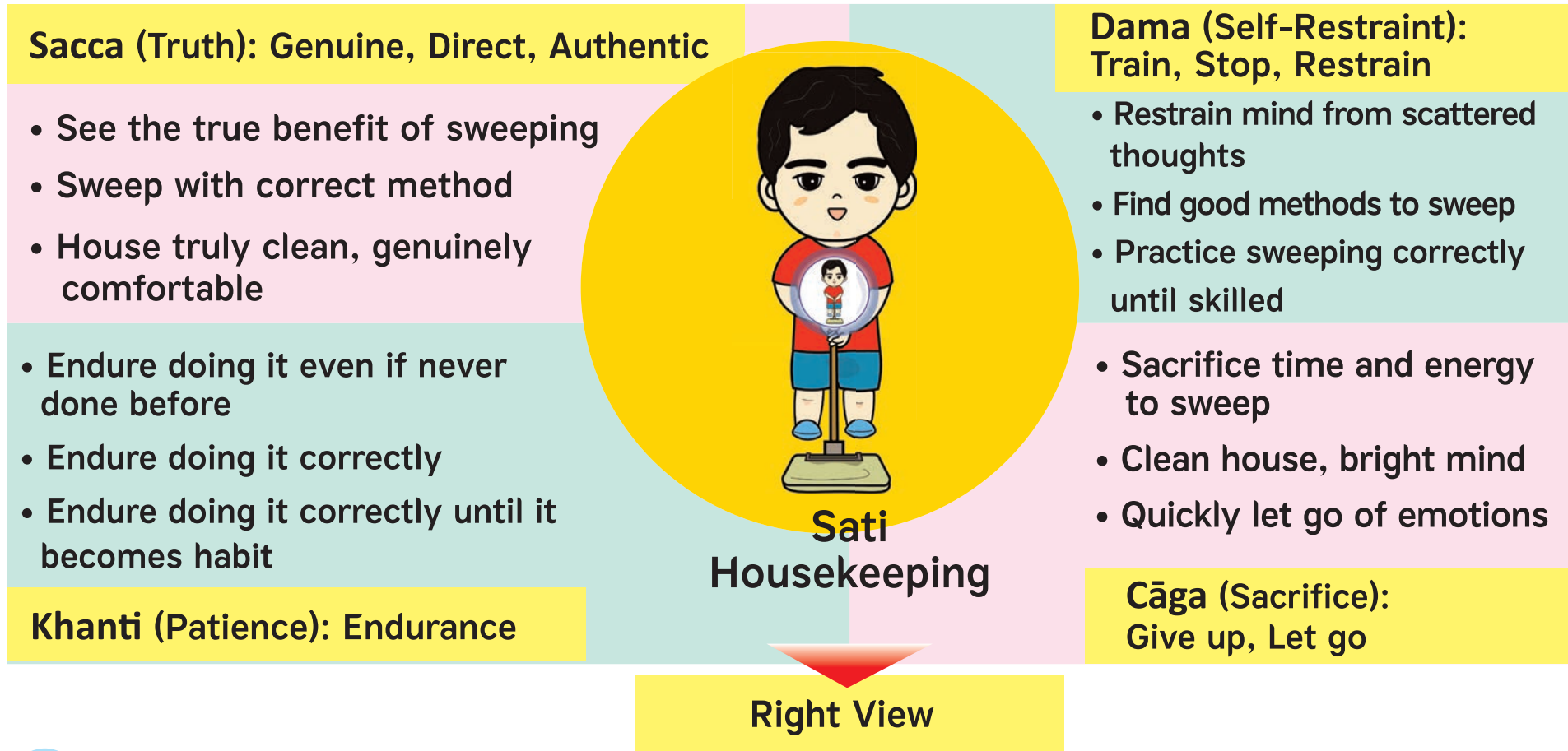
The more one listens to Dhamma, the clearer one understands the true nature of the world and life: that there are both dark and light sides, harmful and beneficial aspects. One must avoid the harmful and choose only the beneficial. This requires memorizing Dhamma by heart, contemplating its essential meaning - what it is, its various interpretations. That is, one must know the meaning of the Dhamma that has been memorized.

Having heard, learned, memorized, and contemplated Dhamma until understanding it and seeing ways to apply it for self-improvement, kalyanamitra do not delay in practicing that Dhamma appropriately for their gender, age, and status, under the guidance of virtuous friends who embody Dhamma.

Therefore, virtuous friends love to look within themselves, find their own faults, identify their own shortcomings to improve themselves, using Dhamma as the standard. This fulfills the Lord Buddha's assignment of duties to the four groups of Buddhists (monks, nuns, laymen, and laywomen): 1. Study Dhamma 2. Practice Dhamma 3. Share Dhamma 4. Protect Dhamma

Examples of Training in Sati
Through
the 5 Universal Goodness

Possessing Sati in House Sweeping Leads to Sacca, Dama, Khanti, Cāga: The Initial Path to Right View



1. Sweeping correctly makes the house clean, fresh, and durable. We give cleanliness, livability, and durability. This giving has real results as good kamma; we must truly receive good in return.
2. By mindfully sweeping the house clean, we gain the four good habits of a householder: truth, self-training, patience, and sacrifice.

Possessing Sati in Practicing the 5 Universal Goodness: Source of the First Right View

Those who practice the 5 Universal Goodness with Sati willingly and intentionally with correct methods will cause :

1. **Training** to love **looking within oneself**, not finding fault in others
2. **Training** the mind to be clear with increasingly continuous good mood, thus seeing problems and solutions clearly
3. **Training** to improve work development to have greater Sati and Sacca in working
4. **Training** to know that those who love practicing the 5 Universal Goodness mindfully are good people worth associating with
5. **Training** to know proper sharing:
 - 5.1 Give what should be given
 - 5.2 Give politely
 - 5.3 Give at the right time
 - 5.4 Give to good people, to eliminate stinginess

Through these practices, they develop the correct understanding recognized by the truly wise:
"giving has real results."

**Steps to Train in Becoming
a Kalyanamitra**

Steps to Train in Becoming a Virtuous Friend

Step 1: Train to develop Right Views 1-4

through possessing Sati in practicing the 5 Universal Goodness from a young age

Step 2: Train to develop teaching skills

1. Sandassana:
Explain, persuade, and guide to understand, clarify to see the truth clearly
2. Samadapana:
Inspire the mind to want to practice
3. Samuttejana:
Encourage the mind to be brave and bold to achieve success
4. Sampahansana:
Console and cheer the mind to be fresh and joyful

Training to Become a Virtuous Friend



Step 1

Possess Sati in Practicing
the 5 Universal Goodness
To Develop Right Views 1-4

Training to Become a Virtuous Friend from a Young Age

Parents and Guardians with Good Disposition

Train children to maintain good mood, and Train children to be self-reliant by practicing the 5 Universal Goodness mindfully

1. Love and show kindness to children
2. Give time and attention to care
3. Use reason and logic, not emotions
4. Explain clearly to show truth
5. Encourage desire to do good
6. Inspire to achieve success
7. Console and uplift when discouraged
8. Training methods are step-by-step, easy, and fun

Train in Five Areas with Good Mood, Consistently, Correctly, and Willingly :

Train in:

1. Properly relieving the 6 ailments
2. Proper use, storage, and maintenance of personal and communal necessities
3. Regular schedule for waking, bathing, eating-excretion, and sleeping

By practicing the 5 Universal Goodness - cleanliness, orderliness, politeness, punctuality, concentration - until habitual, doing it oneself, willingly, consistently, correctly, with good mood in 5 categories :

1. Love and practice cleanliness of body by oneself
2. Love and practice cleanliness, organize belongings by oneself
3. Love and organize one's manners, speech, and dress to be polite
4. Love and organize time to complete work on schedule with quality
5. Love and organize thoughts to maintain mental concentration

Children develop correct initial understanding:

One's bad actions bring bad results

One's good actions bring good results

"Practice Dhamma that brings happiness in this life and the next and develop skillfulness in teaching"

Possess Sati in Practicing the 5 Universal Goodness: Path to Right Views 1-4

Maintaining Cleanliness and Order Regularly with Sati

1. Separate out excess things
Keep only what is necessary
Creates good mood, happiness,
freshness, politeness, time for
developing concentration

3.
Increased Sati-Sampajañña
Better mood, clearer mind
Increased concentration

4. See others' sincere efforts to improve themselves
to be good people

5. Love associating with good people who intend to practice the
5 Universal Goodness and those who love self-improvement
like family

2. 2.1 Clearly see one's flaws:
• Not truly doing good
• Still having bias
• Could do better but don't

2.2 Remind oneself to train to
be increasingly truthful through
mindfully (Sati) practicing the 5
Universal Goodness in all tasks at all
times

Right Views 1-4

Giving truly has good results:

Love sharing objects, knowledge,
abilities, and goodness with good
people

Helping truly has good results:

Love helping good people when they
are in trouble to live well and happily

Praising good people truly has good results:

Love observing goodness in good
people Follow their good example,
proclaim their virtues widely

The results of Kamma are real:

Firmly believe Kamma has real
effects: doing evil brings evil, doing
good brings good

Step 1 of Training to Become a Kalyanamitra

A virtuous friend (kalyanamitra) begins as an ordinary person but loves to train and refine themselves to develop non-careless habits :

1. Before doing anything, one must study to clearly understand the truth about what will be done.

2. Take that truth and experiment to find practical methods until becoming skillful and proficient, creating benefit and happiness without suffering, harm, or trouble following afterwards.

3. After seeing such good results, then commit to being fully heedful, performing their work well while purifying the mind during the process. Because they clearly understand themselves, understand life, and understand the world, they are able to live in the right way. They become self-reliant, able to help themselves, guide and teach themselves, and continually improve and develop themselves. Only after achieving this can they become a refuge and support for others, for society, and for the nation.

A virtuous friend, regardless of gender, must first receive the example of self-training and self-refinement from their first virtuous friends—their parents—followed by guardians or close caregivers. These adults regularly guide them in practicing three essential aspects of life:

1. Guide them to practice proper relief of the 6 Ailments: relieving cold, heat, hunger, thirst, the need to defecate, and the need to urinate.

2. Guide them to practice proper use, storage, and maintenance of the 4 necessities and related items, both personal and communal.

3. Guide them to practice regular schedules for waking, bathing, eating-excretion, and sleeping with the love, kindness, and attentive care of parents, guardians, caregivers, or close ones, children are ready to follow with curiosity, willingness to try, and trust in their parents.

When children are given opportunities to do things themselves, they learn that they are capable. Even when they make mistakes, they are not afraid to try again and improve. This is because their parents, guardians, or caregivers do not scold, criticize, or punish them. Instead, they lovingly explain, inspire, encourage, comfort, and make learning enjoyable. In this way, children develop perseverance in being clean, orderly, polite, and punctual, while gradually learning to act with greater Sati–Sampajañña and concentration.

When children regularly practice cleaning their bodies and organizing their belongings mindfully until it becomes familiar and habitual:

1. Their minds remain more present in the body, rather than wandering off into unnecessary thoughts of liking, disliking, fear, or confusion.
2. Their minds become calmer, allowing observation and reflection to arise more continuously.
3. They learn to consider the qualities, benefits, and uses of things, recognizing what is necessary and what is excessive. They also learn to notice whether items are new, clean, or usable, and gradually become content with what they have.
4. Thoughts of wanting or comparing their belongings with those of others gradually fade.

This makes children look within themselves rather than finding fault in others, instead seeing good in others while finding fault in themselves to improve and develop.

When children are well-trained to be their own virtuous friends from home, wherever they go and whoever they're with, they'll be trusted not to create uncleanness, disorder, impoliteness, or procrastination and tardiness that would damage work there. This is training to provide safety and trustworthiness to oneself and others. **This is cultivating the Right View that giving bears results.**

Through consistently practicing cleanliness, orderliness, politeness, punctuality, and meditation - summarized as the 5 Universal Goodness - by themselves, guided by loving and caring parents, guardians, or close caregivers, children develop the heart of a virtuous friend. They feel it's their duty to be ready to help themselves and others in difficulty, without contempt, because they've seen the example of kindness from their parents' constant treatment of them. **This is cultivating the Right View that giving and helping others truly have results.**

When meeting those with greater abilities and knowledge than themselves, they do not feel jealous or try to compare themselves as equals. Instead, they observe and watch those abilities and goodness in that person with admiration, respect, and honor. They humbly approach to absorb those virtues and abilities into themselves and also announce to society to respect and honor that person as a role model.

This is cultivating the Right View that giving respect and honor to good people truly has results.

The result of such self-reliance training through practicing the 5 Universal Goodness makes children observant, seeing what properties and benefits things around them have, how they should be used beneficially, while also seeing potential dangers to be careful of. If observing people, they notice refinement, thoroughness, attentiveness, cheerful mood, etc.

This cultivates habits of respect, loving to observe and examine the benefits, value, and virtues of available things or good people around them, without thoughts of comparison or competition about being superior, equal to, or inferior to others. They have only contentment with what they have.

Thus children develop habits free from laziness. When they grow up, they are dedicated to studying, seeking knowledge, firmly practicing Dhamma that brings happiness in this life and the next, while developing teaching skills, ready to be virtuous kalyanamitra to fellow beings, without getting involved with fools.

From the above three ways of giving, combined with consistently practicing cleanliness, orderliness, politeness, punctuality, and meditation by themselves, they develop wisdom to contemplate and consider cause and effect, interconnections, origins and developments, seeing through to what will ultimately happen. In each task they will do, they clearly see the truth in their hearts that:

1. One's actions truly bears results

2. When doing anything with refinement, knowledge, and correct method, good results truly occur. When doing anything carelessly and with wrong method, bad results truly occur.

3. One's actions come from attentive care without using emotions, but only from the loving kindness of parents, guardians, or close caregivers who guided, trained, and served as role models throughout, not from any divine intervention from heaven, earth, gods, spirits, or tree spirits.

Training to be a virtuous friend in Step 1 is cultivating Right Views 1-4, meaning that one who would become a virtuous friend must correctly understand life's truths that: For living together happily, peacefully, and harmoniously, each of us should train in Sati and Sacca in practicing the universal goodness until it becomes habitual. Then we will develop correct understanding and practice that :

1. Giving and sharing with those who are mindful (sati) and truthful (sacca) truly has good results
2. Helping and supporting those in difficulty truly has results
3. Honoring and praising good people truly has results
4. Actions (Kamma) truly have results

Training to Become a Virtuous Friend



Step 2

Acquiring Teaching Skills

Because each virtuous friend has met, inquired about, and received virtues passed down from previous generations of virtuous friends person by person, they have well absorbed the 4 arts of passing down Dhamma, which are teaching skills. Thus they have these 4 abilities:

1. **Ability to explain and clarify** to show the truth of all things clearly
2. **Ability to explain and persuade** others to see that each Dhamma principle is truly important, until listeners want to practice it
3. **Ability to explain and inspire courage**, willing to sacrifice life to accomplish that good
4. **Ability to explain and console** others not to be discouraged by obstacles, ready to continue solving and overcoming until success

By transmitting these to people around them, friends, companions, neighbors, those who love self-training, etc, virtuous friends will not be the type who become wealthy just by themselves, but will lead their groups, society, and nation to be extremely wealthy, good, and happy together.

The art of teaching is mentioned in the Sonadanda Sutta and Cunda Sutta, with 4 essential aspects as follows:

1. Sandassana (Clarification)

A virtuous friend must have a helpful, supportive mind toward those worthy of assistance, by explaining and clarifying to help them clearly understand the truth about things : What they are - What characteristics they have - What their background is - What their causes and effects are; making it clear as if taking us to see and know with our own eyes, so we understand the truth about those things - that they have both: - Harmful and beneficial aspects - Dark and light sides - Negative and positive aspects.

A virtuous friend studies to truly know the truth before doing anything, thus not holding their own emotions or opinions as supreme, but upholding Dhamma, that is truth, as their foundation.

2. Samadapana (Inspiration)

A virtuous friend must explain to show the truth of beneficial aspects:

1. How it is truly good both in present and future

2. Kindly explain in detail, allow opportunities for questions and discussion,

without getting weary of the person's words, gestures, or questions, until they contemplate and see the true reasons why things must be done with mindfulness (Sati), clear comprehension (Sampajañña), thoroughness, and carefulness

A virtuous friend must explain to show the truth of harmful aspects:

How severe harm will occur in various ways if not completely avoided, allowing opportunities for questions and discussion

3. How infinite benefits will arise if following the beneficial aspects, making others want to practice it because they use wisdom to consider and contemplate for themselves until clearly seeing the truth as the virtuous friend repeatedly teaches, guides, and explains

3. Samuttejana (Inspiration/Encouragement)

When someone worthy of support adopts the teachings into practice, a virtuous friend **guides them, demonstrates by example, shows through their own conduct**, explains to inspire, and encourages them to be brave and courageous. They help them not to be discouraged or fearful of any obstacles, but rather to be confident and assured that they can succeed following their example.

4. Sampahansana (Bringing Joy/Gladness)

When encountering various obstacles that cause discouragement and exhaustion of body and spirit, a **virtuous friend will not abandon them. Instead, they follow up with explanations, console and uplift their spirit** to be refreshed, cheerful, and enthusiastic - not stressed or worried. They only **point to the bright path that should be followed, helping them see** that success is within reach.



Summary of Chapter 5

1. A virtuous friend possesses Sati and practices 5 Universal Goodness as follows:

- Accomplishes both personal and community work
- Does so with full willingness
- Acts with truthfulness (sacca), self-restraint (Dama), patience (khanti), and generosity (Cāga)
- Continues these actions until they become a lifelong habit

2. A virtuous friend therefore loves self-reflection, does not find fault in others, but only sees the good in others. Finds fault in oneself in order to correct and develop personal virtues and capabilities increasingly.

3. Right View (Sammaditthi) 1-4 is thus deeply cultivated and firmly established in oneself. Once mature, one's life path becomes correct, bringing happiness in this life and the next.

4. Training in being a virtuous friend should begin from a young age, with parents and guardians guiding children to practice 5 Universal Goodness in 5 ways with mindfulness (**sati**), in order to alleviate the 6 Ailments. This will help them develop self-reliance, self-reflection, and become the source of Right View (**Sammaditthi**) 1-4.

5. Training children must be done with love, genuine compassion, without temper, but using teaching artistry, which means:

- 5.1 Clarify the truth clearly
- 5.2 Inspire a desire to practice
- 5.3 Encourage bravery in practicing
- 5.4 Comfort and uplift the spirit, helping to overcome obstacles and achieve success

6. The world therefore needs virtuous friends who can guide every life to understand life's fundamental truths and live correctly.

Scriptural References for Chapter 5:

Kalyanamittra Sutta, Samyutta Nikaya (Thai. MCU) 19/56/45-46

Kalyanamittra Sutta, Samyutta Nikaya (Thai. MCU) 19/63/48

Chunda Sutta, Samyutta Nikaya (Thai. MCU) 19/379/232-234

Digajanu Sutta, Anguttara Nikaya (Aṭṭhaka) (Thai. MCU) 23/54/340-344

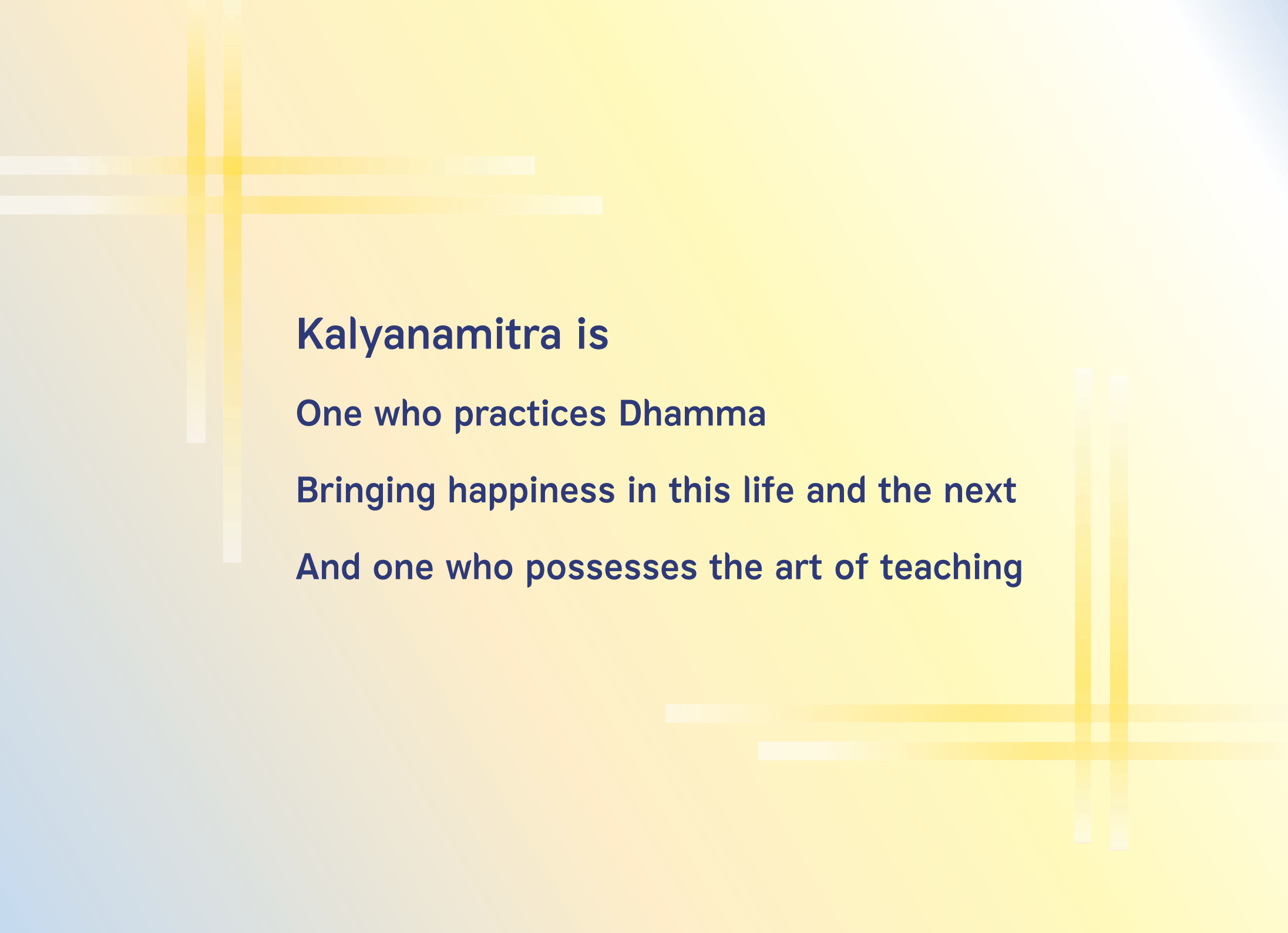
Paṭhama Vaḍḍhi Sutta, Anguttara Nikaya (Pañcaka) (Thai. MCU) 22/63/111-112

Soṇadaṇḍa Sutta, Digha Nikaya (Sīlakkhandha) (Thai. MCU) 9/300-322/111-124

Upaḍḍha Sutta, Samyutta Nikaya (Thai. MCU) 19/2/2-4

Dhana Sutta, Anguttara Nikaya (Pañcaka) (Thai. MCU) 22/47/76-77

Paññā Vuḍḍhi Sutta, Anguttara Nikaya (Catukka) (Thai. MCU) 21/248/367-368



Kalyanamitra is

One who practices Dhamma

Bringing happiness in this life and the next

And one who possesses the art of teaching

Chapter 6

Training

Benefits and Harm of Having vs Not Having Sati

in Practicing the 5 Universal Goodness

5 Rooms of Life:

**Places to Train in Practicing the 5 Universal Goodness with Sati,
Cultivating Habits of a True Friend Who Knows How to Love Oneself**

The Meaning of 5 Rooms of Life:

Cultivating Habits of a True Friend Who Knows How to Love Oneself

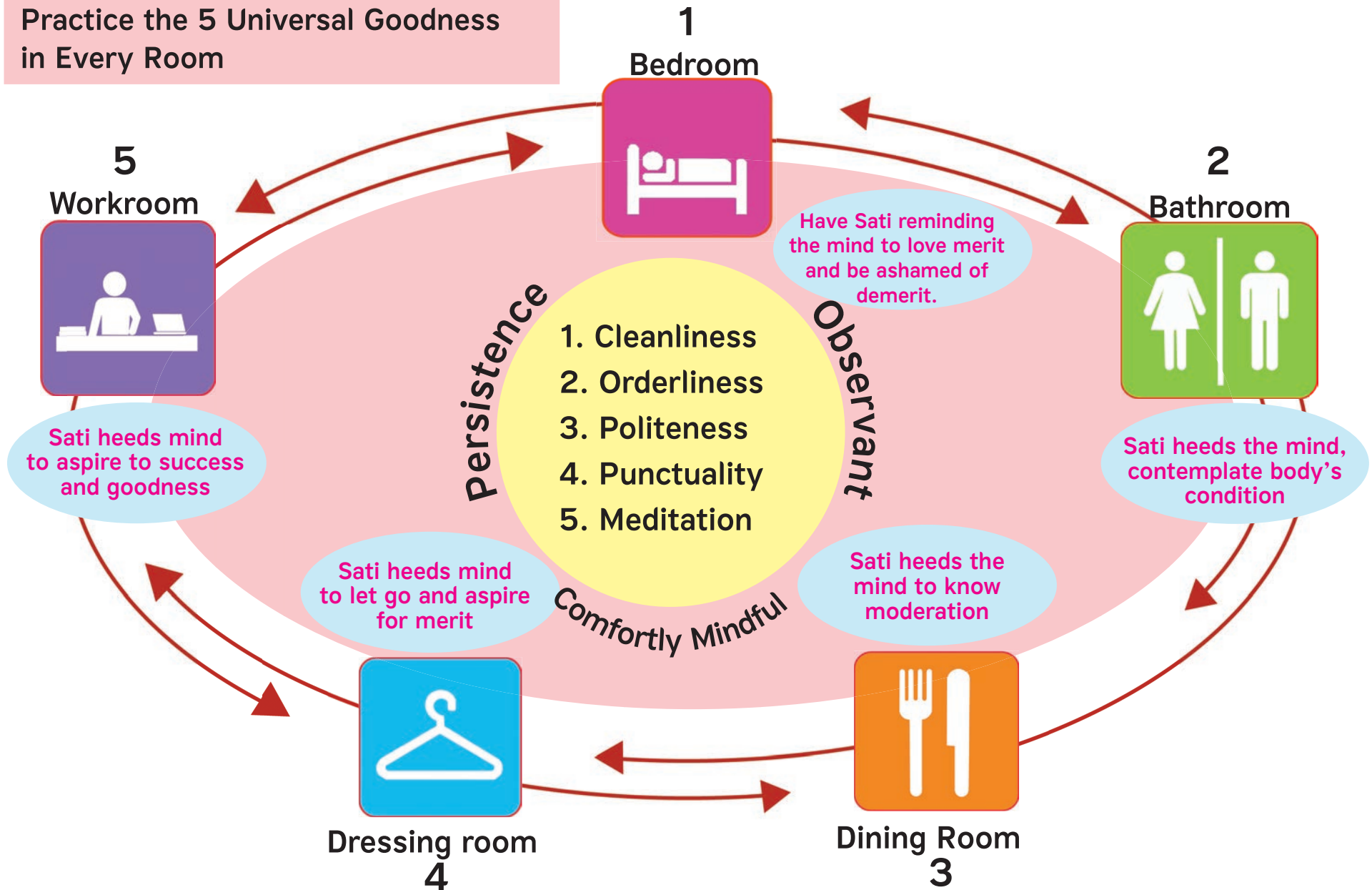
The 5 Rooms of Life - bedroom, bathroom, dining room, dressing room, and workroom - are spaces for practicing the 5 Universal Goodness, both at home and at work. Wherever one lives or works, one should clean and organize that space while doing those activities. **While working, maintain Sati and be observant.** This naturally develops habits of aspiring to merit and goodness, becoming like a magical transformation into a true friend who knows how to properly love oneself.

Room	Daily Routines	Habit Formation
Bedroom	Eliminate 3 Defilements, chant, meditate, review merit	Love merit, ashamed of demerit
Bathroom	Alleviate 6 Ailments, clean, organize	Contemplate body condition
Kitchen	Train diligently to stop eating when 4-5 more bites would make full	Know moderation
Dressing Room	The more you dress up, the more you waste; save for making merit, the more you gain	Cut off attachments, aspire to merit
Workroom	Be consistently diligent, observant, with Sati; work has quality	Aspire to success, aspire to goodness

The 5 Rooms of Life:

Practice the 5 Universal Goodness
in Every Room

The 5 Rooms of Life: Spaces for Creating the Habits of
a True Friend Who Knows How to Love Oneself



Values and Properties of the Bedroom

1. Definition: Room for developing habits to aspire towards merit and eradicate mara

2. Main Duties

2.1 Cultivating Right View

Understanding the 10 Right Views:

1. Giving has real effects
2. Offerings have real effects
3. Homage bears real effects
4. Good and bad kamma have real effects
5. This world exists
6. The next world exists
7. Mother's virtues are real
8. Father's virtues are real
9. Spontaneous beings exist
10. Enlightened monks exist

2.2 Cultivating Right Concentration

Right concentration means having the mind firmly established, that is, keeping the mind steadily focused at the center of the body at all times.

3. Benefits

3.1 Mental Benefits 3.2 Physical Benefits

- Homage to Triple Gem
- Chanting and meditation
- Observing precepts
- Reviewing merit and demerit
- Planning merit-making/work
- Teaching and guidance
- Sharing Dhamma before sleep

Understanding :

- Right-Wrong
- Good-Evil
- Merit-Demerit
- Benefit-Harm
- Appropriate-Inappropriate
- Happiness-Suffering
- Wisdom-Ignorance
- Heaven-Hell-Nibanna

• Rest

• Sleep

4. Required Knowledge

1. 5 environments
2. Bedroom characteristics
3. Decoration
4. Required equipment
5. Usage methods
6. Maintenance

Rules:

- No TV, pets, food, or drinks in bedroom
- No inappropriate decorations
- No punishment before sleep
- No staying up late or oversleeping

7. Sleep and wake on timely & routinely

5. Skills to Practice until cultivated as habit

1. Organize, fold, and store properly
2. Maintain cleanliness
3. Repair equipment
4. Punctuality
5. Etiquette for living together
6. Showing respect

6. Results from Proper Use: Steadfast faith in the Lord Buddha and the Triple Gem

7. True Name: Room of Great Blessing

Values and Properties of the Bathroom

1. Definition: Room for Developing the Habit to Observe One's Physical Condition

2. Main Duties	3. Benefits		4. Required Knowledge	5. Skills to Practice until cultivated as habit
2.1 Cultivating Right Intention includes being: 1. Not clouded in sensual desires 2. Not harboring ill will and vengeance 3. Not thinking of harming or bullying others	3.1 Mental Benefits Regular contemplation of the body's condition 1. Impurity and unattractiveness of the body 2. Body as a source of disease 3. Deterioration 4. Decreasing lifespan	3.2 Physical Benefits 1. Meticulous health care 2. Maintaining cleanliness of body and clothes 3. Waste elimination	1. 5 environments 2. Bathroom characteristics 3. Decoration 4. Required equipment 5. Maintenance 6. Usage methods 7. Health care 8. Bathing regularly	1. Maintenance : Set merit schedule for • Preventing laziness • Reducing pride and wrong views • Reducing contempt 2. Conservative water usage 3. Finding, organizing, storing supplies 4. Usage (being mindful of children and elderly) 5. Etiquette, respect, and consideration for others

6. Results from Proper Use: Maintains good health, free from most illness

7. True Name: Room of Great Observation

Values and Properties of the Dining Room

1. Definition: Room for developing habits of **moderation in consumption, speech, and use of resources**

2. Main Duties	3. Benefits		4. Required Knowledge	5. Skills to Practice until cultivated as habit
2.1 Cultivating Right Speech :	3.1 Mental	3.2 Physical		
- Not lying - Not using divisive speech - Not using harsh words - Not engaging in idle talk - Speaking only what is good	1. Knowing moderation in food 2. Knowing moderation in using resources 3. Knowing moderation in speech • Giving advice • Expressing feelings • Constructive criticizing, warning, encouraging	1. Food preparation 2. Eating meals 3. Food storage 4. Welcoming guests	1. 5 environments 2. Dining room 3. Kitchen characteristics 4. Equipment and utensils 5. Ingredients and seasonings 6. Cooking methods 7. Food preservation	1. Working together and living harmoniously 2. Using appropriate speech 3. Knowing moderation in food production 4. Knowing moderation in eating 5. Table manners and living together 6. Maintaining cleanliness 7. Organizing utensils and equipment 8. Being punctual
2.2 Cultivating Right Action:				
- Not killing - Not stealing - Not committing sexual misconduct - Doing only what is good			Must eat meals together as a family on time	

6. Results from Proper Use: **No pretense, but being open and honest**

7. True Name: **Room of Great Moderation**

Values and Properties of the Dressing Room

1. Definition: Room for developing habits **against extravagance and vanity, devoted to increasing merit**

2. Main Duties	3. Benefits		4. Required Knowledge	5. Skills to Practice until cultivated as habit
3.1 Mental	3.2 Physical			
Cultivating Right Mindfulness (Sati): - Training to be mindful and careful - Not being careless or negligent - Being alert at all times - Not letting the mind wander	1. Detachment from wealth, status, praise, and pleasure 2. Detachment from youth, health, and longevity 3. Detachment from extravagance 4. Commitment to regular merit-making	• Dressing • Improving one's character	1. 5 environments 2. Dressing appropriately for occasions 3. Using clothing for: • Protection from cold-hot wild animals-poison, insects, mosquitoes, etc. • Modesty coverage Do not teach children to apply beautifying cosmetics at an inappropriate age	1. Selecting, buying, using, organizing, maintaining 2. Using-saving money 3. Allocating money for merit-making 4. Allocating time for making merit at temple

6. Results from Proper Use: **Perseveres in pursuing wholesomeness**

7. True Name: **Room of Great Mindfulness (Sati)**

Values and Properties of the Work Room

1. Definition: Room for developing habits pursuing success and goodness

2. Main Duties	3. Benefits		4. Required Knowledge	5. Skills to Practice Until Cultivated as Habit
Cultivating Right Livelihood :	3.1 Mental	3.2 Physical		
Abstaining from earning income through : - Immoral means - Illegal means - Ways against traditions	1. Using wisdom in occupation 2. Regularly increasing merit 3. Constantly seeking knowledge in both worldly and spiritual matters	Engaging only in right livelihood with diligence and perseverance	1. 5 environments 2. Occupation-types of work 3. Workplace location 4. Work room characteristics 5. Decoration 6. Equipment and tools 7. Maintenance 8. Characteristics of good people-bad people-suitable people for work	1. Teamwork 2. Using appropriate speech 3. Showing respect 4. Etiquette between subordinates-supérieurs 5. Having discipline: • Cleanliness • Orderliness • Politeness • Punctuality 6. Using appropriate equipment for work 7. Equipment storage

6. Results from Proper Use: Having abundant wealth and freedom from all enmity

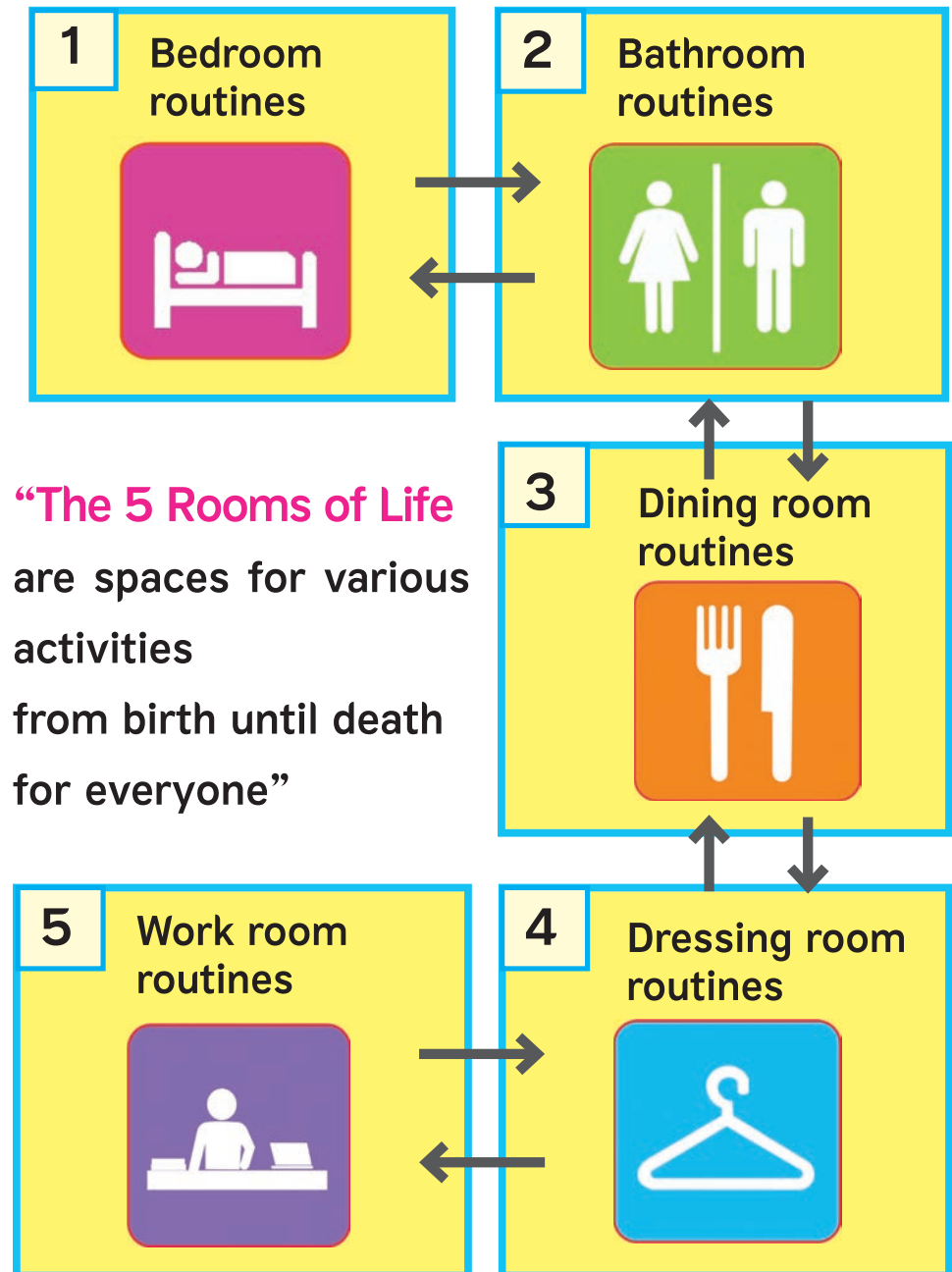
7. True Name: Room of Great Wealth

5 Rooms of Life: Spaces that Shape Habits

“Good-bad” “Love oneself/Fail to love oneself”

The **careless** person makes themselves and their 5 environments **dirty, disorderly** always lacking Sati-Sampajañña called “**Failing to love oneself**”

The **restrained person** makes themselves and their 5 environments **clean, orderly** having complete Sati-Sampajañña called “**truly loving oneself**”



Universal Good Practices in the Room of Great Blessings (Bedroom)

Daily Routines	Practices of 5 Universal Goodness					Habits Cultivated
	Cleanliness	Organization	Politeness	Punctuality	Meditation	
Chanting, Pay respect to Triple Gem, Review Good deeds, Meditate, Share Loving Kindness	- Practice personal hygiene - Wear clean Buddhist amulet - Diligently practice to refine the mind	Objects arranged in categories, rows, and lines	Gentle mannerisms	Punctual Done at regular, consistent times	Contemplating virtues of : - Buddha - Dhamma - Sangha - Mind still within oneself	Pursue Dhamma Eradicate Mara
Sleep in Sea of Merit	- Clean bedding - Clean bedroom - Clean body - Clean air - Sleep to recover the body to do good deeds	- Objects arranged in categories, rows, and lines - Objects, items, equipment in room - arranged, placed, folded, stored in categories, rows, and lines - Proper sleeping posture	Gentle Behavior	Eating, sleeping, waking, Washing on schedule	- Wake in meditation - Sleep in meditation on schedule	

Universal Good Practices in the Room of Great Contemplation (Bathroom)

Daily Routines	Practices of 5 Universal Goodness					Habits Cultivated
	Cleanliness	Organization	Politeness	Punctuality	Meditation	
• Bathing • Face washing • Tooth brushing • Hair washing • Excretion	• Body clean in every corner • Equipment clean • Clean intention Cleansing impurities to maintain this body for doing good deeds	• Place equipment in categories in rows-lines • Perform routines correctly according to hygiene standards	• Pick up-hold-use-place equipment gently and skillfully	• Bathing, face washing, tooth brushing, hair washing, toileting routinely	• Perform routines with pure mind • Contemplate - Impurity - Body as source of disease - Physical deterioration	Love of contemplating bodily conditions

Universal Good Practices in the Room of Great Moderation (Kitchen)

Daily Routines	Practices of 5 Universal Goodness					Habits Developed
	Cleanliness	Organization	Politeness	Punctuality	Meditation	
Preparing-cooking food	- Clean ingredients - Clean equipment - Clean intention : Intend to make eaters strong for doing good deeds	- Place equipment in categories, in rows-lines - Prepare-cook properly according to nutritional standards	Picking up, handling, gestures, manners gentle and skillful	Work according to schedule consistently	- Work with puremind, emotions not clouded - Possess Sati	Knowing moderation in speech
Eating meals	- Clean equipment - Clean tables, chairs, area - Clean intention eat for strength to do good deeds	- Equipment properly arranged - Eat properly	- Manners, behavior not greedy - Having table manners	Eat meals on schedule	Pure mind, not clouded while eating meals	Using resources Having savings

Universal Good Habits in the Room of Great Sati: Dressing Room

Daily Routines	Practices of 5 Universal Goodness					Habits Cultivated
	Cleanliness	Organization	Politeness	Punctuality	Meditation	
• Planning Selecting/ Purchasing	• Having intention Clean means being mindful in selection and purchasing, being aware of true purpose	• Select/Purchase according to proper principles	• Use gentle words with sellers	• Purchase at appropriate times	• Be mindful	Not being extravagant or conceited, Aspiring to increase merit
• Using-Storing-Maintaining Clothing Accessories	• Clean equipment • Clean clothing and accessories, free from stains • Having pure intention-practicing contentment	• Arrange, place, fold, store in categories, in rows, in lines	• Actions in caring for, hanging, folding, storing should be swift and gentle	• Do regularly every day	• Act with pure mind • Possess Sati can teach oneself about aging, sickness, death	

Universal Good Practices in the Room of Great Wealth (Work Room)

Daily Routines	Practices of 5 Universal Goodness					Habits Cultivated
	Cleanliness	Organization	Politeness	Punctuality	Meditation	
Organize, store equipment and documents	- Clean equipment - Clean intention: clear and at ease	Arrange in categories in rows in lines easy to find	Manners agile and gentle	Do regularly	Work with pure mind within oneself good mood	Habits pursuing success and goodness
Perform duties	- Clean equipment and supplies - Intention is clean: work according to job objectives	- Arrange, place in categories in rows, in lines, easy to find easy to reach - Work according to proper procedures	Work with manners that are agile and gentle	Do regularly	Work with pure mind Done correctly, appropriately, in good mood	

● Training Sati-Sampajañña ● ●

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Through the 5 Universal Goodness

The Snake Simile Sutra: The Buddha's teachings on the 4 Times

"Monks, suppose there are four venomous snakes of great power and deadly poison. If a man who wishes to live, not die, who desires happiness and is averse to suffering, were to come along, people would tell him this:

'Good sir, these four venomous snakes are of great power and deadly poison.

You must

1. Wake them up at the proper time

2. Bathe them at the proper time

3. Feed them at the proper time

4. Put them to rest at the proper time

At whatever time any one of these four powerful, venomous snakes becomes angry,

Then you will meet death or death-like suffering.

Good sir, whatever needs to be done, you should do it.

From Saṃyutta Nikāya (Connected Discourses), Saḷāyatana Vagga
[Thai Mahachulalongkornrajavidyalaya Edition] Volume 18, Discourse 238, Pages 236-239

The 4 Times

The 6 Ailments compel everyone to be punctual, because when these 4 times come:

1. Time to wake

2. Time to bathe

3. Time to eat

4. Time to sleep

If one does not hurry to practice these punctually until it becomes habit, one day when the earth-water-fire-wind elements that make up our body and flesh can no longer endure becoming aggravated or impaired, their poison will be more severe than snake venom. Even if we survive, we will suffer as if dying. When sickness and death come, we tend to blame doctors, nurses, and pharmacists for being negligent, but fail to blame ourselves for taking the 6 Ailments lightly.

Components of Cultivating 5 Universal Goodness Until it Becomes Habit

1. Appropriate location as a model

2. Appropriate management of the 4 basic necessities as a model

3. Appropriate personnel as a model

4. Appropriate training methods as a model

- Train through the 4 works of life
- Use kind speech in communication
- Have peaceful, warm interactions and relationships
- Dedicate time for training until success
- Participate in sharing knowledge of What, Why, and How

Practicing Universal Goodness with Sati-Sampajañña with the 5 Knowledge

With Good Friends as Role Models



4 Life Duties:

1. Health Work:

Clean body,
clean personal belongings, orderly

2. Social Work:

Clean living space, clean shared items,
orderly, proper dress, polite speech and
manners

3. Career Work:

Honest occupation, doing duties
properly, punctually, sincerely,
and well

4. Purifying the Mind:

Listening to sermons, chanting, practicing
mindfulness, developing concentration

1. Know the Mind

- Whether it's outside or inside the body
- Quickly bring mind to center of body

2. Know Oneself

- Be aware of one's status, duties, 4 life times
- What life duties fulfilled
- Beneficial or not
- Appropriate or not
- Safe or not
- Dangerous carelessness

3. Know to Recall

- Recall bright mental image
- Recall teachings of the enlightened and good teachers
 - Recall knowledge, abilities, law and order
- Observe 5 environments
- Recall equipment needed for work

4. Know to Observe Practice

- Work with Sati
- Work comfortably, step by step
- Observe and improve while working
- Work on time

5. Know to Rejoice

- Complete work, put away work and equipment
- Review results
 - Rejoice in correct work, improve further
 - Learn from mistakes, do not repeat them

Working on 4 Life Duties with Sati-Sampajañña to be a Kalyanamitra to Oneself and All People of the World

1. 5 Universal Goodness for Health Work

1.1 Managing cold-hot to maintain body temperature at 37°C

- **With Sati** wear clothes to maintain normal body warmth
- **With Sati** clean and organize clothes
- **With Sati** clean and organize living space for ventilation
- **With Sati** sleep-wake-bathe properly and on time
- **With Sati** stand-walk-sit properly, etc.

1.2 Managing hunger-thirst

- **With Sati** prepare and cook food properly
 - **With Sati** select nutritious food
- Know moderation in eating-eat on time
- **With Sati** clean and organize dishes and dining areas, etc.

1.3 Managing excretion needs

- **With Sati** eliminate bodily waste
- **With Sati** use bathroom properly
- **With Sati** clean and organize bathroom, etc.

2. 5 Universal Goodness for Friendship Work

2.1 **With Sati** speak the truth politely, know how to greet, say goodbye, apologize, thank, and give blessings

2.2 **With Sati** dress and maintain polite demeanor

2.3 **With Sati** clean and organize shared items, etc.

3. 5 Universal Goodness for Career Work

3.1 **With Sati** study and learn

3.2 **With Sati** pursue honest work, avoid vices

3.3 **With Sati** save money

3.4 **With Sati** use wealth to make merit, build network of good people, etc.

4. 5 Universal Goodness for Purifying the Mind

4.1 **Chant, practice mindfulness, meditation, spread loving-kindness daily**

4.2 **Ordain as monk-novice, lay follower (8 precepts), etc.**



Example of 5 Universal Goodness: Dress with Sati

1. Know the Mind

- **Good thoughts** aligned with purpose of dressing
- Not competing with others, not obsessed with fashion
- Know mind's position **is at the body's center**

2. Know Oneself

- **Know what is right**, know one's status, gender, age, position, duties
- **Know situation**, time, place, people
- Think correctly, dress appropriately for self and occasion
- **Think to keep mind centered in body throughout dressing**

3. Know to Recall

- **Recall correctly**, recall bright nimitta at center, recall teachings of the wise
- **Recall what constitutes appropriate dress**

4. Know to Observe One's Practice

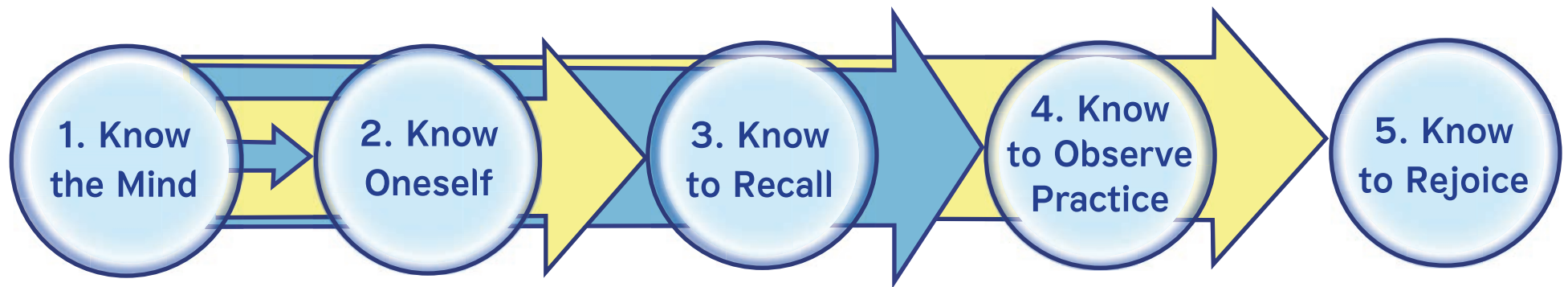
- **Practice according to wise teachings**, **mind is centered**
- Check if clothing belongs to us
- Dress modestly, cover appropriately, maintain warmth at 37° degrees Celsius, protect from insects
- Clean and organize items and places

5. Know to Rejoice

- **Reflect on one's actions**
- If steps 1 to 4 done correctly, rejoice
- If any step wrong, stop immediately
- Immediately correct

**Foundational Steps
for Training Sati
and Self-Training**

Sati-Sampajañña is the Pathway to Good Conduct and Happiness



1. Know the Mind: Bring mind to rest within or at the center of ourselves.

2. Know Oneself: Be aware of what activity we're about to do, resulting from knowing the mind, keeping mind within.

3. Know to Recall: Think of correct methods for the task at hand, resulting from knowing mind and self.

4. Know to Observe Practice: Observe and perform tasks correctly and well, resulting from knowing mind, self, and recall.

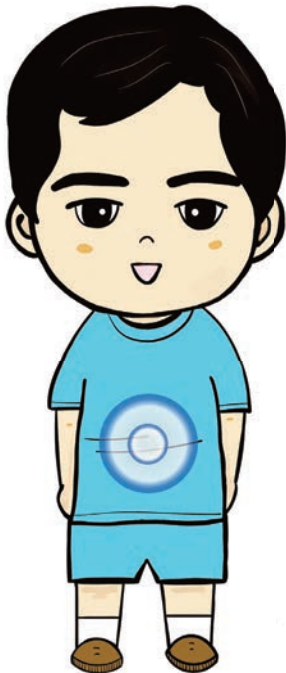
5. Know to Rejoice: Reflect on whether our actions were correct and good, resulting from knowing the mind, knowing oneself, knowing to recall, and knowing to observe.

5.1 If not completely correct, continue to improve and adjust.

5.2 If completely correct and good, joy will naturally arise from within, a natural reaction when the mind has Sati-Sampajañña.

Know
the Mind

Bringing mind to
rest within



Know
Oneself

1. Mind resting at the body's center
or center of ourselves
2. **Keep mind within the body continuously**
3. Knowing oneself when conducting routine



Knowing oneself from continuously
from knowing the mind

Know to Recall

1. Mind resting at body's center
2. Keep mind within body continuously
3. Knowing oneself when conducting routine
4. Recall correct methods for the task at hand



Knowing to recall comes from knowing the mind and knowing oneself

Know to Observe/Practice

1. Mind resting at body's center at all times
2. Keep mind within body continuously
Knowing oneself when conducting routine
3. Recall correct methods for the task at hand
4. Observe and perform tasks correctly and well



Knowing to observe and practice comes from knowing the mind, oneself, and to recall

Know to Rejoice

1. Mind resting at body's center
2. Keep mind within body continuously, knowing oneself when conducting routine
3. Recall correct methods for the task at hand
4. Know to observe and perform tasks correctly and well
5. Reflect on whether our actions were correct and good
 - 5.1 If not completely correct, continue to improve and adjust
 - 5.2 If completely correct and good, joy will naturally arise from within, a natural reaction when the mind has Sati-Sampajañña



Knowing to rejoice comes from knowing the mind, knowing oneself, knowing to recall, and knowing to observe/practice

Daily Sati-Sampajañña Training

1. Wake-up Time

1.1 During waking up

1.2 After waking up

2. Bath Time

2.1 During excretion

2.2 After excretion

2.3 Before bathing

2.4 During bathing

2.5 After bathing

3. Meal Time

3.1 Before eating

3.2 During eating

3.3 After eating

4. During Work

5. Bedtime

5.1 Before sleeping

5.2 During sleeping

1. Waking Up Time

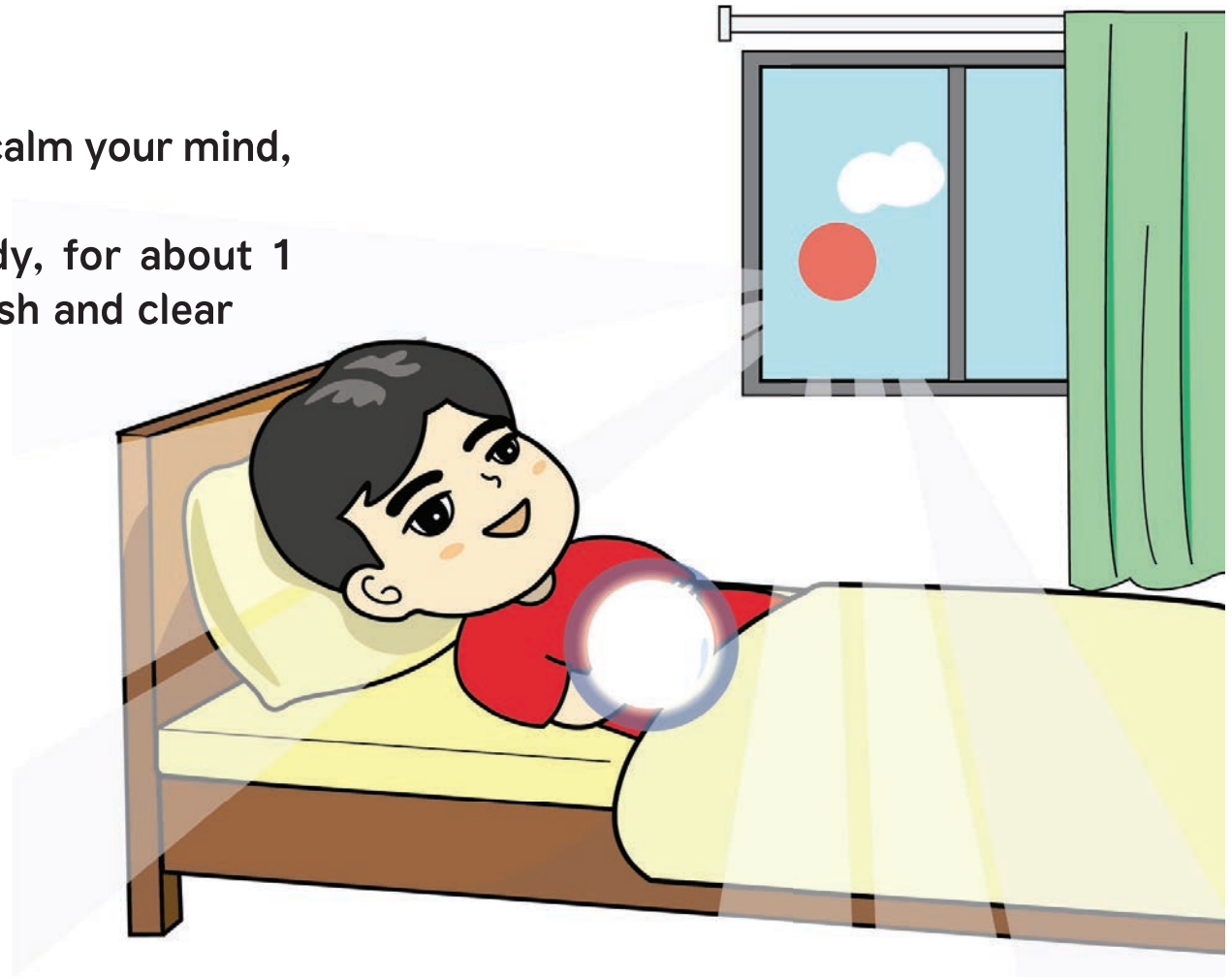
1.1 Upon Waking

Know Your Mind

- Before opening your eyes, calm your mind, make it empty
- At the center of your body, for about 1 minute, making your mind fresh and clear

Know oneself

- Know oneself upon waking



1.2 After Waking Up

Observing and Practicing

- Knowing that our mind is still within us and making our bed
- Making our bed while keeping our mind within simultaneously
- When making the bed, **focus your mind at the center of your body**

Know to Rejoice

We've neatly made our clean bed before and after sleeping



Know to Recall

2. Bath Time

2.1 During Elimating Bodily Waste

Know Your Mind

- Where is your mind?
- Far - Near - Center of the body?

Knowing oneself

- Draw your mind back into your body
- Be aware while toileting



Know to Recall

Sammā Arahaṃ
The act of toileting
What is the correct way?

Observe and Practice

While urinating/defecating, focus
your mind at the center of your body

Observe the color and characteristics of
your urine/stool
Is everything normal?

2.2 After toileting

Know Your Mind

- Where is your mind?
- Far - Near - Center of the body?

Know oneself

- Gather your mind within your body
- Be aware that toileting is complete



Observe and Practice

- Clean oneself after eliminating
- Clean the area we used
- Clean and focus your mind at the center of your body

Know to Rejoice

- The bathroom is clean and dry so the next person who enters will feel like they are the first to use it

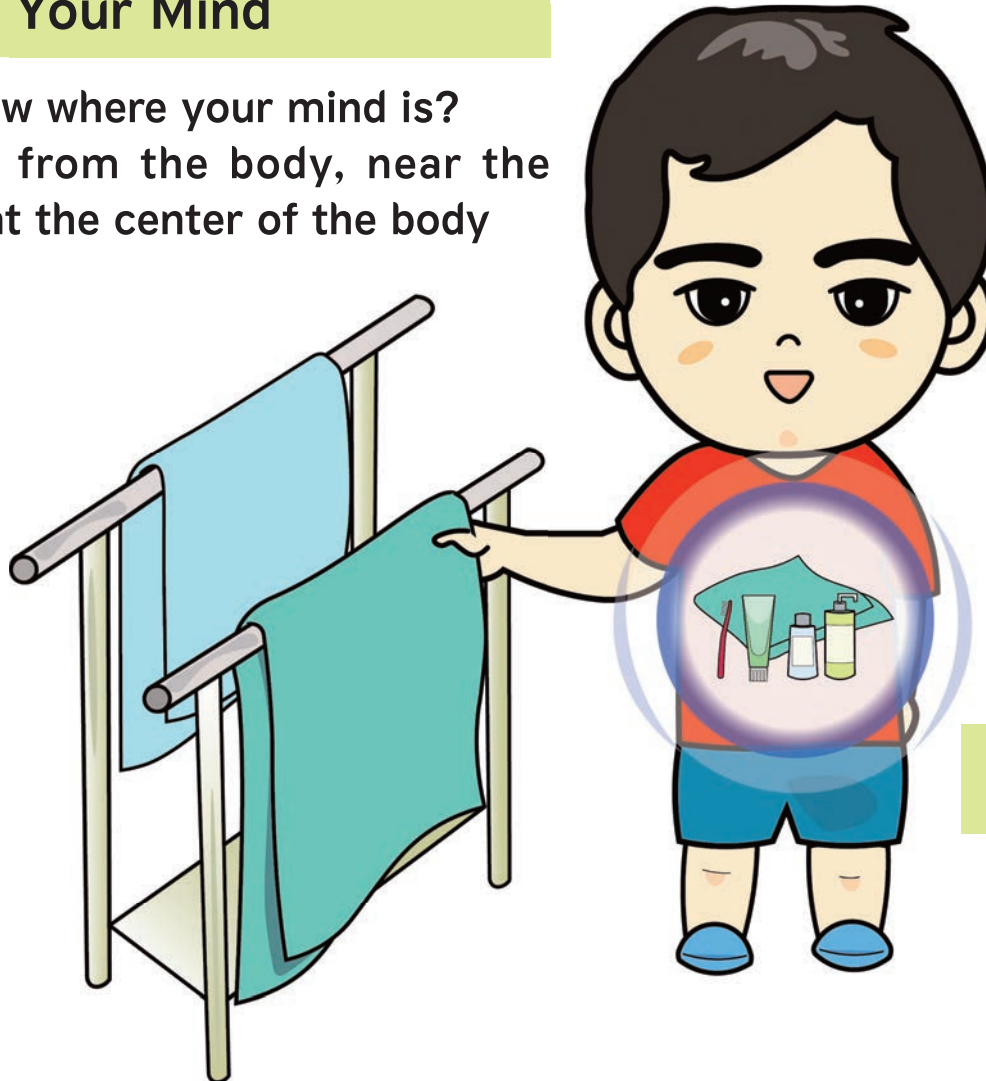
Know to Rejoice

Washing your bottom, washing your mind, heading to Nibbana

2.3 Before Bathing

Know Your Mind

- Know where your mind is?
- Far from the body, near the body, at the center of the body



Know oneself

- Gather your mind within your body
- Be aware that you are about to take a bath

Know to Recall

- Do not let the body become soiled and filthy
- The body is a breeding ground for disease because cells die every second

Observe and Practice

- Prepare bathing supplies
- Prepare and focus your mind at the center of your body

2.4 While Bathing

Know Your Mind

- During bathing Where is your mind?
- Far - Near - Center of the body

Know Oneself

- If your mind is in the body
Then know that it is in the body
- Be aware that you are bathing



Know to Recall

Sammā Arahaṃ
Bathing to clean both body and mind
What must be done?

Observe and Practice

Bathe the body, cleanse the mind
simultaneously

As you bathe, focus your mind at the
center of the body

Bathe to cleanse the body

Thoroughly clean every part and corner

Know to Rejoice, Bathing the body, Bathing the mind, Heading to Nibbana

2.5 After Bathing



Observe and Practice

- While cleaning, keep your mind in the body Continuously

Know to Rejoice

- The bathroom is dry and clean
- Equipment is neatly stored

3. Meal Time

3.1 Before Eating

Know Your Mind

- Where is your mind?
- Far - Near - Center of the body?

Be Aware

- Bring your mind back into your body
- Know that now is mealtime

Where will you eat
With whom will you eat
So you can prepare yourself
And behave correctly



Know to Recall

After eating
You will have good health
How to eat?

Observe and Practice

- Wash your hands thoroughly
- While washing, focus your mind at the center of the body

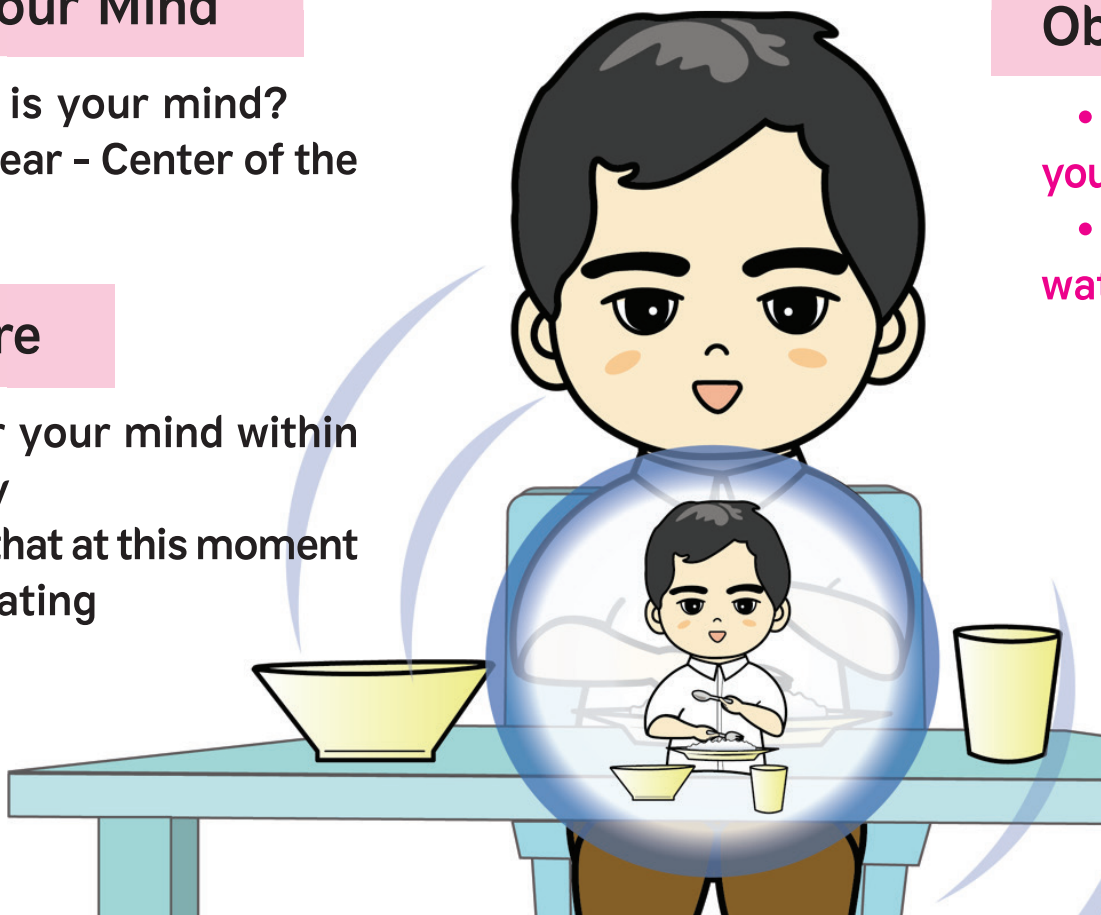
3.2 During Eating

Know Your Mind

- Where is your mind?
- Far - Near - Center of the body?

Be Aware

- Gather your mind within your body
- Know that at this moment You are eating



Observe and Practice

- When 4-5 more bites will make you full
- Stop and drink a glass of water

- Eat and focus your mind at the center of the body
- Do not open your mouth wide
- Do not take large bites
- Gather food in the center of the plate
- Place the utensil down neatly

Know to Recall

Dedicate each bite
As an inner Dhamma realm

3.3 After Eating

Knowing oneself

Satisfied
just right

Know to Recall

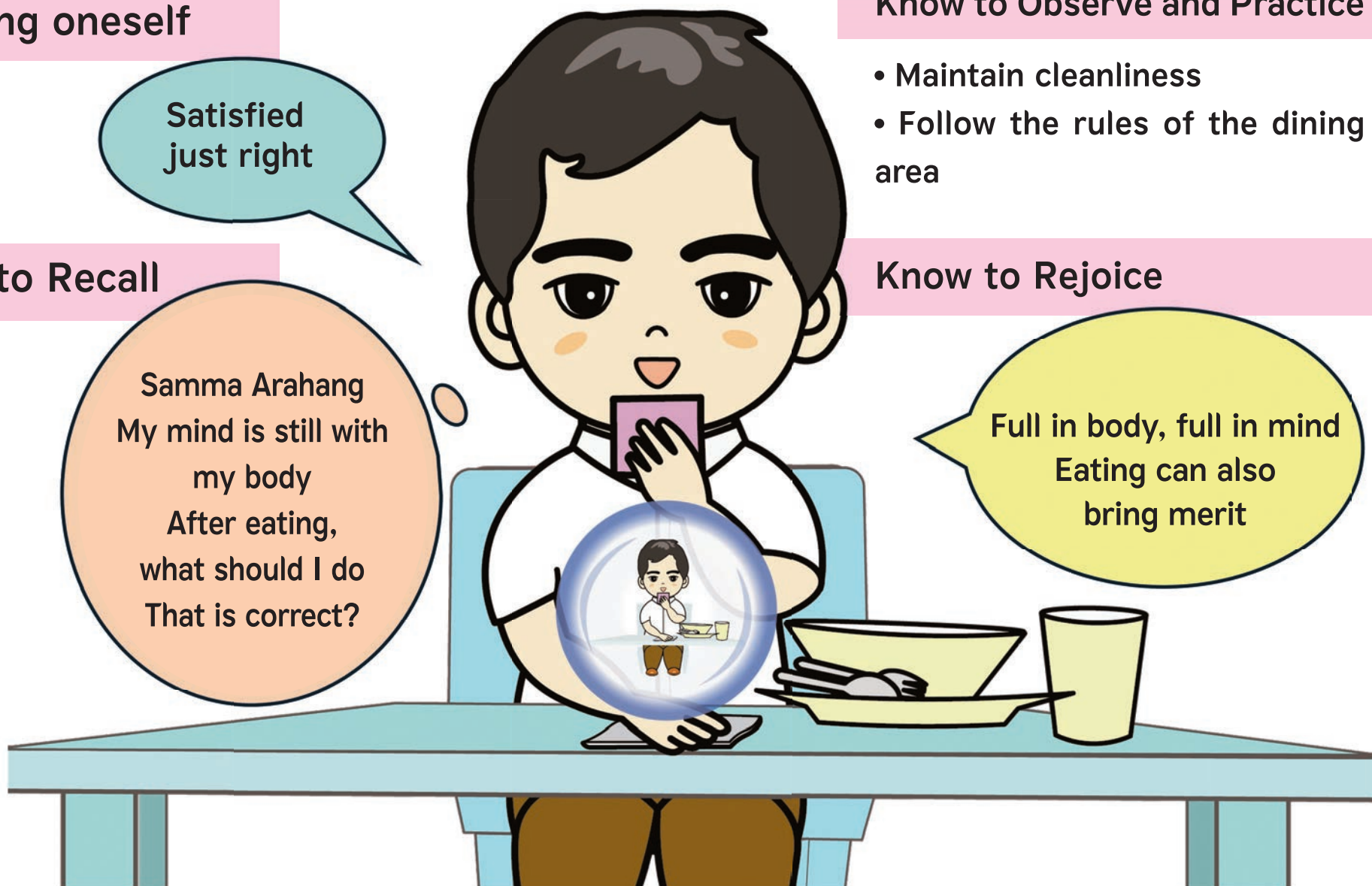
Samma Arahang
My mind is still with
my body
After eating,
what should I do
That is correct?

Know to Observe and Practice

- Maintain cleanliness
- Follow the rules of the dining area

Know to Rejoice

Full in body, full in mind
Eating can also
bring merit



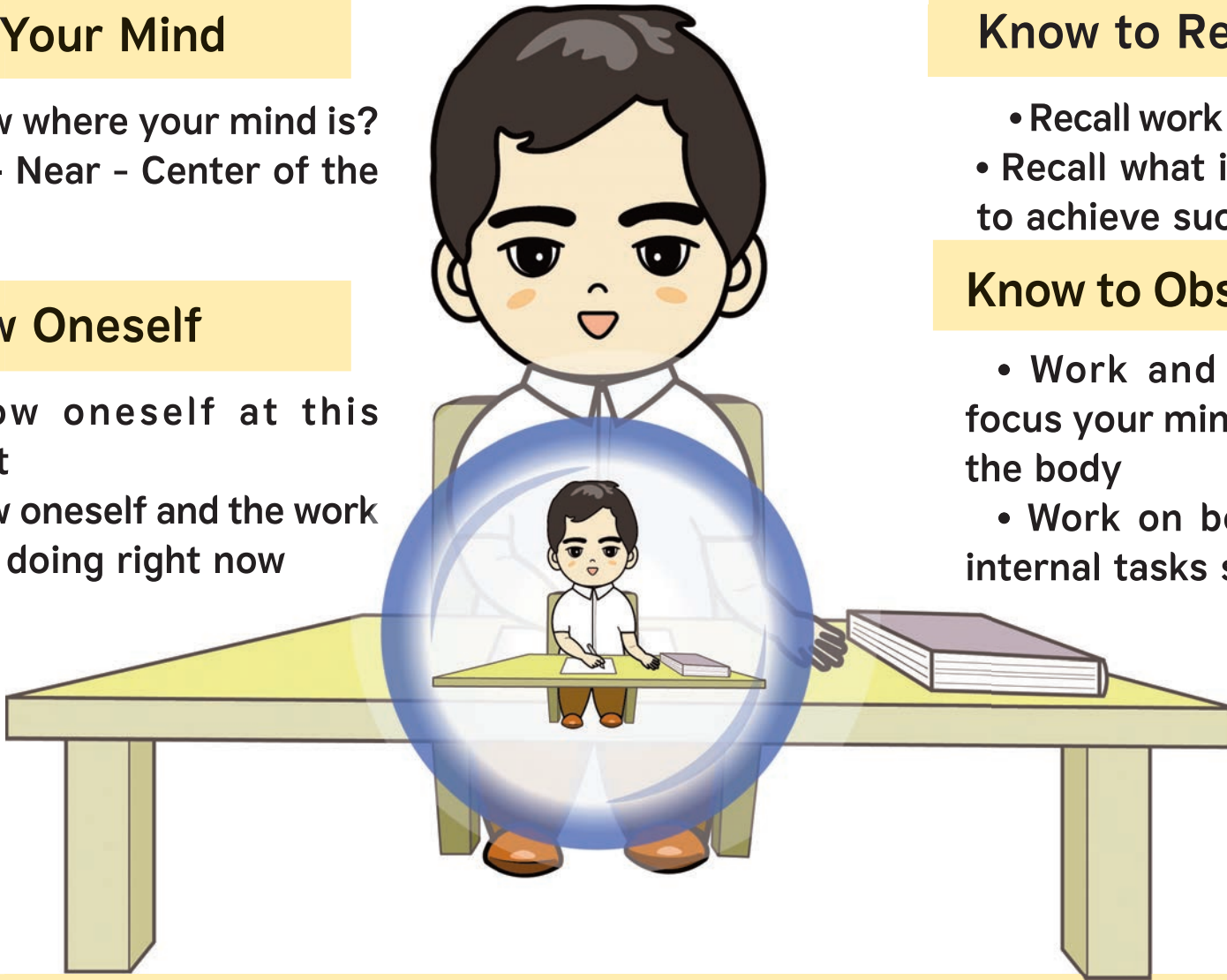
4. While Working

Know Your Mind

- Know where your mind is?
- Far - Near - Center of the body?

Know Oneself

- Know oneself at this moment
- Know oneself and the work you are doing right now



Know to Recall

- Recall work to be done
- Recall what is required to achieve success

Know to Observe/Practice

- Work and simultaneously focus your mind at the center of the body
- Work on both external and internal tasks simultaneously

Know to Rejoice - The roughest work is sharp, the most delicate work is precise

5. Bedtime

5.1 Before Sleeping

Know Your Mind

- Ask yourself, where is your mind?
- Far - Near - Center of the body?

Be Aware

- Restraint
- Bring your mind back
To the center of your body
- Make your body
comfortable
- Make your mind peaceful

Have Sti

- Reflect on the merit you
have accumulated
- Chant and meditate
- Spread loving-kindness to this world



Observe and Practice

- Place your mind lightly
and comfortably
- Calm, soft, and for a long
time

Feel Pleased

- Have Sati
- Body-Mind clean and
clear
- Light, comfortable
- Happiness exists In
the center of our being

5.2 While Sleeping

Know Your Mind,
Know Oneself,
Know to Rejoice

- Fall asleep, focusing your mind at the center of the body
- Sleep in the sea of merit



Know where your mind is

Know oneself in whatever we do

Know to recall the correct methods

Know to observe and practice

Know to rejoice with what you are doing

The Dangers Of Practicing 5 Universal Goodness

Without Sati

The Dangers of Uncleanliness

Uncleanliness means dirtiness, contamination, gloominess, impure, not clean, whether in physical or mental aspects.

External uncleanliness refers to bodily dirt, the 4 Necessities, objects, utensils, and environment that arise from **lacking Sati momentarily**, being careless, and not cleaning regularly.

Even though one knows that the body constantly expels dirt such as saliva, mucus, sweat, crud, feces, urine, and even bad air. Dirt from the body not only causes physical discomfort but also invites small insects and creatures like flies, ants, mosquitoes, cockroaches, and even rats and dogs, as these are their exquisite food.

Consequences of people who enjoy being dirty:

1. Lose one's temper, easily killing animals in their own home
2. Lose one's property, which becomes old easily, breaks easily, gets lost easily
3. Deterioate one's health, easily becoming sick
4. Easily lose many other good habits



Those who lack Sati and leave their home and belongings dirty often claim that insects and animals are disturbing them.

Just as they are preoccupied with killing those animals, a fool with a dirty mind, even when they themselves have done wrong or evil, not only fails to think about correcting themselves but instead mistakenly blames others.

The world becomes inflicted by the uncleanness of the mind of those who heavily lack Sati.

Those **who lack Sati** and
leave their home and
belongings dirty

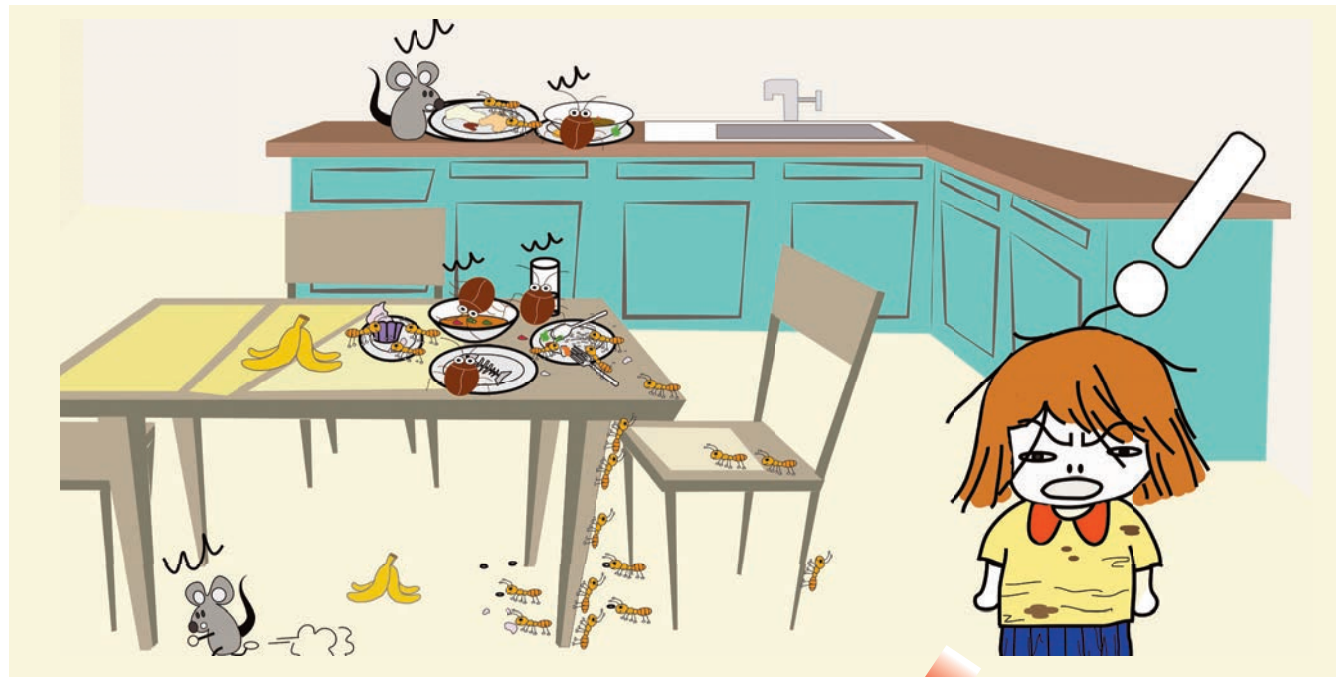
Often claim that
Animals and insects are
disturbing them



**Not thinking of correcting
themselves**

**Instead mistakenly blaming
others**

Thus lack compassion,
leading them to kill animals



The Dangers of Disorder

Disorder is an action of body, speech, and mind that is not in the right direction, not on the right path, not in the right place, not in the right order, not following the established guidelines, due to a lack of Sati.

Even things that have been well-cleaned can become dirty again.

Such as:

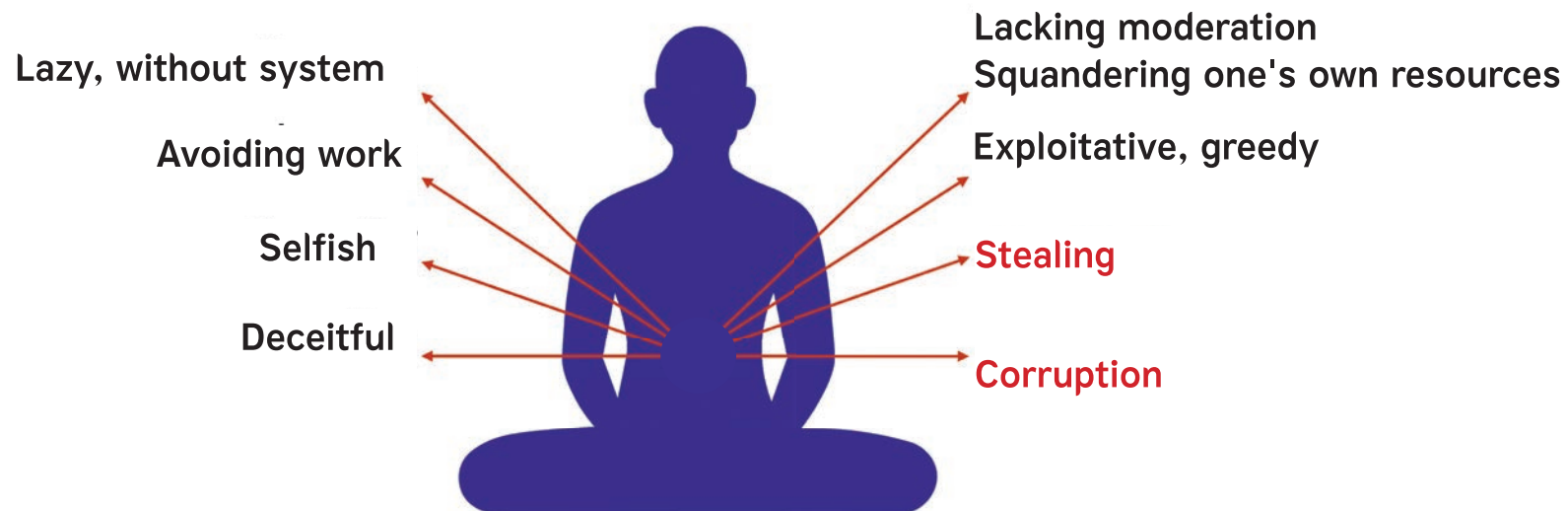
- Not putting toys back in their original place after playing
- Not making the bed after waking up
- Washing cups, plates, bowls, spoons but not arranging or storing them by categories according to size (small-large), order of use (first-last), frequency of use (often-rarely)
- Not putting shoes, tables, chairs back in their proper place after use
- Not hanging, storing, ironing, folding, or hanging clothes after washing
- Not cutting, combing, or shaving facial hair to maintain tidiness

Where
did my pencil go?



Not organizing belongings and utensils is a basic evil kamma because it destroys discipline, character, habits, and property. It has many offenses, namely:

1. Easily making property, **dirty, old, damaged, and lose value**
 2. Making items **difficult to pick up, easily lost, and unbecoming**
 3. Causing one to be **unaware of spending and wastefully** depleting one's own resources
 4. Making it easy to take **advantage of, deceive, and steal**
 5. Causing **loss of self-trust, self-confidence, and self-worth**
- Fail to think about developing oneself to transcend suffering



The Dangers of Impoliteness

Impoliteness is a **great lack of Sati** to the point of being unable to control oneself in front of others.

It causes one to display gestures, manners, speech, and even dress that are disorderly and inappropriate, thus showing obstinate, vulgar, rude, and narrow-minded behavior that is offensive when encountering various emotions, even in normal situations, for example:

Impoliteness due to greed Constantly asking for things, seizing shared items, grabbing more than one's share, deliberately staying silent to make others spend their resources, etc.

Impoliteness due to anger Speaking sarcastically, using harsh language, shouting loudly, walking heavily, stomping feet, slamming doors in people's faces, making aggressive gestures, throwing and hitting objects, deliberately exposing private parts, etc.

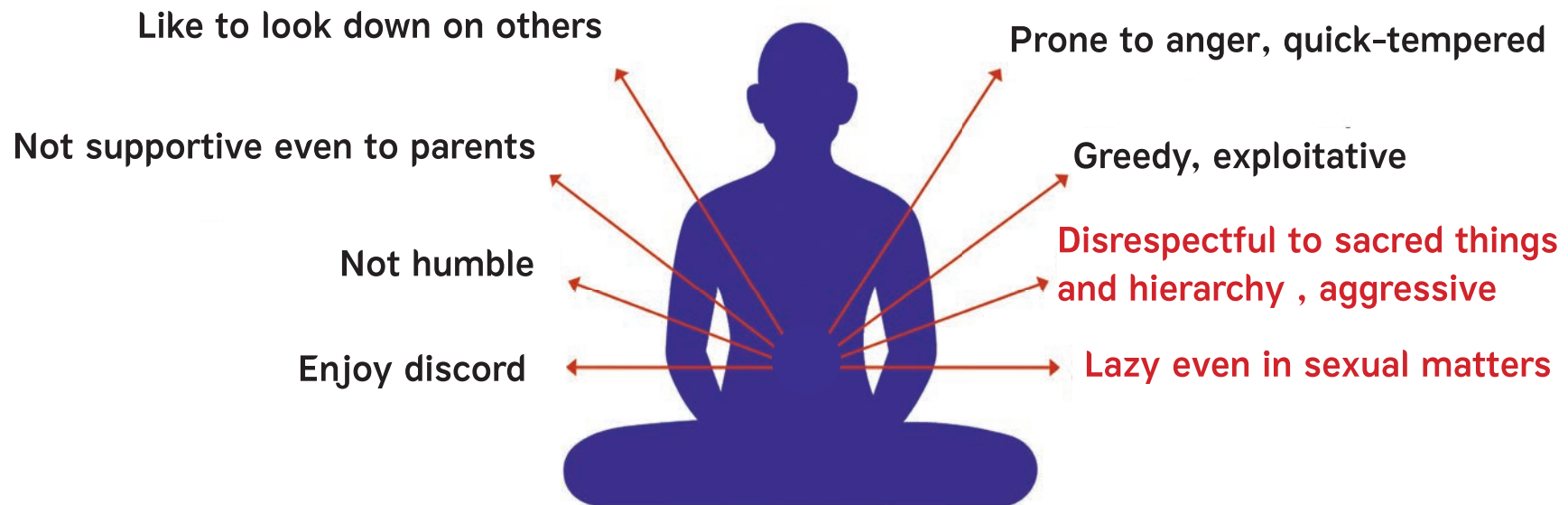
Impoliteness due to delusion Standing, walking, sitting, or lying down without composure, dressing in tight or inappropriate clothing, speaking in a provocative manner that encourages distracting thoughts, including sexual topics, etc.

Impoliteness is considered a **basic evil kamma** because it demonstrates a failure to organize thoughts in order to distinguish right from wrong, good from bad in terms of speech, behavior, and etiquette.

Therefore, it has many offenses, namely :

1. Making oneself lose niceness and credibility
2. Making it easy to provoke conflict
3. Causing a breakdown of unity
4. Causing loss of property, opportunities, and good habits
5. Causing loss of moral discipline, making it easy to commit sexual misconduct

Continuous lack of Sati leads to frequent displays of impoliteness, causes the mind to become increasingly coarse, narrow-minded, and dirty, and further cultivates various bad habits.

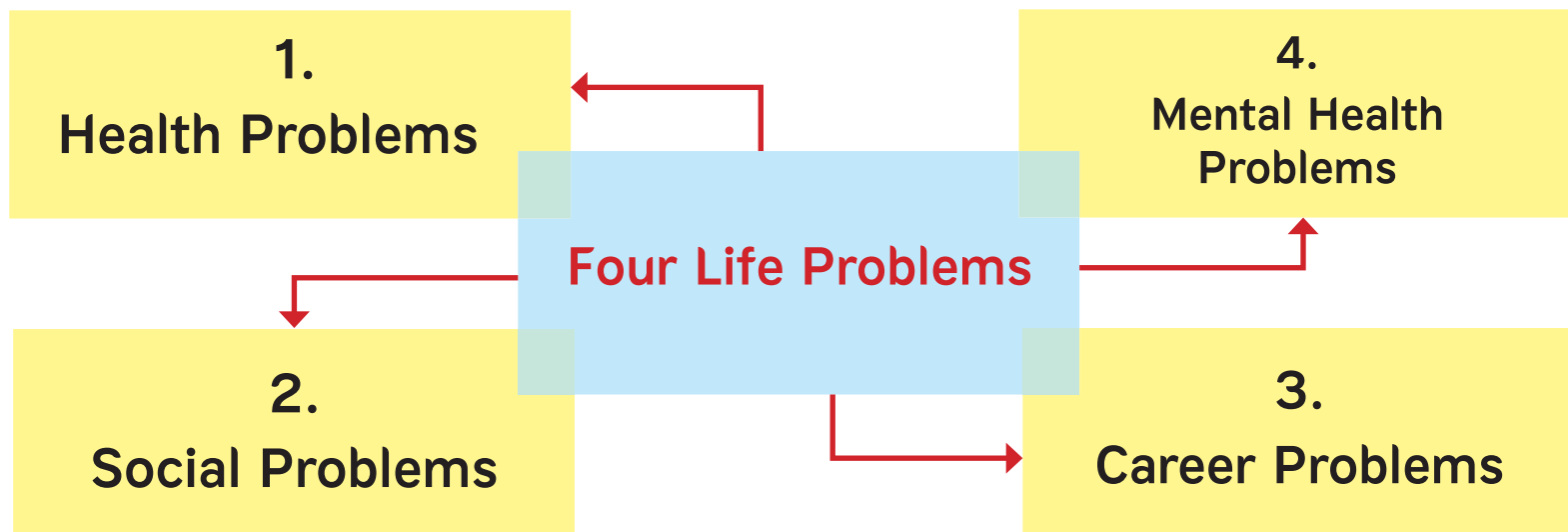


A person who is impolite, in addition to being unable to control their own emotions, will also negatively impact their life time management, potentially becoming someone who is not punctual.

The Dangers of Being Unpunctual

Being unpunctual is a failure in managing the four life times to mitigate **and resolve 4 life problems that no one else can handle for you, which are :**

1. Mitigating health problems
2. Solving social problems
3. Solving career problems
4. Solving mental health problems



Failure in Time Management

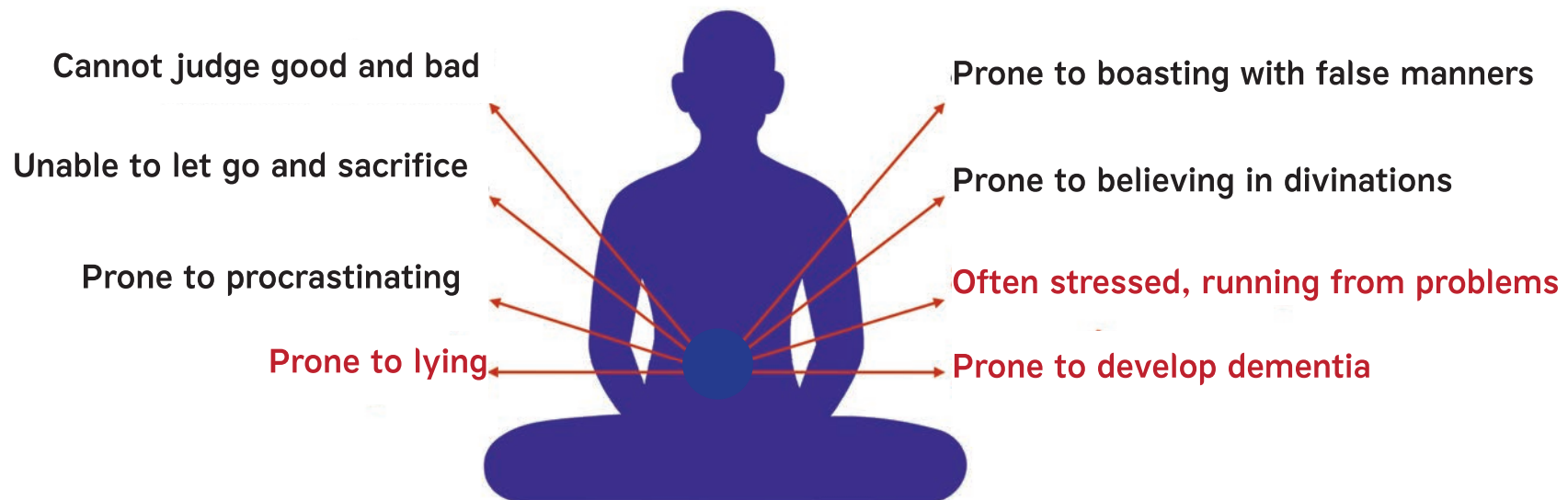
1. **Not understanding** the 4 Life Problems and how to appropriately solve each of them
2. **Improper prioritization**, urgency assessment, and time allocation for performing each task
3. **Lack of Sati** and awareness while performing tasks

Shortcomings in work and time management for addressing the four life problems have consistently caused various great sufferings for people, such as:

- Not being on time for eating, sleeping, waking, defecating, bathing, brushing teeth, etc., **increases health problems**
- Missing appointments with members, not providing education for school-age children, not caring for elderly parents, making loud noises at night, etc., **increases social problems**
- Not completing work on time, delayed product delivery, late payments, arriving late to work, leaving work early, etc., **increases career problems**

- Adhering to superstitious timing, not chanting , not paying respects to the Triple Gem, not meditating or spreading loving-kindness before sleeping, not taking precepts before leaving home, not observing Uposatha precepts on holy days, etc., **increases mental health problems**

- Lacking mindfulness and not completing tasks to prevent and eliminate the four daily life problems comprehensively, correctly, and precisely on time is considered a **basic evil kamma**. This is because it causes a lack of **honesty and responsibility**, both to oneself and to the collective. Most importantly, it becomes a cause for **lying and developing various bad habits**.



The Dangers of Not Cultivating Meditation

Not cultivating meditation means not training the mind to be steadfast within oneself, appropriate to one's gender, age, and condition. Allowing the mind to wander outside the body, thinking with likes, dislikes, infatuation, and being swayed by forms, sounds, smells, tastes, touches, and mental objects that come into contact. This is considered extremely harmful because:

1. It causes a lack of Sati with scattered thoughts without direction, unable to consolidate physical, mental, and intellectual powers even if they are abundant. Thus, it is no different from a strong but untrained ox or buffalo.

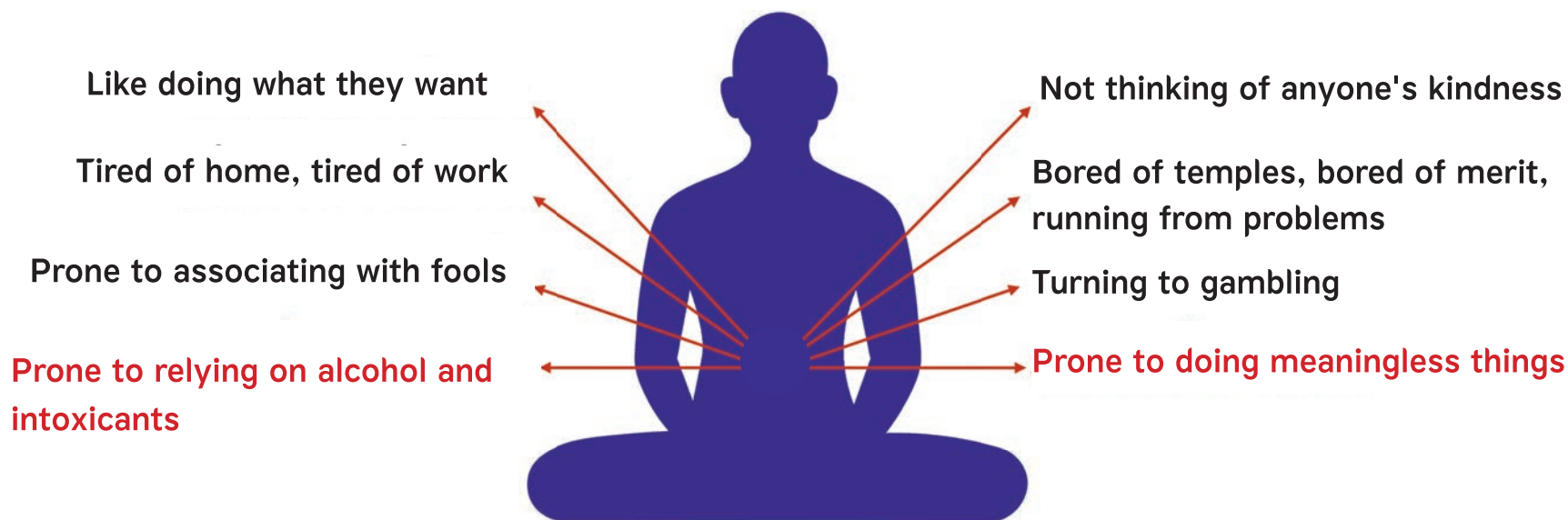
2. It causes a lack of Sati, lack of reason and an inability to deeply investigate causes and effects. This makes one's thoughts, speech, and actions drift away from goodness. Even as an adult, one thinks like a child. The inability to control the mind and make it focused is thus considered a **basic evil kamma**.

Behaviors Showing a Lack of Concentration or Short Attention Span

- When sick, running to witch doctors instead of medical professionals
- When emotionally distressed, running to mediums and fortune tellers **instead of seeking teaching monks**
- When poor, running to lottery tickets and gambling **instead of developing one's skillset**
- When wealthy, flying abroad for vacation **instead of making merit**
- When happy, going to bars and karaoke **instead of listening to Dhamma teachings**
- Before sleeping, not chanting prayers, not meditating to steady the mind, **lacking Sati, not remembering the kindness of parents, teachers, ancestors who worked hard to build the country, the Triple Gem**, thinking only of places to visit, sing, play, dance, perform, and indulge in unwholesome activities, letting the mind wander

The Drifting State of Those Without Meditation

- In times of suffering, they are inevitably lonely **because they lack support and cannot see their own faults**
- In times of happiness, they become intoxicated **because they lack Sati, forgetting those who have shown kindness**
- In times of idleness, they drift aimlessly **because they lack life goals**



Not Practicing 5 Universal Goodness is the Root Cause of Destroying the 5 Precepts

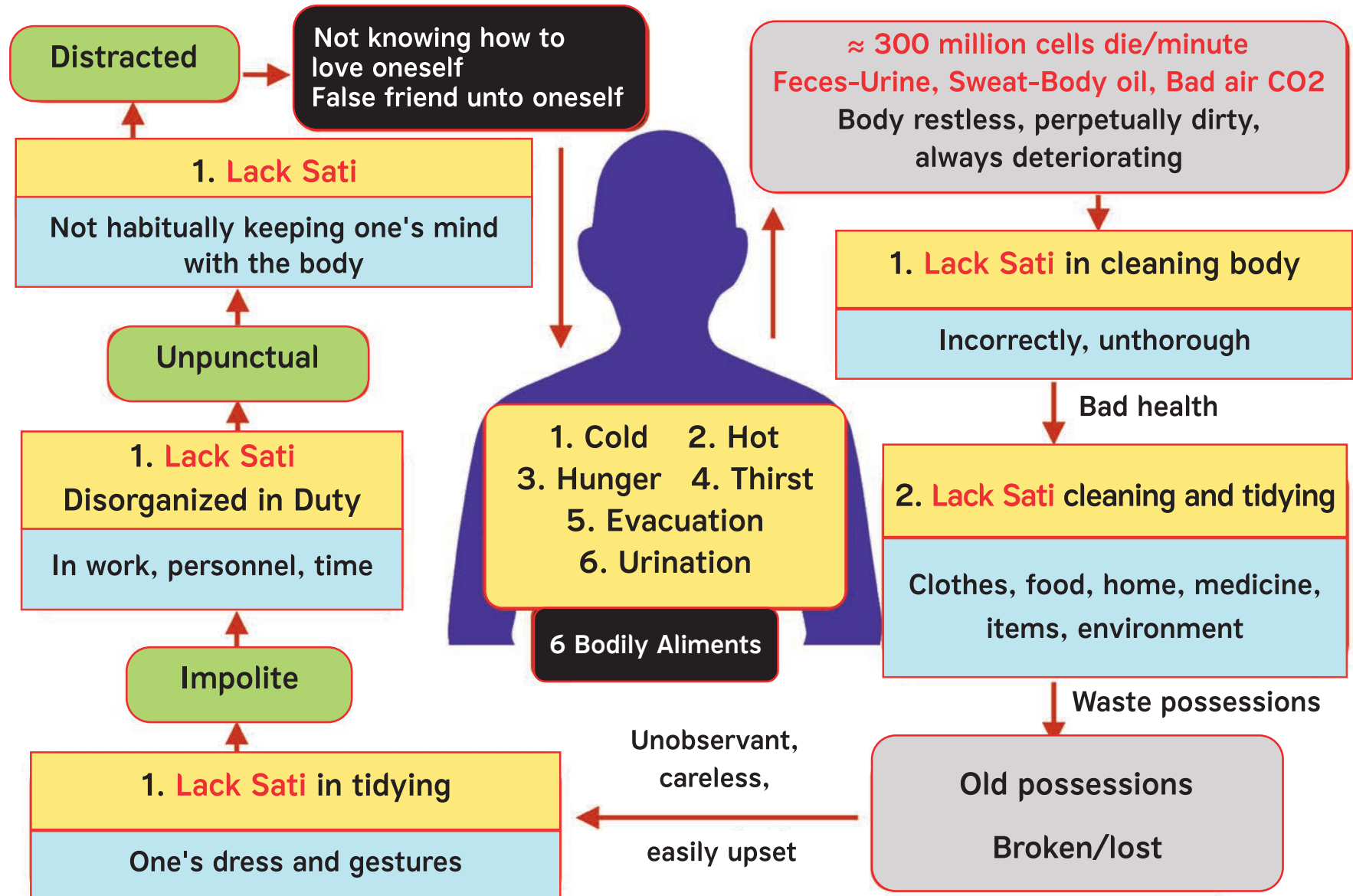
1.	Body-Clothing-Food- Home-Belonging Dirty	Emotional damage Health issues Rodents and insects disturb	Prone to anger Negligent	Lack of compassion Killing animals
2.	Incorrect-Lazy Disorganized	Property Easily deteriorates Difficult to find, easily lost	Prone to Greed Negligent	Lack of moderation Stealing
3.	Incorrect-Lazy Impolite	Easy to provoke Easy to sexually violate	Prone to Delusion Negligent	Unrestrained Sexual misconduct
4.	Incorrect-Lazy Not punctual	Missed appointments, broken promises Evasive, hesitant, prone to making excuses	Prone to Fear Negligent	Dodgy Lying
5.	Incorrect-Lazy Lack of concentration	Stressed, scattered, bored of study, work, home Bored of spouse	Prone to Evading Problems Negligent	1. Drinking alcohol 2. Nightlife 3. Gambling 4. Associating with bad friends

In hell while
still alive

Losing
everything

Bodily uncleanness, root cause of destroying the 5 Precepts, forces one towards unwholesome paths

One who lacks Sati does not know how to love oneself
One who lacks Sati becomes one's own false friend



Characteristics of Four Types of Fake Friends

1. **Exploitative** Friend Traits

- 1.1 Thinking only of personal gain
- 1.2 Giving little but taking much
- 1.3 Helping only when they themselves are in trouble
- 1.4 Befriending only for personal benefit

2. **Good-at-Talking** Friend Traits

- 2.1 Discussing past events to engage in conversation
- 2.2 Discussing events that haven't happened yet
- 2.3 Offering useless assistance
- 2.4 Refusing help when asked

3. **Flattering** Friend Traits

- 3.1 Following along in evil deeds
- 3.2 Following along in good deeds
- 3.3 Praising to one's face
- 3.4 Criticizing behind one's back

4. **Destructive** Friend Traits

- 4.1 Encouraging alcohol drinking
- 4.2 Inviting to nighttime outings
- 4.3 Dragging into meaningless activities
- 4.4 Encouraging gambling

Not realizing that one often lacks Sati

Body-clothes-belongings-home-workplace are therefore not clean enough

Easily angered, not thinking creatively

Mind clouded since morning

Cannot find belongings, unable to organize items

Mind becomes more clouded

Unable to organize bodily gestures and dress, impolite

Mind becomes even more clouded

Easily provoke physical contact or sexual provocation

Mind becomes increasingly clouded

Difficult to organize work, speech, and communication

Mind becomes more and more clouded

Suffering
uncleanliness,
laziness

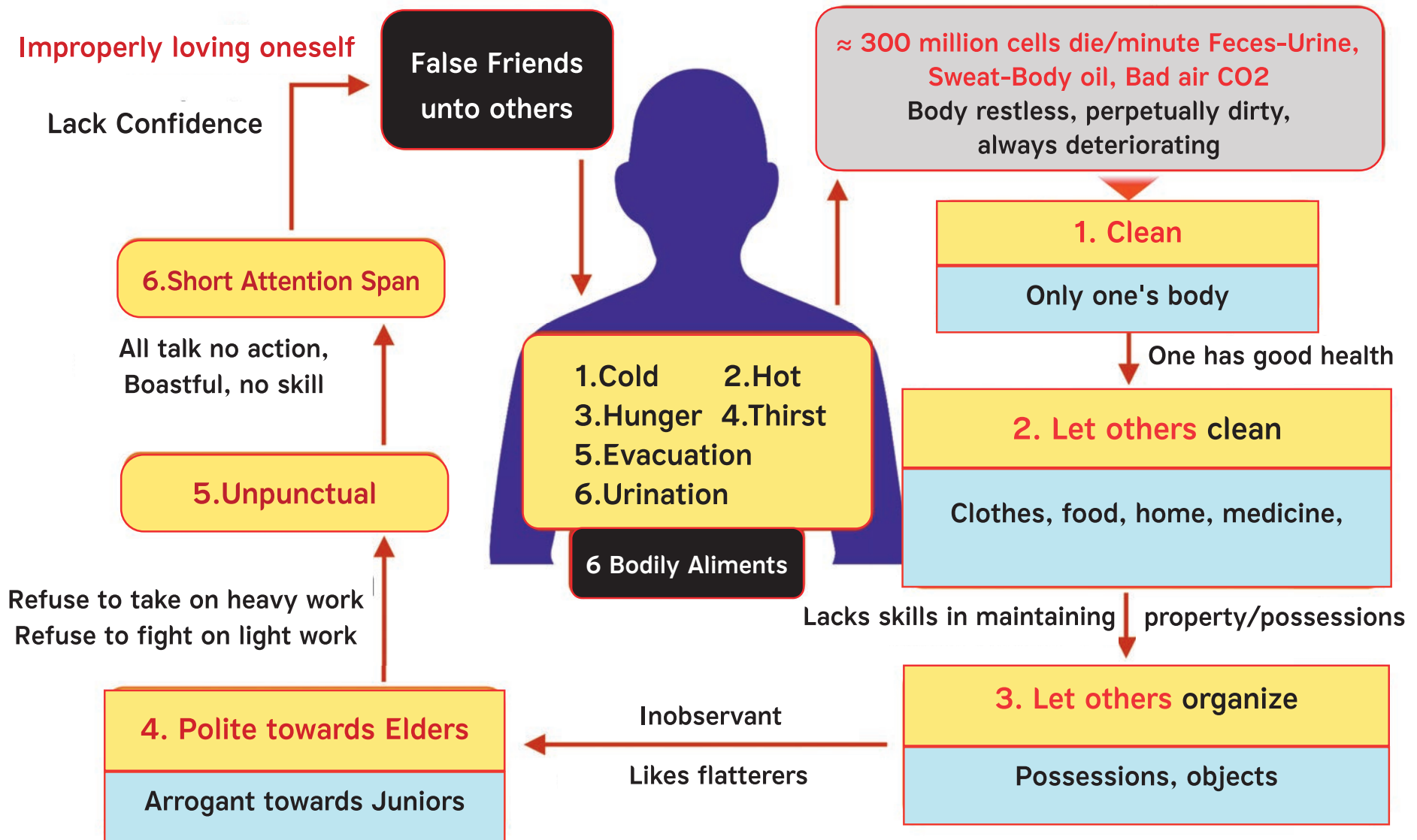
Wrong speech, falsehoods, unpunctual

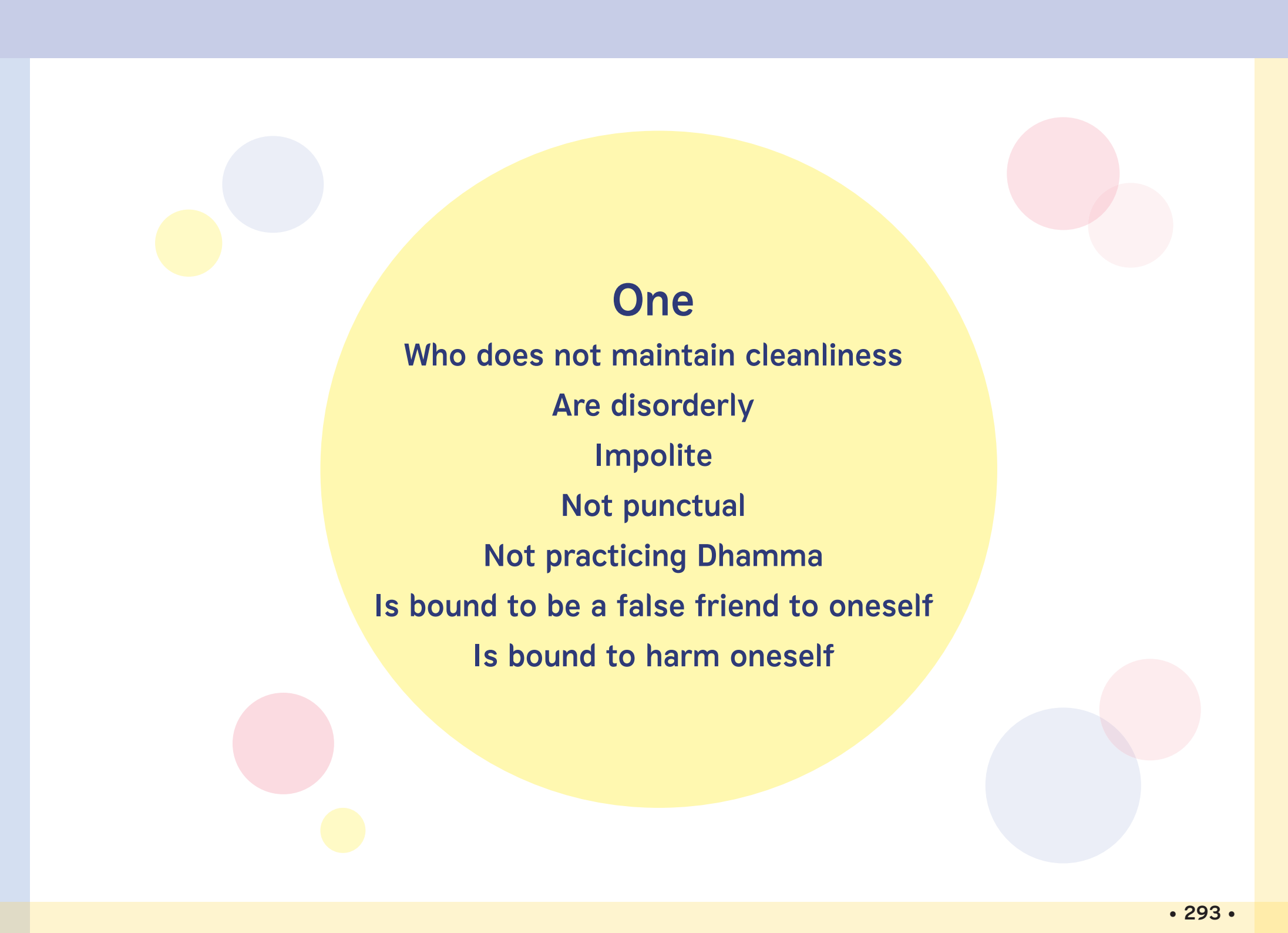
Mind becomes increasingly clouded

Short attention span

Mind remains clouded all day long

Consequences of letting others clean for you





One

Who does not maintain cleanliness

Are disorderly

Impolite

Not punctual

Not practicing Dhamma

Is bound to be a false friend to oneself

Is bound to harm oneself

Virtues of Practicing 5 Universal Goodness

With Sati

The Power of 5 Universal Goodness with Sati

1.

Able to distinguish right-wrong, bad-good by oneself

2.

Things around become clean and orderly

Self practice:
clean, orderly,
polite, punctual,
cultivating
concentration

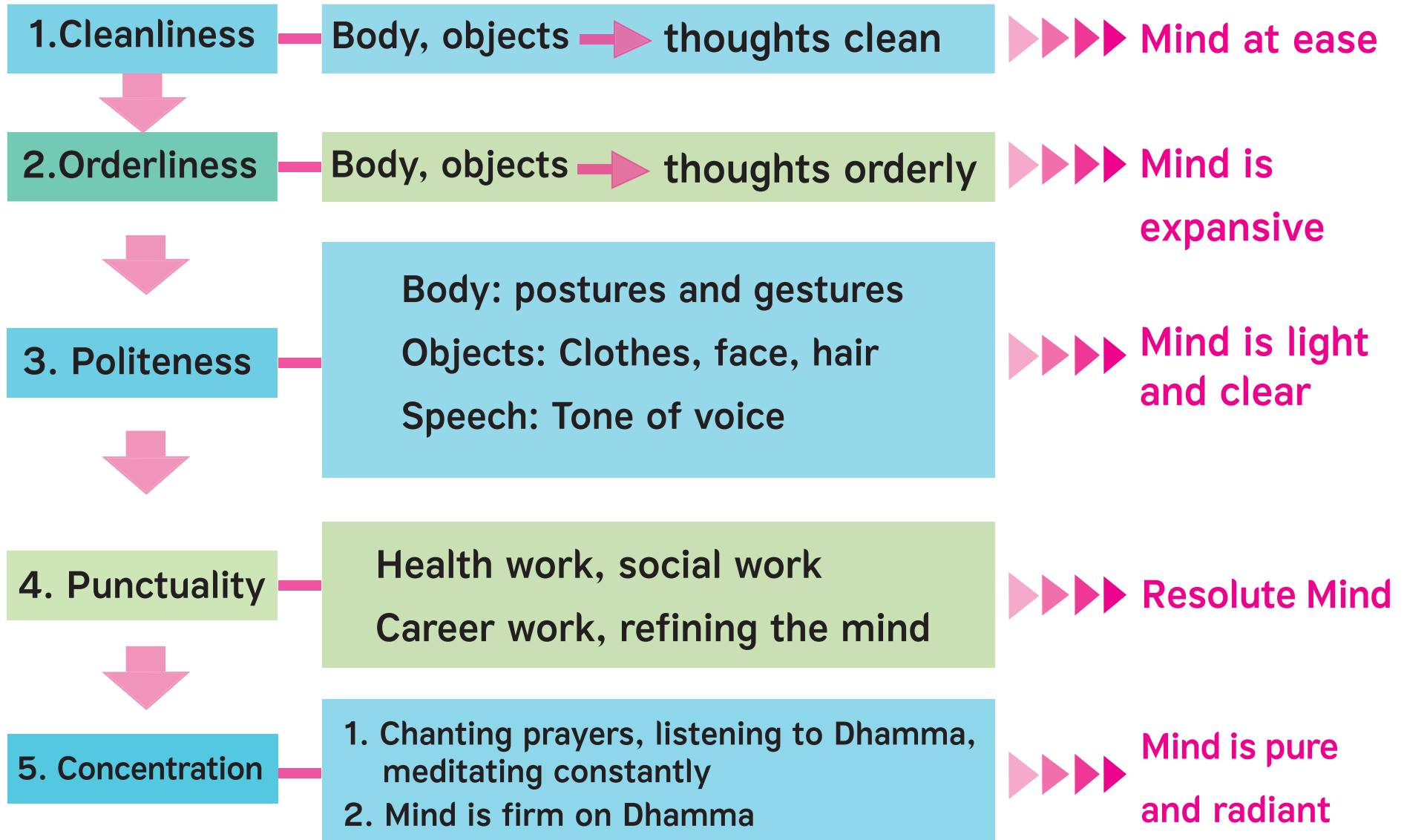
3.

Easily makes people around clean, orderly, polite, punctual, and focused

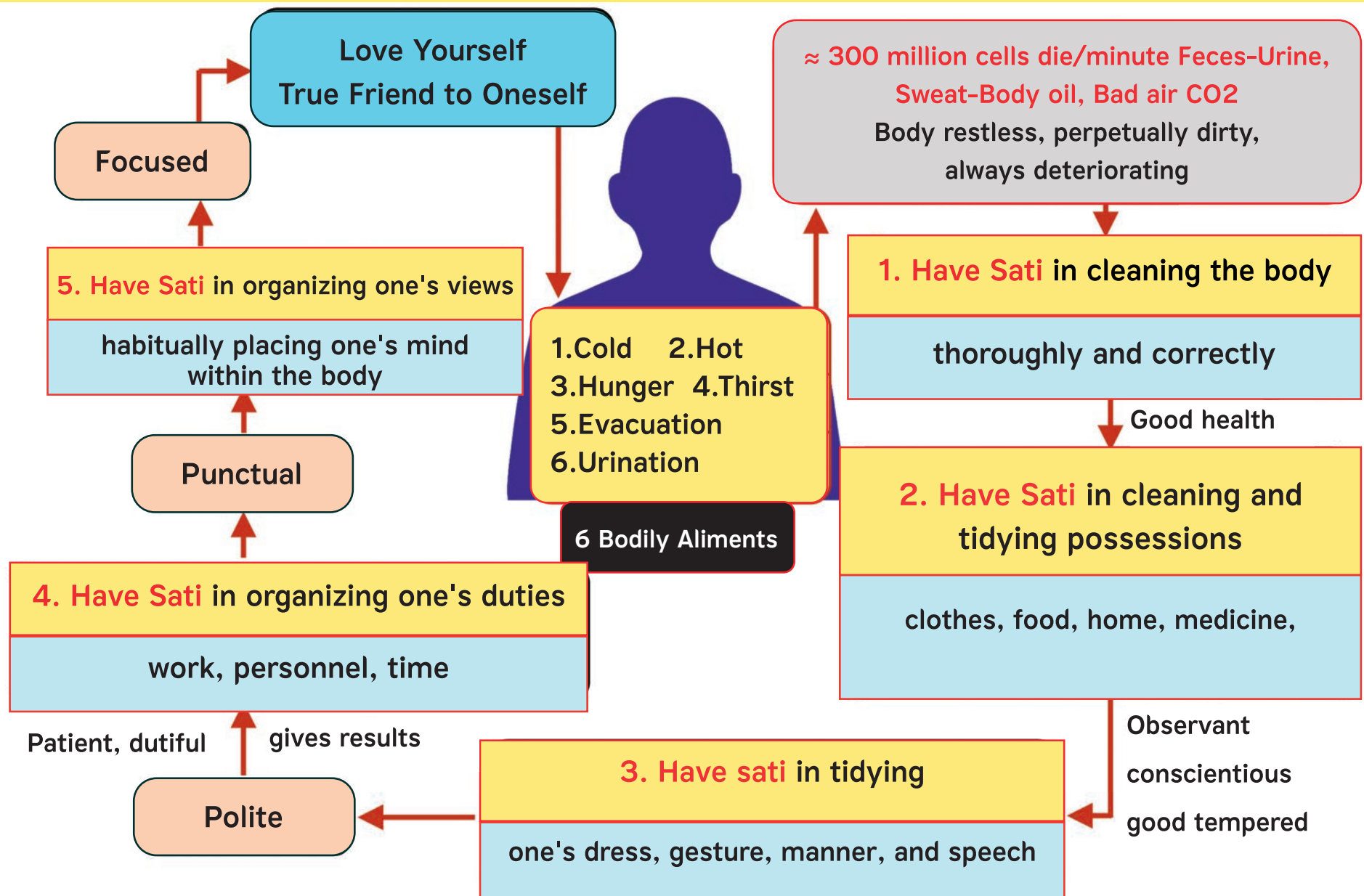
4.

Surrounding nature becomes clean

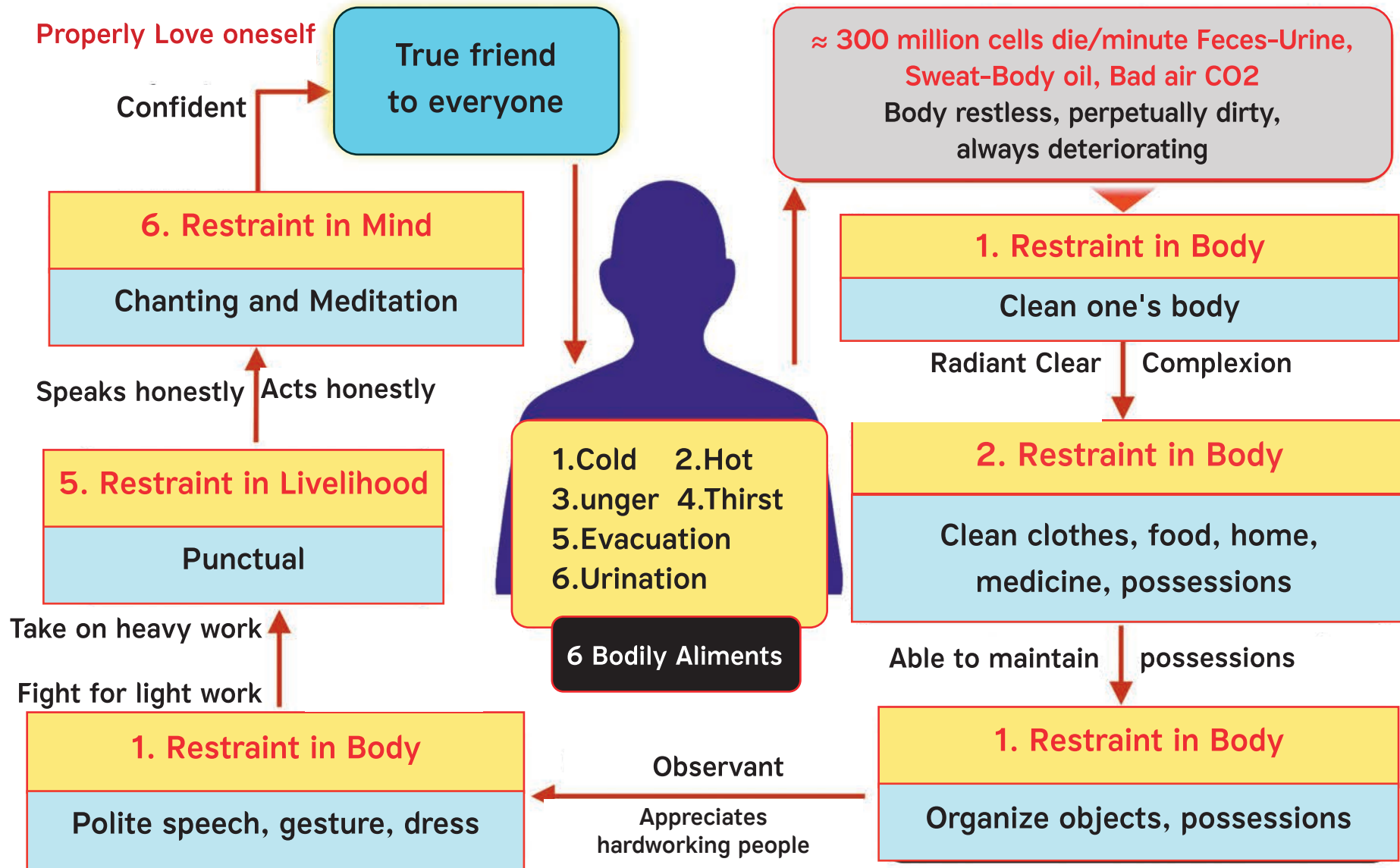
Effects of 5 Universal Goodness with Sati on the Mind



Those who have Sati know how to love oneself:
Is a true friend unto oneself



Benefits of cleaning oneself



4 True Friends: Results of 5 Universal Goodness

1. Friends with Supportive Nature

- 1.1 Protect friends even when they are careless
- 1.2 Protect friends' property
- 1.3 Serve as a support when friends are in danger
- 1.4 Provide resources beyond what friends request

2. Friends Who Share Suffering and Happiness

- 2.1 Share personal secrets with friends
- 2.2 Keep friends' secrets
- 2.3 Do not abandon friends in times of trouble
- 2.4 Willing to sacrifice even their own life for a friend

3. Friends Who Advise on Benefit

- 3.1 Prevent friends from doing evil
- 3.2 Guide friends to maintain goodness
- 3.3 Help friends learn things they've never known
- 3.4 Show the path to happiness and heaven

4. Friends with Genuine Love

- 4.1 Suffer when friends suffer
- 4.2 Rejoice when friends are happy
- 4.3 Help defend friends when they are criticized
- 4.4 Acknowledge those who praise their friends

5 Universal Goodness with Sati: Origin of the 5 precepts



5 Universal Goodness Promotes Maintaining the 5 Precepts

5 Universal Goodness when performed carefully and consistently with Sati until it becomes a habit helps one avoid the 5 Dangers by enabling continuous observance of the 5 Precepts.

This is promoted by:

1. Developing a compassionate mind that abhors killing
2. Loving righteous livelihood and despising theft
3. Practicing sexual restraint, abhorring sexual misconduct and violent aggression
4. Cultivating honesty and rejecting falsehood
5. Maintaining Sati-Sampajañña that abhors drinking alcohol and consuming intoxicants

5 Universal Goodness with Mindfulness 5: Origin of the 10 Wholesome Actions



Bodily Cleanliness

A person abstains from: 1. Killing
2. Theft and fraud 3. Sexual misconduct

Verbal Cleanliness

A person abstains from:
1. Lying 2. Slander
3. Harsh speech 4. Idle chatter

Mental Cleanliness

A person:
1. Does not covet others' possessions (non-covetousness)
2. Does not harbor ill will or malice towards others
3. Maintains right view in accordance with dharmic principles

5 Precepts and 5 Virtues

Basic Moral Principles

Those who practice are considered to be **performing basic** wholesome actions, which creates a **basic wholesome mind**.

5 Precepts

(Basic Wholesome Actions)

1. Do not kill
2. Do not steal
3. Do not commit sexual misconduct
4. Do not lie
5. Do not drink intoxicants



5 Virtues

(Results of Practicing the 5 Precepts)

Creating a basic wholesome mind

1. Develop compassion
2. Maintain right livelihood
3. Practice sexual restraint
4. Be honest
5. Maintain mindful awareness

When water is not murky but clear and pure
One can see seashells, conches
Pebbles, sand, and schools of fish



When the mind is not clouded
One can see the benefit for oneself
And the benefit for others

You are able to clean your body, objects, and appliances by yourself.

Having good
teachers as role
models.

Have Sati and able to clean properly.

Not being
stubborn, being
willing to learn
and practice.

Being observant and creative.

Being able to organize objects and appliances mindfully.

Being polite and organizing the four postures mindfully:
Manners, gestures, dressing, and speaking.

Being punctual and organizing time mindfully
Able to solve life's four problems.

Have Sati and concentration, able to organize
thoughts

Respectful, patient, and disciplined.

Having Faith

Distinguishing between right and wrong, good and bad, merit and demerit.

1

Few Ailments

2

Health-conscious

Having Wisdom

Can bravely face obstacles with courage to solve problems straightforwardly.

5

The Results
Of Being Mindful
And Doing Good Deeds
Regularly:

3

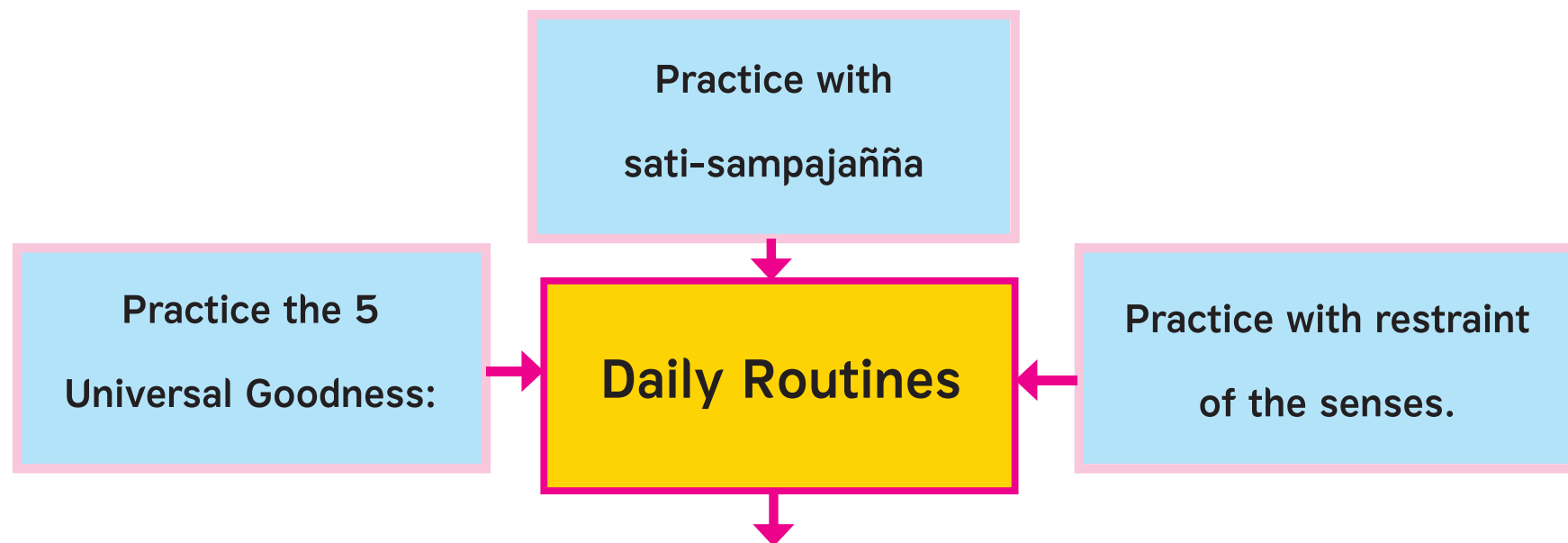
Not Arrogant

Able to do household chores, serving neighbors and friends

4

Cultivating Diligence

being studious, and being diligent in one's career.



Good conduct and good habits are a refined

Invest in eliminating defilements.

Persevere in Diligent Effort

Seclusion and solitude

Attaining the
Four Jhanas

Closing

If you have read to this last page and still cannot answer for yourself whether **right and wrong**, or good and bad, are similar or different, please go back and read from the first page again until you can differentiate them clearly. Then it's time to set forth to save the world from dangers and create a network of merit-makers together.

To create a network of merit-makers, we must appropriately categorize people into cohesive groups, such as virtuous monks, virtuous people, virtuous teachers, virtuous homes, virtuous communities, and virtuous students. This is done by **practicing the 5 Universal Goodness with sati through the four daily life tasks** : health work, building friendships, honest livelihood, and the work of purifying the mind. Do this with **Sacca, Dama, Khanti**, and **Cāga**, without causing distress to oneself, others, or the environment.

When members of your group have sufficiently cultivated **Sacca, Dama, Khanti, and Cāga**, all virtuous networks can join together to create a current of goodness by engaging in meritorious and joyful activities such as offering alms, observing the 5 Precepts, observing the 8 Precepts, chanting the Dhammacakkappavattana Sutta, ordaining as monks or novices, becoming virtuous male or female lay disciples, and so on, throughout the entire village, sub-district, district, province, and country. Saving the world will be miraculously accomplished through the mindful practice of the 5 Universal Goodness by all of us, until meritorious and joyful activities occur throughout the country. One day, merit will flood the world, and defilements will vanish.

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**The Goal of Practicing
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is to Reach the Inner Dhamma**