Moral virtue 1

For conventions and bibliography, see SD Guide (SD 0.1)

1 8 Mahā Dhamma Samādāna Sutta (M 46)
How to rightly practise the teaching for awakening

15 9a-j The Abhisanda Suttas
(S 55.31-33, S 55.41-43, A 4.51+52, A 5.45, A 8.39)
The 4 and 5 joys of a streamwinner in this life itself
The joys of the 3 jewels and the 5 precepts

65 10 (Dasaka) Cunda Sutta (A 10.176)
Neither rituals nor vows will purify our karma

98 11 Nagara,vindeyya Sutta (M 150)
Teaching and practitioners who are worthy of respect

110 12 Taṇha,mūlaka Sutta (A 8.10).
Dependent arising of social conflicts

121 13 Sīla Sampānna Sutta (It 104).
An arhat as embodiment of moral virtue; the 6-stage discipleship;
the arhat’s powers

123 (2.1) (Catukka) Sāra Sutta (A 4.150).
4-fold essence of the Dharma

146 14ab (Pañcaka) Dussāla Sutta (A 5.24), (Pañcaka) Sīla Sutta (A 5.168).
Moral virtue is the proximate condition for right concentration;
Buddhist aesthetics

157 15 Patta Nikūjjana Sutta (A 8.87).
How to discipline laity who unjustly wrong the saṅgha

168 16ab Santuṭṭhi Sutta (A 4.27), Sulabha Sutta (It 101).
True renunciants live very simple lives. (1.3.4) Vapakāsa Sutta.
Monks who are still dependent, and those who are truly independent

173 (1.3.5) Saṁaṇa,sukha Sutta (A 5.128).
5 kinds of recluse’s sufferings; 5 kinds of recluse’s happiness.

180 17 (Nidāna) Desanā Sutta (S 12.1).
Dependent arising.

181 Table 1.1.3 Mundane and supramundane dependent arising

196 18 Pañca Vera Bhaya Sutta 2 (S 12.42).
4 limbs of a streamwinner

Those who know true reality are not fooled by virtual reality.

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Piya Tan (TAN Beng Sin), 1949-
Title: Sutta Discovery 59b. Theme: Moral virtue 1
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As a full-time Dharma teacher, he runs Sutta and related classes like the basic Pali course series, the Sutta Study Group (NUSBS), Dharma courses (the Singapore Buddhist Federation), Sutta Discovery classes (Buddhist Fellowship and elsewhere), and Sutta-based (including meditation) courses (The Minding Centre), besides his own full-time Pali translation and research project, the Pali House, and doing a comparative study of the Pali Nikāyas and the Chinese Āgamas. As a Theravāda monk, he learned insight meditation from Mahasi Sayadaw himself in the 1980s, and forest meditation from various forest monks. He has run numerous meditation courses and retreats for students and adults (including non-Buddhists) since 1980s. In 1992, he taught meditation at the University of California at Berkeley, USA, and also to BP, JPMorgan, the Defence Science Organization, GMO, HP and SIA. He writes weekly reflections and gives daily online teachings on Facebook. All this for the love of Dharma and of Ratna and posterity.

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