

# 3b

## (Sappurisa) Sikkhā, pada Sutta

The Discourse on the Training Steps (of the true individual) | A 4.201

Theme: Moral virtue is the basis of Buddhist training

Translated & annotated by Piya Tan ©2006, 2014

### 1 Sutta highlights

#### 1.1 SUTTA SUMMARY

**The (Sappurisa) Sikkhā, pada Sutta** (A 4.201) is a short and straightforward text on how keeping the 5 precepts [§2] reflects how worthy we are of the Dharma, that is, how Dharma-based our lives have been. The Sutta opens with the Buddha declaring unprompted that he will be giving a teaching. [§1]

The structure of the teaching here is quite clear-cut, thus:

[§2] the “false person” (*asappurisa*) as one who breaks the 5 precepts;

[§3] the “one who is more false than a false person” (*asappurisa asappurisa, tara*) as one who oneself breaks the 5 precepts and also encourages others to do so;

[§4] the “true individual” (*sappurisa*) as one who keeps to the 5 precepts; and

[§5] the “one more true than the true individual” (*sappurisa sappurisa, tara*) as one who oneself refrains from breaking any of the precepts, and also encourages other not to do so.

#### 1.2 SIGNIFICANCE

##### 1.2.1 We’re not alone

The significance of the Sutta teaching is that good is not merely a personal act, but it also involves others. Indeed, we do not need the precepts if we are all alone on this planet, or like Robinson Crusoe on an uninhabited island.<sup>1</sup> The reality is that there are other people, beings and the environment, all of which deserve our respect, taking them for what they are.

In the context of awakening, then, self-knowledge is wisdom, since it allows us to see true reality and so liberate ourselves, and other-reaching or outreach is compassion, since we share our awakened wisdom with others so that they can be helped and healed, and would be empowered to exert themselves for their own liberation. In this connection, the Buddha makes the famous “**great commission**” to the first 60 monks and to every Dharma-practitioner today:

Then, the Blessed One addressed the monks:

**2** “Freed am I, bhikshus, from all snares, divine and human! You too, bhikshus, [21] are freed from all snares, divine and human.

**3** Go forth, bhikshus, on a mission for the good of the many, for the happiness of the many, out of compassion for the world, for the good and happiness of the gods and humans.

**4** Let not two of you go the same way.

**5** Teach the Dharma, bhikshus, good in the beginning, good in the middle, good in the end, both in the spirit and in the letter.

**6** Declare the holy life in its whole and complete purity.

**7** There are beings with little dust in their eyes who, not listening, would be ruined.

**8** They will grow if they understand the Dharma.

**9** I will myself, bhikshus, go to Senānigama near Uruvelā to teach the Dharma.”

(Mv 11.1 @ V 1:21) = (Māra) Pāsa Sutta 2, S 4.5/1:105 f; Mvst 3:415 f, SD 11.2(11)

<sup>1</sup> An allusion to *Robinson Crusoe* (1719), by Daniel Defoe, an English trader, writer, journalist, pamphleteer, and spy, and one of the founders of the English novel.

## 1.2.2 Wisdom and compassion

**1.2.2.1** Historically, we see the Buddha realizing liberating wisdom through his self-awakening. However, he does not stop there. He is not obliged to teach others what he has realized. However, in doing so, and doing it in masterly fashion, he shows his compassion to all beings, that they may overcome suffering. The Buddha’s compassion then completes to perfection his wisdom, and his wisdom validates his compassion.

**1.2.2.2** Our own practice of keeping to the precepts is a sign of wisdom, especially when we understand what the precepts are, how they work, and why we need them.<sup>2</sup> Living a morally virtuous life is not only wise, but is propelled by lovingkindness, an unconditional acceptance of others. Without lovingkindness, it is difficult and meaningless to keep to the precepts. We are then living a life of great value, a value-added process of personal development.<sup>3</sup>

**1.2.2.3** If we are lovingkind, it means that we respect life, the property of others, freedom, truth and the vitality of a clear mind (so that we can help and heal ourselves, just as we should help and heal others). To respect others means to accept them as we expect others to respect us—this is the golden rule.<sup>4</sup>

We respect life because every living being, under normal circumstances, fear or dislike pain, and all fear death (Dh 129). We respect the property of others, rightly belonging to them, rightly earned, because it is the source of their life-support and happiness.

We respect freedom because we each are responsible for the care and health of our bodies so that we function well as persons. Freedom here not only means who and how we allow ourselves to be close, even intimate, with others, but how close we should be within ethical and human limits. It is also our right to say no to others when we feel it is right and proper to do so.

We respect truth simply because it is the basis for right communication and effective learning. Without truth, nothing can really be communicated or worth communicating. Indeed, truth is the very basis of wisdom, with which we free ourselves from ignorance and gain happiness and liberation.

We respect our mind by keeping it free from addiction and abuse, so that we are not unwholesomely dependent on anything external. An unclouded mind is necessary for clear thinking and mental cultivation, which are the bases for beneficial knowledge and liberating wisdom.<sup>5</sup>

## 1.3 THE 2 KINDS OF FALSE PERSONS

### 1.3.1 The false person

**1.3.1.1** The opposite of a true individual (*sappurisa*) is “a false person” (*asappurisa*), that is, one “who is evil, empty, confused, a fool blinded by ignorance.”<sup>6</sup> **The (Sappurisa) Sikkhā, pada Sutta** (A 4.210) defines the false person as *one who breaks the precepts*, and one who is “worse than the false person,” that is, “even more false than a false person” (*asappurisenā asappurisa, tara*) as *one who breaks the precepts and encourages others to do so*.<sup>7</sup>

<sup>2</sup> On moral virtue, see *Sīlānussati*, SD 15.11.

<sup>3</sup> On the precepts and lovingkindness, see SD 38.4 (2.1).

<sup>4</sup> On the golden rule, see SD 1.5 (1); SD 15.11 (2.2).

<sup>5</sup> All this is a brief summary of the 5 values, for which see SD 1.5 (2). On the precepts as “negative ethics” and the values as “positive ethics,” see SD 37.8 (2.2).

<sup>6</sup> *Asappurisan ti lāmaka, purisaṃ tuccha, purisaṃ mūlha, purisaṃ avijjāya andhī, kataṃ bālaṃ* (AA 3:209).

<sup>7</sup> **(Asappurisa) Sikkhā, pada S** (A 4.201/2:217), SD 47.3a. See **Veḷu, dvāreyya S** (S 55.7), where it is stated that we should keep the precepts and encourage others to do so, too, and to speak in praise of such acts (S 55.7, 5-12/5:-353-355), SD 1.5.

**1.3.1.2 The (Majjhima) Sappurisa Sutta** (M 113) says that even a false person can practise Buddhism (or any religion), but he does so with **conceit** (arrogance and measuring himself against others), is arrogant about his wealth, social status, learning, expertise, asceticism, meditation or attainment. He may even be able to attain any or all of the 8 dhyanas, that is, the 4 form dhyana and the 4 formless dhyanas.

However, on attaining any of such states, he identifies with it, conceited in the fact that he has attained such a state. As a result, “in whatever they conceive, it turns out to be something else.” In other words, he has a wrong understanding of his attainment, and so has wrong knowledge, and any kind of liberation he conceives or claims to have is false liberation.<sup>8</sup> [3.2]

### **1.3.2 The one more false than a false person**

How is one more false than the false person? We are false when we try to infect others with our falseness, which is effectively the opposite of compassion (accepting others even when they do not deserve it). Lacking compassion in this manner also means that we lack wisdom, a deep active knowing of the present moment.

One who is more false than a false person is one who is not only oneself false, but coaches and goads others to act like him. The (Sappurisa) Sikkhāpada Sutta defines the false person as one who breaks the precepts, and the one more false than a false person as one who oneself breaks the precepts and causes others to do so, too. In short, he is one who is drowning in his own bad karma, and tries to drag others down with him.

## **2 Sutta references to the basic precepts**

### **2.1 THE 4 PRECEPTS**

**2.1.0** The set of 4 precepts (\**catu,sīla*), being shorter, is probably older than the 5 precepts [2.2]. The set of the first 4 precepts, that is,

- |   |                                    |
|---|------------------------------------|
| (1) refraining from destroying living beings, | <i>pāṇātipātā veramaṇī</i>         |
| (2) takes the not given,                      | <i>adinnādānā veramaṇī</i>         |
| (3) commits sexual misconduct,                | <i>kāmesu,micchā,cārā veramaṇī</i> |
| (4) speaks falsehood.                         | <i>musā,vādā veramaṇī</i>          |

The earliness of the 4 precepts is further attested by the fact that it is as often mentioned as the 5 precepts. They probably belong to the first period of the ministry.<sup>9</sup> The 4 precepts are important in that they are all embodiments of natural morality [3.1], while the 5 precepts, besides comprising the 4 precepts, has non-intoxication as the fifth precept.<sup>10</sup>

The fifth precept seems to embody conventional ethics or prescribed morality [3.1], since not all religions proscribe it, certainly not in the way that early Buddhism does. The precept against being intoxicated or clouding the mind clearly reflects natural morality because the mind is the vital centre of all our dealings with others and the world, and is also the source of our awakening. Early Buddhism also clearly lays down the method of mental training, and also describes the mental processes in our daily life, in meditation and the awakened. No other religion or system sees the mind in these ways.

This set of 4 precepts is mentioned in the following suttas:

<sup>8</sup> M 113 (SD 23.7): see (1.1.1) for Sutta summary.

<sup>9</sup> On the 2 periods of the Buddha's ministry, see SD 40a.1 (1.3).

<sup>10</sup> On the 5<sup>th</sup> precept (against taking intoxicants), see **Sigal'ovāda S** (D 31,7+8)n, SD 4.1. On recluses and brahmins who refrain from taking intoxicants (*mada-p,pamādā paṭiviratā*) being worthy of our support, see **Patta,-kamma Sutta** (A 4.61,1), SD 37.12; **Ādiya Sutta** (A 5.41,6/3:46), SD 2.1.

**2.1.1 (Catukka) Niraya Sutta****SD 47.3b(2.1.1)****(Catukka) Niraya Sutta**

The (Fours) Discourse on Hell | A 4.64/2:71

Traditional: A 4.2.2.4 = Aṅguttara Nikāya 4, Catukka Nipāta 2, Dutiya Paṇṇāsaka 2, Pattakamma Vg 4

Theme: The 4 qualities that bring about hell

1 Accomplished in 4 qualities, bhikshus, it would be as if one had been taken and thrown into hell. What are the four?

2 (1) He is one who destroys living beings.

*pāṇātipātī hoti*

(2) He is one who takes the not given.

*adinn'ādāyī hoti*

(3) He is one who misconducts himself sexually.

*kāmesu, micchā, cārī hoti*

(4) He is one who speaks falsehood.

*musā, vādī hoti*

3 These, bhikshus, are the 4 qualities, accomplished in which it would be as if one had been taken and thrown into hell.

4 *Pāṇātipāto adinn'ādānam  
musā, vādo ca vuccati  
para, dāra, gamanañ cāpi  
na-p, pasamsanti paṇḍitā'ti*

Destroying living beings, taking the not given,  
speaking false words, and  
resorting to the women of others, too,  
the wise do not praise.

— evaṃ —

This is the shortest sutta on the 4 precepts. It addresses only the negative fruit of breaking the precepts, and is the only sutta of the four that ends with a quatrain.

— — —

**2.1.2 (Catukka) Pāṇātipātā Sutta****SD 47.3b(2.1.2)****(Catukka) Pāṇātipātā Sutta**

The (Fours) Discourse on the Destruction of Life | A 4.81/2:83 = A 4.214

Traditional: A 4.2.4.1 = Aṅguttara Nikāya 4, Catukka Nipāta 2, Catuttha Paṇṇāsaka 4, Macala Vagga 1

Theme: Qualities that bring forth hell and qualities that bring forth heaven

1 Accomplished in 4 qualities, bhikshus, it would be as if one had been taken and thrown into hell.<sup>11</sup> What are the four?

<sup>11</sup> *Catūhi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Yathābhatam nikkhitto evaṃ niraye* is a popular stock (M 1:71; S 4:325; A 1:8, 105, 292, 297, 2:71, 83; It 12, 14, 26, and numerous other places); its converse *yathābhatam nikkhitt+ evaṃ sagge* is also very common. The two phrases often appear in the same sutta, mostly commonly found in the Aṅguttara, eg **Kodha Peyyāla** (A 2.31-35/1:96), **Sāvajja S** (A 3.142/1:292), **Bhatt'uddesaka S** (A 4.20/2:19), **Maccharinī S** (A 5.115/3:139 ×2), **Paṭhama Niraya S** (A 6.81/3:432), **Upasikā S** (A 10.203/5:287). The Aṅguttara suttas are addressed primarily to the laity. This is a difficult sentence, and here is rendered following the Comy gloss: “He will be cast into hell as if carried off and put there by the wardens of hell” (MA 2:32). Alt tr “according to his deserts he will be, as it were, dropped off in hell” (S:B 1346 ad S 42.9/4:325). “Although such a fate may sound excessively severe merely for verbal denigration, it should be remembered that he is maligning a Fully Enlightened Buddha with a mind of hatred, with the intention of discouraging others from entering upon the path that could lead them to complete liberation from suffering.” It should be noted that it is *not* the Buddha who wills such an action (falling into hell, or going to heaven), but the results of our own malicious karma

- 2 (1) He is one who destroys living beings. *pāṇātipātī hoti*  
 (2) He is one who takes the not given. *adinn'ādāyī hoti,*  
 (3) He is one who misconducts himself sexually. *kāmesu, micchā, cārī hoti*  
 (4) He is one who speaks falsehood. *musā, vādī hoti*

3 These, bhikshus, are the 4 qualities, accomplished in which it would be as if one had been taken and thrown into hell.<sup>12</sup>

4 Accomplished in 4 qualities, bhikshus, it would be as if one had been taken and pushed into heaven.<sup>13</sup> What are the four?

- 5 (1) He is one who refrains from destroying living beings. *pāṇātipātī paṭivarata*  
 (2) He is one who refrains from taking the not given. *adinn'ādāyī paṭivarata*  
 (3) He is one who refrains from sexual misconduct. *kāmesu, micchā, cārī paṭivarata*  
 (4) He is one who refrains from speaking falsehood. *musā, vādī paṭivarata*

6 These, bhikshus, are the 4 qualities, accomplished in which it would be as if one had been taken and pushed into heaven.

— evaṃ —

This Sutta is an extended version of A 4.64 [2.1.1], with both the passage on the negative fruit of breaking the precepts (also found in A 4.64), and additionally has the section on the positive fruit of keeping to the precepts (not found in A 4.64). This Sutta also does not have the closing quatrain of A 4.64.

This Sutta is also identical to A 4.214 [2.1.3].

— — —

### 2.1.3 (Catukka) Pāṇātipātī Sutta 1

#### SD 47.3b(2.1.3)

## (Catukka) Pāṇātipātī Sutta 1

### Paṭhama (Catukka) Pāṇātipātī Sutta

The First (Fours) Discourse on the One Who Destroys Life | A 4.214/2:226

= A 4.81, SD 47.3b(2.1.2)

Ce: **Tatiya Niraya Sagga Nikkhitta Sutta** or **Niraya Sagga Nikkhita Sutta 3**

The Third Cast into Hell and into Heaven Discourse

Traditional: A 4.5.2.4 = Aṅguttara Nikāya 4, Catukka Nipāta 5, Pañcama Paṇṇāsaka 2, Parisā Vagga 4

Theme: Qualities that bring forth hell and qualities that bring forth heaven

1 Accomplished in 4 qualities, bhikshus, it would be as if one had been taken and thrown into hell. What are the four?

- 2 (1) He is one who destroys living beings. *pāṇātipātī hoti*  
 (2) He is one who takes the not given. *adinn'ādāyī hoti,*  
 (3) He is one who misconducts himself sexually. *kāmesu, micchā, cārī hoti*  
 (4) He is one who speaks falsehood. *musā, vādī hoti*

3 These, bhikshus, are the 4 qualities, accomplished in which it would be as if one had been taken and thrown into hell.

---

brings upon us a hell-like suffering. On *yathā + ābhata*, see PED: 549 (*yathā'bhata*). (Ñāṇamoli, *The Lion's Roar: Two Discourses of the Buddha* (WH 390/391), rev Bhikkhu Bodhi, Kandy, 1993 n17).

<sup>12</sup> *Imehi kho bhikkhave catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge'ti.*

<sup>13</sup> *Catūhi bhikkhave dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.*

4 Accomplished in 4 qualities, bhikshus, it would be as if one had been taken and pushed into heaven. What are the four?

- 5 (1) He is one who refrains from destroying living beings. *pāṇātipātī paṭivarata*  
 (2) He is one who refrains from taking the not given. *adinn'ādāyī paṭivarata*  
 (3) He is one who refrains from sexual misconduct. *kāmesu, micchā, cārī paṭivarata*  
 (4) He is one who refrains from speaking falsehood. *musā, vādī paṭivarata*

6 These, bhikshus, are the 4 qualities, accomplished in which it would be as if one had been taken and pushed into heaven.

— evaṃ —

This Sutta is identical to A 4.81 [2.1.2].

— — —

### 2.1.4 (Catukka) Pāṇātipātī Sutta 2

### SD 47.3b(2.1.4)

## (Catukka) Pāṇātipātī Sutta 2

### Dutiya (Catukka) Pāṇātipātī Sutta

The Second (Fours) Discourse on the One Who Destroys Life | A 4.224/2:229

Ce: **Tatiya Bāla Paṇḍita Sutta** or **Bāla Paṇḍita Sutta 3**

The Third Discourse on the Foolish and the Wise

Traditional: A 4.5.3.4 = Aṅguttara Nikāya 4, Catukka Nipāta 5, Pañcama Paṇṇāsaka 3, Duccarita Vagga 4

Theme: 4 qualities of a false person; 3 qualities of a true individual

- 1 Bhikshus, accomplished in 4 qualities, one is foolish, incompetent,<sup>14</sup>  
 a false person, who keeps oneself up harmed and hurt;<sup>15</sup>  
 one is blameworthy, and reproached by the wise;<sup>16</sup>  
 one generates much demerit.<sup>17</sup>

What are the four?

- 2 (1) He is one who destroys living beings. *pāṇātipātī hoti*  
 (2) He is one who takes the not given. *adinn'ādāyī hoti,*  
 (3) He is one who misconducts himself sexually. *kāmesu, micchā, cārī hoti*  
 (4) He is one who speaks falsehood. *musā, vādī hoti*

- 3 Bhikshus, accomplished in 4 qualities, one is foolish, incompetent,  
 a false person, who keeps oneself up maimed and hurt;  
 one is blameworthy, and reproached by the wise;  
 one generates much demerit.

- 4 Bhikshus, accomplished in 4 qualities, one is wise, competent,<sup>18</sup>  
 a true individual, who keeps oneself up unharmed, unhurt;<sup>19</sup>  
 one is blamefree, and unblamed by the wise;<sup>20</sup>  
 one generates much merit.<sup>21</sup>

<sup>14</sup> *Catūhi bhikkhave dhammehi samannāgato bālo abyatto.*

<sup>15</sup> *Asappuriso khataṃ upahataṃ attānaṃ pariharati.*

<sup>16</sup> *Sāvajjo ca hoti sānuvajjo ca viññūnaṃ.*

<sup>17</sup> *Bahuñ ca apuññaṃ pasavati.*

<sup>18</sup> *Catūhi bhikkhave dhammehi samannāgato paṇḍito viyatto.*

<sup>19</sup> *Sappuriso akkhataṃ anupahataṃ attānaṃ pariharati.*

<sup>20</sup> *Anavajjo ca hoti ananuvajjo viññūnaṃ.*

<sup>21</sup> *Bahuñ ca puññaṃ pasavati.*

What are the four?

- |  |  |
|--|--|
| <p>5 (1) He is one who refrains from destroying living beings.<br/>         (2) He is one who refrains from taking the not given.<br/>         (3) He is one who refrains from sexual misconduct.<br/>         (4) He is one who refrains from speaking falsehood.</p> | <p><i>pāṇātipātī paṭivarata</i><br/> <i>adinn'ādāyī paṭivarata</i><br/> <i>kāmesu, micchā, cārī paṭivarata</i><br/> <i>musā, vādī paṭivarata</i></p> |
| <p>6 Bhikshus, accomplished in 4 qualities, one is wise, competent, a true individual, who keeps oneself up unharmed, unhurt; one is blamefree, and unblamed by the wise; one generates much merit.</p>  |  |

— evaṃ —

This is the longest of the Sutta on the 4 precepts given here, and it distinguishes between the “false person” (*asappurisa*), one who breaks the precepts, and the “true individual” (*sappurisa*), one who keeps to the precepts. It is also the only sutta of the four that does not refer to hell or heaven, mentioning only demerit (*apuñña*) and merit (*puñña*).

— — —

## 2.1.5 Velu,dvāreyya Sutta

**2.1.5.1 The Velu,dvāreyya Sutta** (S 55.7) is a very instructive discourse that elaborates on the 4 precepts, and explains why each and every one of them should be observed. This justification of truth and action is done through invoking the golden rule [1.2.2.3], that of not doing to others what we do not want others to do to us. The Sutta first presents the 4 precepts, but the 4<sup>th</sup> precept—that against false speech—is fully laid out in its 4 components: the training against false speech, against divisive speech, against unpleasant speech and against frivolous talk.

**2.1.5.2** This gives a total of 7 “precepts,” which constitutes moral conduct that is the basis for the training leading on to streamwinning. Then follows **the 4 qualities of streamwinning**, comprising the basis of faith, that is, in 3 jewels, and fourthly, accomplishment in moral virtue (the nascent moral virtue brought to fulfillment). Here, then, we see how the 4 precepts serve as the starting point for the path to streamwinning, that is, awakening in this life itself.

**2.1.5.3** The Velu,dvāreyya Sutta should also be noted for its promotion of the “**one who is more true than the true individual**” [1.1].<sup>22</sup> He is one keeps the precepts himself and encourages others to do so, too, and (the Sutta adds) further speaks in praise of such acts.<sup>23</sup>

## 2.2 THE 5 PRECEPTS

### 2.2.1 The 5<sup>th</sup> precept

**2.2.1.1** It is clear that **the 5 precepts** evolved from the 4 precepts, with the addition of the precept against intoxication as the fifth. As a set, they form the basis for all moral conduct and virtue, both monastic and lay. Indeed, as the embodiment of natural morality [3.1], the 5 precepts are at the root and foundation of all proper and civil human behaviour, and is the vital foundation for mental cultivation that leads to liberating wisdom.

<sup>22</sup> See a detailed analysis on this term, see **Asappurisa S 2** (S 45.26) + SD 47.3a (1.3).

<sup>23</sup> S 55.7/5:352-356 @ SD 1.5.

**2.2.1.2** The 5 precepts are listed in **the Cakka,vatti Sīha,nāda Sutta** (D 26).<sup>24</sup> The **breach** (*vipatti*) of the 4 precepts have been detailed elsewhere.<sup>25</sup> Here, we will list the conditions for **the breach of the 5<sup>th</sup> precept**—that against drinking, drunkenness and substance abuse. These notes are based on the Vinaya (V 4:110), the Khuddaka,pāṭha Commentary (Buddhaghosa) and the Vimāna,vatthu Commentary (Dhammapāla). The precept is formulated as follows: “I take upon myself the training-rule to abstain from **strong drinks, brews, intoxicants, that which are the bases for heedlessness**” (*surā,meraya,majja,-pamāda-t,ṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*).<sup>26</sup>

**2.2.1.3** The Vinaya and the Commentaries give the following explanations:

“**Strong drinks**” (*surā*) are of 5 kinds: liquor from crushed seeds (*piṭṭha,surā*), cake liquor (*pūva,-surā*), rice liquor (*odana,surā*), that added with ferment (*kiṇṇa,pakkhittā*), and that of mixed ingredients (*sambhāra,samyuttā*).<sup>27</sup>

“**Brews**” (*meraya*), including beer,<sup>28</sup> are of 5 kinds: flower brew (*pupph’āsava*, “fermented with flowers”),<sup>29</sup> fruit brew (*phal’āsava*, “fermented with fruits”), sugar brew (*gul’āsava*, “fermented with sugar”), honey brew (*madhv-āsava*, “fermented with honey”)<sup>30</sup> and brew of mixed ingredients (*sambhāra,samyutta*).<sup>31</sup>

“**Intoxicants**” (*majja*) are those causing intoxication (*madanīya*), or whatever that cause one to be unhinged (*matta*) and negligent (*pamatta*). The Commentaries seem to take *majja* as qualifying *surā* and *meraya*. I take it as a verbal noun, “that which intoxicate(s),” following the suttas<sup>32</sup> and the Vinaya.<sup>33</sup>

“**The bases for heedlessness**” (*pamada-t,ṭhānā*) is the choice one makes in drinking and swallowing, and the cause for subsequent intoxication (*mada*) and heedlessness (*pamāda*). It includes the intention to consume such intoxicants.<sup>34</sup> (Pāc 51 @ V 4:110)<sup>35</sup>

<sup>24</sup> Recurs 4 times at D 26,6/3:62 + 7/63 (SD 36.10), but the 5<sup>th</sup> precept is briefly stated as “You should not take intoxicants” (*majjam na pātabbam*); cf Sn 398-400.

<sup>25</sup> Def & golden rule, see **Veḷu,dvāreyya S** (S 55.7) @ SD 1.5 (1); see also **Sāleyyaka S** (M 41) SD 5.7, defs SD 5.7 (2.2.1).

<sup>26</sup> Khp 2.5/1. These are a combination of the 5 kinds of strong drinks (DA 944; KhpA 26; VvA 2:294; VbhA 381).

<sup>27</sup> “**Strong drinks**” (*surā*) are fermented or brewed, while “**brews**” (*meraya*) are distilled. **Fermentation**, a method going back to the Neolithic age, is a metabolic process that converts sugar to ethanol. In **winemaking**, grape juice is combined with yeast in an anaerobic environment to allow the fermentation. The amount of sugar in the wine and the duration of fermentation determine the alcohol level and the sweetness of the wine.

The **brewing** of **beer** has four primary ingredients—water, grain, yeast and hops. The grain is made to “germinate” by soaking and drying in heat, a process known as “malting.” It is then milled before soaking again to create the sugars needed for fermentation. This process is known as “mashing.” Hops are added for flavouring; then, the yeast is added to the mixture (now called “wort”) to start the fermentation process.

**Distillation** is a method of separating mixtures based on differences in volatility of components in a boiling liquid mixture. It is a method of producing **spirits** from milder alcoholic drinks. An alcoholic **mixed** drink that contains two or more ingredients is called a **cocktail**. See <https://en.wikipedia.org/wiki/Drink>.

<sup>28</sup> At the Vesālī Council (V 2:294), it was affirmed that it is not allowable to drink unfermented toddy (*jalogi*). To do so will infringe the *surā,meraya,pane pācittiya* (V 2:307). **Mahā Saccaka S** (M 36) says that the naked ascetic (*ājīvika, acelaka*) teachers consume neither strong drinks nor brews (*na suraṃ, na merayaṃ ... pivati*, M 36,5.3/1:238), SD 49.4.

<sup>29</sup> See J 4:117, where it is referred to as *meraya*.

<sup>30</sup> PED says it is “wine from the flower of *Bassia latifolia*.”

<sup>31</sup> V 4:110 = DA 944 = KhpA 26 = VvA 73 = VbhA 381.

<sup>32</sup> See esp **Cakka,vatti Sīha,nāda S** (D 26) [2.2.1.2].

<sup>33</sup> At V 1:205, *majja* is allowed to be put into oil for use of the sick. The group of 6 monks added too much of it and became drunk. They were to be dealt with according to Pāc 51 (V 4:110,13) = Bhī Pāc 132. The amount of *majja* allowed for the oil is such that neither its colour, smell or taste was perceptible.

<sup>34</sup> See comy on “restraint in drinking intoxicants” (*majja,pānā ca saññamo*), **Maṅgala S** (Khp 5,6d/3) @ KhpA 5.153/143.



**2.2.1.4** Technically, the precept is breached when these 4 conditions are fulfilled:

- (1) there is some form of strong drinks, etc [any kind of intoxicant] (*surādinaṇ ca aññataram hoti*);
- (2) the mind is established in the desire to drink an intoxicant (*madanīya,pātu,kamyatā,cittaṇ ca paccu-paṭṭhitam hoti*);
- (3) one makes the appropriate effort (*tajjaṇ ca vāyāmaṇ apajjati*);
- (4) and when he drinks the drink (*pīte ca pavisati*). (KhpA 31)

For the precept's case history and technical details on its breach, see **Pācittiya 51** (V 4:108-110).

**2.2.2 The 5 precepts** (*pañca sikkhāpada*) formula, often with explanations, too, or as a set, are found in such suttas as these:

<b>Bāla Paṇḍita Sutta</b> <sup>36</sup>	M 129,3/3:163	SD 2.22
<b>Pañca Vera Bhaya Sutta 1</b>	S 12.41/2:68-70 = A 10.92	SD 3.3(4.2)
<b>(Catukka) Saṁvāsa Sutta 1</b>	A 4.53/2:58	
<b>(Sappurisa) Sikkhā,pada Sutta</b>	A 4.201/2:217 = Pug 1.4	SD 47.3b
<b>(Catukka) Sikkhāpada Sutta 1</b>	A 4.234/2:233 [A:B 4.235]	
<b>(Catukka) Sikkhāpada Sutta 2</b>	A 4.235/2:233 [A:B 4.236]	
<b>(Pañcaka) Niraya Sutta</b>	A 5.145/3:170	
<b>(Pañcaka) Sārajja Sutta</b>	A 5.171/3:203	
<b>(Pañcaka) Visārada Sutta</b>	A 5.172/3:204	
<b>(Pañcaka) Sagga Sutta</b>	A 5.173/3:204	
<b>Gihi Sutta</b>	A 5.179,2/3:211	SD 70.10
<b>(Sikkhā,pada Peyyāla) Bhikkhu Sutta</b> <sup>37</sup>	A 5.286/3:275	
<b>(Sikkhā,pada Peyyāla) Bhikkhuṇī Sutta</b> <sup>38</sup>	A 5.287/3:276	
<b>(Sikkhā,pada Peyyāla) Sikkhamānā Sutta</b> <sup>39</sup>	A 5.288/3:276	
<b>(Sikkhā,pada Peyyāla) Sāmaṇero Sutta</b>	A 5.289/3:276	
<b>(Sikkhā,pada Peyyāla) Sāmaṇerī Sutta</b>	A 5.290/3:276	
<b>(Sikkhā,pada Peyyāla) Upāsaka Sutta</b>	A 5.291/3:276	
<b>(Sikkhā,pada Peyyāla) Upāsikā Sutta</b>	A 5.292/3:276	
<b>(Sikkhā,pada Peyyāla) Ājīvika Sutta</b> <sup>40</sup>	A 5.293/3:276	
<b>(Sikkhā,pada Peyyāla) Nigaṇṭha Sutta</b>	A 5.294/3:276	
<b>(Sikkhā,pada Peyyāla) Muṇḍa,sāvaka Sutta</b>	A 5.295/3:276	
<b>(Sikkhā,pada Peyyāla) Jaṭilaka Sutta</b>	A 5.296/3:276	
<b>(Sikkhā,pada Peyyāla) Paribbājaka Sutta</b>	A 5.297/3:276	
<b>(Sikkhā,pada Peyyāla) Māgaṇḍika Sutta</b>	A 5.298/3:276	
<b>(Sikkhā,pada Peyyāla) Te,daṇḍika Sutta</b>	A 5.299/3:276	
<b>(Sikkhā,pada Peyyāla) Āruddhaka Sutta</b>	A 5.300/3:276	
<b>(Sikkhā,pada Peyyāla) Gotamaka Sutta</b>	A 5.301/3:276	
<b>(Sikkhā,pada Peyyāla) Deva,dhammika Sutta</b>	A 5.302/3:277	
<b>(Navaka) Vera Sutta 1</b>	A 9.27/4:406	abridged parallel of A 10.92 & S 12.41

<sup>35</sup> Also at **DA 3:944 f** (comy on Sigāl'ovāda S, D 31 @ SD 4.1); **KhpA 26 f** (on Dasa Sikkhāpada, Khp 2); **VvA 73** (on Uttarā Vimāna,vatthu, Vv 1.15); **VbhA 381** (on Sikkhāpada Vibhaṅga, Vbh 14/286-288).

<sup>36</sup> The one who breaks the 5 precepts is called a “fool, (weak) boy” (*bāla*).

<sup>37</sup> Apparently, all MSS read *abrahma,cārī* for 3<sup>rd</sup> precept.

<sup>38</sup> Ce reads *kāmesu,micchā,cārīnī* (feminine) for 3<sup>rd</sup> precept here, and in all the feminine contexts below, except where otherwise noted.

<sup>39</sup> MSS read *abrahma,cārī* for 3<sup>rd</sup> precept here.

<sup>40</sup> MSS read *abrahma,cārī* for 3<sup>rd</sup> precept here down to A 5.302, except where otherwise noted.

<b>(Navaka) Vera Sutta 2</b>	A 9.28/4:407 = S 12.42
<b>(Dasaka) Bhaya Sutta</b>	A 10.92/5:183 = S 12.41; extended parallel of A 9.27 <sup>41</sup> . SD 3.3(4.2)
<b>Cattāro Purisa Sutta</b>	Pug 4.1/38 f = A 4.201 (except for §1 here)

This long list of references is useful to a researcher or if you are up to an extended study of precepts. Otherwise, it is sufficient to merely explore, for example, **the Pañca Vera Bhaya Sutta 1** (S 12.41), which is identical to **the (Dasaka) Bhaya Sutta** (A 10.92), and is an extended parallel of **the (Navaka) Vera Sutta 1** (A 9.27).<sup>42</sup>

### **2.2.3 The precepts in the 10 courses of action**

**2.2.3.1** In suttas such as **the Sāleyyaka Sutta** (M 41) and **the (Majjhima) Sappurisa Sutta** (M 113) [3.2], the 5 precepts are presented by way of fuller formula of the 10 unwholesome courses of action (*akusala kamma,patha*) and the 10 wholesome courses of action (*kusala kamma,patha*). The Sutta teaching opens with the Buddha saying that whether we arise in a happy state or an unhappy one depends on the kind of karma or moral habits that we have.

Our moral habits can arise through any of the 3 karmic doors, that is, the avenues of action that are the body, speech and the mind. Karma arises through our physical actions, speech and thoughts. Their quality depends on our motive. If the motive or intention is rooted in greed, hate or delusion, the action that follows is unwholesome. If the motive or intention is rooted in non-greed (charity), non-hate (lovingkindness), or non-delusion (wisdom), then the resultant action is wholesome.<sup>43</sup>

The Sutta teaching on karma and the 3 karmic doors can be graphically represented here in terms of the 10 unwholesome courses of actions, as follows:

<b><u>Unwholesome courses of action</u></b>	<b><u>Expressed through</u></b>	<b><u>Wholesome courses of action</u></b> <sup>44</sup>
(1) killing	} the body (bodily karma)	(1) lovingkindness and compassion
(2) stealing		(2) generosity
(3) sexual misconduct		(3) contentment and respect
(4) false speech	} speech (verbal karma)	(4) truthfulness
(5) divisive speech		(5) unifying words
(6) harsh speech		(6) pleasant speech
(7) frivolous chatter		(7) beneficial talk
(8) covetousness	} the mind (mental karma)	(8) renunciation
(9) ill will		(9) non-violence
(10) wrong view		(10) right view

**Table 2.2.3. The 10 courses of action and the 3 doors**

**2.2.3.2 The Bāla Paṇḍita S** (M 129), too, deals with the false person (called “a fool,” *bāla*) and the true individual (called “the wise,” *paṇḍita*), but in greater detail. Its framework is an extended version of the 5 precepts, that is, as the 10 unwholesome courses of action (*akusala kamma,patha*), which is follow-

<sup>41</sup> Without section on dependent arising.

<sup>42</sup> S 12.41/2:68-70 = A 10.92/5:183 (SD 3.3(4.2)); A 9.27 (without the section on dependent arising).

<sup>43</sup> M 41,7-10 @ SD 5.7.

<sup>44</sup> Technically, these 10 wholesome courses of actions are listed as “refrain from...” (*paṭivirata*), or the like. Here, they are listed in a positive way, not merely as non-actions (omission), but as actual actions (commission). For details of each of the actions, see SD 5.7 (2). On moral conduct as omission and commission (or negative morality and positive morality), see SD 37.8 (2.2).

ed by the false person, said to be a “fool” (*bāla*); and its positive counterpart, the 10 wholesome courses of action (*kusala kamma, patha*), which is cultivated by the true individual.<sup>45</sup>

### **2.2.4 Moral virtue as a meditation**

**2.2.4.1** Proper moral conduct can be applied as the basis for the recollection of moral virtue (*sīlā-nussati*). As we reflect on how we have kept the precepts (say, during a sutta study, during puja, while meditating, during a meditation retreat, or similar wholesome activity), we feel a sense of inner peace, so that the mental hindrances are suppressed at least temporarily.

Our mind is then able to attend directly to the meditation object, and initial application and sustained application occur in us bending us towards moral virtue. As we continue to exercise initial application and sustained application on moral virtue, zest (*pīti*) arises in us. With a zest, joyful interest, as a basis [proximate cause], our body and mind gain tranquillity (*passaddhi*).

**2.2.4.2** When all our mental distractions and disturbances have been tranquillized, there is bodily and mental joy (*sukha*). Being joyful, our mind, taking moral virtue as object, gains stillness or concentration (*samādhi*). In due course, the dhyana factors arise in a single thought-moment.

But due to the depth of the moral qualities, or else due to our being occupied in recollecting qualities of many kinds, we only attain access concentration,<sup>46</sup> not full concentration (*appanā*), that is, dhyana. This access concentration is itself regarded as the recollection of moral virtue, because it has arisen by virtue of the recollecting of moral virtue.<sup>47</sup> [2.2.5.3]

### **2.2.5 The context of moral virtue**

**2.2.5.1** Moral virtue is the foundation of the Buddhist living famously known as the 3 trainings (*ti, -sikkhā*), that is, in moral virtue, mental cultivation, and wisdom. Wholesome moral conduct (*sīla*) comprises two modes, simply put, as that of “non-action” or omission, that is, not killing, and so on, or not breaking any of the precepts. This is also known as negative morality or negative ethics, since we do not actually do anything, as it were, except to refrain from breaking any of the precepts.

At the proper time, we need to act appropriately, putting into action the positive qualities of loving-kindness and compassion (as opposed to killing), of charity and generosity (as opposed to taking the not given), of contentment and respect (as against sexual misconduct), truthfulness (as against false speech), and mindfulness and wisdom (as against intoxication). This is morality of “action” or commission, that is, practising the positive counterparts of the 5 moral abstinences (not-killing, and so on). Hence, this is also known as positive morality or positive ethics.<sup>48</sup>

**2.2.5.2** The basic moral virtue we all need to cultivate as natural morality, that is, whether we are Buddhist or not, is that of **the 5 precepts** [2.2.2], by which we train ourselves to abstain from 5 naturally immoral or karmically negative actions (killing, stealing, sexual misconduct, lying, and drunkenness and addiction), and to cultivate the 5 universal values (life, happiness, respect, truth, and wisdom). By cultivating lovingkindness, we understand these 5 values better and are motivated to keep to the precepts. By practising the perception of impermanence, we are able to look directly into the true reality behind the

<sup>45</sup> M 129 (SD 2.22).

<sup>46</sup> “Access concentration” (*upacāra*). In meditation, an entirely clear and immovable image (*nimitta*) arising at a high degree of concentration is called **counter-image** (*paṭibhāga, nimitta*). As soon as this image arises, the stage of neighbourhood (or access) concentration (*upacāra, samādhi*) is reached. For details, see *Bhāvanā*, SD 15.1 (9.2 + 9.6); SD 13.1 (3.1.4) (7); also see BDict: *kasiṇa, samādhi*.

<sup>47</sup> *Sīlānussati*, SD 15.11 (105.2).

<sup>48</sup> *Sīla samādhi paññā* SD 21.6; also SD 37.8 (2.2).

naturality of the 5 precepts and 5 virtues. In due course, we attain streamwinning, which means that we would never deliberately break any of these precepts, and so would not fall into any subhuman planes.

On a more extended scale—that of all the 3 trainings (of moral virtue, mental cultivation, and wisdom)—there are **the 10 courses of karmic actions** (*akusala,kamma.patha*).<sup>49</sup> The effective practice of not infringing any of these 10 wrong courses of action, especially those of mind (that is, the last 6 actions), very much depends on a strong mind and pure heart: in other words, proper mindfulness and meditation, leading to insight wisdom. The arhat is the one who is fully effective in overcoming all these 10 wrong courses of actions by the uprooting of the 3 unwholesome roots of greed, hate and delusion, which lie at the root of these unwholesome actions.

**2.2.5.3** Moral virtue is a vitally necessary foundation of Buddhist mental cultivation. Without moral virtue, our mind will be having all kinds of negative thoughts, or at least restlessness and worry,<sup>50</sup> that we would not be able to calm it down at all. We have already seen how moral virtue effects the attaining of some deep level of mental stillness, just short of dhyana [2.2.4].

With proper training, we will then be able to let go of the joyful thoughts of moral virtue, and with that higher renunciation, we will attain dhyana. This is total freedom from the physical senses so that we directly and fully experience the mind in all its calm and clarity.<sup>51</sup>

**2.2.5.4** With moral virtue supporting mental cultivation, there arises a profound inner calm and clarity. Properly done, we will attain dhyana, but even with any level of deep stillness, we will feel some kind of uplifting joy. When this happens, we should simply attend to the joy by doing nothing else, so that our whole being is pervaded and energized by this joy. The idea here is to familiarize ourselves with mental stillness and joy, that is, cultivating the habit of being happy. This is known as the calm (*samatha*) of meditation.

In due course, we will naturally emerge from dhyana or any joyful state. Then, we should simply just sit to review this joyful experience so that we will well remember it. As part of this reviewing, when thinking and mental speech have returned, we can also reflect on the impermanence of the whole experience, or of some reality that comes to mind. This is called the wisdom (*paññā*) or insight (*vipassanā*) of meditation.

A wholesome meditation is one that is balanced or harmonious in both peace and wisdom, or calm and insight.<sup>52</sup> They are like the two wings of a flying bird; they are both needed to function in harmony with one another, as stated in this **Dhammapada** verse:

*N’atthi jhānaṃ apañjassa  
paññā n’atthi ajhāyato  
yamhi jhānañ ca pañña ca  
sa ve nibbāna,santike*

There is no stillness<sup>53</sup> for those lacking wisdom,  
there is no wisdom for those lacking concentration.  
In whom there is both concentration and wisdom,  
he indeed is in the presence of nirvana. (Dh 372)

<sup>49</sup> The 10 unwholesome courses of action (*akusala kamma,patha*) are: (1) killing, (2) stealing, (3) sexual misconduct, (4) false speech, (5) divisive speech, (6) harsh speech, (7) frivolous chatter, (8) covetousness, (9) ill will, and (10) wrong view. (1-3) are bodily actions; (4-7) are verbal; and (8-10) mental. See **Sāleyyaka S** (M 41,7-10/1:286 f), SD 5.7 & **Saṅcetanika S** (A 10.206,1-7), SD 3.9.

<sup>50</sup> Restlessness-and-worry is one of the mental hindrances: see **Nīvaraṇā**, SD 32.1.

<sup>51</sup> See **Dhyana**, SD 8.4.

<sup>52</sup> In other words, *samatha* and *vipassanā* are not meditation methods, but integral, closely related, aspects of the whole meditation: see **Samatha and Vipassanā**, SD 41.1.

<sup>53</sup> Stillness or mental concentration. Comy glosses *jhānaṃ as samāhito*, “mentally concentrated” (DhA 4:109,21).

### 3 Related suttas

**3.0** The various suttas that mention the 4 precepts [2.1] or the 5 precepts [2.2] have been listed earlier.

**3.1 The Asappurisa Sutta 1** (S 45.26) similarly deals with the two kinds of false persons and the two kinds of true individuals. However, while it uses the noble eightfold path as its theme, the (Sappurisa) Sikkhāpada Sutta’s theme is the 5 precepts. Although these 5 precepts reflect only the first of the 3 trainings—that of moral virtue—these precepts are the basis of all moral conduct incumbent on everyone, as they are the embodiment of natural morality (*pakati sīla*).<sup>54</sup>

Other kinds of ethical and moral rules promulgated by the Buddha or the sangha, especially those dealing with personal conduct and proper attitude of a monastic, are examples of conventional morality (*sammatti sila*), since they have been formulated by us, that is, they are prescribed morality (*paññatti sīla*). While natural morality works naturally on its own as personal moral responsibility or karma, prescribed morality applies to us as bona fide members of a spiritual community. In such a community, moral conduct forms the basis for mental cultivation, and both work to support the cultivation of liberating wisdom. This is the essence of the 3 trainings.<sup>55</sup>

— — —

## The Discourse on the Training-steps (of the true individual)

A 4.201

### Two kinds of persons

**1** “Bhikshus, I will teach [show] you the false person, and one more false than the false person; and I will show you the true individual, and the one more true than the true individual.<sup>56</sup>

Listen to it. Pay close attention. I will speak.”

“Yes, bhante!” the monks replied to the Blessed One in assent.

The Blessed One said this:

### The false persons

**2** And what,<sup>57</sup> bhikshus, is **a false person** (*asappurisa*)?

Here, bhikshus, a certain person<sup>58</sup>

(1) destroys living beings,

(2) takes the not given,

*pāṇātipātī hoti*

*adinnādāyī hoti*

<sup>54</sup> On natural morality, see SD 37.8 (2.1); SD 40.1 (13.2).

<sup>55</sup> On the 3 trainings, see *Sīla samādhi paññā*, SD 21.6.

<sup>56</sup> *Asappurisaṅ ca vo bhikkhave desessāmi asappurisenā asappurisa, taraṅ ca, sappurisaṅ ca vo bhikkhave desessāmi sappurisenā sappurisa, taraṅ ca*. As at **Asappurisa S 2** (S 45.26,3), SD 47.3a.

<sup>57</sup> “What(?)” *katamo*, usu tr as “who?” but here the question is not a philosophical one, but a spritual analysis of *what* constitutes a false person, and, below, a true individual [§4]. The emphasis here is on the nature, quality or conduct, not the person himself.

<sup>58</sup> What follows recurs in **Bāla Paṇḍita S** (M 3:163), where he is def as a “fool” (*bāla*). The same set of 5 precepts are also given in other contexts in **Pañca Vera Bhaya S 1** (S 12.41/2:69). In **Sāleyyaka S** (M 41), here follows a def of the 10 unwholesome courses of action (*akusala kamma, patha*).

- |  |   |
|--|---|
| (3) commits sexual misconduct,   | <i>kāmesu, micchā, cārī hoti</i>              |
| (4) speaks falsehood, and  | <i>musā, vādī hoti</i>                        |
| (5) takes strong drinks, distilled drinks, fermented drinks, that which causes heedlessness, | <i>surā, meraya, majja, pamādaṭṭhāyī hoti</i> |
- This, bhikshus, is called a false person.

**3** And what, bhikshus, is **one who is more false than a false person** (*asappurisa asappurisa, tara*)? Here, bhikshus, a certain person

- |   |  |
|---|--|
| (1) destroys living beings <u>himself</u> , and   | <u>causes others</u> to destroy living beings; <sup>59</sup>   |
| (2) takes the not-given <i>himself</i> , and  | <i>causes others</i> to take the not-given;  |
| (3) commits sexual misconduct <i>himself</i> , and  | <i>causes others</i> to commit sexual misconduct;  |
| (4) speaks falsehood <i>himself</i> , and   | <i>causes others</i> to speak falsehood, and   |
| (5) takes strong drinks, distilled drinks, fermented drinks, which causes heedlessness <i>himself</i> , and | <i>causes others</i> to take strong drinks, distilled drinks, fermented drinks, which causes heedlessness. <sup>60</sup> |

This, bhikshus, is one who is more false than a false person.

## The true individuals

**4** And what,<sup>61</sup> bhikshus, is **a true individual** (*sappurisa*)?

Here, bhikshus, a certain person

- |  |  |
|--|--|
| (1) refrains from destroying living beings,  | <i>pāṇātipātī paṭivirato hoti</i>                        |
| (2) refrains from taking the not given,  | <i>adinnādāyī paṭivirato hoti</i>                        |
| (3) refrains from committing sexual misconduct,  | <i>kāmesu, micchā, cārī paṭivirato hoti</i>              |
| (4) refrains from speaking falsehood, and  | <i>musā, vādī paṭivirato hoti</i>                        |
| (5) refrains from taking strong drinks, distilled drinks, fermented drinks, which causes heedlessness, | <i>surā, meraya, majja, pamādaṭṭhānā paṭivirato hoti</i> |

This, bhikshus, is called a true individual.

**5** And what, bhikshus, is **called one who is more true than a true individual** (*sappurisa sappurisa, tara*)?

Here, bhikshus, a certain person

- |  |   |
|--|---|
| (1) refrains from destroying living beings <u>himself</u> , and  | <i>causes others</i> to refrain from destroying living beings;  |
| (2) refrains from taking the not given <i>himself</i> ,  | <i>causes others</i> to refrain from taking the not given;  |
| (3) refrains from committing sexual misconduct <i>himself</i> ,  | <i>causes others</i> to refrain from committing sexual misconduct;  |
| (4) refrains from speaking falsehood <i>himself</i> , and  | <i>causes others</i> to refrain from speaking falsehood; and  |
| (5) refrains from taking strong drinks, distilled drinks, fermented drinks, which causes heedlessness <i>himself</i> , and | <i>causes others</i> to refrain from taking strong drinks, distilled drinks, fermented drinks, which causes heedlessness, |

This, bhikshus, is called one more true than a true individual.

— evaṃ —

140930 141029 150913r 160523 170424

<sup>59</sup> *Attanā ca pāṇātipātī hoti, parañ ca pāṇatipāte samādapeti.*

<sup>60</sup> For an analysis of this precept, see **Sigāl'ovāda S** (D 31,7(1)), SD 4.1.

<sup>61</sup> On this tr, see ad loc §2 n.