

THE ESSENCE OF SAMANÑAPHALA SUTTA

[Of the Diga Nikāya where the Buddha explained the need for moral restraint to King Ajāthasatru]

'Great King, what is the visible fruit of the contemplative life and how is a disciple consummate in virtue?.....abandoning the taking of life, he abstains from the taking of life. He dwells with the rod laid down, his sword laid down, scrupulous, merciful, compassionate, for the welfare of all beings. This is part of his virtue.

Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given. He accepts only what is given. He does not make a living by stealing. He leads a pure life. His purity is part of his life.

Giving up any form of sexual activity, which is the householder's way of life, he leads a celibate life.

He gives up false speech and abstains from it. He does not deceive the world. He speaks the truth, upholds the truth, does not deceive anybody. He does not waver in his views and is dependable. It is a part of his virtue.

Abandoning divisive speech he abstains from such talk. If he hears something when in one company, he does not repeat what he heard to another in whose company he lives, with the intention of creating discord among groups. If people fall apart, he tries to reconcile them. He wishes to strengthen relations of those who live in amity. He likes peace and concord, takes pleasure in it, and speaks to bring about concord. This is a quality of his virtue.

He gives up and continues abstaining from abusive speech. His speech is pleasant to be heard, he reaches the hearts of people through his speech, it is endearing and pleasing to be heard. This is another aspect of his of his life of purity.

He does not engage in frivolous talk. Based on Dhamma and morality, he speaks the truth at only appropriate times. The words he speaks are worthy to be remembered, as they are based on his goals. They are to the point and spoken in due season. He is virtuous in that way, too.

He neither consumes nor sells intoxicants that lead to heedlessness. He does not have anything to do with, defective measuring instruments, or scales, debase metals or weapons intended to harm others, He does not resort to taking of bribes to perform unacceptable deeds, does not resort to fraud or try to deceive anybody. That is an aspect of his repertoire of virtue.

.....such a disciple, restrained and virtuous, would not face danger from any direction. It is similar to the position of a powerful king who has subdued all his enemies. Such a disciple would be happy that he is free of blame.'

N.B. Please note that that the above summary is only the essence of Samanñaphala Sutta. There are many good English translations of the Sutta for further reading.