

The Four Noble Truths: A Stable Ethical Life Through the Noble Eightfold Path

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1. Purity

What is true purity?

Let's start by looking at "Cunda's Ritual."

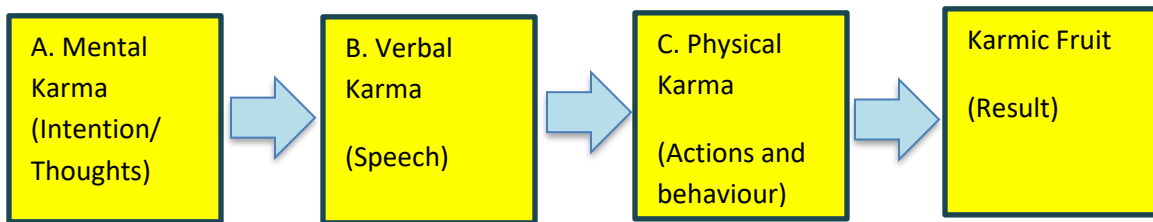
- The **ancient version** of Cunda's daily ritual states that, every morning, he would touch cow feces and raw grass before reciting mantras. The feces was not an attempt to practice humility or lowliness. Actually, it was considered holy, just like the cow that produced it! Cunda performed these actions as **an attempt to wash away all his sins** from the previous day.
- The **modern analogue** of Cunda's actions would be, for instance, buying expensive 'healing' crystals and burning white sage, yet raging at others on public transit.
- It is common for people to view **unwholesome deeds** as a kind of **physical pollution** that external rituals can wash away in an instant.
- But the Buddha taught that true purity is **not found in a one-time cleansing**, such as putting on a show of piety. Rather, purity can only arise gradually through the **continuous correction** of one's behaviour.

2. But, ... External Rituals Cannot Change Internal Karma!

“The metaphor of the Sinking Stone.”

- We are all familiar with the term “**bad karma**.” Bad, or unwholesome karma, develops through negative, or unskilled, thoughts, speech and actions. Their negative character endures and affects subsequent experience.
- This **unwholesome karma is like a stone** that sinks deep into the water of a river. Think of this river as the “river of life.” No matter how much stands on the shore and prays (an external ritual), the stone will not rise to the top.
- “**Cunda’s myth**” refers to the fact that he wrongly believed that one could become pure, *regardless of how s/he behaves*, by performing external rituals that are considered divine.
- The Buddha refuted Cunda’s myth by pointing out that, if one fosters dark qualities (unwholesome karma), **one remains impure even if one chants “pure”** hundreds of times upon waking every morning.
- In Buddhism, the doctrine of “**Dependent Origination**” describes the laws that govern the nature of karmic “retribution.” In fact, bad karma is not really retribution at all. Like the physical laws employed by scientists, it emerges as a natural effect of the causes that give rise to it. It is, in other words, determinate in nature. To change the desired effect, one must change the cause.
- So, dependent origination and karma do not change by praying to gods or spirits. Instead, **one must transform the inner mind.**

3. The Basic Structure of Karma: Reclaiming Control Over Your Life



- A. Mental Karma (Intent/Thoughts):** The source of all actions, and the engine of behavior. Strive to intercept unwholesome thoughts the moment they arise.
- B. Verbal Karma (Speech): The outlet of thoughts.** Thoughts are the easiest way to commit errors, and the easiest way to hurt people.
- C. Physical Karma (Actions and Behavior):** The concrete manifestation of thoughts and speech. These actions have a real impact on the outside world.
- **Karmic Result (Result):** not physical pollution, but an energetic trajectory left behind by thoughts and actions.

4. The Ten Dark Qualities: Toxins that Destroy the Health of Body and Mind (SA 1093)

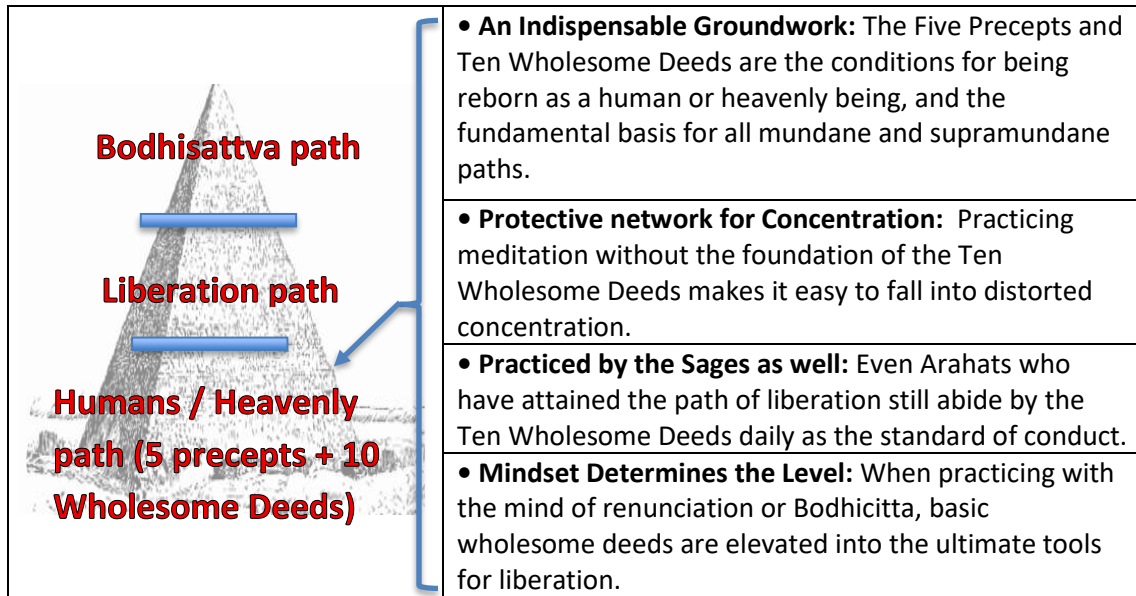
A. MENTAL KARMA	Description	B. VERBAL KARMA	Description	C. PHYSICAL KARMA	Description
1. Greediness	Craving and possessiveness	4. False Speech	Lying or spreading rumours	8. Killing	Bloodstained actions performed without shame or remorse
2. Ill will	Hostility and the desire to harm others	5. Divisive Speech	Conflicts that destroy relationships	9. Stealing	Taking what belongs to others
3. Wrong View	Denying the law of cause and effect	6. Harsh Speech	Abusive or brutal words	10. Sexual Misconduct	Violating appropriate boundaries in relationships
		7. Frivolous Chatter	Idle talk		

5. The Ten Bright Qualities: From Passive Prohibition to Active Transformation (SA 1093)



 PASSIVE PROHIBITION	TRANSFORMED BY THE INTENTION TO ...	 TRANSFORMED INTO ...	CATEGORY
1. Greed	Distance oneself from craving	Benevolence	Mental
2. Ill Will	Distance oneself from resentment	Goodwill	
3. Wrong view	Be Mindful	Right View	
4. False speech	Distance oneself from hypocrisy	Honest and truthful speech	Verbal
5. Divisive speech	Reconcile differences	Harmonious speech	
6. Harsh speech	Avoid conflict	Calm, empathic speech	
7. Frivolous speech	Be relevant	Helpful speech	Physical
8. Killing / physical harm	Distance oneself from cruelty	Compassion for all sentient beings	
9. Stealing	Develop gratitude for what one has. Foster contentedness.	Being helpful, giving and sharing	
10. Sexual Misconduct	Restraint. Distance oneself from coercion.	Respect for others and knowing boundaries	

6. Ten Wholesome Deeds: The Ultimate Foundation of all Practice



7. Dialogue with the Deva: The Life Trajectory of Ten Pure Karmic Paths (SA 1299)

- **Guarding Oneself with Precepts Brings Joy.** From protection to joy: Keeping precepts is not a restriction, but a state of peace and freedom derived from staying away from harm.
- **No Harmful Mind Arises.** Deepening Motivation: Not only refraining from harmful behavior but ensuring that even harmful thoughts and intentions do not arise.
- **Gentle Words Do Not Hurt.** The healing power of language: Speech should be a gift that benefits others, not a weapon.
- **Both Give Rise to Pure Faith.** Establishing Right View: Deep trust and experiential realization of Cause and Effect and the Four Noble Truths.

8. Right Speech: Language is the outlet of the mind and its thoughts (SA 784)

Thinking with the “Original Mind”	Core Principles of Practice
• The Fourfold Filter of Right Speech (<i>Sammā-vācā</i>). • From raw mental intentions to verbal expression, communication should pass through the following four filters of speech: 1. Abstaining from False Speech: not telling lies, maintaining honesty and trustworthiness. 2. Abstaining from Malicious Speech: not creating division or conflicts between people 3. Abstaining from Harsh Speech: avoid verbal abuse, sarcasm, and language that hurts others. 4. Abstaining from Frivolous Talk: refraining from empty, useless, or confusing idle chatter.	1. Self-Inquiry: the first step in practicing Right Speech is to pause before opening your mouth and ask: “Why do I want to say this?” Check whether your motivation stems from goodwill, sincerity, and the desire to benefit others. 2. Refusing Hypocritical Pleasantries: If words sound superficially pleasant but cause confusion, suggest misleading interpretations, foster wrong views, or if they cause harm to others, they are not Right Speech. That is, one should not aim to flatter but adhere to truthfulness for the benefit of all sentient beings. 3. To Guard the Mouth is to Guard the Mind: The Buddha said: “Right speech leads toward the path of Nirvana”. Communicating with compassion is an example of Right Speech that allows those in the wrong to be treated fairly without giving rise to irritation or distress.

9. Foot-washing Water and the War Elephant:

(*Dhammapada Commentary*, Vol. 3, “Chapter on the Elephant”)

The War Elephant Guarding Its Trunk	The Overturned Water Bucket
 A war elephant is fully armored except for its most vulnerable part: its trunk, which it tucks away. Similarly, the mouth is our most vulnerable spot. It is where negative karma is easily created. Therefore, guarding speech is also protecting life.	The Buddha’s son, Rāhula, was often deceptive and demeaning to others. He had a tendency to tease people and lie to them. So the Buddha asked Rahula to bring him a basin of water to wash his feet. When he was finished, he asked whether the dirty water could still be used to drink or to cooking food. This confused Rāhula, who knew very well that dirty water should not be used for drinking or cooking. But Rāhula’s mind was similarly tainted with impurities and could not be put to respectable use. To show this, the Buddha abruptly overturned the basin with his foot and asked, “If the mind is already tainted with impurities, how can it receive the dharma?” This event taught Rāhula the importance of purity, humility, and moral integrity. 
Core Insight: Right Speech is not just passively refraining from lying: it is the ultimate expression of integrity derived from an awareness of shame.	

10. Right Action: Absolute Respect for Boundaries (SA 784)

- **Protecting Life (Abstaining from Killing):** Never harming other sentient beings for personal gain; protecting the ecology and living resources.
- **Protecting Wealth (Abstaining from Stealing):** Not taking what is not given; absolute respect for others' belongings and intellectual assets.
- **Protecting Boundaries (Abstaining from Sexual Misconduct):** Respecting bodily autonomy and emotional commitments, refraining from breaking ethical relationships.
- **Core Insight:** Right Action (the Three Sublime Actions of the Body) is not just passively following the rules but actively transforming harmlessness into a protective shield through the practice of generous compassion.

11. The Shipwrecked Floating Board

The Ultimate Choice between Physical Life the Life of Wisdom.

- I. **A Test of Life and Death:** In a shipwreck, a young Bhikkhu clings onto the only floating board while a senior Bhikkhu requests him to surrender it in accordance with monastic protocol of seniority and precepts.
- II. **The Inner Conflict:** Surrendering the floating board means losing one's physical life but violating ethics to survive will cause one to sink eternally into the sea of life and death (*saṃsāra*).
- III. **Choosing Death Over Violation:** The young Bhikkhu surrendered the floating board and chose to die by upholding the precepts (although, in the end, the sea God was moved and saved him!).

- *The Ultimate Question: When life is threatened or confronted with immense worldly conflicts of interest, can you still uphold your moral principles?*
- *The ultimate goal of Right Action is to realize that the "Dharma-body and wisdom-life" (Dhamma-kaya) are far more precious than transient physical*

12. Right Livelihood: Comprehensive Pure Mode of Existence (SA 784)

What is Right Livelihood? It means seeking clothing, food and drink, bedding and medicine in accordance with the Dharma, and not in ways contrary to the Dharma.

The Four Kinds of Wrong Livelihood (<i>Micchā-ājīva</i>) (SA 500)	Living by the Dharma
1. Upward Mouth. Looking up, as in practicing astrology, fortune telling, and reading celestial signs.	1. Obtaining Life's necessities lawfully.
2. Downward Mouth. Looking down, as in geomancy, feng-shui, and land divination.	2. Providing sincere service and value.
3. Square mouth. Flattery, spreading rumours, gossiping, or serving as an intermediary for worldly schemes.	3. Never deceiving others for profit through mysticism.
4. Four-Dimensional Mouth. Using spells, magic, or clever tricks to cure illness.	
<i>Modern Significance: Do not trade religious titles or spiritual status for worldly benefits. When in the workplace, refuse deceptive industries that destroy public trust. Right Livelihood is honest labour that does not violate ethics.</i>	

13. The Eight Practices for Lay Practitioners: Balancing the Worldly and the Noble (SA 91)

Worldly: Wellbeing, Happiness and Stability in the Present Life

- **Diligence (*Uṭṭhāna-sampadā*)**: Actively engaging in wholesome occupations, mastering professional skills, and remaining diligent without slackening.
- **Protection (*Ārakkha-sampadā*)**: Properly safeguarding the wealth earned through lawful means and fulfilling responsibilities toward family and society.
- **Noble Friendship (*Kalyāṇa-mittatā*)**: Associating friendships with wise mentors and companions who can prevent grief, dispel sorrow, generate joy, and protect happiness.
- **Balanced Livelihood (*Sama-jīvitā*)**: Balancing income and expenditure, neither squandering wealth extravagantly nor living in extreme stinginess.

Noble: Happiness in Future Lives

- Faith
- Virtue
- Generosity
- Wisdom

Samyukta Āgama sutra 91 provides a blueprint of immense modern value. It teaches us about transforming responsible, positive, management of this life into the foundational provisions for liberation.

14. True Fragrance: Purified in Precepts Wafting against the Wind (SA 1073)

Fragrance of Worldly Flowers	The Pure Fragrance of Precept-Virtue
Constrained by space and can only drift with the wind in a single direction	The virtuous reputation and trust generated by those who strictly uphold the Five Precepts transcends spatial limits. Praised in all directions and their fragrance spreads wafting against the wind
Conclusion: The essence of precepts is not rooted in a fear of retribution but stems from boundless compassion and a sense of shame, bringing true coolness and irreplaceable trust to an anxious world.	

15. The True Meaning of Upholding Precepts: Returning to Inward Purity

Why Uphold the Precepts?

- **Mind Over Ritual:** The power of precepts is not in rituals, but in mental intentions. Purity is not washing away the physical dirt with water. It is the continuous correction of karma (actions and thoughts).
- **A Spiritual Protective Network:** The precepts are the first line of defense, protecting one against the coarse defilements of body, speech, and mind.
- **Stabilizing social ethics:** Never harm others for selfish gains, thereby constructing a harmonious ecosystem for survival.
- **Compassion Over Fear:** one must act out of compassion, not fear. Upholding the precepts should not be built on blind dread of karmic results, but on a protective heart that cannot bear to see sentient beings suffer.
- **The Greatest Giving:** Bestowing harmlessness and fearlessness upon all sentient beings is the spiritual essence of upholding precepts.

16. Dual Vision: Worldly vs. Noble Precepts

Two Levels of Upholding Precepts		
Worldly Precepts		Noble Precepts
Goal: Seeking rebirth in good realms, human/heavenly bliss, and excellent social relationships.	 <i>Applying the mind of renunciation and the wisdom of non-self to the practice of basic wholesome deeds transforms them into a powerful vehicle for the path of liberation.</i>	Goal: Aligning with the realistic contemplation of the Four Noble Truths to completely eradicate all defilements.
Essence: Belonging to defiled worldly wholesome dharmas; and has not completely exited the cycle of <i>saṃsāra</i> .		Essence: Belonging to undefiled supramundane dharmas; completely transcending the conditioned realms of the mundane world.
<i>"There is giving, preaching; there is observance of fasting."</i>		Non-grasping: not clinging to any phenomenal realm or state.

17. Preventing Wrongdoing and Avoiding Faults: The Dual Dynamic of Observing the Precepts.

“Committing evil is a violation of precepts; failing to do good is also a violation of precepts.”— Master Sheng Yen

The Passive Aspect (Protection/Shielding):	The Active Aspect (Benefiting Others):
Negative Aspect (Mind of Renunciation): Refrain from creating unwholesome karma. Stay away from greed, anger, and ignorance. Protect oneself from being disturbed by coarse defilements.	Positive Aspect (Great Compassionate Mind): Benefiting all sentient beings. Not only refraining from harming others, but proactively rescuing, giving, and protecting the public.
Passive Practice: Strictly guarding boundaries (no killing, no stealing, no sexual misconduct) to preserve personal stability of body and mind.	Active Practice: Elevating not stealing into great generosity and elevating not killing into the protection of life. One thereby shatters the self-centered ego.

18. Higher Power: Precepts are the Absolute Foundation of Cultivation (SA 817)

Conventional and Ultimate Truth	All spiritual cultivation must involve looking inward and reflecting upon oneself.
• Meaning of Higher (Adhi): Possessing a powerful, transformative force that propels one upward, guiding the practitioner into progressively elevated states of realization. • Precepts as the Foundation for Concentration: The higher training in moral discipline (precepts) is a prerequisite for the higher training in mind (meditative concentration); it provides an inner environment free from disturbance. Precepts → Concentration → Wisdom <i>The higher training in Precepts is the foundation for concentration; the higher training in concentration is the prerequisite for wisdom.</i>	• Higher training in Precepts for the sake of Higher training in mind (concentration) by upholding precepts. • Higher training in Mind for the sake of Higher training in wisdom by meditation practice. • Higher training in Wisdom is to realize the Four Noble Truths as they truly are, thereby eradicating all defilements.
	The Crisis of No Precepts: Developing concentration without the foundation of the Five Precepts makes it easy to fall into distorted concentration.
	Spiritual Deviation: Cultivating concentration without first eradicating greed, anger, and delusion will only amplify the demonic nature within, leading one down the path of the demonic realm rather than the path of liberation.
	The Principle of the Sages: Even those fully awakened holy ones who have realized the fruits of liberation continue, without exception, to abide by the laws of humans and devas (the precepts) as their standard of conduct."

19. Prerequisites for Right Concentration: The Inevitable Sequence of Virtue, Concentration, and Wisdom (SA 624)



- **Purifying the Initial Stages of Practice First:** Before practicing holy cultivation, one must first purify the precepts and straighten one's views. Perfecting the three actions.
- **Safeguarding the Body, Speech, and Mind:** Moral discipline means clearly and mindfully seeing the arising and ceasing of karma within every single thought.
- **Eliminating Sources of Disturbances:** Knowing contentment with few desires, practice moderation in food, and staying away from noisy crowds, thereby establishing the external safeguards for meditation.
- **Eradicating the Five Hindrances (to enter Right Concentration):** Only when one's pure precepts is attained can one properly guard the sense faculties, thereby eradicating the five hindrances such as sensual desire and ill-will.
- **The Virtuous Cycle:** By upholding precepts and practicing the Four Foundations of Mindfulness ensures that wholesome qualities only increase and never decreases, which in turn elevates the purity of one's precepts.

20. Prerequisites for Right Concentration: Five Qualities of Highly Beneficial Practices for Mindfulness of Breathing (*Ānāpānasati*) (SA 801)

The Five Foundations for Meditation

- I. **Abiding in pure precepts:** Observing the *Pātimokkha* restraints, behaving with proper conduct, fearing even the slightest fault, and undertaking in the training of precepts.
- II. **Having fewer:** desires, worldly affairs, and duties / obligations.
- III. **Knowing moderation in eating:** Neither too much nor too little, and not driven by craving or desires for food, but remaining diligent in contemplation.
- IV. **Staying present and aware:** During the early and late watches of the night, be vigilant while in deep contemplation, and with diligent focus.
- V. **Dwelling in quiet secluded places:** Even, for instance, in the forest or wilderness when you can. Stay far from the noisy crowds!

21. The Fragrance of Precepts Flowing Against the Wind: The Complete Path to Liberation

*A Fragrance That Transcends All Limitations:
Earthly scents can only drift with the wind,
but the fragrance of virtue travels against the wind,
completely permeating all ten directions.*

- **The Starting Point: Upholding Pure Precepts** begins with the accepting and receiving of the True Dharma, upholding the pure ethical conduct of non-negligent cultivation.
- **Advancement: Right Mindfulness and Right Attainment.** Relying on precepts as the foundation, to enter and experience a stable right mindfulness and meditative concentration.
- **Deepening: The arising of Right Knowledge.** Within the stillness of meditative concentration, there arises undefiled wisdom (“without outflow”) of seeing the reality as it truly is.
- **Fulfillment: Attaining Complete Liberation.** Having entered the path inaccessible to Māra (demons), eradicating all fetters and defilements, to proceed in stepping firmly onto the grand path of absolute liberation.

22. Spiritual System Upgrade: Everyday Precepts Training for the Younger Generation

Seeing the Root of Anxiety:	Upgrading the Underlying System:
Over-reliance on external rituals (such as lighting blessing lamps or seeking fortune adjustments) cannot truly eliminate the high pressure and suffering within. TRANSFORMATION	Directing energy away from the pursuit of external validation and transforming it into an internal upgrade system of Precept> Concentration>Wisdom.
• Right Speech as Public Relations: Refrain from using harsh words or deceitful speech in the workplace and on social media, thereby building a strong interpersonal trust and credible personal brand. • Right Action as Boundaries: Respecting the boundaries of others and refraining from harming the ecosystem for personal gain, thereby demonstrating the civil qualities of a modern citizen. • Right Livelihood as Balance: Maintaining a healthy financial and energetic equilibrium between work and life (balancing income with expenses), without anxious hoarding or blind extravagance.	

23. The Fruits of Precepts: Discernment of Purity and the Framework of Cultivation (SA 825)

The precept is the starting point, not the end point. Upholding the precepts creates optimal conditions for subsequent arising of wisdom and liberation.	PRECEPTS
Training in Precepts Brings Great Benefits. Serving as the foundation (tree roots), virtuous conduct brings immediate peace, security and benefits to present life.	SAMADHI
Wisdom is Supreme. Serving as the crown (branches and leaves), Wisdom precisely observes every present situation and guides the direction in each single unfolding moment.	WISDOM
Steadfast Liberation. Serving as the fruit, it allows life to experience the unshakeable bliss of permanent, irreversible liberation.	LIBERATION
<i>Crossing to the Other Shore in this very life. Following this structural backbone to subdue the demons of greed and desire, fully achieves the fruits of the path to be realized in this lifetime.</i>	

24. Five Deep Profound Purposes: From Inner Coolness (Serenity) to Social Trust (SA 826)

- **Personal Coolness (Serenity):** Protecting the body and mind from defilements in this present life. Moral discipline (the precepts) serves as a safeguard against the outflows (delusions and defilements, preventing the spread and escalation of anxiety in daily living.
- **Sangha Cohesion:** Gathering the community together and strengthening its unity through shared standard guidelines of conduct. This creates harmonization among its members, and builds a peaceful environment for collective practice.
- **Social Trust:** Inspiring faith in non-believers and deepening faith of those who already believe. Precepts are the bedrock foundation of society's trust in practitioners.
- **Protection and Guidance:** Subduing those of ill-will. Ensuring those with a sense of shame dwell in peace. Protecting moral conscience and correcting deviant behavior.
- **Perpetuating the True Dharma Lineage:** Providing the right antidote for the future. Ensuring the holy life endures. Accumulating merits for the long-lasting existence of wisdom in the world.

25.The Fragrance of Precept-Virtue: Ten Benefits of Upholding the Precepts

- I. **Fulfillment of Wishes:** When body and mind are pure and free of bad karma, blessings grow. This allows wholesome aspirations to be realized as they truly are.
- II. **Freedom from Remorse:** Acting openly in accordance with the right path keeps the conscience clear, free from the torment of anxiety and regret.
- III. **Peaceful Sleep:** Living righteously day and night keeps the mind free from baggage and attachments. This helps to ensure deep, tranquil and stable sleep.
- IV. **Protection by Benevolent Deities:** Those who possess pure virtue naturally resonate with, and attract, the protective support of positive energies in the universe.
- V. **Love and Respect by all:** Radiating compassion and integrity makes one naturally loved and trusted by both human and heavenly beings.
- VI. **Immunity to Harm and Poison:** A powerful field of pure energy in body and mind deters harm by external negative forces and physical toxins.
- VII. **Distancing from Calamities:** By not planting unwholesome seeds, one naturally stays clear of severe worldly disasters like floods, fire, violence or armed conflicts.
- VIII. **Rebirth in Fortunate Realms:** Deeply planting wholesome roots of goodness ensures that one will not fall into the three lower realms of suffering. Instead, one will be reborn in a favorable environment filled with blessings and abundance.
- IX. **Ascension to Heaven After Death:** Fully endowed with the pure conduct of Human and Deva Vehicles, one ascends to the heavenly realms at the end of life to enjoy sublime bliss.
- X. **Swift Realization of Nirvana:** With precepts as the foundation, one rapidly accumulates the provisions for concentration and wisdom, ultimately marching towards the eternal path of liberation.

26. The Integration of Threefold Training: Mindfulness as the Bridge Throughout



- **Precepts are never a burden**, but the Fertile ground for Wisdom to grow. Mindfulness is the water and liberation is the fruit. The entire process can be completed here and now, in this very life.
- The sequence of the phrase **“Training in the Precepts Brings Blessings”** is significant. The Buddha did not begin with prohibitions but began with benefits. This approach fundamentally reframes our relationship with the precepts, shifting them from obligations to and opportunities.

An Important key for Western Practitioners: Moral Discipline (the precepts) is not a restriction, but an essential condition for inner coolness and peace (a stable mind of no regrets) and trust (self-reliant and the reliance of others).

27. Returning to Simplicity: Precepts are found in Behavior not in Rituals

***“Purity is internal, not external,
it is found in Behavior, not in ceremony.”***

- **Shattering Formalism:** Purity does not come from external bathing or prayers, but from washing away greed, anger, and ignorance from within the mind.
- **The Precepts are Not a Burden:** Precepts were never shackles that limit freedom. They are the rich fertile soil in which wisdom can grow and flourish.
- **From Obligation to Opportunity:** Training in the precepts brings great benefits. The Buddha started from the perspective of benefit, reframing our relationship with discipline itself.
- **The Practice of Non-Self:** Precepts are the ultimate weapon against self-centeredness. They represent a social practice rooted **in the inability to bear the suffering of others.**
- **Pure, Cool and No Regrets:** The Ultimate Fruit is experiencing the absolute stability of having no regrets alongside the profound trust of those around you.

28. Daily Purity: Integrating Precept Training into the Practice of Noble Eightfold Path



Awareness of Arising Thoughts: Before speaking or acting, pause for a second and ask yourself: “Is my motivation driven by greed, anger, or compassion?”



Starting with Non-Harming: Strictly guard the defense line of ‘no harsh speech and no gossiping’ in the workplace, at home, and online.



Expanding the Radius of Compassion: Transform the passive practice of ‘not killing and not stealing’ into active protection of environment and rejoice in giving.



Regular Review of Finance and Resources: Practice Right Livelihood, maintain balance in income and expenditure within budget — neither spending blindly nor hoarding stinginess, keeping perfect equilibrium in life and spirit.



Self-Elevation: Do not waste energy on external anxieties. Return daily to the breath (the Four Foundations of Mindfulness), aspiring to realize inner stability and peace in this very life.