

NAMO BUDDHAYA !

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !..

Noble Eightfold Path (middle path) – 05. Right Livelihood

- Aggregate of Wise – (01. Right View, / 02. Right Intention)

- Aggregates of Virtuous – (03. Right Speech , / 04. Right Action , / 05. Right Livelihood)

- Aggregates of Concentration – (06. Right Effort , / 07. Right Mindfulness , / 08. Right Concentration)

Duthiya Patipada Sutta – The Way (SN 45:24)

At Savatthī. "Bhikkhus (Monks), whether for a layperson or one gone forth, I do not praise the wrong way. Whether it is a layperson or one gone forth who is practising wrongly, because of undertaking the wrong way of practice he does not attain the method, the Dhamma that is wholesome. And what, bhikkhus, is the wrong way? It is: wrong view wrong concentration. This is called the wrong way. Whether it is a layperson or one gone forth who is practising wrongly, because of undertaking the wrong way of practice he does not attain the method, the Dhamma that is wholesome.

"Bhikkhus(Monks), whether for a layperson or one gone forth, I praise the right way. Whether it is a layperson or one gone forth who is practising rightly, because of undertaking the right way of practice he attains the method, the Dhamma that is wholesome. And what, bhikkhus, is the right way? It is: right view right concentration. This is called the right way. Whether it is a layperson or one gone forth who is practising rightly, because of undertaking the right way of practice he attains the method, the Dhamma that is wholesome."

Mahachaththareesaka sutta – Discourses of Grate forty (mn-117)

"Therein,(Monks) bhikkhus, right view comes first. And how does right view come first? One understands wrong livelihood as wrong livelihood and right livelihood as right livelihood: this is one's right view.

"And what, bhikkhus, is wrong livelihood? Scheming, talking, hinting, belittling, pursuing gain with gain: this is wrong livelihood.

"And what, bhikkhus, is right livelihood ? Here, bhikkhus, a noble disciple abandons wrong livelihood and gains his living by right livelihood: this is right livelihood.

"One makes an effort to abandon wrong livelihood and to enter upon right livelihood: this is one's right effort. Mindfully one abandons wrong livelihood, mindfully one enters upon and dwells in right livelihood: this is one's right mindfulness. Thus these three states run and circle around right livelihood, that is, right view, right effort, and right mindfulness.

Samana Mandika Sutta (MN 78)

"What are unwholesome habits? They are unwholesome bodily actions, unwholesome verbal actions, and evil livelihood. These are called unwholesome habits.

"And what do these unwholesome habits originate from? Their origin is stated: they should be said to originate from mind.

What mind? Though mind is multiple, varied, and of different aspects, there is mind affected by lust, by hate, and by delusion. Unwholesome habits originate from this.

"And where do these unwholesome habits cease without remainder? Their cessation is stated: here a bhikkhu abandons bodily misconduct and develops good bodily conduct; he abandons verbal misconduct and develops good verbal conduct; he abandons mental misconduct and develops good mental conduct; he abandons wrong livelihood and gains a living by right livelihood. It is here that unwholesome habits cease without remainder.

"And how practising does he practise the way to the cessation of unwholesome habits? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states...He awakens zeal for the arising of unarisen wholesome states...He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of unwholesome habits.

"What are wholesome habits? They are wholesome bodily actions, wholesome verbal actions, and purification of livelihood. These are called wholesome habits.

"And what do these wholesome habits originate from? Their origin is stated: they should be said to originate from mind. What mind? Though mind is multiple, varied, and of different aspects, there is mind unaffected by lust, by hate, or by delusion. Wholesome habits originate from this.

"And where do these wholesome habits cease without remainder? Their cessation is stated: here a bhikkhu is virtuous, but he does not identify with his virtue, and he understands as it actually is that deliverance of mind and deliverance by wisdom where these wholesome habits cease without remainder.

"And how practising does he practise the way to the cessation of wholesome habits? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states...for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of wholesome habits.

SADU !. SADU !!. SADU !!!...

**Translated from the Pali by Bhikkhu Bodhi
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