

MAGGAṄGA-DĪPAṆĪ

THE MANUAL OF THE CONSTITUENTS OF THE NOBLE PATH

By

MAHĀTHERA LEDI SAYADAW,
Aggamahāpaṇḍita, D. Litt.

4.3
ed

Translated into English by
U SAW TUN TEIK, B.A., B.L.

(As revised and edited by the English Editorial Board
of the Union Buddha Sāsana Council)

Dhammapada

- 190 Yo ca Buddhañ ca Dhammañ ca
Saṅghañ ca saraṇaṃ gato,
cattāri ariyasaccāni
sammappaññāya passati:
- 191 Dukkhaṃ dukkhasamuppādaṃ
dukkhassa ca atikkamaṃ,
ariyañ c'aṭṭhaṅgikaṃ maggaṃ
dukkhūpasama-gāminaṃ,
- 192 Etaṃ kho saraṇaṃ khemaṃ
etaṃ saraṇaṃ uttamaṃ
etaṃ saraṇaṃ āgama
sabbadukkhā pamuecati.

190, 191 He who seeks refuge in the Buddha
the Dhamma, and the Saṅgha, he who
sees with right knowledge the Four
Noble Truths – Suffering, the Cause
of Suffering, the Cessation of Suffering
and the Noble Eightfold Path which
leads to the Cessation of Suffering;

192 This indeed is the refuge secure; this
indeed is the refuge supreme. Seeking
such refuge one is released from all
suffering.

MAGGAṄGA DĪPAṆĪ

**The Manual of
the Constituents of
The Noble Path**

WORKS BY THE SAME AUTHOR

which have been translated into English
by various hands:

Vipassanā Dīpanī	The Manual of Insight
Paṭṭhānuddesa Dīpanī	The Buddhist Philosophy of Relations
Sammādiṭṭhi Dīpanī	The Manual of Right Views
Niyāma Dīpanī	The Manual of Cosmic Order
Catusacca Dīpanī	The Manual of the Four Noble Truths
Bodhipakkhiya Dīpanī	The Manual of the Factors leading to Enlightenment
Maggaṅga Dīpanī	The Manual of the Constituents of the Noble Path
Alin-Kyan (in part only)	An Exposition of Five Kinds of Light
Appendix	
i. Five Questions on Kamma	
ii. Anattānisaṃsa – A Concise Description of the Advantages arising out of The Realisation of Anatta	

The English translations of all the above mentioned works have now been printed in a single volume: 'The Manuals of Buddhism' and published by: The Deputy Director, Regd. No. (02405/02527) at the Religious Affairs Dept. Press, Yegu, Kabā-Aye P.O., Rangoon, Burma.

Other translations into English
not yet published

Ānāpāna Dīpanī
Vijjā Magga Dīpanī
Uttamapurisa Dīpanī
Alin-Kyan (Complete)

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First Published in Burma (Revised by UBSC) 1961

*Re-revised 1984 and published as DHAMMA-DĀNA
by S. S. Davidson*

*Set by Hope Services
Abingdon, Oxfordshire, England.*

EDITOR'S FOREWORD

The Venerable Ledi *Araññavihāravāsī Mahā Thera* of Monywa better known as the Venerable Ledi Sayadaw. *Aggamahāpañḍita, D. Litt.* is described, in the short Biography reproduced at the end of this work as 'perhaps the outstanding Buddhist figure of this age'.

Of this there can be little doubt and provides the very reason why every attempt should be made to make known to Western readers and in particular English speaking readers as many as possible of the numerous works originally written by him either in Pāli or Burmese, which are clear and precise expositions of Buddhism, suited to people of wide and differing abilities and understanding and are invaluable aids for the study and practice of Dhamma in all its aspects.

Of works already translated into English every credit must be given to the Pali Text Society, England, for publishing as early as 1913-14, in their Journal for those years, a translation of selected passages of *Yamaka Pucchā Vissajjanā* – 'Some Points in Buddhist Doctrine' and again in their Journal for the years 1915-16 a translation, by U Shwe Zan Aung, B.A., of the *Paṭṭhānuddesa Dīpanī* or 'Philosophy of Relations'.

But it is to Burma that so much is owed for continuing with the translation into English and publication of the works of this Sayadaw, through the medium of the periodical 'The Light of the Dhamma', which was printed by the Union Buddha Sāsana Council Press. The Inaugural Number of this periodical first appeared in 1952 but, unfortunately, publication ceased about 11 years later in 1963, though the publication was revived about 1979.

During these first 11 years some 7 major works or Dīpanīs, translated by various hands, had been published, in serial form, in 'The Light of the Dhamma', and all these works continue to be available, though separately, combined together in 1 volume – 'The Manuals of Buddhism' – and published by the Department of Religious Affairs, Rangoon. Regrettably this Manual, as well as other Buddhist publications, are often extremely difficult to obtain outside Burma and sometimes are to be found only in Public, University, or Buddhist libraries.

Although in the short Biography reproduced hereafter a figure of more than 70 works is shown to have been written by the Venerable Sayadaw, when including smaller articles not already

recorded and many relevant letters, etc., the final figure may well be found to be in excess of 100 as further research continues and an attempt made to compile a comprehensive list.

In addition 2 separate Biographies which have been written about Ledi Sayadaw still await a competent translator into English and a donor to sponsor publication.

The reputation of Ledi Sayadaw still lives on in Burma and in the Buddhist world. He was a Bhikkhu of great learning, and a prolific writer with a unique style of exposition, and although there are some traditionalists who do not support or agree with some of his interpretations, there are those who find them of great interest. He was also an austere Bhikkhu, yet a very human one, who would often write a whole treatise or a long letter in reply to a question asked by one of his supporters or enquirers.

Apart from accepting many bhikkhu-students from various parts of Burma in order to impart Buddhist education to them Ledi Sayadaw also toured many parts of Burma for the purpose of propagating the Buddha Dhamma; delivering various discourses on the Dhamma, establishing Abhidhamma classes and Meditation centres. He also composed Abhidhamma rhymes or Abhidhamma Saṅkhitta and taught them to his Abhidhamma classes.

In the year 1910, while residing at Masoyain Monastery, Mandalay, the Venerable Ledi Sayadaw, together with the *Abhi Dhaja Mahā Rattha Guru* Masoyain Sayadaw of Mandalay (President of the Sixth Great Buddhist Council), the Venerable Sayadaw U Nyāṇa (who also translated into English Ledi Sayadaw's *Paṭṭhānuddesa Dīpanī* (or *Paccayuddesadīpanī*) – 'The Concise Exposition of the Paṭṭhāna Relations', but published under the title 'The Buddhist Philosophy of Relations') and U Shwe Zan Aung B.A., founded the Burma Buddhist Foreign Mission and this project was carried on by the Masoyain Sayadaw of Mandalay until the death of his English-educated colleague in this undertaking the Sayadaw U Nyāṇa, who died some 13 years after the death of the Venerable Ledi Sayadaw, who died in 1923.

There are still monasteries in Burma, such as the Kyaikkasan Ledi Meditation Centre in Rangoon, as well as the one established by Ledi Sayadaw himself near Monywa under the name of Leditawya Monastery where his teachings and expositions are preserved and continue to be studied.

Throughout the world it is well known that at Mandalay in

Burma in 1868–71, during the reign of King Min-dōn-min (1852–1877) the Fifth Great Buddhist Council was held and as a result the whole of the Pāli Tipiṭaka and its Commentaries was carved on 729 marble slabs in order that the Teaching might be preserved. It is not, however, so well known, outside Burma, that a similar mark of respect for the works of the Venerable Ledi Sayadaw was made, by his supporters, at Monywa in Upper Burma, after his death. This recognition and treatment of a Buddhist monk's works must be unique and gives some indication of the immense importance attached to his writings.

The already mentioned importance attached to Ledi Sayadaw's works and the difficulty of obtaining them in the Western World demands that every effort be made to try and collect as many as possible of the Sayadaw's works, either in Pāli, Burmese or in translation, and make them accessible to the West by adding them, by way of presentation, to the large number of his works already held by the combined British (Museum) and India Office Libraries in London, where they would continue to be available to Bhikkhus, scholars, students and the like.

In undertaking the reprinting of the *Maggaṅga Dīpanī*, however, a small effort is being made to make this essential Exposition – 'The Manual of the Constituents of the Noble Path' once again available to interested students and readers in both the East and the West with the earnest wish that others will be encouraged thereby to help make the works of the Venerable Ledi Sayadaw known to a wider audience.

A largely rewritten edition of this work was published by The Buddhist Publication Society, Kandy, Sri Lanka in 1976. 'The Manual of Insight' (*Vipassanā Dīpanī*) and 'The Manual of the Factors Leading to Enlightenment' (*Bodhipakkhiya Dīpanī*) had already been published by them, in a revised layout, in 1961 and 1971 respectively together with some minor corrections and editor's notes.

The present reprint of *Maggaṅga Dīpanī*, however, is based on the original 1961 translation by U Saw Tun Teik, B.A., B.L., (as revised and edited by the English Editorial Board of the Union Buddha Sāsana Council) but with a revised list of 'Contents', certain minor corrections, and the additions of some sub-headings etc., where obviously omitted, or required, and a few notes.

The Venerable Ledi Sayadaw wrote the *Maggaṅga Dīpanī* in Burmese but the retention or use of Pāli words in translations has

always been considered essential for, in cases where any doubt may arise as to the suitability of the word or words used by the translator, the quoting of the Pāli ensures that a clear and definite meaning, which may vary in accordance with the context in which they are used, is most often to be found in the original Pāli and its Commentaries.

In addition to the invaluable aid it provides for students and other interested readers, as a means of reference for study purposes, the inclusion of Pāli may also be said to add to the translation the savour of the language of the Buddha himself, as found in the Pāli Canon, together with the voice of elucidation of its Commentators.

Southsea, 1984

S. S. Davidson

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MAGGAṄGA DĪPANĪ

The Manual of the Constituents of the Noble Path

Namo tassa bhagavato arahato sammāsambuddhassa.

Veneration to Him, the Most Exalted, the Purified, the Supremely
Enlightened Buddha.

THE EIGHTFOLD NOBLE PATH:

- | | |
|----------------------------|-------------------------------------|
| I. <i>Sammā diṭṭhi</i> | — Right View or Right Understanding |
| II. <i>Sammā saṅkappa</i> | — Right Thinking |
| III. <i>Sammā vācā</i> | — Right Speech |
| IV. <i>Sammā kammanta</i> | — Right Action |
| V. <i>Sammā ājīva</i> | — Right Livelihood |
| VI. <i>Sammā vāyāma</i> | — Right Effort |
| VII. <i>Sammā sati</i> | — Right Mindfulness |
| VIII. <i>Sammā samādhi</i> | — Right Concentration |

I. *Sammā Diṭṭhi*

3 kinds of Right View or Right Understanding

(A) *Kammassakatā Sammādiṭṭhi*: Right view or Understanding that in the case of beings, only two things: wholesome and unwholesome actions performed by them, are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

(B) *Dasavatthuka Sammādiṭṭhi*: Right understanding of the ten kinds of subjects.

(C) *Catusacca Sammādiṭṭhi*: Right understanding of the Four Realities or the Four Truths.

(A) *Kammassakatā Sammādiṭṭhi*

Sabbe sattā kammassakā kammadāyādā, kammayonī, kamma-bandhū, kammappaṭisaraṇā, yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

Sabbe Sattā kammassakā:

Only the wholesome and unwholesome actions of all beings are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammadāyādā:

Only the wholesome and unwholesome actions of all beings are their inherited properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammayonī:

Only the wholesome and unwholesome actions of beings are the origin of their wanderings in many a becoming or world-cycle.

Kammabandhū:

Only the wholesome and unwholesome actions of beings are their relatives and true friends that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammappaṭisaranā:

Only the wholesome and unwholesome actions of beings are their real refuge wherever they may wander in many a becoming or world-cycle.

Yam kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

If bodily, verbal and mental actions be performed, whether wholesome or unwholesome, they will inherit that *kamma* of theirs throughout many a becoming or world-cycle.

(B) Dasavatthuka Sammādiṭṭhi

Atthidinnaṃ, atthiyiṭṭhaṃ, atthi hutāṃ, atthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāka, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi ayaṃ loka, atthi paroloka, atthi loke samaṇa brāhmaṇa samaggatā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayāṃ abhiññā sacchikatvā pavedenti.

- (1) *Atthi dinnaṃ:* There really exists almsgiving (*dāna*) as cause (*kamma*) and its result (*vipāka*)
- (2) *Atthi yiṭṭhaṃ:* There really exists offering on a large scale as cause and its result.
- (3) *Atthi hutāṃ:* There really exists offering on a small scale as cause and its result.

- (4) *Atthi sukata dukkatānaṃ kammānaṃ phalaṃ vipāko*: There really exist wholesome and unwholesome actions as causes and their results.
- (5) *Atthi mātā*: There really exist the good and the evil deeds done to one's mother as causes and their results.
- (6) *Atthi pitā*: There really exist the good and the evil deeds done to one's father as causes and their results.
- (7) *Atthi sattā opapātikā*: There really exist beings who are born by apparitional rebirth such as beings in purgatory, *petas*, *devas*, *Sakkas* and *brahmās* who cannot ordinarily be seen by men.
- (8) *Atthi ayam loko*: There really exists this world which is under our very eyes.
- (9) *Atthi paro loko*: There really exist the other worlds or planes where one may arise after death.

In another way, there really exists this human world (*ayam loko*) and there really exist the other worlds (*paro loko*: 4 lower worlds, 6 *deva* worlds and 20 *brahma* worlds).

In another way, there really exists this universe consisting of the human world, 4 lower worlds, 6 *deva* worlds and 20 *brahma* worlds (*ayam loko*); and there really exist other worlds which are infinite in all 8 directions (*paro loko*).

- (10) *Atthi loke samaṇabrāhmaṇā samaggaṭā sammā paṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti*:

There really exist, in this human world, persons like the Omniscient Buddha, monks and brahmins who practise the true *Dhamma* and possess tranquility of mind and who, having seen and realised this very world and other worlds through their own insight, impart their knowledge to others.

(C) Catusacca Sammādiṭṭhi

- (1) *Dukkha ñāṇam* (2) *Dukkha samudaye ñāṇam* (3) *Dukkha nirodhe ñāṇam* (4) *Dukkha nirodhagāminipaṭipadāya ñāṇam*.

- (1) *Dukkha ñāṇam*: Penetrative insight into the truth of suffering.
- (2) *Dukkha samudaye ñāṇam*: Penetrative insight into the truth of the origin of suffering.

- (3) *Dukkha nirodhe ñāṇam*: Penetrative insight into the truth of the cessation of suffering.
- (4) *Dukkha nirodhagāminipaṭipadāya ñāṇam*: Penetrative insight into the truth of the path leading to the cessation of suffering.

II. Sammā Saṅkappa

3 kinds of Right Thinking.

- (a) *Nekkhamma saṅkappa*: Right thought free from greed and sensuous desire, aiming at an escape from the round of rebirths.
- (b) *Abyāpāda saṅkappa*: Right thought for the welfare of all living beings.
- (c) *Avihimsa saṅkappa*: Right thought for the non-injury of all living beings.

III. Sammā Vācā

4 kinds of Right Speech.

- (1) *Musāvādā virati*: Refraining from telling lies.
- (2) *Pisunavācā virati*: Refraining from back-biting and calumny.
- (3) *Pharusavācā virati*: Refraining from using abusive language, harsh words, speech hurtful to others.
- (4) *Samphappalāpa virati*: Refraining from frivolous talk such as telling legends and fables or that which is fruitless for this world and the next.

IV. Sammā Kammanta

3 kinds of Right Action

- (1) *Pāṇātipāta virati*: Refraining from killing and injuring living beings.
- (2) *Adinnādāna virati*: Refraining from taking property which is not given.
- (3) *Kāmesumicchācārā virati*: Refraining from taking intoxicants and from unlawful sexual intercourse with those who are still in the care of parents or guardians.

V. Sammā Ājīva

4 kinds of Right Livelihood.

- (1) *Duccarita micchājīva virati*: In the case of laity refraining from wrong livelihood by means of immoral, physical and verbal actions.
- (2) *Anesana micchājīva virati*: In the case of monks and hermits refraining from wrong livelihood e.g. by means of giving fruits and flowers to laymen to curry favour.
- (3) *Kuhanādi micchājīva virati*: In the case of monks and hermits refraining from trickery and deceptions by means of working wonders.
- (4) *Tiracchāna vijjā micchājīva virati*: In the case of monks and hermits refraining from wrong livelihood e.g. by means of performing base arts, such as reading signs and omens, which are against the rule and practice of the Order.

VI. Sammā Vāyāma

4 kinds of Right Effort.

- (1) *Anuppannānaṃ akusalānaṃ dhammānaṃ anuppādāya vāyāmo*: Making effort in the practice of the Eightfold Noble Path so that those vices that have never arisen during the present existence may not arise even for a moment in future existences.
- (2) *Uppannānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmo*: Making effort in the practice of the Eightfold Noble Path so that those vices that have already arisen or are arising during the present existence may be dispelled and may not arise even for a moment in future existences.
- (3) *Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo*: Making effort in the practice of the Eightfold Noble Path so that the 37 *bodhipakkhiya dhammas* (Factors leading to Enlightenment)¹ that have never arisen during the present existence may arise here and now.
- (4) *Uppannānaṃ kusalānaṃ dhammānaṃ bhiyyo bhāvāya vāyāmo*: Putting forth effort in the practice of the Eightfold

¹ See p. vi. for details about the *Bodhipakkhiya Dipanī* - The Manual of the Factors leading to Enlightenment. Ed.

Noble Path so that the virtues, such as morality that have already arisen and are arising during the present existence may develop unceasingly until the attainment of *Anupādisesa Nibbāna*.

VII. Sammā Sati

4 kinds of Right Mindfulness

- (1) *Kāyānupassanā satipaṭṭhānam*: Application of mindfulness to the contemplation of the Body-group, such as in-breathing and out-breathing.
- (2) *Vedanānupassanā satipaṭṭhānam*: Application of mindfulness to the contemplation of the Feeling-group, such as painful and pleasurable feelings.
- (3) *Cittānupassanā satipaṭṭhānam*: Application of mindfulness to the contemplation of Consciousness-group, such as consciousness rooted in lust (*sarāga*), or in anger (*sadosa*) etc.
- (4) *Dhammānupassanā satipaṭṭhānam*: Application of mindfulness to the contemplation of mental objects, such as sensuous lust (*kāmacchanda*).

VIII. Sammā Samādhi

4 kinds of Right Concentration

- (1) *Paṭṭhamajjhāna samādhi*: Concentration of the First *Jhāna* produced by fixing one's attention on one of the objects of *samatha* (tranquillity), such as *kaṣiṇa*.²
- (2) *Dutiyaajjhāna samādhi*: Concentration of the Second *Jhāna* produced by fixing one's attention on one of the objects of *samatha*, such as *kaṣiṇa*.
- (3) *Tatiyaajjhāna samādhi*: Concentration of the Third *Jhāna* produced by fixing one's attention on one of the objects of *samatha*, such as *kaṣiṇa*.

² There are ten *Kaṣiṇas* (meditation devices). See *Visuddhimagga* (The Path of Purification), trans. by Bhikkhu Nānamoli, B.P.S., Kandy, 1975 (3rd edn.), Chs IV & V and fn. 5, p. 182.

- (4) *Catutthajjhāna samādhi*: Concentration of the Fourth *Jhāna* produced by fixing one's attention on one of the objects of *samatha*, such as *kasīṇa*.

I THE EXPOSITION OF SAMMĀ DITṬHI

The Exposition of the 3 kinds of Sammādiṭṭhi (Right view)

3 kinds of *Sammādiṭṭhi*:

- (A) *Kammassakatā sammādiṭṭhi* (of Kamma)
- (B) *Dasavatthuka sammādiṭṭhi* (of the ten kinds of subjects)
- (C) *Catusacca sammādiṭṭhi* (of the Four Truths)

(A) The Explanation of Kammassakatā Sammādiṭṭhi:

Sabbe sattā kammassakā, kammadāyādā, kammayoni, kamma-bandhū kammappaṭisaraṇā, yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassadāyādā bhavissanti.

1. Kammassakā

Sabbe sattā kammassakā:

There exist such properties as elephants, horses, vehicles, cattle, fields, buildings, gold, silver, jewels etc. Those properties can be said to belong to us in the present existence before we pass away. But when we pass away those properties do not accompany us beyond death. They are like properties which we borrow for some time for our use. They are liable to destruction during the present existence. As those properties which beings possess do not accompany them to their new existences, they cannot be claimed as properties belonging to those beings. The Buddha therefore says '*Sabbe sattā kammassakā.*'

The only property of all beings that accompanies them is their own volitional action. Only the mental, verbal and physical volitional actions of beings always accompany them in this as well as in future existences. They are not liable to destruction by fire, water, thieves, robbers, etc.

Herein *Kāya kamma* (physical action) means all movements of

such parts of the body as hands and legs, etc; *Vaci kamma* (verbal action) means all verbal expressions made by means of the mouth, tongue and throat. *Mano kamma* (mental action) means the functioning of the mind. These physical, verbal and mental actions are known as the three *Kammas* in Buddhist teachings.

All beings perform these 3 *kammas* at all waking hours. All their work great or small, is performed by means of these 3 *kammas*. These 3 *kammas* become inert when a person is asleep. In the case of a dead person the 3 *kammas* cease to function as far as that body is concerned.

(This is how the 3 *kammas* operate in all beings.)

These 3 *kammas* have two aspects: (1) 3 good *kammas* and (2) 3 bad *kammas*. The three good *kammas* are of 2 kinds. (1) Good *kamma* which has its result ripening during the present existence. and (2) Good *kamma* which has its result ripening during future existences. The 3 bad *kammas* are of two kinds (1) Bad *kamma* having its result ripening in this existence, and (2) Bad *kamma* having its result ripening in future existences.

Analysis of the Good and Bad *Kammas*

Ten kinds of immoral conduct

- (1) *Pāṇātipāta*: Injuring and killing living beings.
- (2) *Adinnādāna*: Taking or destroying animate and inanimate properties which are not given.
- (3) *Kāmesumicchācāra*: Committing sexual misconduct.
- (4) *Musāvāda*: Telling lies.
- (5) *Pisunavācā*: Back-biting and calumny.
- (6) *Pharusavācā*: Using abusive language.
- (7) *Samphappalāpa*: Taking part in frivolous conversation.
- (8) *Abhijjā*: Covetousness.
- (9) *Byāpāda*: Ill-will.
- (10) *Micchādiṭṭhi*: Wrong views.

1. All those physical, verbal and mental actions that are free from these 10 kinds of immoral conduct, comprising all kinds of livelihood, acquiring wealth and seeking knowledge are good volitional actions which have to be performed for this very existence.

2. All those physical, verbal and mental actions that involve these 10 kinds of immoral conduct comprising all kinds of livelihood, are bad volitional actions which are performed for this very existence.

Two kinds of kamma for future existences

The types of *kamma* performed in this present existence, physical, verbal and mental, with a view to ripening in future existences, are also divided into two kinds.

- (1) 3 Good *kammas* (having result in future existences)
- (2) 3 Bad *kammas* (having result in future existences)

1. All those physical, verbal and mental *kammas* that are free from the 10 kinds of immoral conduct and comprise almsgiving, fast-day observance, conduct, practising meditation, taking refuge in and paying respects to the 3 Gems: *Buddha*, *Dhamma* and *Saṅgha*, are known as good *Kamma* done in this present life with a view to ripening in future existences and to being reborn in a good abode.

2. If any one of the 10 kinds of immoral conduct be performed, whether for ripening in this existence or in the future, that *kamma* leads one to the lower planes in future existences. So it is known as bad *kamma* having its result ripening in future existences.

In this way one should differentiate between the good and bad *kammas* and contemplate all the 3 kinds of *kammas* which are performed everywhere on land, in water, and in the sky.

Having seen with our eyes the 3 *kammas* which are performed in this world we can also comprehend that all beings, on land, in water and in the sky have been performing these 3 *kammas* in their past existences of endless world-cycles and will also perform them in the future.

Like this universe there are in the four directions, infinite universes in which all beings in water, on land and in the sky are performing these 3 *kammas*.

Having discerned all these, it is quite apparent that all beings live by these 3 *kammas* done by themselves. They enjoy happiness by virtue of these 3 *kammas*. By performing the 3 good *kammas* they enjoy various beneficial results and by performing the 3 bad *kammas* they encounter various kinds of misery and suffering.

The 3 *kammas* are their own property which can never be

destroyed by fire, water, thieves, robbers and so forth. Though one may own nothing, not even a single coin, he can achieve happiness if he has mental *kamma* in the form of knowledge and wisdom.

So, the Buddha declared: '*Sabbe sattā kamassakā*'.

The Result of Present *Kamma*

Those who wish to acquire worldly gains such as wealth, governmental standing and honour in this life can achieve their wish if they exert themselves to acquire education and knowledge. If it be that such worldly gains can be had without acquiring education and knowledge and by merely worshipping God, the believers in God may not perform physical, verbal and mental *kammās* such as trading, farming, learning arts and sciences. Instead, they may perform only the act of worshipping God.

As a matter of fact it is not so. Like the Buddhists the Christians, Mohammedans, etc. are performing the 3 kinds of *kamma* and for this reason, they acquire worldly gains. It is not God but three kinds of *kamma* that gave these to them.

The Result of Past *Kamma*

Just as we can see with our eyes that in this life worldly gains are not given by God but are acquired by one's own *kamma*, similarly we can realise that beneficial results of being reborn in a wealthy family or in the *deva* world are not by virtue of worshipping God, but by virtue of past *kammās*, such as almsgiving, observance of morality and so forth performed in previous existences. One who is reborn in a wealthy family becomes the owner of the riches of that family. That is, all his possessions are due to his past *kamma*.

Here, the analogy of vegetation should be given. The process of the formation and growth of vegetation is commonly ascribed to the seed. According to the *Abhidhamma*, the element of kinetic energy (*Tejo*) which is known as caloricity (*Utu*) is said to be the cause. The seed is nothing but the element of kinetic energy. That element of kinetic energy is the real seed.

At the beginning of the world, before the existence of seeds, vegetation grew from *Tejo*. Later that vegetation produced fruits and seeds from which trees grew successively.

In the same way all beings have *kamma* as their seeds of

becoming: wholesome *kamma* as almsgiving, morality, etc., and unwholesome *kamma* as taking others' lives, etc.:

The process of becoming as men and animals is due to the past *kamma* in previous existences. On account of the wholesome *kamma* etc., they are reborn as man and *deva*; and because of the unwholesome volitional *kamma* they are reborn in the four lower worlds: hell, animal world, *peta* world and *asurakāya* world.

Previous vegetation produces seeds from which fresh vegetation rises. Thus seeds from the tree and trees from the seeds appear successively: a cycle of seeds and trees. Similarly, beings have seeds of *kamma* in their previous existences. From these seeds of *kamma* new existences appear. Thus beings perform *kamma* which in turn gives rise to new becomings successively.

Trees have physical phenomena only. A tree yields many fruits from which many trees are grown. In the case of beings, they have two kinds of phenomena, physical and mental phenomena. Of these two, the mental factor is the chief. One mental factor can produce not more than one new mental factor (*i.e.* the *paṭisandhi-viññāṇa*, rebirth consciousness). Therefore, although beings have many seeds of wholesome and unwholesome *kamma* in one existence, one mental factor of the previous existence *i.e.* volition (*cetanā*) produces in the next existence only one mental factor. Since many new mental factors are not produced, one corporeality-group of the past existence gives rise to not more than one corporeality-group in the next becoming.

Earth, water, sun, moon, stars, and so forth, come into existence from the seeds of kinetic energy which go under the name of caloricity. It is not that they were created by God. Beings such as men, animals, etc., come into new successive existences because of the seeds of their past *kamma* performed in previous world-cycles or existences. Such view is known as Right View (*sammādiṭṭhi*).

To hold that God creates them is wrong view (*micchādiṭṭhi*). It is the wrong view of those who, not knowing fully the operative power of *kamma* and *utu*, imagine that they were created by God. Thus with a view to making people abandon wrong view, and rely upon *kamma*, knowledge and wisdom, the Buddha says: '*Sabbe sattā kammassakā*'.

2. Kammadāyādā

Sabbe sattā kammadāyādā:

Now there are such things as legacies and heirs. These legacies can be called our property only before we die; but when we pass away we have to leave them behind. They do not accompany us to the next existence. They are also liable to be destroyed by fire, water, thieves and robbers before our death, or they may be exhausted by us.

As for the three kinds of *kamma*, performed by beings, they are always theirs in their future existences. They are never destroyed by fire, etc. For this reason, *kamma* is said to be the only property inherited by beings. Beings are sure to reap the results of their own *kamma* in future existences. The wholesome *kamma* performed by feeding dogs, pigs, fowls and birds can result in a hundred happy existences. The wholesome *kamma* performed by feeding virtuous monks can give rise to a countless number of happy existences as man and *deva*. Giving alms worth about a quarter of a kyat in this present life can yield beneficial results worth more than a thousand kyats in future existences. If a person kills an animal, such as a fish, fowl or pig, he may be killed in more than a thousand future existences.

In this world, if a tiny banyan seed is planted, a big banyan tree will grow up bearing innumerable fruits in more than a thousand years; similarly if a mango seed or a jack-fruit seed is planted, big mango trees and big jack-fruit trees will grow and bear more than a hundred thousand fruits for many years.

Thus in the case of trees, a small seed is able to yield more than a hundred thousand fruits, leaves, branches and twigs. Similarly a seed of wholesome *kamma* such as almsgiving, morality, meditation, practised at one time, can yield more than a hundred thousand good results in successive future existences. A seed of unwholesome *kamma* by killing a being can yield evil and painful results in numerous following existences.

Such banyan seeds, mango seeds and jack-fruit seeds may be compared to the seeds of physical, verbal and mental actions. A small seed from which arise numerous leaves, fruits, branches and twigs may be compared to a seed of *kamma* that produces many effects in the following successive existences.

If a person performs one *kamma*, the effects always accompany him in many existences yielding good or bad results at the

opportune moments. One can never get rid of that *kamma* but he has to enjoy or suffer its results under appropriate circumstances.

So the Buddha declares '*Sabbe sattā kammadāyādā*'.

3. Kammayonī

Sabbe sattā kammayonī:

There are several causes for the growth of a banyan tree:

The banyan seed, the earth, and the water.

Of these causes, the banyan seed is the primary cause; the earth and water are the secondary causes.

In the same way, in getting wages by working as a labourer, the present *kamma*, i.e. working as a labourer, is the primary cause. The place for working, the spade, the basket and the employers who pay wages are the secondary causes.

The wholesome past *kamma*, i.e. almsgiving, morality, etc., which causes one to be reborn as a human being and the unwholesome *kammas* by taking others' lives, etc., which cause one to be reborn as an animal are the primary causes similar to the banyan seeds. The parents are the secondary causes, just as the earth and water are for the growth of a banyan tree.

In the same way, with regard to the present good and evil results, one's own *kamma* performed in the present existence with wisdom and knowledge or otherwise is the primary cause.

So also, one's own wholesome *kamma* as almsgiving, morality, etc.; and unwholesome *kamma* as killing beings, performed in previous existences, are the primary causes of good and evil results. The parents are not the primary causes; nor is it anything to do with God.

For this reason, the Buddha declares '*Sabbe sattā kamayonī*'.

4. Kammabandhū

Sabbe sattā kammabandhū:

Now, there are parents, brothers, sons, relatives, teachers and friends whom we love and rely upon, but they can be loved and relied upon only for a short period, i.e. before our death. However one's own physical, verbal and mental *kammas* are constant companions who accompany one and give happiness and prosperity to one in future existences. So the wholesome *kamma* alone

one's real relative or friend who should be esteemed and relied upon.

Therefore the Buddha declares '*Sabbe sattā kammabandhū*'.

5. Kammappaṭisaraṇā

Sabbe sattā kammappaṭisaraṇā:

In this phrase, 'refuge' means reliance upon or taking shelter for protection against troubles and dangers. In the world those who wish to enjoy long life have to rely upon food and drink. Food and drink protect persons from the danger of starvation. The danger of starvation cannot befall those who have sufficient food and drink. Similarly it is necessary to rely upon doctors and medicine for protection against ailments and diseases, and to rely upon weapons for protection against enemies.

(In the same way all kinds of refuge in the world may be considered likewise.)

'Refuge' does not mean only worshipping. It also has the meaning of reliance upon and taking shelter for protection as mentioned above.

We take refuge in the *Buddha*, *Dhamma*, *Śaṅgha*, teachers and those who are nobler than we by paying homage to them.

In this life a man without property will soon get into trouble. Fearing that trouble, we have to rely upon *kamma* by doing such work as will give us money and property.

Lack of wholesome *kamma* will lead us to the lower worlds where one has to suffer grievously. Fearing such suffering, one has to perform wholesome *kamma* which can lead one to be reborn as man or *deva* in the existences to come.

The present *kamma* of working with knowledge and wisdom can save us from danger in the present life and the wholesome *kamma*, such as almsgiving and morality can save one from the lower worlds in the future existences.

We have to rely on the present *kamma* of working for avoiding dangers in this present existence. We have to rely on the wholesome *kamma* also for avoiding suffering in the lower worlds in future existences.

The Buddha therefore declares '*Sabbe sattā kammappaṭisaraṇā*'. Herein we should analyse several kinds of refuge.

In Buddhism there are four kinds of taking refuge for the future.

- (1) Taking refuge in the *Buddha*.
- (2) Taking refuge in the *Dhamma*.
- (3) Taking refuge in the *Saṅgha*.
- (4) Taking refuge in one's own wholesome *kamma*.

For example, there are in this world four kinds of refuge for sick persons.

- (1) Refuge in a chief doctor.
- (2) Refuge in good medicine.
- (3) Refuge in assistant doctors.
- (4) Refuge in following their directions with confidence.

Of the above-mentioned four refuges, the chief doctors and the assistants are the refuges of the patient as they are capable of prescribing good and suitable medicines for particular diseases. The medicine is the refuge of the patient in that it can cure him of his disease. The patient's sensible action in following the directions are also his refuge as without such action on his part the other three refuges would be ineffective for the cure of the disease. So all the four are the real refuges of the patient.

Those who commit evil deeds and indulge in sensual pleasures resemble sick persons. The Buddha resembles the chief doctor who is expert in curing diseases; the monks resemble the assistant doctors; and the *Dhamma* resembles the medicine. The physical, verbal and mental wholesome *kamma* resemble the sensible action of the patient in following the directions.

In this way there are four kinds of refuge in Buddhism. The three refuges of the above four: *i.e.*, *Buddha*, *Dhamma*, and *Saṅgha* exist only during the *Buddha Sāsana*. They do not exist outside it.

The refuge of wholesome *kamma* exists both within and outside the *Buddha Sāsana*. We can never be free from *kamma* which is operating all the time in this universe as well as in other innumerable universes.

This discourse of '*Sabbe sattā kammassakā*' is also applicable to all the universes both within and outside the *Buddha Sāsana*. It is for this reason that the refuge of *kamma* alone and not the three refuges of *Buddha*, *Dhamma* and *Saṅgha* is dealt with in this discourse. These are the four kinds of refuge to rely upon with a view to acting wisely in this existence and being reborn in happy existences.

Saraṇam, usually translated 'Refuge', means that which can save, give support or protection. Thus food and drink are the support of beings for long life. Medicines and diet are the support for the cure of diseases. Kings or rulers are protection against the danger of dacoits and robbers. Buildings are the refuge for living comfortably and safely. Boats and steamers are for sea and riverine voyages. The earth is for support: similarly water, fire and air are the supports for respective purposes. In this way there are numerous refuges in this existence. This is the exposition about the different kinds of refuge in Buddhism.

In other religions only one refuge, the refuge of God, is known. So whatever comes into existence or is destroyed is attributed to God.

I shall make it more clear. In other religions such as Christianity and Mohammedanism, the true meaning of refuge is not understood and the respective followers regard God as their only refuge. Since they believe only in one refuge they take it for granted that the appearance and disappearance of the world and of beings are due to the power of God. They believe that God saves those who have faith in him by his supernormal power. With this power he can wash away all sins and evils of beings and give them eternal happiness and eternal life after death. The good and evil results of beings depend on the will of God.

They disbelieve in *kamma* thinking that *kamma* is not the cause of such results. It is most surprising that those who are really performing *kamma* entirely disregard their own acts. *Kamma* means physical, verbal and mental actions of practising the teachings of a particular religion; the auspicious act of baptism, worshipping and praying to God daily, obeying his commandments, etc., are really *kammās*. Those people believe that God saves only those who perform such deeds but not those who do not do so; but they do not realise that such deeds are really '*kamma*'.

In those religions also, as in Buddhism, there are four kinds of refuge. In Buddhism, they are the *Buddha*, the *Dhamma*, the *Saṅgha* and *Kamma*. But in those religions they are:

- (1) Refuge in God.
- (2) The commandments of God.
- (3) Prophets such as Christ and Mohammed and priests.
- (4) Their own *kamma* in the performance of their religious rites and duties.

The priests and missionaries of those religions do not realise that in their religions also there are several kinds of refuge. So they regard God as their only refuge and disregard their *kamma*. Consequently they believe that good and evil, prosperity and ruin, happiness and suffering of all beings are created only by God and not due to any other cause. They do not know that there are various and different causes for these.

In this world, is it simply by worshipping and praying to God that the poor who desire wealth can get it or would they get it by the present *kamma* of working diligently as a labourer, farmer, trader, etc.?

The answer is: Wealth is not usually obtained by worshipping and praying to God. On the other hand acquisition of property by performing the present *kamma* is quite evident in this world. Therefore it is believable that acquiring property in this life is due to the present *kamma* and has nothing to do with God.

God has no power to give property to anyone. Only the present *kamma* can do so. If God had such power to give wealth, his faithful followers would have no occasion to perform the present *kamma*; they would be enjoying riches given by him; and those who are not his followers would not get any property although they were diligently performing the present *kamma*. But it is not so. The devout followers of God have to perform the present *kamma* in order to acquire wealth and property; and those who are not his followers also can acquire it, if they desire, by performing the present *kamma*. For this reason, the acquisition of wealth in this life is the result of the present *kamma*. It is not the gift of God.

Similarly, if one desires education and knowledge one can get it by performing the present *kamma* of studying and learning. They cannot as a rule be acquired by worshipping God.

If one wishes to be a government officer, one will have to study government rules and regulations. Government posts cannot as a rule be obtained by worshipping and praying to God. Thus we can see with our eyes that all the worldly gains are obtainable only by the power of the present *kamma* and not by the power of God.

The believers in God believe that by worshipping God faithfully they are freed from all their sins and evils. However as a rule the sick are not cured by taking refuge in God only. On the other hand we have seen with our own eyes that the present *kamma* of medicine and diet has cured them.

What a surprising thing it is to hold that they would be freed

from the result of their sins in the next existence by worshipping God while even a disease such as ringworm, is not usually cured by praying to God in this life.

Again, since even trifling wealth cannot as a rule be acquired by merely praying to God in this life, it is also surprising that they believe they would, by praying to God, go after death to heaven, where they can enjoy a life of eternal happiness.

Now, having seen with our own eyes that wealth and happiness that have not previously been attained in this life are achieved by virtue of different kinds of present *kamma* and not by favour of God, we can fully believe that there is no other refuge than the present *kamma* for the acquisition of wealth and happiness in this life.

In the same way, we can believe that the attainment of the higher plane of existence after death is also due to the wholesome *kamma*. It has nothing to do with God. God cannot make one who is without such wholesome *kamma*, to be reborn on a happy plane of existence. Those who have such *kamma* can attain the higher states of existences although they do not pray to God.

Various beneficial results in the next existence means either rebirth as a member of a well-to-do or ruling family, or rebirth in the *deva* and *brahma* world as a powerful *deva*, *Sakka* or *brahmā* and so forth. Hence the Buddha declares '*Sabbe sattā kamma-ppaṭissaraṇā*'.

Appendix re Kammadāyādā

A being has two *khandhas*, *rūpakkhandhā* and *nāmakkhandhā*: (Corporeality-group and mind-group). The corporeality-group consists of head, hands, legs, etc.: Mind-group means thoughts and consciousness.

Of these two, the corporeality-group comes to dissolution once in each existence; it has different shapes or forms in each existence. As for the mind-group there is no break in its process. It continually arises in succession from one existence to another. Wholesome *kamma* such as *dāna* and *sīla* causes it to arise in successive happy existences. Wherever the mind-group arises, there a new and different corporeality-group comes to be formed. Unwholesome *kamma* causes the mind-group to arise in lower states of existence such as the existences of dogs, pigs, fowls, birds, etc.

Here ends the discourse on '*Kammassakatā sammādiṭṭhi*.'

(B) The Exposition of Dasavatthuka Sammādiṭṭhi

Ten kinds of right understanding that there really exist in this world:

(1) *Atthi dinnam*: Right understanding that almsgiving, such as giving to dogs, fowls, birds, layfolk, *bhikkhus*, etc., if performed with benevolence, in a previous existence, yields beneficial results in subsequent existences.

(2) *Atthi yiṭṭham*: Right understanding that liberality, if extended with belief in past *kamma* and with faith in and respect for the virtuous qualities of recipients, yields beneficial results in future existences.

(3) *Atthihutam*: Right understanding that gifts, even on a small scale (*āhuna*, *pāhuna*) if made in previous existences with good will, yields beneficial results in future existences.

(4) *Atthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko*: Right understanding that cruel deeds done to beings in previous existences yield bad results in subsequent existences, and that refraining from such evil acts yields beneficial results.

(5) *Atthi mātā*: Right understanding that good and evil deeds done to one's mother yield good and evil results respectively in subsequent existences.

(6) *Atthi pitā*: Right understanding that good and evil deeds done to one's father yield good and evil results respectively in subsequent existences.

(7) *Atthi sattā opapātikā*: Right understanding that there really exist beings by apparitional rebirth who are invisible to human eyes.

Beings by apparitional rebirth means those that do not take conception in the womb of a mother. Due to the force of their previous *kamma* they are born complete with the limbs and organs of the body which will not develop further but remain as they are.

Beings of the eight great hell regions and the lesser hells: certain *petas* and *asurakāyas* inhabiting mountains, forests, and lonely islands in the ocean; certain terrestrial *devas* living in towns, villages, mountains and forests; certain ogres, ghouls and vampires living in lonely islands in the ocean; certain *nāgas* and *garuḷas*; *Devas* inhabiting the higher regions such as sun, moon, planets, stars, and the six *deva*-planes of Cātumahārājika, Tāvātimsa,

Yāmā, etc.; Brahmās inhabiting the twenty *brahma* planes consisting of three planes of the first *jhāna*, three planes of the second *jhāna*, three planes of the third *jhāna*, seven planes of the fourth *jhāna*, and four *arūpa-brahma* planes; all these beings are known as 'beings by apparitional rebirth'.

Unknown to other religions

Of the twenty *brahma* planes, the *brahmā* of great power lives in the lowest three planes of the first *jhāna*. That *brahmā* is regarded as God in other religions in which higher planes existing above those three are not known.

The sun, moon, stars and constellations in the sky are the heavenly mansions of *devas*. By seeing those heavenly abodes one can visualise the existence of higher planes of the *devas*, *Sakka*, and *brahmās*.

Even when men are close to those beings, men are unable to see them with their human eyes. Only when those beings make their forms visible, then only can men see them. They are invisible to human eyes like the God, angels and devils in other religions.

The belief that there really exist such beings by apparitional rebirth is called *sammādiṭṭhi*.

(8) *Atthi ayam loko* (9) *Atthi paro loko*. Right understanding that this world (*ayam loko*) is the human world, and the other world consists of the 4 lower worlds (hell, the worlds of animals, *petas* and *asurakāyas*), the *deva* worlds and the *brahma* worlds.

In other religions, hell, the worlds of *petas* and *asurakāyas* and the higher *deva* and *brahma* planes are not known properly.

Another interpretation is that: there are in this universe, the human world, the 4 lower worlds, and the heavenly *deva* and *brahma* worlds which are termed as '*ayamloko*'. Similarly to the east, west, south and north of this universe there are infinite universes which are termed '*paro loko*'.

These universes are not known in other religions.

(10) *Atthi loke samaṇabrāhmaṇā samaggaṭā sammapaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti*.

There are higher spiritual knowledge (*abhiññā*) and omniscience (*sabbaññuta ñāṇa*). Monks and brahmins who exert themselves diligently in fulfilling the perfections (*pāramitā*) and practising

Calm and Insight in this human world can achieve such *ñāṇas*. Personages who have achieved such *ñāṇa*, appear in this world from time to time.

Of these two kinds of *ñāṇa*, some are capable of gaining only *abhiññā* and they can see with this *ñāṇa* the four lower worlds, the six *deva* worlds, and some of the *brahma* worlds, as if with their natural eyes. Some are capable of achieving both *abhiññā* and *sabbaññuta ñāṇa* and they can see clearly all of the countless beings, infinite worlds and universes. Personages who have both *ñāṇas* are called 'Buddhas'.

These two kinds of personages appear in this human world from time to time and impart their knowledge of this world and the other worlds, but it is only a Buddha who can explain the round of rebirths, and existence of universes.

Three kinds of belief, namely: (1) belief that those personages of higher spiritual knowledge and omniscience appear in this world from time to time, (2) belief in them and their teachings, and (3) belief in the existence of the other worlds, constitute right understanding or view.

Those who have this right understanding entertain no doubt that the Buddha appears only in the human world, and not in the heavenly worlds.

In other religions where there is no such right understanding, they imagine that the all-knowers, the all-seers, the Omniscient ones appear only in the highest heavens and not in the human world.

However, there are two kinds of power; the power of *kamma* and the power of *ñāṇa*. In the case of *kamma*, the power of *jhāna* is most effective. It can cause one to arise in the highest plane as a *brahmā* with a long span of life. It cannot, however, cause one to become an Omniscient Buddha. That *brahmā* has no *ñāṇa* with which he can see all and know all.

Only in this human world can one work for *sabbaññuta ñāṇa* and only one who perseveres diligently to achieve that *ñāṇa* can become omniscient.

It is only in the *Buddha Dhamma* that profound, sublime and wonderful teachings exist, and it is because they belong to the sphere of *Ñāṇa* (Knowledge and wisdom).

In this life, to strive to become a wealthy person is one way and to strive to acquire Insight-knowledge and thus become a teacher of beings is another way. To strive to become a great *brahmā* is

similar to striving to become a wealthy man, and to strive as a *bhikkhu* or hermit for acquiring Insight-knowledge is like striving to become a great teacher.

Another example:

Birds such as parrots, crows, vultures, etc., have wings to fly about in the sky, but they do not possess knowledge and wisdom like man. Men have knowledge and wisdom but they have no wings and are unable to fly about in the sky.

The *bhāvanā jhāna kusala kammās* of great Brahmās and the *kusala-kammās* (wholesome volitional actions) of *devas* residing in the heavenly abodes of the sun, moon, stars, and the *deva-loka*, resemble the wings of parrots, crows and vultures. The *abhiññāṇa* (Higher Spiritual Powers) and *sabbaññutañāṇa* (Omniscience) of hermits and Bhikkhus resemble the knowledge and wisdom of man.

Buddhas arise in the human world only

The *kusala-kammās* of *devas*. *Sakka* and *Brahmās* residing in the higher planes of the six *deva-loka* and various Brahma-planes, resemble the wings of parrots, crows and vultures. *Abhiññāṇa* and *sabbaññuta-ñāṇa* of hermits and Bhikkhus resemble the knowledge and wisdom of man. So, due to the power of their *bhāvanā jhāna kusala kammās*, these great Brahmās live in the highest planes of existence. They are long-lived and powerful, but because they do not possess *abhiññāṇa* and *sabbaññuta-ñāṇa*, they are not able to understand the deep and profound *dhammas*. Their knowledge is confined to only what they personally experience.

Thus the Knowledge of Right Understanding (*Sammā-diṭṭhi-ñāṇa*), which enables one to believe: (1) that the Buddha who sees all and knows all appears only in this human world and not in the higher planes of existence; (2) that only the *samaṇas* and *brāhmaṇas* of the human race who are endowed with the Higher Spiritual Powers and Omniscience, can clearly discern the condition of *kappas* and universes, how beings wander in the round of rebirths, and how the wholesome and unwholesome *kammās* operate; and (3) that the teachings of those *samaṇas* and *brāhmaṇas* in the Sutta, Vinaya and Abhidhamma are true, is known as '*Atthi loke samaṇa brāhmaṇā sammā-diṭṭhi-ñāṇa*'.

Rejecting wrong views

The wrong understanding or belief (*micchā-diṭṭhi*) is that the God, who knows all and sees all cannot appear in the human world but only in the highest heavenly abode, and that there cannot be many gods but only one, and that God being the highest and noblest, must be eternal and free from old age, disease, death, etc. The Buddha rejected this wrong view.

Here ends the discourse on '*Dasavatthuka sammādiṭṭhi*'.

For a more detailed account of wrong views, see my '*Sammā-diṭṭhi Dipanī*' written in Pāli, and its Burmese translation.³

(C) The Exposition of Catusacca Sammādiṭṭhi

The Exposition of Right Understanding of the Four Noble Truths:⁴

Right Understanding of the Four Noble Truths means:

- (1) Knowledge of the real suffering.
- (2) Knowledge of the true cause of suffering.
- (3) Knowledge of the cessation of suffering.
- (4) Knowledge of the right path leading to the cessation of suffering.

(1) Right Understanding of the Truth about Suffering

The Horrors. The Eye of human-beings, gods and *brahmās* immensely oppresses and harasses those who are attached to it; so it is most frightful and is the real suffering. In the same way, Ear, Nose, Tongue, Body and Mind to which human-beings, gods and *brahmās* are attached greatly oppress and harass them. They too are most frightful and are the real suffering.

Mode of oppression: Of these six, the Eye oppresses through *saṅkhāra* (*kamma* activities), *vipariṇāma* (instability), and *dukkha* (ill of suffering). In another way, it oppresses through *saṅkhāra* (*kamma* activities), *santāpa* (burning), and *vipariṇāma* (instabil-

³ See p. vi. for details about the *Sammādiṭṭhi Dipanī* – The Manual of Right Views. Ed.

⁴ This is only a brief explanation see p. vi. A detailed explanation is given in *Catusacca Dipanī* – The Manual of the Four Noble Truths. Ed.

ity). In another way also, it oppresses through *jāti* (rebirth), *jarā* (old age) and *maraṇa* (death).

Or, it oppresses or harasses by developing the fires of passion, hatred, delusion, conceit, wrong view, mental defilements and *āsavas*⁵ (mental impurities) by developing evil conduct such as taking life, etc., and by generating the fires of rebirth, old age, sorrow, lamentation, pain, grief and despair.

Oppression through Kamma activities

Possession of the eye of man, god or *brahmā* is produced by good deeds done in the past life, without which only the eye of hell-being, animal, ghost or demon would come into being instead. Thus the eye of a higher being oppresses that being through the good *kamma*-activities which create the eye. And these same *kamma*-activities oppress him in the next existence, because he has to protect and sustain them so that he will not lose them. Thus, the eye of the higher being oppresses that being through the *kamma*-activities which produce suffering. Then the eye of the higher being perpetually oppresses that being. Because the eye of the higher being does not arise independently of the *kamma*-activities, it is said that the *kamma*-activities invariably oppress the possessor throughout the beginningless round of rebirths.

Oppression through Instability

‘Oppression through Instability’ means ‘oppression by liability to immediate destruction whenever there is a cause for destruction.’ From the time of conception there is not a single moment – even to the extent of a wink of an eye or a flash of lightning – when there is no liability to destruction. And there is always the anxiety caused by impending destruction. When actual destruction comes, manifold is the suffering that is experienced. Thus the eye of the higher being oppresses him through instability.

⁵ The four *Asavas* are: *Kāmāsava*, attachment to sense pleasures, *Bhavāsava*, attachment to *Rūpa* and *Arūpa* planes of existence, *Diṭṭhāsava*, are the Sixty-two kinds of erroneous views and *Avijjāsava* is ignorance with regard to the Four Noble Truths, past life, future life, both past and future lives and the Law of Dependent Origination (*Paṭiccasamuppāda*.) Ed.

Oppression through Ill of Suffering

Ill of suffering means physical and mental pain. The pain experienced during the period of coming into being of the Eye of hell-being, ghost or demon is plainly evident. When there is the feeling of unpleasantness in coming into contact with the unpleasant object or when one inflicts bodily pain out of bad feeling, there is oppression through ill of suffering. When the Eye contracts some disease or whenever there is physical or mental trouble in the preservation and protection of the eye one is oppressed by the ill of suffering. Thus the Eye oppresses beings through the ill of suffering.

Oppression through Burning

Thus the Eye, which gives so much pain to beings and which is a source of suffering, is an alarming factor for one who has to wander through the beginningless round of rebirths because of that eye. So it is the real source of suffering.

Ear, Nose, Tongue, Body and Mind are to be regarded likewise.

Thus the knowledge that enables one to see and understand the immense suffering and the characteristics in any of the three spheres of beings (*i.e.* the Sensuous sphere, Form sphere and Formless sphere) such as the eye, etc., is the *sammādiṭṭhiñāṇa*, the knowledge of the right understanding.

This is the end of the exposition of *Dukkhasacca sammādiṭṭhi*.

(2) Right Understanding of the Truth about the Cause of Suffering:

The truth about the cause of suffering:

Throughout the round of rebirths, as long as there is attachment to the eye as 'It is mine, it is my Self', so long will its continuity and its oppression throughout the existences in the round of rebirths, be maintained. Therefore, the craving and greed that is attached to the eye is the true cause of the development of suffering.

Ear, Nose, Tongue, Body and Mind should be regarded likewise.

This knowledge which sees and understands the true cause of suffering is *sammādiṭṭhiñāṇa* – knowledge of the right understanding of the cause of suffering.

This is the end of the exposition of *Samudayasacca sammādiṭṭhi*.

(3) Right Understanding of the Truth about the Cessation of Suffering:

The real cessation of suffering:

When in any existence the *taṇhā-lobha* (craving) that is attached to the eye finally ceases, the eye does not arise again but finally ceases; and so also the oppression by the eye does not arise again and ceases finally.

Ear, Nose, Tongue, Body and Mind should be regarded likewise.

This knowledge which sees and understands the real cessation of suffering is *sammādiṭṭhi-nāṇa* – knowledge of the right understanding of the real cessation of suffering.

This is the end of the exposition of *Nirodhasacca sammādiṭṭhi*.

(4) Right Understanding of the Truth about the real Path leading to the Cessation of Suffering.

The real path leading to the cessation of suffering:

When as a result of practice of the *Dhamma* and development of mind through meditation the true nature of the eye and the oppression by the eye are seen and understood, craving attached to the eye ceases in this life; it does not arise after death and consequently the oppression by the eye ceases too.

Ear, Nose, Tongue, Body and Mind should be regarded likewise.

This knowledge which sees and understands the true path leading to the cessation of suffering is the *sammādiṭṭhi-nāṇa*, knowledge of the right understanding of the path of conduct leading to the cessation of suffering.

This is the end of the exposition of *Maggasacca sammādiṭṭhi*.

Here ends the brief exposition of *Catusacca sammādiṭṭhi*.

In the matter of the Noble Eightfold Path this right understanding of the Four Truths is the most essential.

II THE EXPOSITION OF SAMMĀ SAŊKAPPA (RIGHT THINKING)

There are three modes of Right Thinking. They are:

- (1) Thoughts free from lust (*Nekkhamma saṅkappa*)

(2) Thoughts of good-will (*Abyāpāda saṅkappa*).

(3) Thoughts of compassion, Non-injuring (*Avihimsa saṅkappa*).

(1) *Thoughts free from lust*: There is a state of absence of greed which is capable of renouncing the five sensual pleasures such as pleasant sight, pleasant sound, pleasant smell, pleasant taste and pleasant touch and of abandoning attachment to the five constituent groups of existence or the mind and materiality. Thought arising out of such absence of greed is *Nekkhamma saṅkappa*.

(2) *Thoughts of good-will*. There is loving-kindness for all beings, be they men or animals and the wish for their good and welfare. Thought arising out of such loving-kindness is *Abyāpāda saṅkappa*.

(3) *Thoughts of compassion*. Thought arising out of compassion and sympathy for all beings who are afflicted with suffering is *Avihimsa saṅkappa*.

This is the end of the exposition of the three ways of *Sammā-saṅkappa*.

III THE EXPOSITION OF SAMMĀ VĀCĀ (RIGHT SPEECH)

There are four types of right speech. They are:

(1) Abstinence from falsehood (*Musāvādavirati*).

(2) Abstinence from back-biting (*Pisunāvācāvirati*).

(3) Abstinence from offensive and abusive language (*Pharusa-vācāvirati*).

(4) Abstinence from frivolous talk (*Samphappalāpavirati*).

(1) *Abstinence from falsehood*. Speaking untruth so as to make it appear as truth and speaking of truth as though it were untruth, mean speaking falsehood. Abstinence from speaking such falsehood is *Musāvāda virati*.

(2) *Abstinence from back-biting*. The kind of talk which makes two friends lose confidence in and regard for each other, which creates dissension between two persons or which slanders another is back-biting. Abstinence from such back-biting is *Pisunāvācā virati*.

(3) *Abstinence from offensive and abusive words*. Speaking with anger and using abusive language affecting race, families, indi-

viduality, occupation, etc., amounts to using offensive and abusive words. Abstinence from such mode of speaking is *Pharusavācā virati*.

(4) *Abstinence from frivolous talk*. In this world there are such plays and novels as Enaung and Ngwedaung⁶ which contain no words relating to *attha*, *dhamma* and *vinaya* for the betterment of those who listen to them; they contain only those words that are meant for the sheer entertainment of the listeners.

Attha, Dhamma, Vinaya

Words relating to Attha are those that could bring about in this present life such things as long life, health and righteously acquired wealth and in the next existence the good result such as being reborn as a human being, etc.

Words relating to Dhamma are those that relate to ways and means for attainment of the above-mentioned good results.

Words relating to Vinaya are those which relate to the rules of conduct for both men and monks, instructing them for the destruction of greed and hatred.

Such words relating to *attha*, *dhamma* and *vinaya* are not found in the above-mentioned types of plays and novels. Narrating such plays and novels to others amounts to frivolous talk. Avoidance of such talk is *samphappalāpa virati*. The thirty-two types of '*tiracchāna kathā*'⁷ (spiritually unbeneficial talks) are included in *samphappalāpa*.

Those who are desirous of developing their wisdom in *attha*, *dhamma* and *vinaya* should abstain from wasting time in indulging in such thirty-two types of talk. As regards those who are building up the practice of acquiring mental Calm (*samatha*) and the development of Insight (*vipassanā*), they should know the limit even of speech which is associated with *attha*, *dhamma* and *vinaya*.

This is the end of the exposition of the four types of *Sammā-vācā*.

⁶ Enaung is a Burmese work of fiction and Ngwedaung a Burmese legend and these are given as examples of works which are not conducive to growth in *Dhamma*. Ed.

⁷ See Appendix 1.

IV THE EXPOSITION OF SAMMĀ KAMMANTA (RIGHT ACTION)

There are three kinds of Right Action. They are:

1. *Pāṇātipāta virati*,
2. *Adinnādāna virati*, and
3. *Kāmesumicchācāra virati*.

1. Pāṇātipāta virati

Pāṇātipāta means intentional killing or destroying beings by physical action or verbal incitement, ranging from causing abortion, destroying eggs of lice and bugs to killing and destroying living beings. Abstinence from such deeds is *Pāṇātipāta virati*.

2. Adinnādāna virati

Adinnādāna means taking with the intention of stealing any animate or inanimate property in the possession of the owner, such as grass, fuel, water and so forth, without the knowledge of the owner either by physical exertion or verbal incitement. Abstinence from such deeds is *adinnādāna virati*.

3. Kāmesumicchācāra virati

Kāmesumicchācāra means improper sexual intercourse of a man with a woman, such as intercourse with a woman under the guardianship of a father, mother, etc., or improper sexual intercourse of a married woman whose husband is still living, with another man. It also includes the taking of the five kinds of intoxicants, and gambling with cards, chess, dice, etc. Abstinence from such deeds is *Kāmesumicchācāra virati*.

This is the end of the exposition of the three kinds of *Samṃā-kammanta*.

V THE EXPOSITION OF SAMMĀ ĀJĪVA (RIGHT LIVELIHOOD)

There are four kinds of Right Livelihood. They are:

1. *Duccaritamicchājīva virati*.

2. *Anesanamicchājīva virati*,
3. *Kuhanādimicchājīva virati*, and
4. *Tiracchānavijjāmicchājīva virati*.

1. *Duccaritamicchājīva virati*

Duccaritamicchājīva means earning a livelihood by committing any of the three-fold evil bodily actions, such as killing, etc., and four-fold evil verbal actions, such as speaking untruth, etc.

Earning a livelihood by selling the five kinds of merchandise⁸ which ought not to be sold is also included in this.

Abstinence from such wrongful modes of earning livelihood is *Duccaritamicchājīva virati*.

2. *Anesanamicchājīva virati*

*Anesanamicchājīva*⁹ means earning a livelihood by *Isis* and *Bhikkhus* by acquiring gifts and offerings by any of the twenty-one improper means (*anesana* – wrong livelihood for *Bhikkhus*), e.g. by giving fruits and flowers, and so forth. Abstinence from such acts is *Anesanamicchājīva virati*.

3. *Kuhanādimicchājīva virati*

Kuhanādimicchājīva:¹⁰ There are five improper ways of earning of livelihood under this head, namely, (i) *kuhana*, (ii) *lapana*, (iii) *nimitta*, (iv) *nippesana*, (v) *lābhena lābha nijigīsana*.

(i) *Kuhana* means trickery and deception by working wonders. It means fraudulently obtaining gifts and offerings by making people think that one possesses extraordinary qualities such as high virtues, although one does not possess them.

(ii) *Lapana* means impudent talk in connection with property and gifts.

⁸ Weapons, living beings, meat, intoxicants and poisons – these five kinds of merchandise ought not to be traded in. – *Āṅguttara Nikāya*, *Pañcaka-nipata*, *Catuttha Paṇṇāsaka*, *Upasaka-vagga*, 7. *Vāṇijja Sutta*, pp. 183, 6th Synod Edition; also *The Book of the Gradual Sayings*, Vol. III, p. 153, Pali Text Society.

⁹ See Appendix 2.

¹⁰ See Appendix 3.

- (iii) *Nimitta* means making gestures and hints to invite offerings.
- (iv) *Nippesana* means harassing with words so that one is obliged to make offerings.
- (v) *Lābhena lābha nijigīsana* means giving a small gift to get a bigger one.

Abstinence from such wrongful modes of livelihood, is *Kuhanā-dimicchājīva virati*.

4. *Tiracchānavijjā micchājīva virati*

As the worldly arts such as prophesying from the signs of the constituents of the body, palmistry, etc., are contrary to *Isi's* and *Bhikkhu's* practice of Dhamma, they are called *tiracchānavijjā*. The earning of livelihood by *Isis* and *Bhikkhus* by means of such arts is called *tiracchānavijjā micchājīva*.

Abstinence from such wrongful modes of earning livelihood is called *tiracchānavijjā micchājīvā virati*.

This is the end of the exposition of the four kinds of *Sammā ājīva*.

VI THE EXPOSITION OF SAMMĀ VĀYĀMA (RIGHT EFFORT)

Of the four kinds of Right Effort, the first two actions, namely, the two unwholesome volitional actions (*akusala*) – one that has arisen (*uppanna*) and the other potential (*anuppanna*) – constantly cause anxiety, moral corruption and debasement to beings. The next two, namely, the wholesome volitional actions (*kusala*) that have been acquired (*uppanna*) and that are yet to be acquired (*anuppanna*) always give peace, purity, nobility and progress to beings.

Of the ten kinds of evil conduct, such evil conduct as has arisen or is about to arise in one's body in this life is called *Uppanna-akusala*.

Such evil conduct as has never arisen, nor is about to arise, but will arise in the future in one's body in this life is called *Anuppanna-akusala*.

Of the seven kinds of Purification – (1) Purification of Virtue, (2) Purification of Mind, (3) Purification of View, (4) Purification

by overcoming Doubt, (5) Purification by Knowledge and Vision of What is and What is not Path, (6) Purification by Knowledge and Vision of the Course of Practice, (7) Purification by Knowledge and Vision – such *visuddhi* (Purification) as has arisen or is about to arise in one's body in this life is called *Uppanna-kusala*.

Such *visuddhi* as has never before arisen in one's body or has never been attained by one in this life is called *Anuppanna-kusala*.

Thus both *akusala* and *kusala* have two kinds each, namely, *uppanna* and *anuppanna*.

Power of Maggaṅga

If the Noble Eightfold Path be practised and developed in this life, by virtue of its power, the *uppanna duccaritas* which have arisen in one's body in this life will not arise again till one attains *anupādisesa nibbāna* (*Nibbāna* without the constituent groups of existence remaining); and by virtue of the Noble Eightfold Path, the *anuppanna duccaritas* which have never before arisen in one's body in this life, but which may arise in the future, will not at all arise in one's body, till one attains *anupādisesa nibbāna*. By virtue of the Noble Eightfold Path, the two *duccaritas* *Uppanna* and *Anuppanna* are eradicated and brought to an end.

Established as Niyāma¹¹

Similarly, if the Noble Eightfold Path be practised and developed in this life, by virtue of its power, any Purification out of the seven kinds of Purification which arises in one's body in this life, becomes indestructible and constant till one attains *anupādisesa nibbāna*; and also by virtue of the Noble Eightfold Path the *visuddhis* which have never before arisen in one's body, or which have never been attained by one, or which one has never reached, arise in one's body, or are attained by one, or are reached by one in this very life.

One's own real benefit

For these reasons, those devout laymen and Bhikkhus who are

¹¹ Constancy.

fortunate enough to encounter the Buddha Sāsana should be convinced of the fact that only the practice of Right Effort in the practice and development of the Eightfold Path is, in reality, their welfare and wealth. Mundane affairs should be transacted only when they are absolutely necessary and unavoidable. This indeed is the elucidation of the Right Effort which is the fundamental factor in Buddhism.

(In explaining *uppanna* and *anuppanna*, people can easily understand *akusala* by way of the ten kinds of evil conduct,¹² and in the case of *kusala* by way of the seven kinds of Purification.)

1. In the matter of *akusala*

Practice of the Eightfold Path with the intention of preventing the *duccaritas* from arising at all in this very life and the following existences, is a kind of Right Effort.

2. In the matter of *akusala*

Practice of the Eightfold Path with the intention of preventing the *duccaritas* that have not yet arisen in one's body in this life but are liable to arise in the future, from arising at all till one attains *anupādisesa nibbāna*, is a second kind of Right Effort.

3. In the matter of *kusala*

Putting forth effort to practise the Noble Eightfold path in such a way as to attain or realise without fail the higher Purifications which have not yet been attained by one in this very life, is the third kind of Right Effort.

4. In the matter of *kusala*

Putting forth effort in such a way as to keep unbroken the Purification of Virtue such as the Five Precepts and *Ājivaṭṭhamaka sīla* which one is observing in this very life, till one attains *Nibbāna* and to make it permanent, is the fourth kind of Right Effort.

¹² Three-fold bodily action: killing, stealing, sexual misconduct. Four-fold verbal action: lying, slandering, rude speech, foolish babble. Three-fold mental action: covetousness, ill-will, wrong view.

These are the four kinds of Right Effort which have been expounded in such a way as to make the people understand them easily. They are enumerated as 4 only with reference to the four kinds of functions. In reality, there is only one relevant *dhamma*, namely *vīriya* (effort), for the simple reason that when one tries to achieve any one *visuddhi*, the *vīriya* so exercised covers the said four functions automatically.

Here ends the exposition of the four kinds of *Sammā vāyāma*.

VII THE EXPOSITION OF SAMMĀ SATI (RIGHT MINDFULNESS)

The mind of beings is never steady, but is always fleeting. They have no control over their mind so as to fix it steadily on any object of meditation. When they cannot control their mind they resemble mad or mentally deranged persons. Society has no regard for such persons who have no control over their mind. Similarly, those who have no control over their mind so as to keep it steady in meditating, find that they resemble a mad person, whenever they attempt to fix their mind on any object of meditation. They are aware that they cannot control their mind when they try to fix it on an object of meditation. To eliminate the unsteady and fleeting mind and to fix it steadily on an object of meditation, one has to practise the Four Applications of Mindfulness (*Satipaṭṭhāna*).

Four Applications of Mindfulness

1. Kāyānupassanā satipaṭṭhāna

(Mindfulness on the Contemplation of the Body)

It means that one's mind is firmly bound up with one's Corporeality-group by means of the rope of Right Mindfulness. It means constantly looking at, or concentrating one's mind on physical phenomenon, such as exhaling and inhaling and so forth. When this practice has been repeated for three or four months, the unsteadiness of the mind will disappear. Then one becomes capable of constantly concentrating one's mind on one's Corporeality-group, such as exhaling and inhaling for one hour, two, three, four, five or six hours every day. Then one has the control of the mind to fix it on any object of meditation.

2. Vedānānupassanā satipaṭṭhāna

(Mindfulness on the Contemplation of Feelings)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with one's Feeling-group, such as agreeable feelings and so forth, which are constantly taking place in one's body according to circumstances. Repeated fixation of the mind on these feelings will put an end to the restlessness of the mind. Then one has control of the mind to fix it on any object of meditation.

3. Cittānupassanā satipaṭṭhāna

(Mindfulness on the Contemplation of Consciousness)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with the other types of consciousness which are associated with greed and hatred which are alternately present in one's mind-continuum according to circumstances. When this is repeated many times, the restlessness of the mind disappears. Then one has the control of the mind to fix it on any object of meditation.

4. Dhammānupassanā satipaṭṭhāna

(Mindfulness on the Contemplation of Mental objects)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with such mental objects as sensuous lust, ill-will, torpor and languor, restlessness, worry and sceptical doubt and so forth, which arise in one's life continuum. When this is repeated many times, the mental restlessness disappears. Then one has the control of one's mind to fix it on any object of meditation.

Bind up with the rope

Satipaṭṭhāna means the meditative work of getting rid of the mad, deranged, hot and burning mind that has accompanied one's life-continuum from past successive becomings, by binding up one's mind by means of the rope of mindfulness with the four groups of the body, namely, corporeality-group, sensation-group, consciousness-group and mental-formation-group, for a prescribed period of

time, so that one's mind does not go astray to external objects of thought, but is confined to the said four groups only.¹³

This should be practised for a fixed period of two or three hours every night according to circumstances.

This is the end of the exposition of the four kinds of *Sammā sati*.

VIII THE EXPOSITION OF SAMMĀ SAMĀDHI (RIGHT CONCENTRATION)

Only when the mental restlessness disappears

In the world, in learning how to read, one has to begin with alphabets. Only after one has mastered the alphabets can higher education be acquired. Similarly in the process of mental development, the application of mindfulness is to be practised first. Only when the work of *satipaṭṭhāna* is in order, and the mad and deranged mind got rid of, can the higher stages of meditation be practised with steadfastness.

So when the work of *satipaṭṭhāna* is in order and when one is able to concentrate one's mind undisturbedly for a period of one hour, two hours, three hours, etc., daily on one's own body, one should practise *cittavisuddhi bhāvanā* (Contemplation of Purification of Consciousness) which is otherwise known as the four kinds of *samatha-jhāna-samādhi*,¹⁴ just as the higher studies like Maṅgala Sutta, Namakkāra, Parittas, Grammar, Abhidhammattha-saṅgaha, etc., are prosecuted after having thoroughly mastered the alphabets.

Of these four kinds of *Samādhis*:

Paṭhama-jhāna-samādhi (First Jhāna Concentration)

There are twenty-five kinds of *kammaṭṭhāna*.¹⁵ They are:

- | | |
|--|----|
| 1. ten kinds of <i>kaṣiṇa</i> (meditation devices) | 10 |
| 2. ten kinds of <i>asubha</i> (loathsomeness) | 10 |
| 3. 32 parts of the body | 1 |
| 4. Exhaling and inhaling | 1 |

¹³ See *Dīgha Nikāya*, 9 *Mahāsatipaṭṭhāna Sutta*, p. 231, 6th Syn. Edn., and *Dialogues of the Buddha*, SBB vol. II, p. 327, P.T.S. Edn.

¹⁴ Concentration acquired through practising Calm. ¹⁵ Meditation subjects

5. the three kinds of *brahmavihāra* (sublime states), namely,
 (a) *mettā* (loving kindness),
 (b) *karuṇā* (compassion), and
 (c) *muditā* (altruistic joy).

And this *paṭhama-jhāna-samādhi* is attained by intense practice of one of the said meditation subjects passing through the three successive *bhāvanās* (mental concentration) of *parikamma bhāvanā* (initial concentration), *upacāra bhāvanā* (access-concentration) and *appanā bhāvanā* (attainment concentration).

Meditation by the exercise of fixing mindfulness on exhaling and inhaling merely to get rid of the mad and deranged mind is included in the First *Jhāna* Concentration.

[It should be noted that the practice of fixing mindfulness on exhaling and inhaling serves both the purpose of establishing Mindfulness and the attainment of the First *Jhāna*. For full explanation of the four *samādhi-jhānas* a reference may be made to *Visuddhimagga Aṭṭhakathā* (The Path of Purification) trans. by Bhikkhu Nāṇamoli, B. P. S., Kandy, 1975 (3rd Edn.)]

This is the end of the exposition of the four kinds of *Sammā samādhi*.

This is the end of the full explanation of the Noble Eightfold Path.

THREE KINDS OF VAṬṬA (ROUND) RELATING TO 4 KINDS OF SĀMSĀRAS RESPECTIVELY

Nowadays during the Buddha Sāsana if people practise and develop the Noble Eightfold Path, they free themselves from *vaṭṭa-dukkha*. I shall expound them.

There are three kinds of *vaṭṭa-dukkha*. They are:

- (i) *Kilesa vaṭṭa* (round of defilements),
- (ii) *Kamma vaṭṭa* (round of volitional actions), and
- (iii) *Vipāka vaṭṭa* (round of resultants).

They are also classified as

- (A) Three *vaṭṭas* relating to *Apāya saṃsāra*¹⁶

¹⁶ Renewed existence in the 4 Lower Worlds (or Unhappy (*Dugati*) States) of the *Kāmaloka* or sentient plane. (See also p. 20 (8) & (9)). Ed.

- (B) Three *vaṭṭas* relating to *Kāmasugati saṃsāra*,¹⁷
- (C) Three *vaṭṭas* relating to *Rūpa saṃsāra*,¹⁸ and
- (D) Three *vaṭṭas* relating to *Arūpa saṃsāra*.¹⁹

(A) In the case of the three *Vaṭṭas* relating to *Apāya saṃsāra*

1. *Kilesa vaṭṭa* means Personality-belief and Sceptical doubt.
2. *Kamma vaṭṭa* means the following ten evil courses of action:
 - (i) killing
 - (ii) stealing,
 - (iii) sexual misconduct,
 - (iv) lying,
 - (v) back-biting,
 - (vi) rude speech,
 - (vii) idle talk,
 - (viii) covetousness
 - (ix) ill-will, and
 - (x) wrong view

3. *Vipāka vaṭṭa* means the five *vipāka kaṭaṇṭhā khandhas*²⁰ of hell-beings, animals, ghosts and demons.

Any person who has not got rid of Personality-belief and Sceptical doubt, though he may be repeatedly reborn in the highest plane of existence for an incalculable number of times, is yet destined to fall repeatedly into the sphere of evil courses of action to be reborn as fisherman, hunter, thief and robber, or as one of the beings of the Four Lower Worlds. And *vaṭṭa* means wandering in *saṃsāra* (the round of rebirths) without being liberated.

¹⁷ Renewed existence in the Happy (*Sugati*) States of the Human World and in the 6 *Deva* (or Celestial) Worlds of the *Kāmaloka* or sentient plane.

¹⁸ Renewed existence in the 16 *Brahma* worlds of the *Rūpaloka* plane or Realms of Form.

¹⁹ Renewed existence in the 4 *Brahma* Worlds of the *Arūpaloka* plane or Formless Realms.

²⁰ The five constituent groups of existence as the result of *kamma*. The five *khandhas* (aggregates) are: *rūpa* (aggregate of material quality), *vedanā* (aggregate of feeling), *saññā* (aggregate of perception), *sankhāra* (aggregate of mental concomitants), *viññāṇa* (aggregate of consciousness). Ed.

(B) In the case of the three Vaṭṭas relating to Kāmasugati saṃsāra

1. *Kilesa vaṭṭa* means desire for sensuous pleasures, such as taking pleasure in and attachment to pleasant sight, sound, smell, taste and touch.
2. *Kamma vaṭṭa* means the 3 'Domains of meritorious Actions'²¹ consisting in *dāna* (Almsgiving), *sīla* (Morality) and *bhāvanā* (Mental Concentration).
3. *Vipāka vaṭṭa* means the five *vipāka kaṭattā* (resultant) *khandhas* of human beings and of *devas* in the six *deva* planes.

(C & D) In the cases of the three Vaṭṭas relating to Rūpa saṃsāra and the three Vaṭṭas relating to Arūpa saṃsāra

1. *Kilesa vaṭṭa* means attachment to Form and Formlessness in the Form-sphere and the Formless-sphere respectively.
2. *Kamma vaṭṭa* means wholesome volitional actions leading to and practised in the Form and the Formless Spheres.
3. *Vipāka vaṭṭa* means the five *vipāka kaṭattā khandhas* of the Rūpa-brahmās, and the four *vipāka nāmakkhandhas* of the Arūpa-brahmās.

It should be understood that there are three *vaṭṭas* – *rūpa taṇhā*, *rūpa kusala* and *rūpa brahma khandha* in the *rūpa saṃsāra*, and that there also are three *vaṭṭas* – *arūpa taṇhā*, *arūpa kusala* and *arūpa brahma khandha* in the *arūpa saṃsāra*.

This is the end of the exposition of the three *Vaṭṭas* with four subdivisions in each.

Interrelations Between Maggaṅga and Vaṭṭas

The Eightfold Path explained hithertofores is again subdivided into (1) Eightfold Path pertaining to Stream-winners, (2) Eightfold Path pertaining to Once-returners, (3) Eightfold Path pertaining to Non-returners, and (4) Eightfold Path pertaining to Arahats.

²¹ 1. *dāna* (almsgiving). 2. *sīla* (observing the precepts). 3. *bhāvanā* (mental concentration). 4. *apacāyana* (respecting elders). 5. *veyyāvacca* (serving or helping others). 6. *pattidāna* (sharing one's merits with others). 7. *pattānumodāna* (rejoicing in others' merits). 8. *dhammasavana* (listening to the doctrine). 9. *dhammadesanā* (delivering the doctrine). 10. *dīṭṭhijukamma* (holding right view).

The 'Stream-winner' Eightfold Path completely extinguishes the three *vaṭṭas* relating to *apāya saṃsāra*. As regards the three *vaṭṭas* relating to *kamāsugati saṃsāra*, it completely extinguishes only such of them as would otherwise come into existence after seven more rebirths.²²

The 'Once-returner' Eightfold Path completely extinguishes the two *vaṭṭas* – *kilesa vaṭṭa* and *vipāka vaṭṭa* relating to the Sensuous Sphere which would otherwise come into existence after two more rebirths.

The Anāgāmi Eightfold Path completely extinguishes the three *vaṭṭas* relating to the said two *Kāmasugati* rebirths, leaving only *rūpa-bhava* and *arūpa-bhava*.

The Arahatta Eightfold Path completely extinguishes the three *vaṭṭas* relating to *rūpasāṃsāra* and *arūpa-sāṃsāra*. All defilements are completely extinguished.

Here ends the exposition of the interrelation between *Maggaṅga* and *Vaṭṭas*.

THE FIRST, SECOND AND THIRD STAGE OF DIṬṬHI (WRONG VIEWS)

Of the four kinds of *saṃsāra* with the three *vaṭṭas* in each, the three *apāya vaṭṭas* relating to the *apāya saṃsāra* are basically most important for the Buddhists of the present day. When a person's head is on fire the important matter for him to do is to extinguish it. The urgency of the matter permits of no delay even for a minute. And it is more important for those who happen to be within the Buddha Sāsana to completely extinguish the three *apāya vaṭṭas* than the aforesaid person's extinguishing the fire burning his head. For this reason, in this book, I shall deal with the Eightfold Path which is able to cause the extinction of the three *apāya vaṭṭas*. Of these two things – Personality-belief and Sceptical doubt – Personality-belief is the basic. Extinction of Personality-belief naturally implies extinction of Sceptical doubt as well, and the ten courses of evil actions also disappear completely. Finally, *apāya saṃsāra* also becomes completely extinct.

Sakkāyadiṭṭhi means *atta-diṭṭhi* (Delusion of Self). The eye is regarded as 'I' or 'Mine'. This view is held firmly and tenaciously.

²² So a Stream-winner will have yet to undergo seven more rebirths in the Sensuous Sphere.

The same remarks apply *mutatis mutandis* in cases of ear, nose, tongue, body and mind.

‘I-ness’

The expression ‘the eye is tenaciously regarded as “I” or “Mine” ’ means that whenever a visible object is seen, people firmly and tenaciously believe ‘I see it’, ‘I see it’. And the same remarks may be applied *mutatis mutandis* to the cases of sound, smell, taste, body and mind.

These explain how Personality-belief is held by one in respect of the six Internal Bases.

To the First Nibbāna

In former existences beings committed foolish mistakes, and all those old evil *kammas* through Personality-belief attach themselves to and continuously accompany the life-continua of beings. In future existences also foolish mistakes will be committed by them and new evil *kammas* will also arise from the same Personality-belief. Thus when the Personality-belief is extinguished, both the old and new evil *kammas* are utterly extinguished. For that reason, *apāya saṁsāra* is utterly extinguished, and by the extinction of the Personality-belief, all his foolish and evil deeds, all his wrong views and all his *apāyabhavas*,²³ such as rebirths in Hell, Animal-world, Ghost-world and Demon-world, are simultaneously extinguished. That person attains the First *sa-upādisa-nibbāna*²⁴ which means utter extinction of the three *vaṭṭas* relating to *apāya saṁsāra*. He becomes a Holy One in the *ariya lokuttara bhūmi* (Noble Supramundane Sphere) who will be reborn in successive higher planes of existence.

Match-box, match-stick and nitrous surface

Personality-belief is established in three stages in the life-continua of beings.

- (1) The first *bhūmi* is *anusaya bhūmi* (the latent stage).

²³ Rebirth in the Four Lower Worlds.

²⁴ Nibbāna with the constituent groups of existence still remaining.

- (2) The second *bhūmi* is *pariyuṭṭhāna bhūmi* (the stage when the mind is perturbed by *diṭṭhi*).
- (3) The third *bhūmi* is *vītikkama bhūmi* (the stage when *diṭṭhi* becomes transgressive).

Three-fold bodily action²⁵ and four-fold verbal action²⁶ are the *vītikkama bhūmi*. Three-fold mental action²⁷ is the *pariyuṭṭhāna bhūmi*; and the *anusaya bhūmi* is the *diṭṭhi* (wrong view) which accompanies the life continua of beings in the beginningless round of rebirths, and resides in the whole body as the seed (potentiality) for the three *kammas* before they are actually committed.

When objects which can cause the rise of evil *kammas* come in contact with any of the six Doors, such as Eye-door and so forth, unwholesome volitional actions actuated by that *diṭṭhi* rise up from the *anusaya bhūmi* to the *pariyuṭṭhāna-bhūmi*. It means that the stage of *manokamma* (mental action) is reached.

If not suppressed in the *manokamma* stage, these *akusqlas* further rise up from the *pariyuṭṭhāna bhūmi* to the *vītikkama bhūmi*. It means that the *kāyakamma* and *vacīkamma* stages are reached.

Diṭṭhi anusaya bhūmi may be compared to the element lying latent in the nitrous head of a match-stick and *pariyuṭṭhāna dutiyabhūmi* (second stage) to the fire burning at the head of the match-stick, when struck against the nitrous surface of a match-box, and *vītikkama tatiyabhūmi* (third stage) to the fire transformed from the match-stick and consuming up such as a heap of rubbish. The six external objects, such as pretty appearance, sweet sound, etc., resemble the nitrous surface of the match-box.

This is the end of the explanation of *paṭhama-bhūmi*, *dutiya-bhūmi* and *tatiya-bhūmi* of *diṭṭhi*.

FORMING THE NOBLE EIGHTFOLD PATH INTO THREE GROUPS

1. *Sīlakkhandha* (Morality-group) comprises Right Speech, Right Action and Right Livelihood.

²⁵ 3-fold bodily action: killing; stealing; sexual misconduct.

²⁶ 4-fold verbal action: lying; slandering; rude speech; foolish babble.

²⁷ 3-fold mental action: covetousness; ill-will; wrong view.

2. *Samādhikkhandha* (Concentration-group) comprises Right Effort, Right Mindfulness and Right Concentration.
3. *Paññakkhandha* (Wisdom group) comprises Right Understanding and Right Thinking.

The three constituents of the Morality-group, when considered in detail, become *ājīvaṭṭhamaka sīla* in the following manner:

1. I will abstain from taking life.
2. I will abstain from stealing.
3. I will abstain from indulging in sexual misconduct and taking intoxicants.

These three comprise Right Action.

4. I will abstain from telling lies.
5. I will abstain from setting one person against another.
6. I will abstain from using rude and rough words.
7. I will abstain from talking frivolously.

These four comprise Right Speech.

8. *Sammā-ājīva* (Right Livelihood) means livelihood without resorting to taking lives, etc.

Thus the three constituents of the Morality-group become *ājīvaṭṭhamaka-sīla*.

Nicca-sīlas (Permanent Morality), such as laymen's Five Precepts, the Ten Precepts observed by *Isis*²⁸ and *paribbājakas* (wandering mendicants), the Ten Precepts observed by *sāmaṇeras* and the 227 Rules of Vinaya observed by Bhikkhus are within the domain of *ājīvaṭṭhamaka-sīla*. And the laymen's Eight precepts are nothing but improvements on and polishings of the Five Precepts and *ājīvaṭṭhamaka-sīla*.

To destroy the three stages of sakkāyadiṭṭhi (Delusion of self)

Right Speech, Right Action and Right Livelihood – the three constituents of the Morality-group – are the *dhammas* to destroy the *third* stage of Personality-belief. It means that they are the *dhammas* to destroy the three evil bodily actions and the four evil verbal actions.

Right Effort, Right Mindfulness and Right Concentration – the three constituents of the Concentration-group – are the *dhammas*

²⁸ Rishis; hermits.

to destroy the *second* stage of Personality-belief. It means that they are the *dhammas* to destroy the three evil mental actions.

Right Understanding and Right Thinking – the two constituents of the Wisdom-group – are the *dhammas* to destroy the *first* stage of Personality-belief. It means that they are the *dhammas* to destroy the *anusaya-bhūmi* which has been lying latent in the life-continua of beings in the beginningless round of rebirths.

Here ends the forming of the Eightfold Path into the three *Khandhas*.

HOW TO ESTABLISH THE MORALITY-GROUP OF THE EIGHTFOLD PATH

The exposition of the Eightfold Path in relation to the stages of *diṭṭhi*

In order to get rid of the three evil bodily actions and the four evil verbal actions, the three constituents of the Morality-group of the Eightfold Path must be established, meaning thereby that *ājīvaṭṭhamaka-sīla* must be accepted and observed.

In order to get rid of the three evil mental actions conditioned by Personality-belief, the three constituents of the Concentration-group of the Eightfold Path must be established, meaning thereby that *ānāpāna kammaṭṭhāna* (exercises on exhaling and inhaling), *atthika kammaṭṭhāna* (meditation on bones), *kasīna kammaṭṭhāna* (exercises on meditation devices) must be practised at least one hour daily, so that steadiness of the mind may be achieved.

How to take and practise *Ājīvaṭṭhamaka Sīla*

In order to get rid of the third stage of Personality-belief people should establish themselves in Purification of Virtue by taking, observing and practising *ājīvaṭṭhamaka-sīla*. They can either of their own accord recite it and then observe it, or make up their mind to abstain from contravening the Eight Precepts, such as *pāṇātipāta* (killing living beings) and so forth from that day throughout life, and successfully abstain from them accordingly. If one observes it of one's own accord, there would be no necessity to accept it from a Bhikkhu. It is enough if one makes up one's mind as follows:

1. From today throughout my life, I will abstain from taking life.
2. From today throughout my life, I will abstain from stealing.
3. From today throughout my life, I will abstain from sexual misconduct, as also from the five kinds of intoxicants.
4. From today throughout my life, I will abstain from speaking untruth.
5. From today throughout my life, I will abstain from setting one person against another.
6. From today throughout my life, I will abstain from abusive and rude words affecting the caste and creed, etc., of any person.
7. From today throughout my life, I will abstain from speaking things which are not conducive to the well-being of beings either in the present life, in *samsāra*, or in the Supramundane Sphere.
8. From today throughout my life, I will abstain from improper livelihood.

The kinds of *nicca-sīla* (Permanent Morality)

Once it has been taken, it remains good till it is violated. Only the precept that is broken should be taken again, but if the one that is not violated is taken again, there would be nothing wrong though there is no necessity to do so. If one precept which has not been violated is taken again, it becomes strengthened thereby.

It is better to take the whole of *Ājīvaṭṭhamaka-sīla* every day. *Ājīvaṭṭhamaka-sīla* like *pañca-sīla* is a *nicca-sīla* (Permanent Morality). It is not the kind of Morality (*sīla*) that is taken and observed on *uposatha* (Fasting) days. *Sāmaṇeras*, *Isis* and *paribbājikas*, who have to observe always the Ten Precepts, and Bhikkhus who have to observe always the 227 Vinaya Rules need not specially take *Ājīvaṭṭhamaka sīla*.

This is the end of the explanation as to how *Ājīvaṭṭhamaka sīla* is to be taken.

Ingredients of the Seven Kinds of Wrong Doing²⁹

Five conditions of *Pāṇātipāta*

1. The being must be alive.

²⁹ Three-fold bodily action: killing, stealing, sexual misconduct. Four-fold verbal action: lying, slandering, rude speech, foolish babble.

2. There must be the knowledge that it is a live being.
3. There must be an intention to cause death.
4. An act must be done to cause death.
5. There must be death, as a result of the said act.

If all the said five conditions are fulfilled, the first precept is violated and should be taken again.

Five conditions of Adinnādāna

1. The property must be in the possession of another person.
2. There must be the knowledge that the property is in the possession of another person.
3. There must be an intention to steal.
4. There must be an act done to steal.
5. By that act the property must have been taken.

If all the said five conditions are fulfilled, the second precept is violated and should be taken again.

Four conditions of Kāmesumicchācāra

1. It must be a man or a woman with whom it is improper to have sexual intercourse.
2. There must be an intention to have such sexual misconduct with such man or woman.
3. There must be an act done to have such intercourse.
4. There must be enjoyment of the contact of the organs.

If all the said four conditions are fulfilled, the third precept is violated and should be taken again.

Four conditions of Musāvāda

1. The thing said must be untrue.
2. There must be an intention to deceive.
3. There must be an effort made as a result of the said intention.
4. The other must know the meaning of what is said.

If these conditions are fulfilled, the fourth precept is violated and should be taken again.

Four conditions of *Pisunavācā*

1. There must be persons to be disunited.
2. There must be an intention to disunite two persons.
3. There must be an effort made as a result of the said intention.
4. The other must know the meaning of the thing said.

If these conditions are fulfilled, the fifth precept is violated and should be taken again.

Three conditions of *Pharusavācā*

1. There must be some one to be abused.
2. There must be anger.
3. Abusive language must be actually used.

If these conditions are fulfilled, the sixth precept is violated and should be taken again.

Two conditions of *Samphappalāpa*

1. There must be an intention to say things which bring forth no good benefits.
2. Such things must be said.

If these conditions are fulfilled, the seventh precept is violated and should be taken again.

‘Things which bring forth no good benefits’ means such plays and novels as *Enaung*, and *Ngwedaung*.³⁰ Nowadays we have numerous plays and novels which satisfy all the conditions of *samphappalāpa*.

The foregoing conditions about *musāvādā*, *pisunavācā*, and *samphappalāpa* relate to violation of the respective precepts. They become conditions for *Kammapatha*, i.e. *kamma* which leads to rebirths in the lower planes, if the following conditions are added:

Kammapatha takes place thus:

1. In the case of *musāvādā*, another person must suffer loss or damage.

³⁰ See fn. 6. p. 28.

2. In the case of *pisuṇavācā*, disunion must be brought about.
3. In the case of *samphappalāpa*, others must think that the plays and novels are true stories.

And in the case of the remaining four precepts, namely, *pāṇātipātā*, *adinnādānā*, *kāmesumicchācāra*, *pharussavācā*, the said conditions relate not only to their violation, but also to the respective *kamma* amounting to the *kammapatha*.

These are the conditions relating to the seven kinds of wrong doing which should be known by those who observe *ājīvaṭṭhamaka-sīla* every day.

This is the end of a brief explanation of the way to establish the three constituents of the Morality Group (*Sīlakkhandha*) of the Eightfold Path.

HOW TO ESTABLISH THE CONCENTRATION-GROUP OF THE NOBLE EIGHTFOLD PATH

For a person who has well observed the three constituents of the Morality-group of the Eightfold Path and who has thereby established himself in the Purification of Virtue, *micchājīva* (wrong living) and the seven kinds of wrong doing, namely, the three kinds of physical wrong doing and four kinds of verbal wrong doing which are born of Personality-belief are entirely extinguished.

Then, in order to destroy the second stage of Wrong Views, namely, the three kinds of mental wrong actions, the constituents of the Concentration-group of the Eightfold Path – Right Effort, Right Mindfulness, and Right Concentration must be established.

Establishment of the three constituents of the Concentration-group of the Eightfold Path means practice of one of the forty subjects³¹ of meditation, such as *kasīṇa* (meditation devices), etc.

Ānāpāna Practice

In this connection the practice of *ānāpānakamaṭṭhāna* (Breathing exercises) will be briefly described. If those who are still

³¹ See A Manual of Abhidhamma (Abhidhammatṭha-Saṅgaha) Ch IX, p. 389 et seq., trans by Nārada Mahā Thera, Buddhist Publication Society, Kandy, Sri Lanka, 2nd Edn., 1968. See also fn. 2, p. 6.

householders have no time to perform these exercises in the day time, they should always practise about one or two hours before going to bed and about an hour before rising from bed in the morning.

The method of practice is as follows:

According to the Buddha's Teaching '*Satova assasati satova passasati*' (Inhale with mindfulness; exhale with mindfulness), during the period already fixed, one's mind should be entirely concentrated on inhaling and exhaling and not allowed to stray elsewhere, and in order to do so, *kāyika vīriya* and *cetasika vīriya* should be exercised.

Kāyika vīriya means effort to practice for a fixed period every day without a break.

Cetasika vīriya means extreme care to concentrate the mind on inhaling and exhaling, so that it may not stray elsewhere, and intense application of the mind on inhaling and exhaling, so that sleepiness, torpor and languor may not come in.

Let the mindfulness be constant

Fixing the mind on one's nostril continuously, one should always notice that it is Exhaling, when the wind exhaled brushes against the nostril, that it is Inhaling when the wind inhaled brushes against it. And Right Effort means these two kinds of effort, namely *kāyika vīriya* and *cetasika vīriya*.

Applying the mind in this way for fifteen days, a month, two months, etc., one's mindfulness becomes fixed on exhaling and inhaling. That mindfulness is designated as Right Mindfulness.

Once the three constituents of the Morality-group of the Eightfold Path have been established, the mental restlessness disappears day by day.

It is apparent to every person that he has no control over his mind, when it comes in contact with the object of meditation (i.e. when he starts practising meditation). In this world, mad people who have no control over their mind are useless in worldly affairs. In the same way, in this world, even those who are said to be sane, are, as regards the practice of *kammaṭṭhāna* (practice of Calm and Insight), in the same position as mad people who have no control over their mind. They are useless in the matter of *kammaṭṭhāna*. For these reasons the three constituents of the Concentration-

group of the Eightfold Path should be established with a view to getting rid of the mental restlessness.

(For other particulars of Right Concentration, the Bodhipakkhiya Dīpanī³² and Ānāpāna Dīpanī³³ written by me, may be referred to.)

How the mental restlessness can be got rid of

Even though 'Access Concentration' and 'Attainment Concentration' are not yet reached, if the mind could be fixed on the object of meditation (*kammaṭṭhāna-ārammaṇa*) during a fixed period of one hour or two hours every day, it would become easy to concentrate the mind on any other object of meditation. For a person who has attained the Purification of Mind after having succeeded in establishing the three constituents of the Concentration-group of the Eightfold Path, three evil mental actions, such as Covetousness, Ill-will and Wrong Views born of Personality-belief become entirely extinct. And the second *bhūmi* (stage) of *diṭṭhi*, i.e. *manokamma* also becomes extinct, and the mental restlessness caused by the five Hindrances³⁴ also disappears.

This is the end of the explanation of the way to establish the three constituents of the Concentration-group (*Samādhikkhandā*) of the Eightfold Path.

WHEN TO ESTABLISH PAÑÑAKKHANDHA (WISDOM-GROUP)

Once the three constituents of the Morality-group of the Eightfold Path are taken and observed, from that very moment they become established in that particular person and from that very moment, so long as there is no violation by him, he is said to be replete with the Purity of Morality. On the very day of observance of the precepts, the Concentration-group of the Eightfold Path should be practised. Persons who are sufficiently diligent will not take more than five to ten days to get rid of the mental restlessness, and

³² See fn. 1. p. 5.

³³ Translated into English, but not yet published. See p. vi.

³⁴ The five *Nīvaraṇas* are: (i) Sensual desire (*Kāmacchanda*), (ii) Ill-will (*Vyāpāda*), (iii) Sloth and Torpor (*Thīna-Middha*), (iv) Restlessness and Worry (*Uddhacca-Kukkucca*), and (v) Doubts (*Vicikicchā*).

having attained a steadfast concentration of the mind on exhaling and inhaling, the three constituents of the Concentration-group of the Eightfold Path will become established in him within five to ten days.

From that day he is said to have established himself in *citta-visuddhi* (Purification of Mind), and should start to establish himself in the Wisdom-group of the Eightfold Path.

HOW TO ESTABLISH THE WISDOM-GROUP OF THE EIGHTFOLD PATH

To establish right from the beginning

Whoever has thus succeeded well in establishing the Purification of Virtue and the Purification of Mind should try to establish himself in Right Understanding and Right Thinking of the Wisdom-group of the Eightfold Path, with a view to destroying the first stage of Personality-belief. Establishment of the two constituents of the Wisdom-group of the Eightfold Path means the establishment in order of the five kinds of *paññāvisuddhis* (Purification of Wisdom), such as *diṭṭhivisuddhi* (Purification of View), *kaṅkhāvitarāṇa-visuddhi* (Purification by Overcoming Doubt), *maggāmaggañāṇa-dassana-visuddhi* (Purification by Knowledge and Vision of What is and What is not Path), *paṭipadāñāṇadassana-visuddhi* (Purification by Knowledge and Vision of Course of Practice) and *lokuttara-ñāṇadassana-visuddhi* (Purification by Supramundane Knowledge and Vision).

In the whole of our body, solidity and softness – these two comprise the element of extension (*pathavī*); cohesion or liquidity — these two comprise the element of cohesion or liquidity (*āpo*); heat and cold – these two comprise the element of kinetic energy (*tejo*); and support or motion – these two comprise the element of motion or support (*vāyo*).

The whole of the head is nothing but a collection of the four Great Primaries (i.e. the said four elements). All the parts of the body, all the parts of the legs and all the parts of the arms are nothing but collections of the four elements. All hairs of the head, all hairs of the body, all nails, all teeth, all skin, all flesh, all sinews, all bones, all marrow, kidneys, heart, lymph, fat, lungs, intestines, stomach, faeces and brain are nothing but collections of the said four elements.

1. Hardness is the strong form of *pathavī*, and softness is the weak form of it.
2. Cohesion is the weak form of *āpo*, and liquidity is the strong form of it.
3. Heat is the strong form of *tejo*, and cold is the weak form of it.
4. Support is the weak form of *vāyo*, and motion is the strong form of it.

(1) Softness or hardness

Sealing-wax in its original form is the strong form of *pathavī*. Its hard *pathavī* is conspicuous; but when it comes in contact with fire, solid *pathavī* disappears, and soft *pathavī* appears. Again, when the fire is taken away, soft *pathavī* naturally disappears and strong *pathavī* naturally appears again.

(2) Cohesion or liquidity

In the sealing-wax in its original form there is a weak form of *āpo*. So cohesion is conspicuous. When it comes in contact with fire, cohesive *āpo* disappears and liquid *āpo* appears. Again, when the fire is taken away, the liquid *āpo* disappears and the cohesive *āpo* appears.

(3) Heat or cold

Sealing-wax in its original form is a weak form of *tejo*. Coldness is conspicuous. When it comes in contact with fire, cold *tejo* disappears and hot *tejo* appears. Again, when the fire is taken away, the hot *tejo* disappears and cold *tejo* appears.

(4) Support or motion

Sealing-wax in its original form is a weak form of *vāyo*. Support is conspicuous. When it comes in contact with fire, supporting *vāyo* disappears and moving *vāyo* appears.

Again, when the fire is taken away, moving *vāyo* disappears and supporting *vāyo* appears.

Udaya means 'appearance', and *vaya* means 'disappearance'; *udayabbaya* is a compound word of the two.

Now with a view to enabling people to think of and understand the meaning and nature of *udayabbaya* which in Vipassanā means ‘appearance’ and ‘disappearance’, the example of the ‘appearance and disappearance’ of the elements which are evidently present in the sealing-wax has been given.

‘Increase’ – udaya; ‘Decrease’ – vaya

The head, the body, the leg and the hand may be dealt with in the same way as the sealing-wax has been dealt with. Heat and cold, the two aspects of *tejo*, are always taking place alternately. Heat increases stage by stage in the whole body right away from sunrise to 2 p.m. and cold decreases stage by stage accordingly. Henceforward cold increases and heat correspondingly decreases. This is the personal experience of every person. From one explanation numerous inferences can be made.

The increase of heat in the parts of the body, such as the head, etc., resembles the coming in contact of the sealing-wax with fire; and when the cold increases in the body, it resembles the sealing-wax from which the fire has been removed. The heat or the cold increases or decreases hour by hour in the course of the day. Heat increases when cold decreases, and cold increases when heat decreases. Increase comes under ‘*udaya*’ and decrease under ‘*vaya*’.

(In the two things – heat and cold – increase and decrease form one natural pair.)

Increase and decrease in the four pairs of elements

Two kinds of *pathavī*, namely softness and hardness, increase or decrease in accordance with the rise and fall of temperature. Two kinds of *āpo*, namely liquidity and cohesion, and two kinds of *vāyo*, namely motion and support, also increase or decrease in the same way.

The said four elements in the parts of the body, such as the head, etc., resemble the numerous small bubbles rapidly appearing and disappearing on the surface of boiling water in a big pot. The whole body resembles a lump of foam. Vapour appears in each small bubble and it disappears every time the numerous bubbles disappear.

Anicca, Dukkha, Anatta

Similarly, Seeing, Hearing, Smelling, Tasting, Touching, and Knowing – all these mental phenomena which depend on the said four elements vanish simultaneously with them. Therefore, the six kinds of *viññāṇa* (Consciousness) – eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness, together with the four elements are *anicca* (impermanent), because they are not permanent; they are *dukkha* (suffering), because they are associated with the danger of incessant arisings and vanishings; they are *anatta*, because they have no pith or substance in them.

Sakkāyadiṭṭhi and the Head

Sakkāyadiṭṭhi (Personality-belief) and Right Understanding with respect to the four elements in the head are explained below.

The hair and bones in the head are solid, and its skin, flesh, blood and brains are soft, and these two, namely solidity and softness, constitute *pathavī dhātu* (element of extension). The whole of the head is completely filled with the said two kinds of *pathavī*, and so also with *āpo*, *tejo*, and *vāyo*. The *pathavī* is not the head, nor are the *āpo*, *tejo* and *vāyo*; and apart from these elements there is no such thing as the head.

Know: note: think: see:

Those persons who cannot differentiate the four elements in the head and who do not know that solidity, etc., in the head are *dhātus* (elements), know the head as such only; they note it as the head only; they only think that it is the head; and they see it as the head only.

To know that it is the head is a delusion of mind (*citta*).

To note that it is the head is a delusion of perception (*saññā*).

To think that it is the head is a delusion of conceit (*māna*).

To see that it is the head is a delusion of view (*diṭṭhi*).

Knowing, noting, thinking and viewing the four elements of the head is knowing, perceiving, thinking, and viewing them as permanent and as *atta*. Thus to consider the four elements as the

head is a fallacy of taking what is impermanent as permanent and what is not-self as self.

Delusion

The said four elements, which by nature disappear more than a hundred times in an hour are really *anicca* and *anatta*, in accordance with the Buddha's Teaching '*khayatthena aniccam asāratthena anattā*' (It is Impermanent, because it is vanishing; it is Soulless, because it is without any soul-essence). The head of a man does not disintegrate at his death, and it remains as such till it reaches the cemetery. So it is regarded as *nicca* (permanent) and *atta* (soul).

Therefore, out of the conception that the four elements are the head arises the misconception that what is impermanent is permanent and what is not-self is self.

Because they do not understand

As regards the composite parts of the head also, to know, perceive, think and view the four elements as hair, teeth, skin, flesh, muscles, bones, and brain, is to know, perceive, think and view the four elements which are impermanent and without soul-essence as permanent and with soul. It is *sakkāyadiṭṭhi* (Personality-belief) to think and view the elements of hardness, etc., as the head, hair, teeth, skin, flesh, veins, bones and brain, in ignorance of their being mere elements.

Right Understanding

The hardness is *pathavī-dhātu* (the element of extension). It is not the head, hair, skin, flesh, muscles, bones, nor the brain.

Cohesion is *āpo-dhātu* (the element of cohesion or liquidity).

Heat and cold are *tejo-dhātu*, and support and motion are *vāyo-dhātu*. They are not the head, hair, teeth, skin, flesh, muscles, nor brain. In the ultimate analysis, there is no such thing as the head, hair, teeth, skin, flesh, muscles, bones and brain. Such understanding is called *sammādiṭṭhi* (Right Understanding).

(The Personality-belief and the Right Understanding of the head and its parts are also applicable to the remaining parts of the body.)

Like the hand that aims at the target with an arrow

To think out ways and means so as to understand these four elements is Right Thinking. Right Understanding may be compared to an arrow and Right Thinking to the hand that aims at the target with an arrow.

This is the brief exposition of the way to establish Right Understanding and Right Thinking which are the two constituents of the Wisdom-group (*Paññakkhanda*) of the Eightfold Path.

(For detailed explanation, see *Vijjā Magga Dīpanī*³⁵ and *Bhāvana Dīpanī*³⁶ written by me.)

Must be persistent

When the two constituents of the Wisdom-group of the Eightfold Path have been established by thinking and meditating deeply on *udayabbaya* (arising and vanishing), i.e. the incessant concatenation of arisings and vanishings in the four elements existing in all parts of the body, such as head, etc., and consciousness, such as eye-consciousness, ear-consciousness, etc., just as the small bubbles in a pot of hot boiling water, and when the Characteristics of Impermanence and Impersonality have been successfully realised, one must try to continue this realization throughout one's life, in order that upward development may be achieved successively. Agriculturists should practise the contemplation on the arisings and vanishings of psycho-physical elements in all parts of the body, in conjunction with their agricultural works.

To become 'Bon-sin-san' individuals

By repeated and persistent practice of that meditation the Knowledge of the Right Understanding of the arisings and dissolutions of the psycho-physical elements permeates through the whole body. The first *bhūmi* (stage) of Personality-belief in regard to the whole body disappears. The first stage of Personality-belief which has accompanied one's life-continuum throughout the beginningless round of rebirths is completely extinguished. The whole body is thus transformed into the Sphere of Right View.

³⁵ Translated into English but not yet published, see p. vi.

³⁶ Not translated into English.

The ten evil actions are totally destroyed and the ten good actions are firmly installed.

The *apāya-samsara* (round of rebirths in the 4 Lower Worlds) becomes completely extinct. There remain only rebirths in the higher round of existences, such as rebirth as men, *devas* and Brahmās. That person reaches the stage of a 'Bon-sin-san' Noble One.³⁷

(This is the full explanation of the practice of the Noble Eightfold Path comprising the three constituents of the Morality-group, the three constituents of the Concentration-group, and the two constituents of the Wisdom-group of the Eightfold Path.)

Here ends the exposition of the Personality-belief in regard to the head, etc.

A SHORT EXPLANATION OF THE ESTABLISHMENT OF THE NOBLE EIGHTFOLD PATH

Proper and full observance of *ājivaṭṭhamaka-sīla* constitutes the practice of the Morality-group of the Eightfold Path which comprises Right Speech, Right Action and Right Livelihood. Practice of Exhaling and Inhaling constitutes the practice of the Concentration-group of the Eightfold Path which comprises Right Effort, Right Mindfulness and Right Concentration. Contemplation on the arisings and vanishings of the four elements as exist in the head, etc., and the six kinds of Consciousness, constitutes the practice of the Wisdom-group of the Eightfold Path which comprises Right Understanding and Right Thinking.

Only when Wisdom and Effort are strenuous

According to the method of *sukkhavipassaka-puggala* (One who practises Insight Only), *samatha* (Calm) and *ānāpāna* (Exhaling and Inhaling), etc., are not practised separately. After observing the three constituents of the Morality-group of the Eightfold Path, the practice of the Wisdom-group of the Eightfold Path is undertaken. The three constituents of the Concentration-group of the Eightfold Path come along together with the two constituents

³⁷ Bon-sin-san: Beings who are bound to attain Nibbāna through higher and higher stages of existence.

of the Wisdom-group of the Eightfold Path, and these two sets are termed *Pañcaṅgikamagga* (the five constituents of the Eightfold Path). These five form one group and together with the aforesaid three constituents of the Morality-group of the Eightfold Path, they become the Noble Eightfold Path.

The mental restlessness disappears. However, this can be achieved only with great wisdom and strenuous effort.

Understanding reality whenever contemplated

After *sammādiṭṭhi-ñāṇa* (knowledge arising from Right Understanding) has become clear in respect of the whole body – whether in this existence or the next – it becomes clearly evident, whenever one contemplates, that there, in reality, are no such things as *puggala* (person), individual, woman, man, ‘I’, somebody-else, head, leg, or hair. When such knowledge arises in him, the *sakkāyadiṭṭhi* by which he delusively takes the hardness, etc., in the head as the head itself, disappears for ever.

Whenever he contemplates, there arises in him the Right Understanding of the real fact that there is no such thing as the head, but only a collection of elements.

(Apply the same principle to the other parts of the body).

Enjoying the three kinds of happiness

When Right Understanding and Right Thinking, the two constituents of the Wisdom-group of the Eightfold Path, have been established in the whole body, the three *vaṭṭas* of the *apāya saṃsāra* (round of rebirths in the Four Lower Worlds) completely disappear forever. That particular person is from that instant completely freed forever from the *vaṭṭa-dukkha* of the *apāya saṃsāra* (the misery of being born in the Four Lower Worlds). He or she has reached and is established in *sa-upādisesa-paṭhamanibbāna* (the first stage of the Full Extinction of Defilements with the Groups of Existence still remaining) (i.e. he or she has become a *sotāpanna* or one who belongs to the First Stage of Holiness). However as he has yet to acquire the knowledge of the characteristic of unsatisfactoriness (*dukkhalakhaṇā*), there still remain in him *taṇhā* (craving) and *māna* (conceit) which make him take delight in the pleasures of men, *devas* and *Brahmās*. So he goes on enjoying

those three kinds of pleasures as one who will be reborn in the higher planes successively,³⁸ i.e. (*A Bon-sin-san*).

This is the end of the brief exposition of the way to establish the Eightfold Path.

This is the end of Maggaṅga Dīpanī.

³⁸ The *sotāpanna* (Winner of the Stream, or Attainer of the First Path) will have as yet to undergo seven more rebirths at the most, in the *kāma-loka*, or universe of full sensuous experience.

APPENDIX I. THACCHĀNA KATHĀ

Thirty-two Kinds of talk obstructing fruition and rebirth in higher planes.

- (1) *Rājakathā* – Talk about kings.
- (2) *Corakathā* – Talk about robbers.
- (3) *Mahāmatta kathā* — Talk about ministers of state.
- (4) *Senākathā* – Talk about armies.
- (5) *Bhayakathā* – Talk about dangers.
- (6) *Yuddhakathā* – Talk about battles.
- (7) *Annakathā* – Talk about food.
- (8) *Pānakathā* – Talk about drinks.
- (9) *Vatthakathā* – Talk about clothing.
- (10) *Sayanakathā* – Talk about dwellings.
- (11) *Mālākathā* – Talk about garlands.
- (12) *Gandhakathā* – Talk about perfumes.
- (13) *Nātikathā* – Talk about relations.
- (14) *Yānakathā* – Talk about vehicles.
- (15) *Gāmakathā* – Talk about villages.
- (16) *Nigamakathā* – Talk about market towns.
- (17) *Nagarakathā* – Talk about towns.
- (18) *Janapadakathā* – Talk about districts.
- (19) *Itthikathā* – Talk about women.¹
- (20) *Sūrakathā* – Talk about heroes.
- (21) *Visikhākathā* – Talk about streets.
- (22) *Kumbhaṭṭhānakathā* – Talk about watering places.
- (23) *Pubbapeta-kathā* – Talk about relatives who have passed away.
- (24) *Nānattakathā* – Tittle-tattle.
- (25) *Lokakkhāyika kathā* – Talk about the origin of the world.
- (26) *Samuddakkhāyikakathā* – Talk about the origin of the ocean.
- (27) Numbers 27 to 32 are known as *Itibhavābhava kathā*) Talk about Eternity belief.
- (28) Talk about Annihilation belief.
- (29) Talk about Worldly gain.
- (30) Talk about Worldly loss.
- (31) Talk about Self-indulgence.
- (32) Talk about Self-mortification.

¹ Talk about men in accordance with Majjhimaṇṇāsa Atthakathā p. 156 – 6th Synod edition. See also Middle Length Sayings Vol. II, p. 192, PTS 1957 Edn.

APPENDIX 2. ANESANAMICCHĀJĪVA

Twenty-one kinds of wrong livelihood for bhikkhus.²

- (1) *Vejjakammaṃkaroti* – Medical practice.
- (2) *Dūtakammaṃ karoti* – Acting as messenger.
- (3) *Pahiṇa kammaṃ karoti* – Doing things at the behest of laymen.
- (4) *Gaṇḍaṃ phāleti* – Lancing boils.
- (5) *Arumakkhaṇaṃ deti* – Giving oil for medical application.
- (6) *Uddhaṃ virecanaṃ deti* – Giving emetics.
- (7) *Adho virecanaṃ deti* – Giving purgatives.
- (8) *Natthutelaṃ pacati* – Preparing oil for nose-treatment.
- (9) *Pivanatelaṃ pacati* – Preparing oil for medicine.
- (10) *Veludānaṃ deti* – Presenting bamboos.
- (11) *Pattadānaṃ deti* – Presenting leaves.
- (12) *Pupphadānaṃ deti* – Presenting flowers.
- (13) *Phaladānaṃ deti* – Presenting fruits.
- (14) *Sinānadānaṃ deti* – Presenting soap-clay.
- (15) *Dantakaṭṭhadānaṃ deti* – Presenting tooth-sticks.
- (16) *Mukhodakadānaṃ deti* – Presenting water for washing the face.
- (17) *Cuṇṇamattikadānaṃ deti* – Presenting clay powder.
- (18) *Cāṭukamyāṃ karoti* – Using flattering speech.
- (19) *Muggasūpiyāṃ karoti* – Acting like half cooked bean soup (speaking half-truths).
- (20) *Pāribatyaṃ karoti* – Fondling children.
- (21) *Jaṅghapesaniyāṃ karoti* – Running errands.

APPENDIX 3. KUHANĀDI MICCHĀJĪVA

Wrong living by means of trickery and deception.

1. *Kuhana*. Making people have an unduly high opinion of oneself to get alms (a) by pretending that one does not want to receive alms, but accepts only for the sake of the donors; (b) by pretending that one has attained *jhāna*, *magga* and *phala*; (c) by feigning deportment so as to make people think one is an *ariya*.

² Majjhima Nikāya Majjhima paṇṇāsa aṭṭhakathā (1) Gahapati vagga. (1) Kandarakasuttavaṇṇanā, 6th Synod Edition, p. 4.

2. ***Lapana***. Talking to please donors with a view to acquiring gain, honour and renown.
3. ***Nemittikatā***. Inviting offerings by giving all kinds of hints.
4. ***Nippesikatā***. Harassing so as to induce offerings.
5. ***Lābhenalābham nijigīsanatā***. Giving something with a view to getting something more.

A SHORT BIOGRAPHY OF

*The Venerable Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita,
D. Litt.*

Known to scholars of many countries, the Venerable Ledi Sayadaw, *Aggamahāpaṇḍita, D. Litt.*, was perhaps the outstanding Buddhist figure of this age. With the increase in interest in Western lands, there is a great demand for his Buddhist Discourses and writings which are now being translated and reproduced in 'The Light of the Dhamma'.¹

Bhikkhu Nyāṇa who was later known as Ledi Sayadaw was born on Tuesday, the 13th Waxing of Nattaw, 1208 Burmese Era (1846 C.E.) at Saing-pyin Village, Dipecyin Township, Shwebo District. His parents were U Tun Tha and Daw Kyone. Early in life he was ordained a *sāmaṇera* and at the age of 20 a Bhikkhu, under the patronage of Salin Sayadaw U Paṇḍicca. He received his monastic education under various teachers and later was trained in Buddhist literature by the Venerable San-kyaung Sayadaw, *Sudassana Dhaja Atulādhpati Sīripavara Mahādhamma Rājādhi-rāja-guru* of Mandalay.

He was a bright student. It was said of him: 'About 2000 students attended the lectures delivered daily by the Ven'ble Sankyaung Sayadaw. One day the Venerable Sayadaw set in Pāli 20 questions on *Pārāmī* (Perfections) and asked all the students to answer them. None of them except Bhikkhu Nyāṇa could answer those questions satisfactorily.' He collected all these answers and when he attained 14 Vassā and while he was still in San-kyaung monastery, he published his first book, '*Pārāmī Dīpanī*'. (Manual of Perfections)

During the reign of King Theebaw he became a Pāli lecturer at Mahā Jotikārāma monastery in Mandalay. A year after the capture of King Theebaw, *i.e.* in 1887 C.E. he removed to a place to the north of Monywa town, where he established a monastery under the name of Ledi-tawya Monastery. He accepted many *bhikkhu*-students from various parts of Burma and imparted Buddhist education to them. In 1897 C.E. he wrote *Paramattha Dīpanī* (Manual of Ultimate Truths) in Pāli.

Later, he toured in many parts of Burma for the purpose of propagating the Buddha Dhamma. In towns and villages he visited

¹ See Editor's Foreword.

he delivered various Discourses on the Dhamma and established Abhidhamma classes and Meditation Centres. He composed Abhidhamma rhymes or Abhidhamma Saṅkhitta and taught them to his Abhidhamma classes. In some of the principal towns he spent a *Vassa* imparting Abhidhamma and Vinaya education to the lay devotees. Some of the Ledi Meditation Centres are still existing and still famous. During his itinerary he wrote many essays, letters, poems and manuals in Burmese. He has written more than 70 manuals,² of which seven have been translated into English and published in 'The Light of the Dhamma'.³ *Vipassanā Dīpanī* (Manual of Insight) was translated by his disciple Sayadaw U Nyāṇa, Pathamagyaw. *Paṭṭhānuddesa Dīpanī* (A concise exposition of the Buddhist Philosophy of Relations) was originally written in Pāli by the late Ledi Sayadaw and translated by Sayadaw U Nyāṇa. *Niyāma Dīpanī* (Manual of Cosmic Order) was translated by U Nyāṇa and Dr Barua and edited by Mrs Rhys Davids. *Sammāditṭhi Dīpanī* (Manual of Right Understanding) and *Catusacca Dīpanī* (Manual of the Four Noble Truths) and Alin-Kyan (An Exposition of Five Kinds of Light) translated in part only, were all translated by the Editors of 'The Light of the Dhamma'. *Bodhipakkhiya Dīpanī* (Manual of the Factors Leading to Enlightenment) was translated by U Sein Nyo Tun, I.C.S. (Retd), and *Maggaṅga Dīpanī* (Manual of the Constituents of the Noble Path) was translated by U Saw Tun Teik, B.A., B.L., and revised and edited by the English Editorial Board of the Union Buddha Sāsana Council.

He was awarded the title of *Aggamahā-paṇḍita* by the Government of India in 1911 C.E. Later, the University of Rangoon conferred on him the degree of D. Litt. (*Honoris Causa*). In the later years he settled down at Pyinmana where he died in 1923 C.E. at the ripe age of 77.

² See Appendix.

³ See 'Works by the Same Author', p. vi.

APPENDIX

Below are some of the Ṭikās, Manuals, essays and letters written by the Venerable Ledi Sayadaw.

In Pāli

1. Paramattha Dīpanī (Manual of Ultimate Truths) or Abhidhammattha Saṅgaha Mahā Ṭikā.
2. Nirutti Dīpanī or Vuttimoggallāna Ṭikā.
3. Anu-dīpanī.
4. Vibhatyattha Ṭikā.
5. Vaccavācaka Ṭikā.
6. Sāsanasāmpatti Dīpanī.
7. Sāsanavipatti Dīpanī.
8. Paṭṭhānuddesa Dīpanī.
9. Sammādiṭṭhi Dīpanī.
10. London Pāli Devī Questions and answers.
11. Exposition of Buddhism for the West.
12. Padhāna Sutta (Pāli and word for word meanings).
13. Anattavibhāvanā.
14. Yamaka Pucchā Visajjanā.
15. Niyāma Dīpanī.
16. Vipassanā Dīpanī.

In Burmese:

17. Rūpa Dīpanī (Manual of Material Qualities).
18. Lakkhaṇa Dīpanī (Manual of Characteristics of Existence).
19. Pāramī Dīpanī (Manual of Perfections).
20. Vijjāmagga Dīpanī (Manual of the Way to the Holy-Path-Knowledge).
21. Nibbāna Dīpanī (Manual of Nibbāna).
22. Mahāsayana Dīpanī (Manual of Great Lying Down).
23. Uttama Purisa Dīpanī (Manual of the Real Superman).
24. Paṭiccasamuppāda Dīpanī (Manual of Dependent Origination).
25. Āhāra Dīpanī (Manual of Nutritive Essence).
26. Anatta Dīpanī (Manual of Impersonality).
27. Anatta Dīpanī (New).
28. Kammatṭhāna Dīpanī (Manual of Meditation-subjects).
29. Ānapāna Dīpanī (Manual of Exhaling and Inhaling).
30. Catuṣacca Dīpanī (Manual of the Four Noble Truths).

31. Bodhipakkhiya Dīpanī (Manual of the Factors Leading to Enlightenment).
32. Somanassaupekkhā Dīpanī (Manual of Joy and Equanimity).
33. Bhāvanā Dīpanī (Manual of Mental Concentration)].
34. Sukumāra Dīpanī.
35. Saccattha Dīpanī.
36. Sāsanadāyajja Dīpanī.
37. Rogantara Dīpanī.
38. Dhamma Dīpanī.
39. Dānādi Dīpanī.
40. Maggaṅga Dīpanī (Manual of the Constituents of the Noble Path).
41. Goṇasurā Dīpanī.
42. Niyāma Dīpanī (Manual of Cosmic Order).
43. Sīlavinicchaya Dīpanī.
44. Virati-sīlavinicchaya Dīpanī.
45. Inaparibhoga-vinicchaya Dīpanī.
46. Dīghāsana-vinicchaya Dīpanī.
47. Asaṅkhāra-Sasaṅkhāra-vinicchaya Dīpanī.
48. Sikkhā-gahana-vinicchaya Dīpanī.
49. Cetīyaṅgaṇa-vinicchaya Dīpanī.
50. Upasaṃpada-vinicchaya Dīpanī.
51. Decision on Ājivatṭṭhamaka Sīla.
52. Decision on Vikālabhojana-sikkhāpada.
53. Saraṇa-gamaṇa-vinicchaya Dīpanī.
54. Paramattha Saṅkhitta.
55. Vinaya Saṅkhitta.
56. Sadda Saṅkhitta.
57. 'Alphabets' Saṅkhitta.
58. Prosody Saṅkhitta.
59. Alaṅkā Saṅkhitta.
60. Spelling Saṅkhitta.
61. Paramattha Saṅkhitta.
62. Chapter on Material Qualities (in brief).
63. Nibbāna-visajjanā Manual.
64. Ledi Questions and Answers.
65. Questions on Sotāpanna.
66. Sāsanavisodhanī, Vols. I, II & III.
67. Gambhīra-kabyā-kyan (Manual of Profound Verses).
68. Open letter for abstention from taking beef.
69. Letter of reply to U Ba Bwa, Township Officer of Dedaye.

saying that he could not go on a pilgrimage to Ceylon that year.

70. Admonitory letter to U Saing, Headman of Saingpyin Village for abstention from taking intoxicants.
71. Admonitory letter to the inhabitants of Dipecyin Township for abstention from taking intoxicants.
72. Admonitory letter prohibiting Lotteries and Gambling.
73. An Advice to hold a Lighting Festival at the Bo Tree within the precincts of Ledi Monastery, Monywa.
74. Letter to U Hmat, a Ruby Merchant of Mogok.
75. Inscription at Sīhataw Pagoda, written by the Ven'ble Mahāthera Ledi Sayadaw at the request of U Hmat.
76. Epic on Saṃvega.

