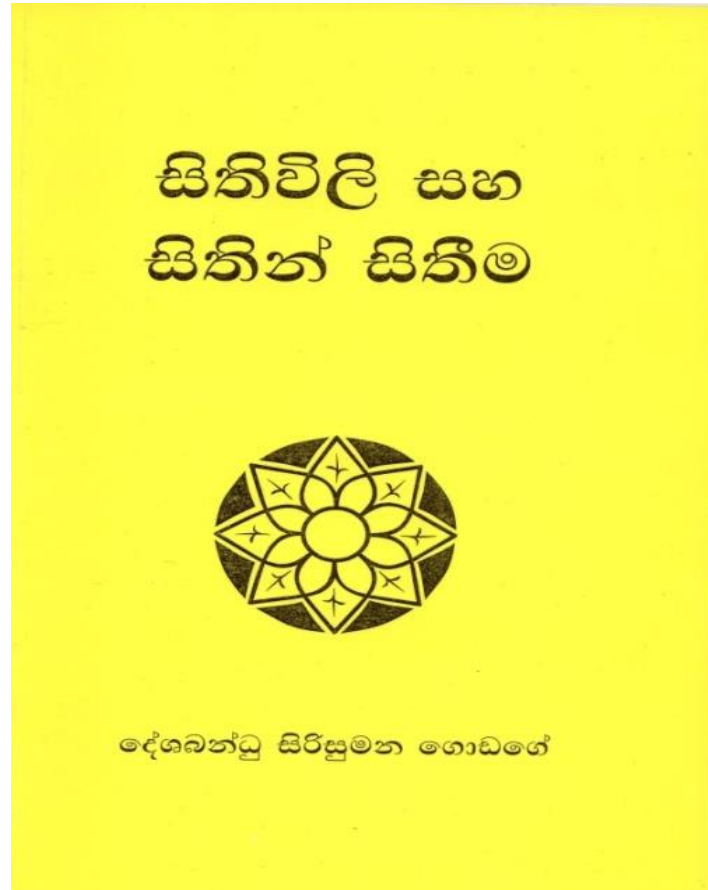


# THOUGHTS AND THE ACT THINKING



## THOUGHTS AND THE ACT THINKING

**Sirisumana Godage is the English translation of the book.**

**TRANSLATION - SUNIL WIJESINHA**

## FOREWORD

**ALL** living beings use their minds to think. Thinking is an act performed by the mind with the aid of its mechanism which generates thoughts. Upon the mind thinking of performing an act the formation of volitions occur. Those volitions are activated through bodily and verbal actions.

Thought formations are of two types, good thoughts and bad thoughts. Good thoughts generate wholesome karmic forces while bad ones generate their opposites.

Good thoughts have kindness, compassion, generosity, altruistic joy and other similar roots in them .Bad thoughts have craving, hatred and delusion as their roots.

The mind cannot perform meritorious and unmeritorious deeds ( Punya kriya and Papa kriya respectively ). Also, bodily and verbal acts cannot perform wholesome and unwholesome deeds (Kusala and Akusala kriya respectively).

Thought formations or mental formations generate wholesome and unwholesome karmic forcers depending on their nature. No meritorious or unmeritorious deeds could be performed with the aid of the mind. Similarly no wholesome or unwholesome deeds could be performed with the aid of the body and by way of speech.

This is also the absolute truth applicable to all beings irrespective of their religions, nationalities or other differences.

Whether one is a Sinhalese, Muslim, Tamil or a member of any other ethnic group imaginable, he or she is only capable of performing wholesome and unwholesome deeds with the aid of the mind and meritorious and meritorious deeds with the aid of the body and by way of speech.

Wholesome mental formations lead to happiness, health and many other outcomes which could generate positive results in one's present life and lives beyond. Wholesome mental formations are also the factors that open up paths towards the Supreme Bliss of Nibbana. Unwholesome mental formations lead to unhappiness, poor health and many other outcomes which could generate negative results in one's present life and lives beyond.

Misery and joy are the results of wholesome, unwholesome, meritorious and unmeritorious deeds. However, it is important that we identify and understand the sources that are instrumental in generating those deeds and view their influences upon life through the eye of wisdom.

This book is dedicated to a detailed explanation of the nature and sources of the said categories of deeds and their effects

May all beings be well!

**Deshabandu Sirisumana Godage.**

## **INDEX**

**PAGE**

**Thoughts and the act of thinking**

**Becoming a virtuous being**

**Ten deeds of virtue and the ten wholesome deeds**

**Lapses in explanations presented in school Buddhism texts and pirivena text books**

**Lapses in 1<sup>st</sup> and 2<sup>nd</sup> precepts**

**The piriven text – Thripitaka Dhamma**

## THOUGHTS AND THE ACT OF THINKING

**Thoughts** develop in the minds of all whether they be Sinhalese , Tamils ,Muslims, Arabs , Chinese , Russians , Bruisers , Africans , Americans or members of any other ethnic group .

They can be good thoughts or bad ones. Good thoughts generate wholesome karmic forces while bad ones generate their opposites.

All living beings or all being capable of giving birth to thoughts use one organ to perform the act of thinking. That organ is the mind.

All thoughts generate volitions.

Volitions are put into action with the aid of the body and by way of speech.

All good deeds performe with the aid of the body and by way of speech generate meritorious karmic forces. All bad deeds performed with the aid of the body and by way of speech generate unmeritorious karmic forces.

Take an example. Feeding an animal or any other living being in hunger cannot be done with the aid of the mind alone. Thus, the mind alone cannot perform an act needing the help of the body. Such acts need the help of physical organs which can perform physical acts.

The mind on its own cannot insult or praise another. It needs the help of speech. Thus, the mind alone cannot perform the physical act of speech.

Thus, the mind on its own cannot perform acts needing the support of physical organs or speech.

All acts needing the support of the body and the act of speech cannot generate wholesome or unwholesome karmic forces. They can generate only meritorious or unmeritorious karmic forces.

Any living being motivated to perform any given task needing the support of the body and the act of speech, whether he is Sinhalese, Muslim, Tamil, Buddhist, Christian, Hindu or a member of any other group imaginable cannot perform meritorious and unmeritorious deeds with the aid of the mind alone.

Thus, all meritorious and unmeritorious deeds ( Punya karma and Papa karma ) need the support of physical acts or the act of speech.

The body and the act of speech cannot generate beautiful thought patterns like kindness, compassion and altruistic joy. Thus, they cannot generate wholesome karmic forces (Kusala Karma). Also they cannot generate evil thought patterns like craving, hatred and delusion. Hence, they cannot generate unwholesome karmic forces too (Akusala karma) .

In short all good or noble mental formations generate wholesome karmic forces ( Kusala karma phala ) while all bad or evil thought formations generate unwholesome ones ( Akusala karma phala ) .

Thus, all thought formations are agents generating wholesome or unwholesome outcomes depending on their nature.

All beings, irrespective of their ethnicity, perform meritorious or unmeritorious acts with the aid of the body (physical organs) and by way of speech.

All thought formations linked to wholesome roots which are carelessness, hatelessness and undeludeness which also are associated with kindness, compassion, altruistic joy fall into the Kusala category. These are thought patterns that have developed in the minds of all living beings. Their development has occurred in the past. They will continue to occur in the future too. So the development of good thought patterns is a phenomenon that is common to all eras, times and ages.

Also, the situation is the same with regard to bad thought formations like craving, hatred and delusion. Such evil thought formations have developed in the minds of living beings in the past. Also, they will continue to develop in the present as well as the future. So, the development of evil thought formations too is a phenomenon common to all times, eras and ages.

The nature of these noble and evil thought formations and their effects have been explained by the Buddha in the Doctrine he expounded to the human society. That Doctrine is one that is applicable to all times,eras and ages. That is why it is called the ‘Akalika Dhamma’ ( Doctrin( Doctrine applicable to all times,eras and ages ).

## **THE ACT OF THINKING WITH THE AID OF THE 6TH SENSE DOOR, THE MIND**

All living beings think using the mind which generates thoughts. This is a fact common to all living beings. One, whether he is a Sinhalese, Tamil, Muslim, Buddhist, Christian, Hindu or whoever uses the mind to generate thoughts. Those thoughts later get transformed into physical and verbal acts. Those acts could be noble or evil ones. Cetana (volitions) develop in relation to thoughts. Those thoughts are activated by physical and verbal deeds.

Thinking of feeding an animal is a good mental act. Such thoughts emerging in the mind get transformed into good.

Thinking of insulting or haranguing another is a bad mental act. Such bad thoughts get transformed into evil volitions.

All physical and verbal acts performed under the influence of thoughts are called Cetana Karma (acts performed under the influence of thoughts which generate favorable and unfavorable karmic forces). Physical and verbal acts are performed under the influence of thoughts which are their roots. This is a phenomenon common to all beings irrespective of their races, nationalities, religions and other differences.

No one can perform unwholesome ( Akusla kriya) deeds with the aid of the body and by way of speech. Similarly no wholesome (Kusala kriya) deeds could be performed with the aid of the body and by way of speech.

One can think of performing meritorious deeds with the aid of the mind.

## **THINKING WITH THE MIND**

**All** human beings whether they be Sinhalese, Muslims, Tamils, Christians, Buddhists or Hindus think with their minds. The mechanism that governs the act of thinking is an integral part of the sixth sense door which is the mind. All physical and verbal acts have their origins in the mind. Plans or thoughts that materialize physical and verbal acts develop in the mind. No act could be performed without such plans or strategic approaches that develop in the mind. All thoughts or thought formations leading to physical or verbal acts get transformed into volitions ( Cetana ) . Those volitions form the basis of all physical and verbal acts. Thinking about feeding a hungry animal is a good mental act. It is a good thought formation. Such thought formations get transformed into good volitions.

Thinking about insulting another is a bad mental act. Such mental acts which fall into the category of evil thought formations get transformed into bad volitions.

All acts performed on the basis of their roots (initial thought formations that motivate living beings to perform different acts) are either physical or verbal acts. But those physical and verbal acts do not generate wholesome or unwholesome karmic forces (They do not generate Kusala or Akusala Karma). They generate only meritorious or unmeritorious forces ( Punya and Papa karma ) depending on their nature. One can feed another with his hands. Also can insult or harangue another verbally. They involve parts of the body.

Let's look further and arrive at our conclusions. Feeding another in need of food generates meritorious karmic forces. Teaching a child to enhance his knowledge in different subjects is another physical act generating meritorious karmic forces. They all fall into the category of meritorious deeds.

However, no one can perform wholesome or unwholesome deeds with the aid of the body or by way of speech. They all are acts of the mind. Take for example the act of feeding an animal. The mind by itself cannot perform such an act. True, the mind decides the act . But the performance of the act needs the aid of the body. Thus, meritorious and unmeritorious deeds which are physical and verbal acts need the aid of the body and speech.

Wholesome and unwholesome deeds need the aid of the mind. They are mental acts. Depending on their nature evil and noble mental deeds generate appropriate karmic forces. Wholesome mental acts or mental formations generate wholesome karmic forces while evil ones generate unwholesome forces.

This is the absolute truth for all concerned whether they be Sinhalese, Tamils, Muslims, Buddhists, Hindus, Christians, Islamists or members of any other social group. Those who lived in the past,

those living in the present and those who would live in the future will all perform wholesome and unwholesome deeds with the aid of their minds and meritorious and unmeritorious deeds through physical and verbal acts.

The wholesome body and the act of speech cannot generate kindness, compassion, altruistic joy and other noble mental factors. Similarly no mental formation can generate meritorious and unmeritorious karmic forces.

Also, physical and verbal acts on their own cannot develop greed, jealousy, hatred, lust and other evil mental states. They also cannot develop greedlessness, hatelessness, undeludeness and other noble mental states. Thus they cannot generate wholesome or unwholesome karmic forces. This is true for all beings irrespective of their race, country of domicile or birth, religion or other differences.

One can think of performing meritorious or unmeritorious deeds. Still no one can perform such meritorious and unmeritorious deeds with the aid of the mind alone. They need the guidance and support of the body and speech.

The doctrine expounded by the Buddha is one applicable to all ages, eras and situations. That is why it is called the 'Akalika Dhamma'. The karmic forces forming in the process of wholesome and unwholesome deeds come to fruition at different times of one's samsaric journey.

The philosophy presented to the world by the Buddha is one that could be easily understood by intelligent beings. Those with average intelligence could grasp its contents to a degree permissible within their level of absorption. Those with low levels of intelligence, although unable to grasp its contents, could derive mental peace and happiness by performing meritorious deeds falling within the ritualistic practices prescribed in the Dhamma, i.e. Offering alms, worshipping at shrines and other ritualistic practices.

There is no one among the living who does not generate thoughts. This continues throughout the time one is awake and also at times when dreaming in sleep. This is a phenomenon that occurs throughout one's life time.

There is no living being who could perform physical and verbal acts without thinking and planning them as a prior measure. Thoughts are indispensable to all physical and verbal acts. Thoughts lay the foundation to all such acts.



But the activation of all such thoughts could be done only with the aid of the body and by way of speech. Cetana (volitions) do not materialize without thoughts. The activation of all such volitions could be achieved only with the aid of the body and by way of speech.

All beings think with the mind. Those thoughts that are developed in the act of thinking form the basis for all subsequent physical and verbal acts. Those physical and verbal acts could be good or bad ones. Cetana karma (volitional karmic forces) is formed along the thoughts or mental formations that precede those physical and verbal acts.

The mind on its own cannot activate the volitions that develop in thought processes. They could be activated only with the aid of the body and by way of speech.

No volitions are formed without thoughts. Physical and verbal acts cannot be performed without the help of the mind. It is those thoughts and volitions that precede the physical and verbal acts that activate the latter.

As the mind is the prime force that lays the foundations for all physical and mental acts the mental formations that materialize those acts generate wholesome or unwholesome karmic forces . Good mental formations leading to good physical and verbal acts generate wholesome karmic forces . Bad mental formations generate unwholesome ones.

However, those physical and verbal acts performed on the basis of those thoughts generate meritorious and unmeritorious karmic forces. Thus, two types of karmic forces emerge in every act. The thoughts that lead to physical and verbal acts generate wholesome and unwholesome karmic forces depending on their nature. Meritorious and unmeritorious karmic forces get formed upon those thoughts being activated with the aid of the body and by way of speech.

All meritorious deeds need the support of good beautiful thought formations. Without such thought formations the materialization of the physical and verbal acts following them does not occur. Those noble thought formations forming the basis of good physical and verbal acts generate wholesome karmic forces. Evil thought formations that lead to evil physical and verbal acts generate unwholesome karmic forces.

The final acts, physical and verbal, performed on the basis of the volitions that develop in relation to thought formations generate meritorious and unmeritorious karmic forces. Good physical and verbal acts generate meritorious karmic forces while bad ones generate their opposites.

Thus, physical and verbal acts cannot generate meritorious and unmeritorious karmic forces on their own. They need the support of the mind. But the mind on its own and with the aid of its mechanism can generate wholesome and unwholesome karmic forces. Noble mental actions generate wholesome karmic forces while evil ones generate their opposites.

Most people are not aware of the nature of the mind and its closest associate the sub conscious. They are two forms of the same thing.

The mind performs the act of thinking at the present moment. It absorbs the objects that strike the six sense doors, which are the eye, ear, nose, tongue, body and mind. Those objects absorbed by the six sense doors get converted into memories which are stored in the cerebrum. All memories since one's birth are recoded in a part of the brain. They emerge from time to time spontaneously. Or they could be recollected as one wishes.

The mind performs the act of thinking. The mind recollects past events by linking past memories with present mental developments in relation to objects striking the sense doors. These recollections can be good or bad ones. Things recorded in the brain emerge in the mind in the form of dreams from time to time.

Bad or negative thought formations like craving, jealousy, hatred, anger, lust and revengefulness which are components of the three main evil mental formations greed, hatred and delusion generate unwholesome karmic forces which are weaker in comparison to those generated by covetousness ( abhijjha ), ill will ( vyapada) and wrong view ( michchaditthi ).

Those negative thought formations like greed, hatred, ignorance generate craving, jealousy, anger, lust and other types of defilements do not generate karmic forces that are as strong as those generated by the said stronger ones, abhijjha, vyapada and michchaditthi. They are ones that generate milder karmic forces.

As every action calls for its corresponding thought formation all routine functions performed on the basis of thoughts developed through one's own efforts generate appropriate results. Good thought formations deliberately developed through one's own efforts lead to actions that generate appropriate karmic forces.

Those objects that strike their corresponding sense doors generate different thought patterns. Most such thought patterns do not generate karmic forces because effortlessness is their end result.

Still, the mind is active throughout the time one is awake. They generate appropriate karmic forces depending on their roots. Hence, those endeavoring to develop good thought formations during their waking hours accumulate a lot of wholesome karmic forces.

Those who develop bad thought patterns like anger, hatred, jealousy and craving accumulate lots of unwholesome karmic forces.

Those developing bad thought patterns constantly suffer from various diseases. Blood contamination, mental fatigue, misery, digestive problems, indigestion, facial discoloration, ugly facial features, hypertension, depression and various other physical and mental ailments are the results of incessant negative thought formations. They are also more prone to contagious diseases.

Deep sorrow develops as a result of craving. Thus, it is an unwholesome mental phenomenon. A mother laments over a child's death. That leads to physical symptoms like fainting, loss of appetite, chest pains, stomach ailments, heavy sweating and various other complications. There are instances where even deaths have occurred due to deep sorrow. All these are clearly visible outcomes of deep sorrow. These are common situations among all social groups. They are not things limited to a single social unit. Also, these are occurrences common to all eras, the past, present and future.

The mind performs the act of thinking. It is the organ that generates thoughts. Still it has to have support of the six sense doors in generating thoughts. Thoughts generate in relation to the actions of the six sense doors. The eye, ear, nose, tongue, body and mind interact with their corresponding objects and the mind gets involved in drawing conclusions about those interactions depending on the sensations that develop in relation to them. Upon the eye, ear, nose, tongue, body and mind interacting with visible objects, sounds, smells, tastes, bodily feelings and mental images respectively the development of volitions occur.

However, the mere coincidence of objects and their corresponding sense doors do not lead to the development of volitions. For their development either those objects should appeal to those sense doors or be repulsive to them. Hence, sense doors should deliberately interact with their corresponding objects if volitions are to develop.

All living beings in this world go through mental formations throughout their lives. Those mental formations could be good or bad ones.

Most mental formations that develop in our minds are evil ones. This is the nature of the mind until one attains Arahathship. But the minds purified and further developed through constant engagement in meditation techniques mostly carry good thoughts.

Those carrying bad thoughts perform evil deeds.

Those carrying good thoughts perform noble deeds.

All thoughts developing in the minds of ordinary living beings are a mix of good and bad thoughts. Beautiful thoughts like kindness, compassion, altruistic joy, greedlessness, hatelessness and undeludeness, freedom from covetousness ( Anabhijja ), right view ( Samma Ditthi ) are called 'mano kusala kamma ( wholesome mental deeds).

When one helps another fellow being with a genuine and pure intention he derives immediate mental happiness. At such times he feels elated. His mind undergoes immense joy. His blood gets purified. His facial appearance becomes exalted. These are good examples of the prompt benefits of wholesome mental formations.

The secretion of the Endorphin Hormone generated by the pituitary gland increases upon the mind confronting joy. This is a fact accepted even by doctors. However, they are unaware of the fact that this increased secretion of the Endorphin Hormone is strongly influenced by the joy the mind undergoes.

Reading good books, meditation and other similar acts that calm the mind and enhances mental serenity also generate wholesome karmic forces. Thus, they too bring forth health benefits similar to those listed above.

All these benefits are ones common to all beings irrespective of their religions, races, regions of domicile and other differences. Although those benefits are known mostly by Buddhists even those non Buddhists who perform such wholesome deeds through the development of wholesome thought patterns derive them in equal degrees. There is no difference in the degree of benefit of those wholesome deeds depending on the religious backgrounds of their initiators.

Anger is an unwholesome mental formation. Upon anger striking one he develops symptoms like shivering, hypertension, blood contamination and facial discoloration.

Increased pulse rates, speech difficulties and increased heart rates are other symptoms associated with severe anger. All those are results of unwholesome thought formations developing in the mind.

Everything our sense doors absorb when we are engaged in different routine functions does not get registered in our minds. Similarly everything we hear and see on a day to day basis does not get registered in our minds.

Only those things that shake the subconscious stream integral to the mind get registered in our mind mechanism. Say for example someone does some wrong to another. If that wrong deed causes a vibration in the victim's mind it gets registered in his brain. Repeated vibrations caused by repeated recollections of that wrong deed lead to misery, mental stress and depression.

Any object or incident that vibrates the mind gets recorded there. Later it reappears in the mind in the form of recollections. Recollections can be spontaneous or they can be deliberate .

Certain crimes committed by individuals reappear in their minds from time to time. Those miserable feelings they undergo every time such memories emerge lead to the accumulation of unwholesome karmic forces. They can even make one insane.

The mind experiences joy upon the recollection of good deeds. Such situations lead to good health. Blood purity could be achieved through keeping the mind filled with the joy that could be derived by recalling good deeds performed during one's life.

All bad deeds performed by one during his life time become objects that vibrate his mind. Recollections of all good deeds also vibrate the mind. All good and bad deeds remain in the mind in the form of memories. Recollections of all bad deeds cause mental agony.

All good and bad deeds performed by one during his samsaric journey come to fruition at different times. Those karmas that have not come to fruition in the present and past births give results in subsequent ones. They can appear in the form of signs ( nimitta ) upon one approaching death and produce results according to the law governing the karma process .

## **CAN VIRTUE BE DEVELOPED WITHOUT OBSERVING THE THIRD LINK OF THE DEPENDENT ORINATION THEORY?**

**Those** with limited knowledge and intelligence can observe the five precepts. Out of all who observe the five precepts only a handful follows them wholeheartedly and genuinely? Thus, the virtue they maintain as observers of the five precepts is not permanent. Such virtue is full of defilements. It amounts to proceeding along the path of virtue half way and returning.

The five precepts are part of Punya Sila (meritorious virtue) . Those who observe the Attha Sila (8 rules) on full and new moon days and on the first and last quarter of the moon limit it to a half day or a full day. That is not a permanent practice. It is limited to a certain time depending on the observer's preference. That too amounts to Punya Sila. Thus, the Attha Sila too is not permanent. Hence, it too is temporary and amounts to proceeding half way along the path of virtue and returning along the same path.

The Dasa Sila (10 rules) do not carry the third and fourth links of the Attha Sila and thus do not possess the full series of links in complete virtue.

But as the Dasa Kusala ( tenfold wholesome course of action ) carry the full series of links prescribed for the maintenance of right speech ( Samma Vaca ) and right bodily actions ( Samma Kammantha ) it becomes a strategy of perfect virtue if one maintains it carefully throughout his life.

The true Buddhist should endeavor to follow the Dasa Kusala (tenfold wholesome course of action) path from the moment he observes them.

Also it is important to learn the Dhamma (Doctrine) and study Dhamma texts if one is to keep his mind permanently linked to wholesome virtue. Following Dhamma sermons attentively is also important as it enables one to enhance his knowledge in Dhamma. Enhanced Dhamma knowledge is an asset that should be protected throughout one's life time as such an inclination is indispensable to a virtuous life style.

Living according to the precepts amounts to abiding by Kusala Sila. By doing so one can eliminate defilements that contaminate the mind, in progressive stages . Upon eliminating defilements in that manner one gains a comprehensive understanding about their evil nature. That way one can also get a full understanding about the behavior and actions of the mind.

## **DASA SILA (10 RULES) AND DASA KUSALA**

The Dasa Sila do not carry Samma Vaca (the three components of the third link of the noble eight folds path Theory - Right speech). Thus, it is imperfect. As a result true observance of Sila cannot be achieved by observing Dasa Sila.

But the Dasa Kusala (Tenfold Wholesome Course of Action) carry components of virtuous conduct . Thus, strict observance of the Dasa Kuasala amounts to pure virtue. Pure virtue is Kusala Sila (wholesome virtue).

Those who devotedly observe Kusala Sila derive many health benefits as a result of their ability to eliminate defilements in gradual stages. They also become popular among others. Their facial features gain brilliance. They derive true joy due to their minds undergoing purification.

By continuously living by the Dasa Sila one gains the ability to eliminate defilements that pollute the mind. At the next stage it will be possible to identify those defilements that develop in the mind one by one and eliminate them as they emerge.

There is a higher value and strength in the firm Kusala Sila (wholesome virtue) that has been achieved through the regular observance of Sila (virtuous conduct one is determined to continue with ) one has observed at a particular moment of his life. Maintenance of the Sila observed with determination and effort is the key to success in gaining the full benefit of that higher value. Upon the attainment of the Kusala Sila its observer gains the ability to live by the Noble Eightfold Path comprising the eight links Samma Ditthi, Samma Sankappa, Samma Vacha, Samma Kammantha , Samma Ajiva, Samma Vayama, Samma Sathi and Samma Samadhi. Such a life, spent in accordance with the Noble Eightfold Path enables one to control his mind, body and speech and prevent the formation of unwholesome karmic forces. Thereby he gains the ability to defeat or eradicate unwholesome karmic forces.

The tenfold unwholesome course of action comprises the threefold unwholesome mental actions, fourfold unwholesome verbal actions and the threefold unwholesome bodily actions. Those are the sources of strong unwholesome karmic forces which bring forth extremely painful and unfavorable results.

Covetousness ( Abhijjha ) , Ill Will ( Vyapada ) and Wrong View ( Miccha Ditthi ) are unwholesome factors that generate along negative or evil thought formations which in turn pave way for the performance of evil acts like stealing , lying and immoral sex. Also , hatred drives one towards the performance of evil acts like killing , torturing , lying , tale bearing , foolish babble and so on . It also acts as a strong inducement for many other evil deeds. Wrong view is also a strong defilement which leads one along evil paths.

Wrong speech ( lying , tale bearing , harsh language and foolish babble ) , wrong bodily actions ( killing , stealing and unlawful /immoral sex acts ) and wrong thoughts ( sensuous desire, ill will and evil views ) are components of the tenfold unwholesome course of action . Those components could be eliminated from one's life with the aid of Sila . However, Sila could be adhered to only if one is determined to abstain from the said components of the tenfold unwholesome course of action. With Sila it is possible to prevent the formation of unmeritorious and unwholesome karmic forces which bring forth unfavorable results upon one's samsaric existence. Sila also helps in gaining mental serenity and enhancing meritorious and wholesome karmic forces.

Developing new meritorious and wholesome karmic forces is a part of Samma Vayama ( Right Effort ) , the 6<sup>th</sup> link of the Noble Eightfold Path.

The Noble Eightfold Path comprising the eight links Right View, Right Thought, Right Speech, Right Bodily Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration needs the protection of Sila. Samma Sathi (Right Mindfulness or Satipatthana) is the mental state which is free from defilements. Training the mind to be focused on an object prescribed under Buddhist meditation techniques is the way to live by the Noble Eightfold Path. Yoniso Manasikara (thorough attention or wise consideration) always reminds one to focus his attention on the behavior of the mind. It is Samma Sathi (Right mindfulness) that eradicates the,

1. Five hindrances ( Sensuous desire, Ill will , Sloth and torpor , Restlessness and Scruples and Skeptical doubt )
2. Five factors of clinging ( Corporeality, feeling , perception, mental formations and consciousness ) and
3. The evil objects that strike the sense doors and develop defilements (defilements like ego) .

Achieving the state of a perfectly clear mind free from defilements is possible only through the protection of the mental faculty through the incessant observance of Sila . That is a most difficult task which could be achieved only through Kusala Sila (Wholesome virtue) .



Kusala Sila also conditions the mind to be focused on the first seven links of the Noble Eightfold Path .i.e. Samma Ditthi, Samma Sankappa, Samma Vacha, Samma Kammantha , Samma Ajiva, Samma Vayama and Samma Sathi . These seven links help in achieving Samma Samadhi, the eighth link of the Noble Eightfold Path. Achieving Samma Samadhi the eighth link of the Noble Eightfold Path amounts to achieving its first seven links also.

The most valuable result of Kusala Sila (Wholesome virtue) is the achievement of the state of mind strong enough to protect the above said first seven links of the Noble Eightfold Path.

Thus, Kusala sila is a highly dependable technique to protect the full series of links attached to the Noble Eightfold Path.

Besides, the mind gets accustomed to be focused on tranquility and insight meditation techniques upon one's entry into the Noble Eightfold Path by eradicating the tenfold unwholesome course of action ( Dasa akusala karma patha ) .Kusala sila also has a strong influence on keeping the mind oriented the Supreme Bliss of Nibbana.

## **OBSERVATIONS ON LAPSES FOUND IN DHAMMA TEXTS FOR SCHOOLS**

**IT** has been observed that Samma Vaca , the third link of the Noble Eightfold Path is missing in certain lessons of those text books used in school ( including Dhamma schools ) , pirivenas and other institutions teaching the Dhamma while it is found in certain others . Also , it has been observed that although those text books carry Samma Kammantha , the fourth link of the Noble Eightfold Path, it has not been properly explained in relation to the components( sub groups ) of that link as well as the third one.

In certain books only one component has been shown under Samma Vaca ( avoidance of lying , slandering,rude speech and foolish babble ) , the third link of the Noble Eightfold Path.In those books only lying has been included under that link and the three components ,slandering, rude speech and foolish babble have been excluded.

It has further been observed that in certain books Samma Kammantha , the fourth link of the Noble Eightfold Path has been presented erroneously . According to the Doctrine expounded by the Buddha Samma Kammantha comprises the three components, abstaining from killing , stealing and unlawful /immoral sexual intercourse. However, some of those books carry:

1. Four links of the five precepts
2. seven links of the eight rules ( Atta Sila ) or
3. Nine links of the ten rules ( Dasa Sila ) under the Samma Kammantha heading.

A further examination revealed that the Samanera Bana Daham Potha ( Standard Dhamma text book prescribed for novice monks ) and the Pirith Book carry nine components under the Samma Kammantha heading . In the Pirith book those nine links are listed under the Dasa Sikkhapada (ten steps of training) .

Samma Vaca and Samma Kammantha have been shown correctly in most Suttas (discourses) in the Tripitaka volumes. Even in the Pirith Book the the Vibhanga Sutta ( the 28<sup>th</sup> ) correctly explains those links of the Noble Eightfold Path. However, only one component of Smma Vaca has been included in the precepts found at the beginning of the Pirith Book.

A closer examination of the Suttas present in the Tripitaka reveals that most of them have Samma Vaca and Samma Kammantha as components of the Noble Eightfold Path. Earlier those

Who didn't know Pali did not have facilities to understand the contents of the Tripitaka. However, after the translation of the Tripitaka into Sinhalese by Dr. A.P. De Zoysa ,

With the assistance of eighteen other scholars in 1956 those who were handicapped by lack of Pali knowledge too got the opportunity to grasp those contents at least to some degree.

That translation served a long felt need as a lot of enthusiastic students of Buddhism who knew only Sinhalese got the opportunity to get a better knowledge of the Buddhist Doctrine with the aid of the Tripitaka Sinhalese version.

Those interested in comprehensive analyses of the Noble Eightfold Path can make use of the Tripitaka translations in their work. Through such analyses they can gain an advanced knowledge of the Dhamma of which the Noble Eightfold Path is the most important phase. Also, researchers can make use of the translation to gather facts needed to eliminate those errors found in the precepts that build up the Sila process. But such reviews and amendments should be undertaken with much care as there can be much opposition to them from those scholars sticking to the ancient versions. They will be of the opinion that the ancient precepts have served the purpose expected of them throughout the past.

Samma Vaca has been explained as 'abstaining from lying ' in the Panca Sila ( five moral rules ), Attha Sila ( eight rules ) ,Dasa Sila ( ten rules ) , Samanera Bana Daham Potha and the Maha Pirith Potha ( complete Pirith Book ) . The other components of the Samma Vaca link which is the third link of the Noble Eightfold Path( abstaining from lying , slandering, rude speech and foolish babble ) are not present in those rules and books .

Although the Buddha had laid down three components under the Samma Kammantha link of the Noble Eightfold Path other sections of the Dhamma present them thus:

1. Four under the five precepts.
2. Seven in the Atta Sila .
3. Nine in the Dasa Sila .
4. Nine in the Samanera Bana Daham Potha and
5. Nine in the Dasa Sikkha of the Maha Pirith Potha.

It is a known fact that the Buddha had expounded the Dhamma in a highly logical and absolutely pure manner. But the Buddha's original version of the Samma Kammantha link of the Noble Eightfold Path is not properly presented in the precepts laid down in certain books published presently.

The Samma Kammantha and Samma Vaca links of the Noble Eightfold Path are presented properly in the discourses of the Tripitaka. However, the precepts we use do not include all four components of the Samma Vaca link of the Noble Eightfold Path.

Still, they are present in the Tenfold wholesome course of action ( Dasa Kusla Kamma Patha) and the ten wholesome deeds ( Dasa Kusala Kriya ) .

The following are some sources from which the correct versions of the Samma Vaca and Samma Kammantha links of the Noble Eightfold Path could be had . These are available in the second edition of the Sinhalese translation of the Tripitaka volumes by Dr. A.P.De Zoysa , published by Godage Publishers ( The numbers indicated are page numbers )

The Sachcha Vibhanga Sutta – Samma Vaca and Samma Kammantha links are properly presented in the 28<sup>th</sup> verse in the Maha Pirith Potha ( Complete Pirith Book )

- Sachcha Vibhanga – Majjhima Nikaya – 5.
- Samma Ditthi Sutta – Majjhima Nikaya – page 135.
- Visuddhi Magga ( Path of Purification ) – Sila Niddesha.
- Following Suttas of the Samyuththa Nikaya 6 -

2512 – Atta Vibhanga Sutta.

2512 – Samma Vaca Sutta .

2513 – Samma Kammantha Sutta.

2578 – Samma Vaca ( 5<sup>th</sup> stanza )

2579 – Samma Kammantha Atthnga Vibhanga Sutta.

2576 – Bharma Chariya Keemaththhiya Sutta (Here Samma Kammantha is explained as ‘correct industry’. That explanation is incorrect. Killing is not done by everyone as an industry . Also, stealing and immoral sex are not industries . These are unmeritorious /evil bodily actions.)

2577 – Nibbana Dhathu Sutta .

2582 – Nandiya Paribbaja Sutta.

2583 – Addhamasa Patisallana Sutta

2578 – Atthnga Vibhanga Sutta

2586 – Themasa Patisallana Sutta

2588 – Sema Panha Sutta

2588 Attha Samuppada Sutta

2589 – Duthiya Atthadhamma Samuppada Sutta

### **Samyuththa Nikaya 6 .**

2366 – Nibbna Sutta

2372 – Vedana Sutta

2367 – Arahaththa Sutta

2373 – Asavadi Sutta

2368 – Dhammavadi Sutta

2373 – Avijja Sutta

2369 – Dukkha Sutta

2374 - Dukkha Sutta

2370 – Asareetha Sutta

2378 – Sakkaya Sutta

2371 – Paramassavya Sutta

2379 – Nibbana Sutta

2374 – Thanha, Ogha , Upadana , Bhava.

#### **01. NIBBANA SUTTA**

Eradicating Raga (craving / greed ) , Dosa ( Hatred and Moha ( delusion ) is the attainment of the Supreme Bliss of Nibbana.

Page 2380 – There is a prescribed path towards the attainment of the Supreme Bliss of Nibbana. That is the Noble Eightfold Path. The Samma Vaca and Samma Kammantha links of the Noble Eightfold Path are included in these Suttas .

#### **02. ARAHATHTHA SUTTA**

Page 2367 – The path towards Arahatsip is the Noble Eightfold Path . The eight links of the Noble Eightfold Path are Samma Ditthi ( Right View ) , Samma Sankappa ( Right Thought), Samma Vaca ( Right Speech ), Samma Kammantha ( Right Bodily Actin ) , Samma Ajiva ( Right Livelihood) ,Samma Vayama ( Right Effort ) , Samma Sathi ( Right Mindfulness ) and Samma Samadhi ( Right Concentration ) .

### 03. DHAMMAVADI SUTTA

Page 2368 – The righteous beings ( Dhammavadi) who are on the right path who have eradicated greed, hatred and delusion . There is a path towards the eradication of those karma roots . That is the Noble Eightfold Path.

### 04. DUKKHA SUTTA

Page 2369 – There is a strategy to understand the nature of samsaric suffering . That strategy is present in the Noble Eightfold Path.

### 05. ASYASA SUTTA

Page 2370 – If the formation and cessation of the six sense doors is understood along with the enjoyment of the pleasures of their interactions with corresponding objects , the outcomes of such enjoyments and the way of overcoming such temporary pleasures such an understanding amounts to a proper absorption of the contents of the Noble Eightfold Path.

### 06. PARAMASSASA SUTTA

Page 2371 – If a monk properly understands the formation and cessation of the six sense doors, the nature of the pleasures associated with the interactions between those sense doors and their corresponding objects , the outcomes of such pleasures and the strategy towards overcoming those temporary pleasures such a situation enables him to keep away from clinging ( upadana ) . Such a situation also opens up a path leading towards liberation. Understanding this fact amounts to abiding by the Noble Eightfold Path.

### 07. VEDANA SUTTA

Page 2371 – There are three types of feelings. They are pleasant , unpleasant and neutral feelings. There is a prescribed strategy for understanding ( sensing ) these feelings, properly grasping them and understanding their nature .The strategic path towards such a situation is the Noble Eightfold Path.

### 08. ASAVA SUTTA

Page 2372 – There is a prescribed strategy for the annihilation /eradication of the cankers ( asavas ) which are sense desire ( kamasava ) , desire for eternal existence ( bhavasava ) ,being in wrong view ( ditthasava ) and ignorance ( avijjasava ) . That strategy is found in the Noble Eightfold Path.

#### 09. AVIJJA SUTTA

Page 2373 – What is Avijja ( ignorance ) ? It is not knowing what suffering ( dukkha ) is, what the cause of suffering is , that suffering could be eradicated and the way of eradicating suffering. There is a prescribed strategy to eradicate ignorance. That is the Noble Eightfold Path.

#### 10. THANHA SUTTA

Page 2374- There are three types of cravings which are Kama thanha (Sensuous Craving), Bhava Thanha (Craving for Eternal Existence) and Vibhava Thanha (Craving for Non-existence ) . There is a prescribed strategy for the eradication of these three forms of cravings. That is well defined and explained in the Noble Eightfold Path expounded by the Buddha.

#### 11. OGHA SUTTA

Page 2375 – Oghas are cankers (floods) .i.e. Kamasava ( Sense Desire ), Bhavasava ( Desire for eternal existence ) ,Ditthasava ( Desire linked to wrong views ) and Avijjasava ( Desire linked to ignorance ) .There is a prescribed strategy for the eradication of these cankers . That is well defined and explained in the Noble Eightfold Path.

#### 12. UPADANA SUTTA

Page 2375- Uapadnas (factors of clinging) are of four types. i.e. Sensuous Clinging ( Kamupadana ), Clinging to Views ( Ditthupadana ), Clinging to Mere Rules and Rituals ( Silabbatupadana ) and Clinging to the Personality Belief ( Attavadupadana ). There is a prescribed strategy for the eradication of those clinging's. That is well defined and explained in the Noble Eightfold Path.

#### 13. BHAVA SUTTA

Page 2376 – There are three types of Bhavas .i.e. Sensuous Existence (Kama Bhava), Fine Material Existence ( Rupa Bhava ) and Immaterial Existence ( Aupa Bhava ).There is a prescribed strategy to eradicate the forces causing birth in these haves . That is well defined and explained in the Noble Eightfold Path.

#### 14. **DUKKAHA SUTTA**

Page 2377 – There are three types of suffering .i.e. Suffering as Pain ( Dukkha Dukkata ) , Suffering inherent in the Formation ( Sankhara Dukkata ) and Suffering in Change ( Viparinama Dukkata ) .There is a prescribed strategy to eradicate these states of suffering .That is well defined and explained in the Noble Eightfold Path.

#### 15. **SAKKHAYA SUTTA**

Page 2378 – There are five groups of clinging .i.e. Rupa Upadana Skandha ( Corporeality ) , Vedana Upadana Skandha ( Feeling ) , Sanna Upadana Skandha ( Perception ) , Sankhara Upadana Skandha ( Mental Formations ) and Vinnana Upadana Skandha ( Consciousness ) . There is a prescribed strategy to eradicate the development /formation of these that give birth to the existence of a ‘self’. That is well defined and explained in the Noble Eightfold Path.

#### **VINAYA PITAKA**

Bhikku Vibhangaya Shows the way of controlling/disciplining one’s mind, body and speech . It says that one has to strictly abide by the third and fourth links of the Noble Eightfold Path ( Samma Vaca and Samma Kammantha links ) if one is to discipline his speech and bodily actions. However, these are not correctly shown in the Sila that is currently being taught.

#### **SACHCHA VIBBANGA SUTTA**

Majjhima Nikaya 5 ,Page 1976 , Stanzas 13 and 14.

They explain the Sila strategies ( ways of conduct ) that should be deployed in disciplining bodily functions and the act of speech.

#### **SAMMA DITTHI SUTTA**

Majjhima Nikaya , Volume 1, stanza in Page 1363 shows the Sila components that should be followed in disciplining bodily functions and the act of speech.

Page 2573- Janussoniya Sutta , 4<sup>th</sup> stanza. The Buddha’s advice to disciple Ananda ...” Ananda , properly practices /mastered right speech ( Samma Vaca ) helps in eradicating Greed /Craving ( Raga ) , Hatred ( Dosa ) and Ignorance ( Moha ) . The same is true with regard to Samma Kammantha ( Right Bodily Action ) too .”

Samyuththa Mahawagga – Page 2568

Avijja Pubbangama Sutta

Upaddha Brahmacharin Sutta



Kalyana Miththa Sutta

Janus Soniya Sutta

Brahma Chariya Kimaththiya Sutta

Brahma Chariya Pangha Sutta

Nibbana Dhathu Sutta

Atthanga Vibhaga Sutta.

## **VISUDDHI MAGGA**

Sila Niddesa – Pages 22 /26 – Sammma Vaca ,Samma Kammantha links of the Noble Eightfold Path .

Samyuththa 7

Page 3232 – Bandha Sachcha Sutta .

Jambudaka Paribrajaka approached Arahath Saripuththa when he was living at the Nalakagama in the Magadha State and asked ...”Venerable Saripuththa what is Nibbana ( Supreme Bliss )? “

“Those factors / strategies that help in eradicating greed ( Raga ), hatred ( Dosa ) and ignorance ( Moha ) ,help in the attainment of the Supreme Bliss of Nibbana . Following those strategies and fulfilling the requirements laid down under them paves way to the attainment of the Supreme Bliss. So Supreme Bliss is a state that could only be achieved by following that strategic path “ Arahath Saripuththa replied.

“What is that strategy that has been tested and found to be absolutely effective in realizing the Supreme Bliss of Nibbana ?If there is such a strategy what is it ? What policy does that strategy adopt ? ” , the Paribrajaka asked next.

“ The strategy is the Noble Eightfold Path having the eight components Samma Ditthi ( Right View ), Samma Sankappa ( Right Thought ), Samma Vaca ( Right Speech ), Samma Kammantha ( Right Bodily Action ) , Samma Ajiva ( Right Livelihood ), Samma Vayama ( Right Effort ), Samma Sati ( Right Mindfulness ) and Samma Samadhi ( Right Concentration ) . This is an absolutely correct strategy that would lead its followers towards the Supreme Bliss “,Arahath Saripuththa replied.

However, the present day versions of Samma Vaca carry only one sub component of the four in that . The four components of the Samma Vaca link of the Noble Eightfold Path are abstaining from lying , tale bearing, harsh language and foolish babble. But the present day versions carry only lying out of them leaving out the remaining three.

In most Dhamma school texts the third link of the Noble Eightfold Path is not presented properly. Also, the fourth link of the path ( Samma Kammantha ) is presented in them with additional sub groups. According to the teachings of the Buddha the sub groups of the Samma Kammantha link of the Noble Eightfold Path are abstaining from killing,

stealing and unlawful sexual intercourse. But in certain books there are additional sub groups which are not in the ancient scriptures.

Thus, those books have presented distorted versions of the pure Dhamma. They have not shown what meritorious, unmeritorious, wholesome and unwholesome deeds are . Hence, it is up to those scholars to check whether the versions presented in them are correct and remedy the lapses

#### **.DHAMMA SCHOOL 2TH TEXT BOOK**

Page 22 presents Samma Vaca in verse form. It says Samma Vaca is speaking good words.

#### **DHAMMA SCHOOL 3TH TEXT BOOK**

Page 37 presents the 5 and 8 rules ( Panca Sila and Attha Sila respectively ) . Three sub groups of the Samma Vaca component are not present there.

#### **THE DHAMMA SCHOOL 4TH TEXT DOES NOT CARRY THE PRECEPTS.**

#### **DHAMMA SCHOOL 5<sup>TH</sup> TEXT BOOK.**

Page 34 presents the 5 moral rules ( Panca Sila ) .

Page 35 presents the 8 moral rules ( Attha Sila )

Page 62 carries a poem on performing meritorious deeds.

Page 63 presents tale bearing, harsh language and foolish babble which are not an in the five moral rules ( Panca Sila ) . They are not presented components of the Panca Sila.

Page 63 presents Samma Vaca in verse.

Page 15 presents Micca Vaca (wrong speech) in verse.

Page 37 presents the 5 moral rules. However one will have to repent if one performs meritorious and unmeritorious deeds without know their true nature and the repercussions.

Page 61 presents abstaining from all unmeritorious deeds as noble living. But the unmeritorious deeds are not explained there.

Developing wholesome karmic forces. Abstaining from unmeritorious deeds. Accumulating wholesome karmic forces.

Page 62 – Why are you hesitant to perform meritorious deeds?

Page 64 – Did the Buddha expose only five unmeritorious deeds?

**“Sabba papassa akaranam – Abstain from all unmeritorious deeds .” But it has not been explained what all those unmeritorious deeds are.**

### **DHAMMA SCHOOL 7<sup>TH</sup> TEXT BOOK.**

Page 29 presents the ten wholesome deeds and unwholesome deeds. (The ten wholesome deeds include the four components of right speech)

( Samma Kammantha – The three components of right bodily action are included here ).

(Three wholesome deeds performed with the aid of the mind are explained here with the three unwholesome ones).

Page 128 – Carries the five precepts. (There too the four components of right speech and the three components of right bodily action are included).

Page 29 – The ten wholesome and unwholesome deeds are explained here. ( Four components of right speech and three components of right bodily action and the four components of wrong speech and three components of wrong bodily actions are presented here).

16 – The way the mind undergoes purification by the removal of thought patterns that pollute it . Defilements ( Kilesa) or unwholesome thought patterns .

17- Anger makes the face ugly. Bad words ( wrong speech ) are emanated during anger. The voice becomes coarse. Suppression of unwholesome thought formations as a means to cleanse the mind.

Peace of mind in this life through meditation. Also the Supreme Bliss of Nibbana through the practice of insight meditation.

The ten unwholesome deeds- Three unwholesome bodily actions. Four unwholesome verbal actions. Three unwholesome mental actions.

**DHAMMA SCHOOL 8<sup>TH</sup> TEXT BOOK**

Ten unwholesome deeds – Three bodily actions .i.e. Killing , stealing and immoral /unlawful sex ( Micca Kammantha )are present. Four verbal actions .i.e. lying , tale bearing, harsh language and foolish babble are present. Also, the four unwholesome mental actions .i.e. greed , hatred and ignorance /delusion are present.

Ten unwholesome deeds – Four unwholesome verbal actions and the three unwholesome bodily actions as well as the four wholesome verbal actions and the three wholesome bodily actions are present.

24 – Kama thanha – Attachment to objects generating sensuous desire .

(Over satiating the demands of the five physical sense doors eye,ear,nose,tongue and body amounts to Kamesumicchachara ).

25 (Satiating those five sense doors is wrongful sex behavior. It is wrongful satiation of those sense doors. Even consumption of alcoholic beverages amounts Kamesumicchachara ).

( Kamesumicchachara is over satiation of physical sense doors. However. Most people believe that it is wrongful /immoral sexual intercourse).

83 – Acts with good volitions are wholesome acts.

Acts with evil volitions are unwholesome acts that bring forth bad results.

If one wants to perform the act of killing the formation of the volition to perform that evil act should emerge first. That volition is one with an unwholesome root. The mind is with cetasika (mental factor) which cannot perform a physical act. That mental factor can be activated only through physical or verbal deeds. Also, thoughts develop cetsika kammass (karmic forces formed by mental factors). They can be activated through physical deeds. Upon activating the mental factor ( volition ) that drives one towards the act of killing the formation of a cognitive series linked to the faculty( sense door ) called the body occurs. The end result is the performance of an unmeritorious physical act.

Say the animal one intends to kill escapes. Thus, the would be killer couldn't perform the act of killing. However, the volition ( cetana ) behind that unaccomplished act generates a strong unwholesome karmic force. But, the unmeritorious karmic force resulting out of the actual act of killing does not develop there.

89-92 - Ten wholesome and unwholesome deeds.

Dasa kusala ( Ten wholesome deeds) – Four components of the Samma Vaca link and three components of the Samma Kammantha link of the Noble Eightfold Path and mental formations absolutely free from greed , hatred and ignorance . Nekkhamma ( freedom from sensual lust ) ,Sankappa ( right thought ) , Anabhijjha ( freedom from covetousness ) , Avyapada ( hatelessness ) and Samma Ditthi ( right view ) , three wholesome mental deeds , four wholesome verbal deeds and three wholesome physical deeds ) .

Dasa akusala ( Ten unwholesome deeds )- Four components falling under Micca Vaca ( lying , tale bearing, harsh language and foolish babble ) , three components falling under the Micca Kammantha ( killing , stealing and unlawful sexual intercourse ) and mental formations having greed , hatred and ignorance as their roots .

(The four components of right speech, three components of right bodily action and greedlessness, hatelessness and undeludeness are the elements of Dasa Kusala ).

The four components of Samma Vaca (abstaining from lying , tale bearing , harsh language and foolish babble ) are not properly presented in most of the school Dhamma texts. Also , additional components not found in the ancient scriptures are added to the three original ones under the Samma Kammantha link of the Noble Eightfold Path. Further, these books do not explain the mechanism governing the formation of meritorious,unmeritorious, wholesome and unwholesome karmic forces alongside physical and mental acts that are their bases. It is felt that those scholars knowledgeable in these areas would take remedial action to correct these lapses.

### **BUDDHA DHARMAYA 01**

Page 18 – The five precepts are present. But three components of the Samma Vaca link of the Noble Eightfold Path are not part of the five precepts. Abstaining from lying is the only component linked to the five precepts.

Page 33 ( The headings ‘ meritorious deeds’ and ‘unmeritorious deeds’ are present there. But no explanations on them are given.)

Page 33 –“The priest teaches us what meritorious and unmeritorious deeds are “ ( No description about them is present ).

### **DUDDHA DHARMAYA 02**

Page 3- The five precepts are present.

**DUDDHA DHARMAYA 03**

Page 86 – The eight rules ( Attha Sila ) are present in outline . But tale bearing , harsh language and foolish babble are not shown there as components of the eight rules.

**DUDDHA DHARMAYA 04**

Page 91 – Good deeds performed with good intentions are meritorious deeds that bring forth comforts as rewards. But no explanations about meritorious and unmeritorious deeds are given .

Those physical and verbal acts that have noble intentions as their roots are meritorious deeds. (Those noble deeds explained in this book should be performed with the aid of the body or by

Way of speech. Thinking with good intentions develops a good volition. But that volition cannot be activated by the mind alone. That activation needs the help of the body or speech. Those acts have the four precepts linked to right speech and the three precepts linked to right bodily action. Thus, there are seven components of two links of the Noble Eightfold Path there.)

Meritorious deeds that generate life comforts. Meritorious deeds are ones that are performed with noble intentions.

**DUDDHA DHARMAYA 05**

The precepts are not present in this text.

**DUDDHA DHARMAYA 06**

Page 26 – The five precepts ( Panca Sila ) are present here.

Page 46 – The five components of the Samma Vaca (right speech ) of the Noble Eightfold Path are present here.

Pages 47- The three components of the Samma Kammatha link of the Noble Eightfold Path along with the four components of the Samma Vaca link are present here. (Observing these precepts amounts to abiding by Sila ). According to the explanation there right speech is a wholesome deed. (However, those deeds performed with the aid of the body or by way of speech generate meritorious karmic forces instead of wholesome ones. Physical acts and speech are Cetana Kamma .i.e. Volitional Kammas )

Pages 50 & 51- Those acts of speech shown under the five precepts are unmeritorious acts.

Page 46 – Right speech is explained here.

Page 47 – Right bodily action ( Samma Kammantha ) is present here.

Page 46- Samma Vaca – Abstaining from evil speech (These include lying, tale bearing, harsh language and foolish babble. They are cetana kamma. If the speech is according to the path prescribed under Samma Vaca the outcome will be the generation of meritorious karmic forces . If it is otherwise the outcome will be the generation of unmeritorious forces.) Lying needs thinking as a pre-condition. Activation of that thought amounts to an unmeritorious deed.

Samma Kammantha (Right bodily action) – Killing. Stealing and unlawful intercourse are all evil deeds. All evil acts performed with the aid of the body and by way of speech generate unmeritorious karmic forces. One must first think if he wants to destroy life. That thought generates a cetana (volition) .

That thought could be activated only with the aid of the body. The act of killing generates an unmeritorious karmic force. But page 47 explains unwholesome deeds performed with the aid of the body.

No wholesome or unwholesome deed could be performed with the aid of the body or by way of speech. Wholesome and unwholesome deeds are cetasika kammass .Bodily and verbal acts cannot undertake cetasika kammass. They cannot develop cetasikas .

The body and the act of speech cannot perform wholesome deeds as they cannot develop mental states like kindness, compassion and. altruistic joy . Similarly they cannot perform unwholesome deeds as they cannot develop greed, jealousy, hatred , anger and selfishness . Thus, the body and the act of speech cannot be participants in deeds that generate wholesome and unwholesome karmic forces ( Kusala /Akusala karma ) .

Page 48 – The three links Samma Vaca, Samma Kammantha and Samma Ajiva of the Noble Eightfold Path belong to the Sila Sikkha (training in developing morality) category

Samma Ditthi (Right View) is the first link of the Noble Eightfold Path. Samma Ditthi is awareness with regard to the nature of suffering, cause of suffering, extinction of suffering and the strategy for the extinction of suffering. Awareness with regard to these truths amounts to a proper understanding about the Four Supreme Truths discovered by the Aryas (who are the Buddhas) ( Chaturarya Sathya ). But this awareness is not wisdom. It is freedom from wrong views ( Micca Ditthi ).

The second truth which is the Samma Sankappa link of the Noble Eightfold Path carries the policy of shedding attachments to sensuous pleasures. It is strongly linked to the Nekkhamma Sankalpa (Freedom from sensual lust). Attachment to sensual pleasures strengthens desires as a result of which beings get inclined in over satiating their six sense doors (eye ,ear,nose, tongue, body and mind). Accumulating the means /resources needed to satisfy the demands of these sense doors is an undertaking that doesn't end at a particular point.

The craving linked to the attachment to the resources so accumulated cannot be satisfied easily. But one's strong determination to eradicate craving distances him from mundane realms and orients him in the Supreme Bliss.

Such determination takes him along a path that upholds dana (generosity), Nekkhamma Sankappa (freedom from sensual lust), Avyapada Sankappa (freedom from hatred), Avihimsa Sankappa (abstaining from causing pain to others) and other life qualities that orient one in the Supreme Bliss. Those oriented in the Supreme Bliss are not inclined in satiating sense doors. They live exemplary lives. Their path is one lying in the direction of Samma Ajiva (Right Livelihood). Upon one taking up a life oriented in Samma Ajiva he will abstain from causing harm to other living beings and take up a virtuous /righteous life.

It will be a life linked to the Noble Eightfold Path free from craving and other evil mental states. It will be a life that upholds the Avihimsa Sankappa. It will also be a life free from lying, tale bearing, harsh language and foolish babble (Samma Vaca), Killing, stealing and illegal /immoral sexual intercourse (Samma Kammantha), craving, hatred and ignorance (formation of evil karma roots), engaging in rearing animals for slaughter, sale of alcoholic beverages, weapons, poisonous substances (Samma Ajiva) etc. Such a life is one committed to Sila.

Samma Ditthi is proper grasp of the four Noble Truths. All Dittis are devoid of wisdom. Wisdom could be gained only by Insight Meditation. **Thus, Samma Ditti is not Pragna (wisdom).** Those **willing** to properly grasp the Four Noble Truths should first adopt a life style falling in line with Samma Ditthi (Right View). That is the first step in the Ariya Magga (Noble Eightfold Path). The second is Samma Sankappa (Right Thoughts). All these are components of Sila. They are not wisdom. Abstaining from Abhijja (covetousness), Micca Ditthi (wrong views), ten unwholesome deeds (Dasa Akusala), fourfold wrongful speech and the threefold wrongful bodily actions amounts to getting established in Sila. According to the Abhidhamma Sangraha such a life style is one that has embraced the Pragna, Sila, Samadhi path. There the order should be Sila (first), Samadhi (second) and Pragna (third).

## **DUDDHA DHARMAYA 07**

Page 60 – Panca Sila (5 precepts).

Page 68 – Ajivaka Ashtamaka Sila (the 8 components of Atta Sila).

There Samma Ajiva (Right Livelihood) is added to the Samma Vaca components and three Samma Kammantha components. Samma Ajiva is right livelihood. It is not a component of the Sila series.

The tenfold course of action carries the three wrongful mental actions, four wrongful categories of speech and the three wrongful bodily actions on the negative side.



The four wrongful verbal actions, three wrongful bodily actions and the three wrongful mental actions include the unmeritorious deeds of Micca Ajiva too. But Micca Ajiva is not a component of the precepts. The same is true about Samma Ajiva too. Samma Ajiva is an advice / warning to live a righteous life.

No additional Sila clauses are necessary to Micca Ajiva as it is already present in the tenfold unwholesome course of action. The Buddha had clearly and precisely presented the Dhamma to his disciples.

Page 89- Sila,Samadhi, Panna

Page 122- Panna,Sila , Samadhi

These are presented in two places in two different ways. Thus, it is necessary to include them in the proper order in the texts.

Page 121- Four components of Samma Vaca.

Has been included along with the three components of Samma Kammantha.

Pages 126-129 explain the Samma Kammantha , Samma Vaca links of the Noble Eightfold Path. Additionally Samma Ajiva is also included.

Page 66- Ajivaka Ashtamaka Sila.

Page 68- Here the four components of Samma Vaca and three components of Samma Kammantha are presented along with Samma Ajiva and Micca Ajiva.

Samma Ajiva is not a component of the Sila ( rules ). It is an advice to live a righteous life. All unmeritorious deeds explained under Samma Ajiva are present in the unwholesome formations linked to the mind, four unmeritorious deeds linked to the act of speech and three unmeritorious deeds linked to the body. Thus, Samma Ajiva is not a separate Sila component. It is the fifth link of the Noble Eightfold Path. The Micca Ajiva explained therein is wrong livelihood. Abstaining from it amounts to Samma Ajiva.

Page 122 – Here Pragna , Sila ,and Samadhi ,are presented. Samma Ditthi and Samma Sankappa are shown as Pragna ( Wisdom ). That is wrong. Samma Ditthi is proper knowledge with regard to the Four Noble Truths ( The truth of suffering, truth of the origin of suffering, truth of the extinction of suffering and the truth of the path leading to the extinction of suffering.)

Thus, the Four Noble Truths are devoid of proper understanding. It is a set of teachings accepted as truths. All ditti (views) are devoid of wisdom. Wisdom is a condition that could be achieved only by gaining a proper understanding with regard to the nature of the samsaric realm through insight meditation. It has to be achieved through one's own efforts. Thus, Samma Ditti is a condition that is devoid of wisdom. However, a proper grasp of the Four Noble Truths call for being established in Samma Ditti. It is strong Kusala Saddha (wholesome faith) .

Samma Sankappa (Right Thought) and Nekkamma Sankappa (Determination to be free from sensual pleasures) are conditions under which one is determined to abstain from over satiation of sense doors. Thus, such people do not accumulate wealth through greed. They are people who are inclined in alms (Dana, parting with possessions for the wellbeing of others), helping others who deserve help and, hatelessness while being ones who abstain from killing and other unwholesome and unmeritorious deeds. They are ones who never cause pain to others. They are ones who follow the path prescribed under Samma Ajiva.

Samma Ditti , Samma Sankappa , Samma Vaca and Samma Kammantha are components of Sila. They are organs of the Sila process. But none of them are Pragna (wisdom).

The Noble Eightfold Path is oriented in liberation ( Vimukthi ) . Liberation needs proper understanding with regard to the three attributes Anicca ( impermanence ), Dukkha ( misery ) and Anatta ( non-ego ). Upon gaining such an understanding over a period of time wisdom settles down in the mind. That wisdom eradicates ignorance and craving which are karma roots. That is Samma Vimukthi ( true liberation ) . That is the state of Nibbana.

128 – Four components of the Samma Vaca link of the Noble Eightfold Path.

### **DUDDHA DHARMAYA 08**

Page 11 carries the four components of the Samma Vaca link of the Noble Eightfold Path in verse.

Page 61 – The Atta Sila (Eight rules)

Page 67 – The Dasa Sila (Ten rules).

Both above have only one component in the Samma Vaca link of the Noble Eightfold Path.

Page 97- Over satiation of the six sense doors eye,ear,nose,tongue,body and mind amounts to Kama Miccachara .

Page 104 – The four components of Samma Vaca and three components of Samma Kammantha belong to the category of wholesome deeds.

The unwholesome deeds include the four components of the Micca Vaca and three components of the Micca Kammantha . The wholesome and unwholesome mental acts are included in the ten wholesome and unwholesome deeds.

Tenfold Unwholesome Course of Action.

Tenfold Wholesome Course of Action.

Here the meritorious, unmeritorious, wholesome and unwholesome deeds are not distinguished from one another. All good physical and verbal acts generate meritorious karmic forces while their opposites generate unmeritorious ones.

Good thoughts developing through greedlessness, hatelessness and undeludeness are wholesome ones while those generating out of greed , hatred and delusion are unwholesome ones.

Page 11- All four components of the Samma Vaca link of the Noble Eightfold Path are presented in verse.

Page 102-All good and bad deeds need pre planning which involves thinking. Thinking is a mental act ( Cetana ) . But a thought cannot be put into practice without the aid of a physical act or speech. Thus, all thoughts essentially need the aid of physical organs or the act of speech in their activation.

104 – Samma Vaca , Samma Kammantha ( Right speech and Right Bodily Action ) .

Page 53- The effects (karmic forces) of an unmeritorious deed resorted to by one get neutralized by a highly meritorious deed.

Angulimala became a notorious killer as a result of his undertaking to offer a necklace having one thousand human fingers, to his teacher as a token of gratitude for giving him the education. The Buddha in order to prevent him committing the Anantarika Kamma (heinous kamma ) of killing his mother visited the forest he was hiding in alone and tamed him. Finally Angulimala became an Arahath .

“Appamado Amathapadam “. Angulimala engaged in meditation without allowing his mind to wander into the past or the future. Thus, he avoided the recollection of his old unmeritorious/ unwholesome deeds. That endeavor kept away his old unmeritorious deeds from surfacing in his mind. Continuous practice of meditation and indulgence in other meritorious and wholesome deeds pave the way for the mind to accumulate lots of wholesome and meritorious memories over the old ones. Thus, the old memories linked to past unwholesome /unmeritorious deeds get buried in the lower layers of the mind. That way certain unmeritorious /unwholesome karmic forces get suppressed. However, those extremely unmeritorious deeds generating heinous karmas come to fruition before all others.

Page 102 – Unwholesome deeds (unmeritorious deeds) .

Wholesome deeds (meritorious deeds).

Page 103 – Killing (An unwholesome deed?).

The act of killing generates an unmeritorious karmic force.

Killing is an unwholesome deed. The one resorting to killing materializes an unwholesome karmic force.

Thinking of killing (the planning process) is an unwholesome deed. But the act of killing which is a physical deed generates unmeritorious karmic forces.

Page 106- Killing is an unmeritorious deed. An unwholesome deed performed with the aid of the body.

A cetana (volition) is formed when thinking of killing a living being. That volition is an unwholesome one. The activation of that volition with the aid of the body generates an unmeritorious karmic force.

## **DUDDHA DHARMAYA 09**

Page 97- Ten unwholesome deeds

The four components of Micca Vaca , three components of Micca Kammantha and the three unwholesome mental formation having greed ,hatred and delusion as their roots form the Dasa Akusala.

Page 98 – Ten wholesome deeds.

The four components of Samma Vaca , three components of Samma Kammantha and mental formations with greedlessness, hatelessness and undeludeness form the Dasa Kusla.

There is no difference between unmeritorious and unwholesome deeds .If one intends to destroy life he must first set plans for the act. The thought generating in the mind upon planning the act develops a cetana (volition). That is an unwholesome one. But the mind, on its own, cannot activate that volition. The mind is a cetasika . The act of killing has to be performed with the aid of the body.

Thinking of killing is an unwholesome mental act. It has hatred as an element in it. That hatred is also a strong unwholesome force. As the act of killing cannot be performed with the aid of the mind alone the body has to be made use of as an accomplice.

That act of killing with the aid of the body leads to an unmeritorious deed which is a component of the tenfold unwholesome course of action.

Killing needs preplanning. That preplanning involves the development of evil thoughts. Those evil thoughts carry unwholesome karmic forces. Activating the thoughts through bodily actions result in the formation of Kaya Karmas (Karmic forces developing through physical acts ). Thoughts are roots of cetasika karmas. . The body and the act of speech are agents that activate thoughts.

Page 97- Micca Vaca (wrong speech) , Micca Kammantha ( wrong bodily actions ) – These are deeds with the four components lying, tale bearing ,

Harsh language and foolish babble in the case of wrong speech and killing , stealing and unlawful/immoral sexual intercourse in the case of wrong bodily actions .

Page 98 – Samma Vaca (right speech) , Samma Kammantha ( right bodily actions) there are abstaining from lying, tale bearing , harsh language and foolish babble in the case of right speech and killing , stealing and unlawful/immoral sexual intercourse in the case of right bodily actions.

Page 5 – Fulfill wholesome conditions ( Kusala Dhamma ) to defeat suffering.

Page 27 – Unwholesome mental formations get suppressed and wholesome ones surface.

Page 32- Meditation is a wholesome deed that brings mental peace and other comforts in this and subsequent lives. It also brings the Supreme Bliss of Nibbana.

Meditation is the mental exercise that materializes wholesome mental patterns and brings mental peace.

Page 96 – Wholesome and unwholesome deeds. Greedlessness, hatelessness, undeludeness.

Greed, hatred, ignorance.

Page 98 – There is no difference between unwholesome and unmeritorious deeds.

However, according to the teachings of Buddhism there are differences between the two.

(Unwholesome deeds are those having the roots greed, hatred and delusion. Unmeritorious deeds are wrongful acts performed with the aid of the body and by way of speech. The former generate cetasika kamma while the latter generate cetana kamma ).

## **DUDDHA DHARMAYA 10**

Page 23 – Samma Vaca, Samma Kammantha and Samma Ajiva are elements of proper behavior /proper discipline Living a virtuous life amounts to living in accordance with Samma Ajiva.

Page 24 – Virtue is proper verbal and bodily actions. (Proper verbal and bodily actions materialize right livelihood ( Samma Ajiva ).

Page 68 – Dasa Karma.

Three bodily actions ( Micca Kammantha )

Four verbal acts ( Micca Vaca )

Three mental acts ( Unwholesome mano kamma )

Page 85 – Last three lines.

The four components of right speech are present. The three components of right bodily actions are present in the last two lines . Thus, the seven components of Samma Vaca and Samma Kammantha are present in these last three lines.

Page 68 – Three Kaya Kamma and four Vaci Kamma ( Three bodily actions and four verbal actions ).

Page 23- The purpose /aim of meditation is to concentrate on a suitable object conducive to a wholesome mental state .

The mental exercise that enhances the wholesomeness associated with life is meditation.

Meditation is the development of wholesome mental states.

First we should be virtuous. Sila is the foundation of mind development. It is discipline /proper conduct in accordance with the Samma Vaca, Samma Kammantha and Samma Ajiva links of the Noble eightfold Path.

Page 46 – The virtuous being does not perform any wrongful deeds. He is one who is absolutely disciplined as far as bodily and verbal functions are concerned.

Page 47- Those properly following the five precepts protect others' right to live. The body and the act of speech cannot be properly disciplined without the three precepts that help in right speech. Will others' right to live be protected by those resorting to slandering?

Page 68 – The ten wholesome deeds are the ten unwholesome ones too.

### **DUDDHA DHARMAYA 11**

Page 58 – Pansil ( Panca Sila ) , Atasil ( Attha Sila )

Ajiva Ashtamaka Sila – Teaching the way of living according to Samma Ajiva ( Right Livelihood ). Righteous living.

Page 80 – According to the teachings in Buddhism the karmic forces developing in relation to mental formations could be divided into two categories. They are wholesome karmic forces and unwholesome ones. They are of three types.

- Wholesome karmic forces linked to good thought patterns.
- Wholesome karmic forces linked to good bodily actions.
- Wholesome karmic forces linked to right speech.

Also the unwholesome karmic forces are of three types. They too have their roots in bad thoughts, bad bodily actions and bad verbal actions.

These wholesome and unwholesome karmic forces lengthen one's samsaric journey. Beings go through incessant lives and deaths as a result of the fruition process of these karmic forces. We call the process of a new birth after a death in a previous life "rebirth" (This section is in page 80 of Buddha Dharmaya 11 book.)

Wholesome deeds and wholesome karmic forces do not lengthen the samsaric journey. It is meritorious and unmeritorious deeds and unwholesome deeds that lengthen the samsaric journey. Wholesome deeds help in eradicating defilements. Thus, they shorten the samsaric journey. It is due to the reduction of the defilements that the shortening of the samsaric journey occurs ( This should be discussed and verified ) .

The Kusala denotes efficiency. From a religious viewpoint such efficiency is necessary to reverse the samsaric journey which is a spontaneous phenomenon . But it is an extremely difficult task. It is difficult because it involves the annihilation of the three types of cravings ,Kama Thanha( Sensuous Craving ) , Bhava Thanha( Craving for Eternal Existence ) and Vibhava Thanha ( Craving for Non Existence ) .

Wholesome deeds are the key to eradicating craving. But most people resort to meritorious, unmeritorious and unwholesome deeds.

The chance of unwholesome deeds being initiated by those established in Sila is very low. Such people mostly resort to wholesome deeds. Thus, their minds are mostly occupied by wholesome thought formations.

There can be instances where even those engaged in wholesome deeds get tempted to perform unmeritorious deeds as a result of the emergence of greed, hatred and delusion. Then they are identified as unwholesome deeds instead of unmeritorious ones. Buddhist priests are protected from such situations through specific restrictions ( avath ). Although laymen are not subject to such restrictions they can overcome those unwholesome formations by reawakening those wholesome thoughts present in their minds. Those who are established in Sila through the performance of meritorious deeds offer alms not with intentions of being born in heaven. They do so to eradicate greed for material possessions.

Thus, those meritorious deeds are considered as wholesome deeds . But for the emergence of such situations a better understanding with regard to the strategy towards them is essential.

Wisdom grows due to such a comprehensive understanding. Those meritorious deeds performed by those with such intelligence are considered as wholesome deeds. But those who have not understood this situation treat meritorious deeds also as wholesome ones. In most books the fact that there exists a difference between meritorious and wholesome deeds has not been highlighted. Also , in certain books used for teaching Dhamma at schools and Pirivenas this difference has not been shown.

Those with Kama Thanha and Bhava Thanha have faith ( Saddha ) to a small degree when they perform meritorious deeds. Thus, they experience joy at such moments. That brings them favorable results in their lives in mundane realms. But those with Bhava Thanha ( Craving for Eternal Existence ) do not believe in meritorious, unmeritorious ,wholesome and unwholesome deeds. Their only hope is to enjoy life as long as they live and satiate their sense doors by proper or improper means. They have no faith in religion either.

It is the tenfold wholesome and unwholesome deed that could be resorted to as meritorious and unmeritorious deeds too. But meritorious deeds are performed with Bhava Thanha hidden in the mind. They are deeds performed with craving occupying the mind.

But in wholesome deeds the acts are performed with the knowledge that all things generating sensuous desire are impermanent and as such are not helpful in true happiness. Meditation is one such act. It is an act resorted to with the Supreme Bliss of Nibbana as the end goal.

The performance of wholesome deeds calls for strong determination and unwavering effort. Those following the Kusala path do not offer alms with intentions of being rewarded. They do so with intentions of getting rid of craving.



Page 167 – Here the one who abides by the five precepts is described as one observing the Samma Vaca, Samma Kammantha and Samma Ajiva links of the Noble Eightfold Path.

The one who observes the five precepts limits his conduct only to those five organs laid down there. Those five precepts do not include the three components present in the Samma Vaca link of the Noble Eightfold Path so Those observing a conduct devoid of those three components cannot qualify as ones following the path prescribed under the Samma Vaca , Samma Kammantha and Samma Ajiva links of the Noble Eightfold Path.

Also, three components of the Samma Vca link are not present in the five precepts. The Buddha has laid down three components under the Samma Kammantha link of the Noble Eightfold Path. In five precepts they included four bodily actions. The Buddha’s teachings are perfect and well laid down.

However, those abiding at least by the five precepts can live righteous live and be of service to the society. But they must abide by the seven components of the Samma Vaca and Samma Kammantha links of the Noble Eightfold Path if they are to be virtuous.

“ Sabba Papassa Akaranam “. There the way to abstain from all unmeritorious deeds is to abstain from the four components of the Samma Vaca link and the three components of the Samma Kammantha link of the Noble Eightfold Path. No one can get established in Sila without abstaining from lying, tale bearing, harsh language, foolish babble, killing, stealing and unlawful/immoral sexual intercourse which are all components of the Samma Vaca and Samma Kammantha links of the Noble Eightfold Path. The Dhamma cannot be properly grasped without getting established in Sila.

1. Page 32 – Kusak (wholesome deeds) 1 Healthy 2. Correct 3. Skillful

Mental health

Mental accuracy

The correct method of enhancing mental skills is meditation.

Page 166- Life style becomes proper with perfect bodily actions. Samma Ajiva should not be taken as a component of the precepts. The contents/essence of the Samma Ajiva link are present in the wholesome mental formations (greedlessness, hatelessness and undeludeness ) , wholesome speech ( abstaining from lying, tale bearing , harsh language and foolish babble ) and wholesome bodily actions ( abstaining from killing , stealing and illegal /immoral sexual intercourse ) which are components of the tenfold wholesome course of action. It also includes all unmeritorious deeds. Those with properly controlled /guided minds, bodies and verbal actions are ones established in Samma Ajiva.

The four components of the third link of the Noble Eightfold Path are not shown properly in most text books used for teaching the Tripitaka Dhamma at pirivenas. Also additional components have been incorporated in the fourth link of the Noble Eightfold Path when the original version carries only three. Further, these books do not explain the nature of meritorious, unmeritorious, wholesome and unwholesome deeds as well as the way karmic forces appropriate to them take shape.

Nothing is found in these books on the number of meritorious and unmeritorious deeds as taught by the Buddha.

Unavailability of explanations on the way meritorious, unmeritorious, wholesome and unwholesome deeds are performed is also another lapse found in these books.

Thus, it is hoped that scholars and intellectuals concerned with Dhamma education and publications would take prompt remedial action to avoid this type of errors in these books .

### **TRIPITAKA DHARMAYA 1**

Page 105 – Pansil ( the five precepts ) ,Page 108 – Atasil ( Attha Sila ) – Page 110- Dasa Sil ( Dasa Sila ).

Page 113- All precepts are broken by breaking even one of them. Observing Sila by repeating all the precepts together amounts to binding them to a single unit. (Will not a breaking of the precepts occur when the three components of the Samma Vaca link are missing from the Samanera Bana Potha - Dhamma book of novice monks?)

The Dasa Sila , at the time of its observance is called the Samanera Dasa Sila ( three components of the Samma Vaca link of the Noble Eightfold Path are missing there ).

Page 115- Ajiva Sila comprises eight precepts.

These precepts include the four components of the Samma Vaca link of the Noble Eightfold Path as well as the three components of its Samma Kammantha link.

Observing Attha Sila to reach a higher level in Sila .

Observing the Sila amounts to giving an undertaking to abstain from wrong livelihood.

Page 149 – Dasa Sikkha (ten precepts)

The Samma Vaca link of the Noble eightfold Path expounded by the Buddha in the Damsak Pavathum Sutta carries four components .i.e. lying , tale bearing, harsh language and foolish babble. But the Samanera Dasa Sikkha (Ten precepts for novice monks) carries only one of those. That is lying.

In the fourth link ( Samma Kammantha ) there should be only three components .i.e. killing , stealing and immoral /illegal sexual intercourse. But there are nine components present in the text..

Although the Buddha had expounded the Dhamma in the absolutely perfect manner lapses mismatches are found in the present versions of the Samma Kammanth link of the Noble Eightfold path.

Three out of the four components of the Samma Vaca link of the Noble Eightfold Path are missing in the Tripitaka Dhamma (first book).

Thus, there is no observance of three components of the tenfold wholesome course of action. Consequently, those three are not included in the Dhamma education provided by this particular text.

Page 110 – Observance of the Dasa Sila - Samanera Dasa Sila

Page 116- Undertaking to abstain from evil deeds /immoral acts is not a precept. Abstaining from lying, tale bearing, harsh language, foolish babble, killing, stealing and immoral /illegal sex amounts to being established in Sila.

### **TRIPITAKA DHARMAYA 3**

Page 172- The four components of Samma Vaca of the Noble Eightfold Path and the three components of Samma Kammantha are present here.

Samma Ajiva is a procedure that is appropriate for a righteous livelihood. Thus, it is not a precept.

### **TRIPITAKA DHARMAYA 4**

Page 80 – Meritorious deeds are a treasure that brings comforts one yearns for. These include those comforts found in the human world and the heavens .glamour Beautiful body color, pleasant voice and speech, attractive verbal talents, dignified positions (leadership) and kingly luxuries are some such comforts.

(Meditation paves the way for the Supreme Bliss of Nibbana . It is a wholesome mental exercise.)

Dana, Sila and Bhavana are practiced even by members of other faiths like Christianity, Hinduism and Islam. But those religions do not teach meditation techniques that opens up avenues leading towards the Supreme Bliss. Buddhism is the religion that teaches the Sathipatthna technique (Foundations of mindfulness) of meditation.

Meritorious and unmeritorious deeds have been performed within this human world since its origin. But the Four Sathipatthana Techniques are not taught in other religions. Meritorious deeds lengthen the samsaric journey. Wholesome deeds open up the path towards the Supreme Bliss of Nibbana. Unwholesome deeds close that path.

Dana is a prime condition for the eradication of greed. Mind, body and speech are disciplined by Sila. Mindfulness (proper concentration) is essential for the practice of the Sathipatthana Technique.

Page 189 – Panna (wisdom) , Sila ( virtue ) and Samadhi ( concentration ) .

Page 89 of the Buddha Dharmaya (Grade 7 text book ) presents them in a different order.i.e. Sila, Samadhi, Panna.

Thus, the order of presentation is different in these two texts.

Page 189 – Samma Kammanthas – Right bodily action – Abstaining from killing, stealing and immoral /illegal sexual intercourse. These are presented there as ‘industries’.Are they so?

Page 192 – Dasa Kusala Karma (tenfold wholesome deeds) , Dasa Akusla Karma ( tenfold unwholesome deeds ) .

Page 193- Three precepts that are prescribed under right bodily action .Three precepts that are prescribed under right speech.

Three unwholesome thought patterns (greed , hatred and delusion .)

There are three unmeritorious bodily actions and four unmeritorious verbal actions. Three of those unmeritorious verbal actions are not present in Pansil,Atasil, Dasasil, Samanera Bana Daham Potha or the Pirith Book.

Page 189 – Samma Kammatha ( right bodily action ) – Killing , stealing and immoral/unlawful sexual intercourse are evil bodily actions . They are not ‘industries ‘ as indicated there.

Page 193 – Three components of Samma Kammatha and Sanna Vaca links of the Noble Eightfold Path are correctly presented here.

Page 192- Ten wholesome and unwholesome deeds .

Page 193- The three evil bodily actions, four evil verbal actions and three evil mental formations are not explained here.

## TRIPITAKA DHARMAYA 5

Page 175 – Abstaining from all unmeritorious deeds .( These unmeritorious deeds are not explained here ).

Enhancing wholesome karmic forces (wholesome deeds are not shown here ) , cleansing/purifying the mind ( The ways how these could be achieved are not shown here.)

Page 240- Distinctions between meritorious, unmeritorious, wholesome and unwholesome deeds are not shown here.

Samma Vaca – Decent language or proper usage of language (Correct /decent words that do not cause harm to others) is meant here. Abstaining from lying, tale bearing, harsh language and foolish babble is Samma Vaca (Right Speech). Usage of correct language and correct words falling within the language category used in civilized, decent societies is meant here.

Samma Sankappa – As shown here these thought patterns develop as a result of refraining from greed, hatred and delusion which are unwholesome karma roots. (But in actual fact these are wholesome karma roots.)

Page 241 – Those acts that fall within the Panca Sila are righteous deeds.

Only abstaining from lying is included as a precept in the Panca Sila. Tale bearing, harsh language and foolish babble are not included there.

Creating those wholesome things that have already been created – Why should those things already created be re-created?

Further developing those wholesome things that have not been developed yet . ( How can things not developed yet be further developed ?)

But generating those wholesome things not yet generated and further developing those wholesome things that have already been developed are practicable propositions.

Page 242 – Panna , Sila, Samadhi( Wisdom,Virtue and Concentration ).

Here Samma Diithi (Right View) and Samma Sankappa (Right Thought) are shown as Panna( Wisdom ). Samma Ditthi is the Four Noble Truths. i.e. The Truths of Suffering, Origin of Suffering, Cessation of Suffering and the Path towards the Cessation of Suffering. The knowledge on these truths is not panna (Wisdom) .

Knowledge of the path helps in escaping from Micca Ditthi (wrong view). Ditthi are views devoid of facts. They are views held on to without proper understanding i.e. only those facts gathered through insight meditation represent

Thus, Samma Ditthi is not wisdom. But being established within Samma Ditthi is necessary for the realization of the Four Noble Truths. The term ‘Samma’ is added to it to separate it from other wrong views.

Samma Ditthi is strong Kusala Saddha (wholesome faith). It is also the beginning of the process involved in purifying wisdom.

Samma Sankappa – Escaping /distancing from all those objects that generate desire /craving in the six sense doors eye,ear,nose,tongue,body and mind. Shedding the craving to accumulate material wealth.

Dana (alms ) belongs to Sila. Abstaining from killing and developing good thought patterns also are Sila.

Nekkhamma Sankalpana ( Freedom from sensual lust ), Avyapada Sankalpana ( Freedom from hatred ) and Anabhijjha Sankalpana ( Freedom from covetousness ) too are Sila.

These are components of the Kusala Saddha (wholesome faith) needed to establish Sila in the mind.

In certain places of Dhamma School books, other Dhamma books used in schools and Tripitaka Books used in pirivenas the four components of Samma Vaca and three components of Samma Kammantha are shown correctly as in the Trpitaka Suttas. In certain Panca Sila, Attha Sila and Dasa Sila sections Samma Vaca is presented with three components. Also , additional components are shown under the Samma Kammantha link of the Noble Eightfold Path.

If the scholar monks and others concerned look into these distortions it will be a great service for the religion.

In certain Dhamma books the difference between wholesome and meritorious deeds as well as unwholesome and unmeritorious ones is not shown. There the fact that meritorious deeds are good deeds performed with the aid of the body and by way of speech is not highlighted alongside the fact that wholesome deeds are good endeavors involving the mental faculty is not highlighted.

The reason behind these errors may be the lapses in what has passed from generation to generation since ancient times.

Three components of the Samma Vaca link are not present in the precepts. The cause of this lapse is the cessation of the Arahath generation during the reign of King Valagamba.

According to the Samanera Banadaham Potha edited by Venerable Aththudawe Rahula it is a book that has come down from the Anuradhapura era. If so the Samma Vaca link of the Noble Eightfold Path would have remained without three of its components since the Anuradhapur era. This gives the impression that tale bearing, harsh language and foolish babble have not been recognized as components of the Samma Vaca link for over 1000 years.

In pages 43-44 of Volume 1 of Theravada Bauddha Darshanaya (Theravada Buddhist Philosophy) Venerable Polwatte Buddhaththa Thero asks ... “Isn’t it that Venerable Buddhagosha had included the Madhyamika Concept without the knowledge of Theravada bhikkus?”...

Venerable Buddhagosha was a young scholar named Brahmana Gosha who came from Andra Pradesh where Venerable Nagarjuna lived. Thus, he may have used his scholarly skills to argue with those monks who were therawadces and lived then and establish his views. Also, he may have included his teacher Venerable Nagarjuna’s views in the Triptaka Books.

It is also felt that he may have adjusted the Samma Vaca ,Samma Kammantha links of the Noble Eightfold Path as he desired.

There weren’t Arahaths during that era. According to the Mahavansa it was an era of turmoil. There were internal clashes and even problems within temples. The kings were desirous in promoting their images and were more interested in building temples and shrines for the performance of rituals preferred by the people. There was no interest in preserving the pure doctrine expounded by the Buddha. Even that little wouldn’t have survived if not for the Ganinnanses who lived during the Kandyan era.

Venerable Welivita Saranankara may have taken much trouble in collecting the Dhamma books left with the Ganinnanses. Today we enjoy the results of his efforts.

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