



## **MORALITY AND PURIFICATION FOR HEALING THE FUTURE WORLD**

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### **Abstract**

Today our so-called modern and advanced society is dominated by craving, greed, hatred, ignorance, suspicion, fear, anxieties, tension, stress etc. People feel loneliness (seclusion), frustration (dissatisfaction), jealousy and enmity. Everywhere there is fighting in society. Economic factors have become prominent in society. Everywhere, there is a struggle to gain economic reward, comfort and luxury. People continuously run and fight for economic, social, political superiority. Lifestyle brings anxieties, tension and stress in the mind of people. The mind is impatient (cancala trembling, impulsive) and unsteady by nature. It runs here and there in search of happiness (Dhp.33.) In this modern and competitive society. The mind has become uncontrolled. An uncontrolled mind is always indulging in unwholesome thoughts of greed, selfishness and attachment to worldly things. Desire plays a role behind all these factors. If one desire is fulfilled, the other raises its head. The one becomes dissatisfied with that for which he made great effort earlier to obtain. In order to satisfy our endless worldly desires, we suffer in different ways and never become happy or satisfied.

**Keywords:** Morality and Purification, Healing, Future World

## Introduction

Craving is not only the enemy of a person, but also of society and of mankind. Everybody desires pleasure, wealth, property, which leads them not only towards unhealthy competition but also towards crime. In this modern materialistic society people are of the opinion that happiness can only be obtained by satisfying every desire. People search sensual pleasure in material things and try to have as well as increase the quantity of luxurious things. They do not think that the sensual satisfaction will lead them towards a life of non-fulfillment. To satisfy their greed and pride, people create problems for themselves as well as for others. When they do not get satisfaction for their desires. They feel restless, anxious, tension and stress which leads to suicide and other mental problems. When one gains his long awaited and desired goal, he becomes restless in protecting that or makes efforts to keep that forever with him. Thinking about their loss he becomes fearful.

These all are suffering and they are because of the three roots- greed, hatred and delusion (ignorance). It is well known fact that Siddhattha Gotama renounced his household life in search of the remedy of the suffering of this world. He practiced different kind of penances and self-mortifications but could not find the solution. Finally, Siddhārtha Gautama obtained the truth under the Bodhi Tree, in the quest of which he had left his household life. He attained the Enlightenment and became the Buddha. He designated the newly discovered ultimate truth as Dependent-Origination (*paṭicca-samuppāda*). He discovered that craving is the root cause of suffering and realized that, because of craving, all beings transmigrate in this world. This was the truth, which was observed and experienced by the Buddha (*Dhp*, 153-54; *Nidānakathā*, p. 190).

In order to remove the suffering and to attain the cessation of suffering, one has to eliminate craving. For this very purpose the Buddha has discovered a Middle path and put forward which does not adopt the either ends—addiction to attractive sense pleasures and addiction to self-mortification and which leads to the suffering-free state ‘*Nibbāna*, Liberation’. That is the Noble Eightfold Path (*Mv* (*Dhammacakkapavattana*), p. 13).

This Noble Eightfold Path destroys the craving with its roots and leads the beings towards the cessation of suffering. The search of the cause of suffering, the knowledge of the relation between action and cause, and the invention of the path leading towards the state of extinguishing the suffering,



was the unprecedented discovery of the Buddha. After this discovery, he proclaimed himself to be the Buddha (Mv, p. 11). This is the Bodhi of Siddhattha Gotama, and Buddhahood (Buddhatta) of the Buddha.

At the time of the turning of the wheel of Dhamma, the Buddha propounded not only the cause of suffering, but also proposed Liberation (Nibbāna, Renunciation) as an antidote of the suffering, and expounded the way to remove the suffering and attain the final goal emancipation. The Buddha designated it as Four Noble Truths. These Four Noble Truths is the formula for healing of all kinds of physical, mental, personal and social diseases or illness. In this formula there is the identification of the disease and its cause, and the assurance of an antidote of that disease and remedy to treat that cause of disease. The Buddha was able to diagnose the diseases and govern the people with the instruction in a spiritual dimension. That is why the Buddha is also known as the Great Physician. Basic tenets of Buddha's teachings are to heal the confused, ignorant and deluded people with loving-kindness (friendliness), Compassion, Wisdom.

For the welfare and happiness of the many people, he deputed his follower disciples also to propagate this newly discovered truth, cause of the suffering, and the way to remove it. Even in the age of least communicative options, he succeeded in his mission of making available a way to Liberation for common people, which is neither very easy nor very hard to follow.

The main aim of the teaching of the Buddha is to make the people be free from the circle of transmigration and realize the state of liberation (Nibbāna). If there is no transmigration, there will be no suffering. The state of liberation (Nibbāna) has been depicted in the Nikāyas as the absence of defilement. It is presented as happiness, an antidote of the suffering. It is the state of absolute purity (extremely pure). Buddhaghosa has explained that being free from all kinds of defilements, absolutely pure Nibbāna should be known as Purity (Vism. I. 5, p. 4). Ultimate goal of the teachings of the Buddha is to achieve that purity. It can be attained through pure conduct, proper practice and pure wisdom. The Buddha was an able, noble, excellent and true teacher. To attain that state of absolute purity and extreme calm, he has propounded the Path. He did not shower the blessings to any desirous of emancipation to make him free from the suffering, but he showed the Path only, and inspired him to follow the Path. The absolutely pure Nibbāna cannot be produced, but can be

realized through following the Path. As, the shores of the ocean cannot be brought together, but one can cross the ocean by boat or other means to go to the next shore (Milindapañha p. 251).

All the beings of this world are not of equal wisdom, and are not having equal interest and equal patience. According to the ability, interest and patience of the listener, the Buddha has propounded the Path leading towards that absolute purity in different ways.

The Buddha explains the teaching of all the Buddhas in nutshell as- “Not to do any evil, to cultivate merit, to purify one's mind.” (Dhp.14.5) of course it is a simple way, but not easy. In different instances the Buddha has taught the different means or ways like ‘insight only’, ‘the meditations and understanding’, ‘the deeds’, ‘the morality (virtue)’, ‘foundation of mindfulness’, ‘the right efforts’, and so on, through which one can approach to the absolute purity (Vism. I. 6, p. 4). All these Paths are included in the Eightfold Path proposed by the Buddha at the time of the turning the wheel of the Dhamma, which can lead to the Liberation.

In reply of a question asked by a certain deity at Sāvattḥī, the Buddha says that all the beings are entangled in this world by craving, and because of that they are suffering. The way explained by the Buddha to disentangle the tangle of craving contains three sections- morality (Sīla, precept, discipline), meditation (samādhi, effort and practice, concentration, mental culture) and wisdom (paññā, draw out the potentialities of the human mind). (Vism. I. 8, p. 5.) Through these three heads, the way to purity has been shown. It is also called the Three Teachings of the Buddha.

In the Rathavināta sutta (MN. I. 24 (1.3.4) the Buddha recommends and appreciates the performing of the seven purifications to attain that absolute purity (Liberation): i) Moral Purification (Purification of Conduct), ii) Purification of Mind, iii) Purification of Views, iv) Purification by Overcoming Doubts, v) Purification by Knowledge and Vision of What is and what is not Path, vi) Purification by Knowledge and Vision of the Path, vii) Purification by Knowledge and Vision. These seven purifications are included in these three teachings. The first one is moral purification and second is included in meditation; remaining five purifications are included in wisdom.



To attain that absolute purity (Liberation, Nibbāna), the first step of the preliminary stage in the Path, is Morality. Purification of conduct is an essential condition to practice the meditation to control the mind, which leads to wisdom. Morality is a rational and practical mode in Buddhism. It is supposed to be the fundamental base for cultivation of humanistic thoughts. Without discipline one cannot make the right effort and without right effort one cannot achieve wisdom.

## **Morality Is?**

Morality is a mental state or motivation that motivates to abstain from physical, verbal and mental evil actions or misconduct and leads to practice virtuous actions and sustain it, which develops concentration. Morality is an ageless quality and fragrant at all the time. Morality shines at all the ages. Reputation of the moral person spread far and wide. Any other fragrant of sandal wood (candana), rhododendron (tagara), jaismin (mallikā) cannot go against the wind, the reputation of a moral person spreads all the directions, even against the wind. The fragrant of morality is excellent among all kinds of fragrant (Dhp.54-55).

Morality is in the sense of establishing properly (rightly putting together, samādhāna), and upholding rightly (upadhāraṇa). Since, it rightly restrains or checks, and rightly establishes the bodily and verbal actions, it is called morality (sīla, virtue). (Abhi.Vibh, 159) Since it serves as the ground (base) by rightly upholding the wholesome resolutions/ determinations, it is called morality (sīla). (Vism. I.19, p. 7) The action of rightly establishment by morality is something different from the action of rightly establishment by meditation. Meditation establishes the mind rightly on a particular object to control the mind, while morality restrains the bodily and verbal action from being beset (sprinkle). It prevents from the faulty (blameable) actions, properly establishes the blameless actions and holds the wholesome dhammas.

The sense of action and achievement, these are two functions of the morality. The action of morality is to destruct (shatter, destroy, stop) the misconduct or bad conduct, and achievement of morality is to be the quality of blamelessness. That, which has the function of stopping or destroying misconduct or bad conduct and has achievement of blamelessness is called morality.

The morality is manifested through the physical, verbal and mental purity. The proximate cause of the morality is conscience and shame. Morality

arises and persists only when conscience and shame are in existence (Vism. I. 22, p. 8; A.N., I. 12. 8-9, p. 306).

### **How many kinds of Morality?**

There are four kinds of Morality-e.g. morality as volition, morality as consciousness–concomitance, morality as restraint, and morality as non-transgression (Vism. I.17, p. 7; Paṭisammidāmagga, 1.39, p. 39). The state of abstinence from conducting the bad actions like killing, stealing etc. or fulfilling the performance of the duty is volition morality (morality as volition). (Vism. I.17, p. 7) The volition of one, who abstains from seven kinds of ways of action like killing, stealing etc., is volition morality (*cetanā sīla*).

Abstinence in one who abstains from the killing, stealing etc. is morality as consciousness–concomitance (*cetasika sīla*). Abstinence from remaining three bad ways of action consisting of covetousness (*abhijjhā*), desire to injure or to kill (*byāpāda*) and wrong view (*sammādiṭṭi*) is said morality as consciousness–concomitance (Vism. I.17, p.7). These three unwholesome mental factors control all kinds of physical and verbal misconducts. One thinks first in his mind and then he performs the action through his body or speech. Likewise, non-covetousness, absence of ill-will (i.e. free from malice) and right view, these three wholesome mental factors restrains the mind which leads one towards performing the physical and verbal wholesome actions. This restraining state is called morality as consciousness–concomitance.

Restraint in five ways, i.e. restraint by the rules of the Community (*Pātimokkha saṃvara*), restraint by mindfulness (*sati saṃvara*), restraint by knowledge (*ñāṇa saṃvara*), restraint by patience (*khanti saṃvara*) and restraint by energy (*vīriya saṃvara*), is known as morality as restraint (*saṃvara sīla*). Non-transgression, by body or speech, of precepts of morality, which have been undertaken, is called morality as non-transgression (*anulaṅghana sīla*).

### **Unwholesome and Wholesome Actions (Roots)**

Buddhist Morality is based on the universal law of cause and effect. The merit and demerit of action depends on its effect on others. In any civilized society, an action which causes physical and mental pain to another being is not considered meritorious. The action originates by the intention or motivation (*cetanā*). Thus, the quality of the action depends on the good or bad motivation. If an action is being done out of greed, hatred, and delusion, the three



unwholesome roots, that is considered to be unwholesome. On the other hand, an action is being performed out of non-greed, non-hatred, and wisdom, the three wholesome roots, is a wholesome one. The mind is the source of all our actions.

Every work is being done by the volition (cetana), so volition is called action. (A.N., II.ii, 6.6.9, p. 118; Aṭṭhasālinī, 3.116, p. 73) Action is an independent ruling agency with regard to produce its result. Without any intervention from any external power, it operates the results in its own field. There are three channels of performing the action- the body, speech and mind. The action related with the channel of body is called bodily or physical action; the action related with the channels of speech and mind is called verbal action and mental action respectively. According to the result, the action is divided into two categories- bad action and good action. The latent potential forces of both kinds of actions influence the courses of existence. Diversity of the world is created by the action.

Body, hands, legs or lips cannot move to work without any motivation from mind. Mental factors influence the mind to perform the bad or good action. Three unwholesome mental factors- greed (lobha), hatred (dosa) and ignorance (moha) are responsible for any bad action, while non-greed (alobha), non-hatred (adosa) and wisdom (amoha), these three wholesome mental factors are responsible for any good action. These six mental factors are the root causes for any action. These unwholesome and wholesome mental factors produce ten unwholesome and ten wholesome actions respectively. Among these ten unwholesome and wholesome actions, three are related with the channel of body, four are related with the channel of speech and remaining three are related with the channel of mind. Ten unwholesome actions are as follows:

1. Killing (Pāṇātipāta): killing of living beings. The term pāṇātipāta is translated into English in various forms such as harming living beings, killing living beings, etc. (Vibhaṅga, Dasa akusalakammaphā, p. 459.).

2. Stealing (Adinnādāna): Taking what is not given. It is a taking the belongings of others with the intention of having own possession.

3. Sexual misconduct (Kāmesumicchācāra): Going to women belonging to others.

4. Telling a lie (Musāvāda): Saying what is not accord with reality, deceiving other people with intention, etc.

5. Malicious talk (Pisuṇā vācā): Back-biting, destructive talk, speech intended to create enmity and division among the people or group, hearing in that place tell here or hearing in this place tell there for creating /making division between both.

6. Harsh talk (Pharusā vācā): Hurting-abusing-scolding-cursing talk; faulty, not pleasant to the ear, un-polite, un-respectful, un-affectionate talk. This kind of talk is very painful and unpleasant to the being concern.

7. Frivolous talk (Samphappalāpā): Improper time talk, unworthy to put into heart, non-sense, un-useful, meaningless talk.

8. Covetousness (Abhijjā): Desire to possess the others things, have love with someone else things.

9. Malice (Byāpāda): Violence against the beings is called malice. Having wicked mind desiring to kill and beat the beings is called malice.

10. Wrong view (Micchā diṭṭhi): Not having right or proper view, false view.

Unwholesome actions lead one towards falling not only into five existences, but also into bad or evil existences (destinies). Every person dislike those who perform these ten actions. (S.N. (Dhātu Saṃyutta), I.ii.3.5, p. 152) It is also known as unrighteous living (adhammacariyā) and disharmonious living (visamacariyā). One does not receive the respect in the society. He loses his reputation. The Buddha has taught the five disadvantages of doing such immoral actions. Path of action of killing (bodily action), harsh words (verbal action) and malice (mental action), these three are accomplished with hatred. They are produced with beings as base (substratum). Two bodily actions- taking what is not given and sexual misconduct, and one mental action, covetousness is accomplished with greed. They are produced from enjoyment. Lying, double talk and frivolity-these three verbal actions are accomplished with greed, hatred and delusion. They are produced from name (Nama) as base (substratum).

False view is accomplished with delusion. It is produced from the base of name (nama) and form (rupa). Though the accomplishment of all these ten paths of action is different, but their preparation is same. Greed, hatred and delusion these three unwholesome roots are preparation for these entire ten paths of actions. One kills the being out of greed, out of hatred and out of delusion. One steals the things of others out of greed, out of hatred and out of delusion. Sexual misconduct and other paths of actions are similarly done out of greed, hatred and delusion. All these ways of actions have three fruits: the fruit of





retribution (vipāka phala), natural (similar /equal fruits, āśraya phala) and dominant fruit (adhipati phala). It is called the fruits of the Paths of action.

These actions not only destroy the harmony, good-will, and friendliness prevailing in society, but also destruct the personal happiness and peace. A person who is endowed with bodily, verbal and mental misconduct is considered and recognized as a fool. A person who is endowed with bodily, verbal and mental good conduct is considered and recognized as a wise person (A.N., I.i, 3.1.2, p. 124).

The Buddha has taught that the existence of human being is a unique balance of happiness and sorrow, pleasure and pain. It facilitates the development of morality and wisdom to liberate oneself from the transmigration. (S.N. II, p. 341) Restraining from these ten unwholesome actions is called wholesome action. It is also called wholesome way of actions (kamma), which leads one to the Liberation. These are as follows:

1. Abstinence from killing (Pāṇātipātā veramaṇī)
2. Abstinence from taking what is not given i.e. stealing (Adinnādānā veramaṇī)
3. Abstinence from adultery (Kāmesumicchācārā veramaṇī)
4. Abstinence from telling lies (Musāvādā veramaṇī)
5. Abstinence from slandering (Pisuṇā vācā veramaṇī)
6. Abstinence from harsh talking (Pharusā vācā veramaṇī)
7. Abstinence from non-sense talking (Samphappalāpā veramaṇī)
8. Abstinence from covetousness (Abhijjā veramaṇī)
9. Abstinence from malevolence (Byāpādā veramaṇī)
10. Abstinence from wrong views (Micchā diṭṭhi veramaṇī)

These ten actions are called leading to distinction (viśeṣabhāgiya). The volition of abandoning the seven kinds of unwholesome actions i.e. restraining from three bodily and four verbal actions among the ten unwholesome actions are included in morality as volition. Abstinence from remaining three mental unwholesome actions- covetousness (abhijjā), malevolence (byāpāda) and wrong view (micchā diṭṭhi), are included in morality as consciousness-concomitance. It is very important to note that the morality i.e. the wholesome way of action or abstinence from unwholesome actions is commonly known as Dhamma. Candrakīrti, in his Prasannapadā, a commentary on Madhyamakaśāstra of Nāgārjuna, explains the meaning of the term ‘dharma’ (Dhamma), with its three characteristics as – (i) that the one which holds its own specific characteristics, (ii) prevents one from falling into bad or evil existences

(destinies) and (iii) prevents one from falling into five existences. Among these three meanings, two are related to the morality. According to Candrakīrti, the second characteristic of the dharma represents the ten good actions (kuśala karma), which prevents the beings from falling in the evil existences. Describing the third characteristic of dharma, i.e. ‘it prevents one from falling in five existences’ he says that it denotes the Nirvāṇa, which releases one from the rebirth or transmigration in five destinies (gatis). In this regard self-restraining mind (ātmasaṃyamaka citta) is dharma. Candrakīrti further says that not only self-restraining mind but also the mind benevolent to others (parānugrāhaka citta) and full of friendliness (maitrī citta) are also called dharma. It denotes the significance of morality in attaining the Visuddhi. Morality is not only self-restraining mind but also is the mind benevolent to others. If one restrains himself from the killing to others, he saves the others, which cultivates friendliness.

### **The Morality as the First Step Toward Liberation**

The Buddha wanted to make a moralistic society by reforming the mind of the individuals. If one performs the moral conduct in the society, he will not only make himself happy, but to others also in the society. The Buddha placed highest priority on inner transformation of the beings, through which one can live a peaceful moral life in the society. Through inner transformation, the moral reconstruction can be achieved and through moral conduct it can be established a humanistic society. Moral reform leads to reform in the social system as well. Thus, in all kinds of his teaching, the Buddha has placed morality first.

Generally, the teaching of the Buddha has been divided into three- Training of higher morality, Training of higher consciousness and Training of higher wisdom. Here the training of higher morality is shown by morality. It leads towards non-existence (Vism. ṭikā, p. 21).

What the Buddha has taught is virtuous in the beginning, virtuous in the middle and in the end, (DN, I. 2, p. 55; I. 3, pp. 76-77; MN, I.5.1, p. 358 and I.5.2, p. 365) because it illustrates the most perfect and very pure higher life. Since the teaching of the Buddha explains the precepts concerning morality, it is virtuous in the beginning. The Buddha has said that quite purified morality is the beginning of the wholesome things (dhamma). (S.N., III. I, 3.2.5, p. 240) Describing the Teachings of all the Buddhas, he has placed sīla (morality, virtue) first by saying ‘not doing of any evil’ (Dhp.14.5).



The morality brings about the special qualities of non-remorse (absence of regret). Thus, the goodness in the beginning of the Buddha's teachings is shown by the morality (Vism., I. 10, p. 5.). As the training of higher virtue is shown by morality, the necessary condition for the triple clear-vision (three kinds of super knowledge) is shown by morality. With the support of moral accomplishment, one achieves three kinds of super knowledge, nothing besides that. While purifying the morality, by the power of mindfulness (*sati*) and attentiveness (*sampajañña*), by the power of the knowledge of the deeds property (*kammassaka*), it becomes pure from all kinds of the impurities of defilements and reaches to the completion. (Vism. I.11, p. 6) So, while accomplishing with the practice of morality, the power of mindfulness and power of knowledge become present in the form of support. Thus, accomplishing the common cause, morality should be known as the reliance for three kinds of super knowledge. (Vism. *ṭikā*, p.22-23) With the prudence (cautiousness) of mindfulness, the knowledge of the former state of existence accomplishes. With the attentiveness in all the action to be performed, and acquaintance with the properly seen the performance, the knowledge of disappearance and reappearance (transmigration *cutupapāta nāṇa*) accomplishes. With the knowledge of the deeds property (*kammassakatā*), knowledge of the ending of defilements accomplishes. With the absence of the transgression (Wrongdoing), with the nature of abandonment of defilement, with the necessary condition (the support) of devolving cycle (devolution), the third knowledge, the purification of intention, accomplishes.

At the time of his first sermon at *Rṣipātana Mṛgadāva* expounding the middle path, the Buddha has prohibited to follow the two extremes- indulgence of sense desire and indulgence of self-mortification. In the teaching of the Buddha, through the morality, the shunning (avoidance) of indulgence of sense desire is shown. Because of the sensual desire, beings indulge with false (impure) practices of killing, stealing, lying etc.. The one who is endowed with morality, the sensual desires subside and become absent. (Vism. *ṭikā*, p.24)

Because of the morality, one emancipates (becomes free) from the four kinds of the state of suffering (misery) and enters in the realm of bliss. Abstaining from killing, stealing, deceitful talk etc. prevents one from the miseries of bad courses (bad sphere of existence). Thus, the way to escape from the state of misery (transient state of loss) is also shown through the morality.

Abandonment of those defilements by the subsequent item of meritorious action is also shown by morality. This is just like the abandonment of darkness by the light of a lamp (Vism. I.12, p. 6). Because of the defilements one transgresses the minor conduct in the channels of body and speech. The nature of morality is non-transgression of minor conduct. It prevents one from this depravity of action or conduct. (Vism. *ṭikā*, p.25) Thus, the opposition (*paṭipakkho*) of transgression (*vītikkamo*) of defilements is shown by the morality (Vism. I.13, p. 6).

Physical, verbal and mental bad conduct or the behavior (action) deprived by defilements is called misconduct. The defilements make that transition (*santāna*) impure, where they arise. They oppress (harm) and torment (harass) that transition, so they are called affliction (*saṅkilesa* defilement). The purification of affliction through morality or the abandonment of that affliction by the constituents of morality is called the opposition of transgression by morality. (Vism. *ṭikā*, p. 25) Thus, the purification of misconduct and defilements is also shown by morality (Vism. I.13, p. 6).

The one who has entered into the stream (*Sotāpanna*) and Returning Once (*Sakadāgāmi*, Once Returner) is called the ‘Perfected in the Morality’ (AN., I.i, 3.9.6, p. 263-264). Thus, the reason for the states of Stream-entry and Once-return is also shown by morality (Vism. I.14, p. 6).

## Conclusions

The Buddha has expounded a peaceful and blissful state as the antidote of the suffering and called that state as Liberation (*Nibbāna*). The moral purification has been explained as the first step of that path, which leads towards that state of Liberation. Following this path one can remove his suffering. The aim of the teaching of the Buddha is to transform the human personality into humane one through ethical, practical and intellectual perfection. The Buddha repeatedly instructed his follower disciple monks and laity to have rational, self-restrained and compassionate action. Of course, the attitude of the Buddha is very much humanistic, which leads one to a socialistic view, not to escapist. Deep-rooted rationality in Buddha’s teachings was not only effective in his time but also for today and forever.



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