

Manuals of Buddhism

A Directory of the Buddhist Manuals

written by the
Venerable Ledi Sayādaw
Aggamahāpaṇḍita, D.Litt.



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Bhikkhu Pesala

Association for Insight Meditation

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Editor's Foreword

Many of these manuals are hard to find, even in Burma. The late James Patrick Stewart Ross, a devout American Buddhist, married to a Burmese, travelled frequently to Burma to find able translators for many of these works. In the early 1990's he gave me a collection of transcriptions of these translations on floppy disks, but most are not yet ready to publish. The Buddhist Publication Society have published *A Manual of the Excellent Man (Uttamapurisa Dīpanī)*, the *Manual of Mindfulness of Breathing (Ānāpāna Dīpanī)*, and *Manual of Light (Alin Kyan)* together with the *Manual of the Path to Higher Knowledge (Vijjāmagga Dīpanī)*.

The Manuals of Buddhism containing: *Vipassanā Dīpanī*, *Paṭṭhānuddesa Dīpanī*, *Sammādiṭṭhi Dīpanī*, *Niyāma Dīpanī*, *Catusacca Dīpanī*, *Bodhipakkhiya Dīpanī*, *Maggaṅga Dīpanī*, and *Alin Kyan*, was published by the Religious Affairs Department, Burma, and reprinted by the Selangor Vipassanā Meditation Centre, Malaysia.

I have published the *Pārami Dīpanī*, the *Goṇasūra Dīpanī*, the *Gambhira Dīpanī*, the *Uttamapurisa Dīpanī*, the *Dhamma Dīpanī*, the *Āhāra Dīpanī*, the *Ānāpāna Dīpanī*, the *Bodhipakkhiya Dīpanī*, the *Dānādi Dīpanī*, the *Maggaṅga Dīpanī*, and the *Sāsana Dāyajja Dīpanī*.

The Burmese Era is 638 years less than the Christian Era, but the Burmese New Year is at the end of March. So 1900 AD began in 1261 BE (Jan to March), but ended in 1262 (April to December). Conversely, 1261 BE started in 1899, but ended in 1900. The Venerable Ledi Sayādaw lived from 1846 to 1923 (1208 to 1285 BE)

A Directory of the Buddhist Manuals

Written by the Venerable Ledi Sayādaw

Aggamahāpaṇḍita D.Litt.

1. Dhamma Dīpanī

A Manual of the Dhamma

This is the answer by Ledi Sayādaw to the question asked by villagers of Okkann Village in 1263 BE (1901) as to whether there are benefits in offering alms to the three classes of individuals: (1) A scrupulous person (*lajji*); (2) A shameless person (*alajji*), and (3) an immoral person (*dussila*).

2. (a) Sāsana Visodhanī (Part I)

Purification of the Sāsana

This contains the answers given by the Sayādaw to questions on Buddhism by lay disciples.

The first part contains Buddha's teachings on Paramattha and Paññatti Dhammas; great advantage of the three jewels (Buddha, Dhamma, Saṅgha); explanation on whether there is a real Sāsana or not; causes of the disappearance of the Sāsana; explanations on settlement of disputes on the subjects of good moral action (*puñṇakiriyavāda*); ten moral precepts, Kamma and Dvāra Sects of the Saṅgha, observance of the Rains Retreat by bhikkhus, worldly affairs according to astrology, settlement of worldly disputes, the questions of self (*atta*) and not-self (*anatta*); explanations on the four great religions of the world; answers to the five questions asked by Hnettwin Sect; and the answer to the seven questions of Ashin Vimala.

2. (b) Sāsana Visodhanī (Part II)

Purification of Sāsana

This is a book containing Ledi Sayādaw's answers to questions asked (by various bhikkhus and lay people) whenever there were doubts about any subject of Buddhism. The second part of the Sāsana Visodhanī contains comments on the subject of Buddhist monks who are to give evidence as witnesses; meanings of Yamaka Pucchamūla Pariyāya Sutta in reply to Rhys Davids of the Pali Text Society, London; answers to eight questions on the Paṭṭhāna by Assistant Commissioner, U Shwe Zan Aung on Dhamma Savanagarava Agarava Vinicchaya; answer in reply to Christian Shwe Chain

Khwin's assertion; comparison of Buddha's image with statues; comparison of Dhamma (Buddhism with that of Christianity); comparison of Sāsana (Buddhist) with that of (Christianity), comparison of the Bible with (Buddhist) scriptures (altogether 4 important points); comparison of monk (Buddhist) with (Christian counterpart); decision on the subject of Atta Saññā and Byincana Saddhā; decision on the subject of Saññā, Viññāṇa, and Paññā in reply to U Lugale's eight questions; decision on the question of using footwear on Pagoda platforms; answer to question on the subject of a temporary pandal erected for purposes of ordination of a candidate to the Saṅgha; Pāli grammar decision on Visumgama Vinicchaya.

2. (c) Sāsana Visodhanī (Part III)

Purification of Sāsana

The title of this book means "Purification of the Religion" or prevention of corruption of the Buddha's teaching (*sāsana*). Part III contains the subjects on conferring religious titles, awards, honours, etc.; reading of Formal Acts (*kammavācā*); recitation of verses for refuge (*saranam*), etc.; decision on taking a preceptor (*upajjhāyaggahaṇa vinicchaya*), Thenaka Vinicchaya, decision on ordination (*upasampadā vinicchaya*), (all of these are under the rules of discipline); answer to Bertram Russell's four questions; answer to question whether the Buddha was one who believes in the method of analysis (*vibhājjavādi*); a letter to the Kyaukmyaung Atwinwun (private secretary to the king); answers to four of the five question asked by Maung Yaung Ni; decision on Nāma Jivitindriya; Ledi's method of teaching (Buddhist literature) and method of examination, thereof; Mingin questions and answers; decision on the object of the Buddha's change of lineage object (*vuttḥicittārammaṇa vinicchaya*); answer to a question on Indra's Thunderbolt (*Indavajira*); decision on the Kamma and Dvāra Buddhist sects.

3. Dalhi Kamma Dīpanī Nissaya

Manual of Firm or Strong Volitional Action in Burmese

This is the answer in Burmese to the question asked by Ashin Vimala Thera of Sāvatti village of Sri Lanka "Whether there is any benefit out of a second ordination for one who has already become a member of the Saṅgha."

4. The Wheel of Paritta of 28 Buddhas in Pāli

Recitation for Refuge

This is a wheel of 28 Protection Verses (*paritta*) written in Pāli in response to appeal for the soldiers from Burma to be free from dangers of war during the First World War. This was written in 1280 BE (1918) while the Ledi Sayādaw was residing in Myintha Town.

5. Mahāsaraṇa Guṇa in Pāli

The Great Honour of Refuge or Protection

This is a long verse for recitation, worshipping the three jewels — the Buddha, Dhamma, and Saṅgha — written in Pāli by Ledi Sayādaw while he was residing in a jungle near Kyidwingyi village in alone Township.

6. Sāsana Dāyajja Dīpanī

Manual of the Heritage of Buddhist Teaching

Ledi Sayādaw wrote this Dīpanī on board a ship from Sitwe to Rangoon. In dealing with the main subject of Sāsana Dāyajja (Heritage of Buddhist teachings), he made references to (1) Exposition by Mahā Moggaliputtatissa, (2) Exposition of Dhammadāyāda Sutta of Mūlapaṇṇāsa and (3) Exposition of Dhammadāyajja Sutta relating to the four requisites.

7. Rogantara Dīpanī

Manual of Diseases

This was written with the object of preventing various kinds of diseases, with reference to various verses, mantras, medicines, etc. Completed in 1270 BE.

8. Goṇasūra Dīpanī

Manual of Cows and Intoxicants

This was written for people to abstain from beef-eating, horse-racing, gambling, and intoxicating drugs and drinks.

9. Sāsana Sampatti Dīpanī

Manual of Successful Attainment by Buddhist Teachings

This was written to reaffirm that the three jewels are the genuine Buddha, Dhamma, and Saṅgha, respectively as fully supported by the Pāli texts.

10. Garavāgarava Vinicchaya Pāḷi

This is about mutual respect under the Law of Discipline. It was written to decide a case of dispute over mutual respect between the members of the audience and teacher of the Dhamma in Sri Lanka.

11. Padhāna Sutta Pāḷi Nissaya

This is the transcription into Burmese of Padhāna Sutta which belongs to Suttanipāta Pāḷi Text. All about sensual desire (*kāma*), discontent (*arati*), etc., the ten types of “Māra’s army” have been dealt with in some detail.

12. Pañcaṅga Dīpanī Pāḷi

This is the detailed explanation of five types of ‘Than’, which is a grammatical term for organ of sound or voice: 1) ‘Kanda Than’ (palate), 2) ‘Tālu Than’ (throat), 3) ‘Muda Than’ (Tip of tongue), 4) ‘Danta Than’ (Teeth), 5) ‘Otha Than’ (mouth).

13. Samphappalapa Vinicchaya

Frivolous Talk under the Law of Discipline

This is the decision passed under the Vinicchaya Law of Discipline on frivolous talk (*samphāppalāpa*), which is of no benefit either for this world or the world beyond.

14. Dalhi Kamma Dīpanī Pāḷi

Manual of Firm or Strong Volitional Action in Pāḷi

This is the answer in Pāḷi to the question asked by Vimāla Thera of Sāvattī village of Sri Lanka as to “Whether there is any benefit out of a second ordination for one who has already become a member of the Saṅgha.”

15. Lakkhaṇa Dīpanī Pāḷi

Manual of Characteristics

This is the detailed explanation of the nature and characteristics of the Four Essential Elements such as earth (*pathavi*), water (*āpo*), fire (*tejo*), and air (*vāyo*).

16. Niyama Dīpanī Pāli

Manual of Cosmic Order in Pāli

Detailed explanation of the five kinds of Five Cosmic Orders (*pañca niyama*): 1) Climate (*utu niyama*), 2) Seeds or Genetics (*bīja niyama*), 3) Volitional Actions (*kamma niyama*), 4) Natural Law (*Dhamma niyama*), and 5) Mind or Consciousness (*citta niyama*).

17. Vassavasika Puccha Visajjana

Answer to Question on the Rains Retreat

This is the answer to questions on the subject of Rains Retreat spent by bhikkhus during the rainy season. The answer was in accordance with the Pāli Text Commentaries and Subcommentaries.

18. Mūlapariyāya Suttattha Dīpanī - Nissaya

Manual of the Exposition of the Meaning of the Mūlapaṇṇasa Sutta

Exposition of the Mūlapariyāya Sutta (original exposition of Mūlapaṇṇasa Sutta) in response to Maung San Lin's appeal.

19. Vijjā Magga Dīpanī

Manual of the Path to Wisdom

This is about the five types of knowledge (*vijjā*): 1) Veda, 2) Manta, 3) Gandhari, 4) Lokiya, and 5) Ariya. Emphasis is laid on the attainment of wisdom by Noble Ones (*ariya vijjā*).

20. Nirutti Dīpanī

Manual of Grammatical Explanation of Buddhist Pāli Texts in Pāli

Exposition of Moggallāna's Grammar, which was originally written by Moggallāna of Sri Lanka. The original title of the book was Moggallāna Dīpanī and subsequently changed to Nirutta Dīpanī by Visuddhārāma Sayādaw of Mandalay.

21. Aṇu Dīpanī

Manual of Minute or Subtle Particles

This is the exposition in Pāli of an extract of deep and difficult expressions from the Manual of Absolute Truth (*Paramattha Dīpanī*).

22. Sammā Ditṭhi Dīpanī

Manual of Right View

This is the exposition of difference between right view regarding ownership of one's volitional actions (*kammassakatā sammāditṭhi*) and right view of insight knowledge (*vipassanā sammāditṭhi*).

23. Dvimūla Dīpanī

Manual of Two Roots

This is the detailed exposition by Ledi Paṇḍita U Maung Gyi of the Two Roots, ignorance (*avijjā*) and craving (*taṇhā*) that give rise to the endless cycle of birth and death (*saṃsāra*).

24. Anatta Dīpanī

Manual of Not-self

In response to an appeal by U Kusala, a forest-dwelling bhikkhu of Shwe-U-Daung in Shwemye Township, Ledi Sayādaw wrote detailed explanations, based on insight knowledge of not-self (*anatta vipassanā-ñāṇa*), of 1) Conventional Truth (*sammuti sacca*), 2) Absolute Truth (*paramattha sacca*), 3) Eternalism (*sassataditṭhi*) and 4) Annihilationism (*ucchedaditṭhi*). Completed in 1262 BE.

25. Bodhipakkhiya Dīpanī

Manual of the Requisites of Enlightenment

Detailed explanation of the 37 Requisites of Enlightenment.

26. Upasampadā Vinicchaya

Rules of Discipline for Bhikkhu Ordination

This is for all those in charge of the ordination ceremony to be well-versed with the four preparations (*pubbakaraṇa*), 10 preliminary duties (*pubbakicca*), 1 *Padhāna kicca*, 3 duties after the ordination (*aparakicca*) in brief, and 10 of the same in detail. This was written in 1253 BE (1891) at the Ledi Monastery.

27. Mahāsayanā Dīpanī

Manual of the Law of Discipline on Luxurious Furniture

This is a most suitable decision on the subject written in detail.

28. Paramattha Sankhip*A Short Verse on Law of Truth*

This was written in a verse form so that the Abhidhammatthasaṅgaha (Compendium of Buddhist Philosophy) was easily understandable.

29. Decision on Ājīvatṭhamaka Sila

Decision on the Eight Precepts with Right Livelihood as the Eighth.

30. Somanassupekkhā Dīpanī*Manual of Joy and Equanimity*

Answer to the question: “Which is better happiness (*somanassa*) or equanimity (*upekkhā*)?”

31. Paramattha Dīpanī in Pāli*Manual of Ultimate Truths*

This is a rewrite of the Commentary on the Abhidhammatthasaṅgaha in Pāli as the same Commentary known as Ṭikā kyaw by Ashin Sumaṅgalasāmi of Sri Lanka was not satisfactory.

32. Vipassanā Dīpanī*Manual of Insight*

This was written in Pāli to show how to dispel the three hallucinations: (1) Hallucination of thought (*citta vipallāsa*), (2) Hallucination of view (*diṭṭhi vipallāsa*) and (3) Hallucination of perception (*saññā vipallāsa*).

33. London Pāli Devī Pucchā Vissajjana - Nissaya*Mrs C.A.E Rhys Davids' Questions and Answers*

Answers written in reply to (1) questions on perception (*saññā*), (2) Cosmic order (*niyama*), (3) on the *Yamaka* and (4) Conditional Relations (*Paṭṭhāna*).

34. Nibbāna Dīpanī*Manual of Nibbāna*

This is a detailed exposition of interesting points in connection with nibbāna.

35. Sadda Sankhip

Hand-booklet on Grammar

Short note or grammar written in the form of a verse.

36. Sadda Sankhip in Detail

Detailed explanation of grammar entitled Sadda Mañcari, Sadda Sankhip Questions and Answers by Ledi U Maung Gyi.

37. Gambhīra Dīpanī

A Manual of Profound Meaning

A long and poignant verse written and sent to the late Kinwun Mingyi, (one of the king's ministers) by Ledi Sayādaw in 1256 BE (1894).

38. Gambhīra Kabya

Deep and Profound Verses

Collected verses, poems, letters of admonition, etc., written or composed by Ledi Sayādaw printed together for publication. These include Paṭiccasamuppāda, Dedaye friendly letters, Saing Pyin friendly letter on intoxicants, lottery friendly letter, cow friendly letter, fire-works friendly letter, well-wishing friendly letter, Ruby friendly letter, Thihato Pagoda letter of application, Sāsana letter of application, letter of admonition to those of so-called Paramattha Dhamma, another kind of letter of admonition, various kinds of homage to Buddha and seven-day prayers, Satta Ṭhāna worship of Buddha a long poignant verse and an answer sent to Kinwun Mingyi, the same to U Kyaw, a donor of a monastery, a verse on Khandha Ayatana, Dhātu Sacca (aggregate of mind and matter, sense bases, elements and noble Truths) and a verse in conclusion.

39. Orthographic Verses

This is a manual of 237 orthographic verses for correct spellings of Burmese literature, which will be found on page 145 of Sukumāra Dīpanī.

40. Anatta Nisamsa

The Benefits of Understanding Not-self

The benefits of a studying the characteristics of not-self or contemplation of not-self (*anattānupassana*).

41. Anatta Dīpanī (New)*Manual of Not-self*

This is to explain what is self (*atta*) and what is not-self (*anatta*) to those who talk on insight (*vipassanā*), and those who practise insight meditation. Completed in 1280 BE.

42. Vinaya Sankhip*A Verse of the Law of Discipline*

Interesting points contained in the five volumes of the Vinaya Piṭaka (Monastic Discipline), its Commentary and Subcommentary.

43. Sukumāra Magga Dīpanī*Manual of the Means of Becoming Good Children*

This is advice, based on the Siṅgālovāda Sutta, on how to become good children.

44. London Pāli Devī Vissajjana*Answers to Mrs C.A.F Rhys Davids of London*

Answers in Pāli to Mrs Rhys Davids (1) question on perception (*saññā*), (2) Cosmic Order (*niyama*), (3) Yamaka, (4) Conditional Relations (*paṭṭhāna*).

45. Rūpa Dīpanī*Manual of Matter or Material Phenomena*

In response to a request by Gaingdauk Sayādaw of Yun Kaung Sect of Mingin Town, Ledi Sayādaw wrote this Dīpanī to give a decision on the differences of opinion as regards cessation of kamma-born material phenomena (*kammaja rūpa*) during the so-called interval between death and rebirth (*panattikkamakāla*) in accordance with the Paramattha Saṅgha.

46. Alin Kyan*Book of Light*

This was written with reference to a sermon on the subject of the Five kinds of Great Darkness and Five of Great Light delivered at a pandal in Ye-U Town in 1282 BE.

47. Saccattha Dīpanī

Manual of Four Noble Truths

This was written for readers to understand the meaning of 16 points in the Four Noble Truths.

48. Ānāpāna Dīpanī

Manual of Respiration

This was written as a meditation subject in 1265 BE (March 1904) while Ledi Sayādaw was taking a rest for three days and three nights at the residence of Kinwun Mingyi (a minister of the king) at Mandalay.

49. Nirutti Dīpanī - Nissaya

Manual of Grammatical Explanations of the Meanings of Words

This was written on the basis of the original Nirutti Dīpanī written personally by Venerable Ledi Sayādaw in 1266 BE, it is said in the conclusion.

50. (a) Bhayavināsaka Dīpanī

Manual of Prevention of Dangers

This is a collection of various formal acts (*kammavācā*): protection verses (*paritta*), and exorcisms (*pabbājaniya kammavācā*) for ordination services and other Buddhist ceremonies.

50. (b) Ruby Friendly Letter

Sent to Ruby Merchant U Hmat of Mogok in 1255 BE (1893). This can be found on page No. 40 Gambhira Prosody.

51. Paṭṭhānuddesa Dīpanī

Manual of Conditional Relations in Brief

In Pāli and Burmese.

52. Āhāra Dīpanī

Manual of Nutriment

This was written with reference to the Saṃyutta Pāli Text where it is stated that there are four kinds of nutriment (*āhāra*): (1) material food

(*āhāra*), consciousness (*viññāṇa*), volition (*manosañcetanā*), and contact (*phassa*).

53. Maggaṅga Dīpanī

Manual of the Path Factors

The three types of right view (*sammā diṭṭhi*) are dealt with in detail.

54. Uttamapurisa Dīpanī

A Manual of the Excellent Man

This was a reply to an appeal submitted through Mahāsuddhārāma Sayādaw by one Maung Thaw, Secretary of a Buddhist Missionary. The answer was given with reference to Sattaṭṭhāna Sutta in which it states how Buddhas, Paccekabuddhas and Arahants practiced, and how to become real Buddhists.

55. Catusacca Dīpanī

Manual of Four Noble Truths

The 16 points in the meanings of the Four Noble Truths have been dealt with in brief. This was written in 1265 BE (1903) while Ledi Sayādaw was residing at a monastery built by lawyers Maung Kyaw and Maung San Lin.

56. Pāramī Dīpanī

Manual of Perfections

In answer to 20 questions set in Pāli by San Kyaung Sayādaw, Ledi Sayādaw who was then a student-tutor bhikkhu at San Kyaung Sayādaw's monastery, wrote this manual in which the Venerable Sayādaw stated in details the length of time required by each Sammāsambuddha, each Paccekabuddha, each Mahāsāvaka, each Pakati Sāvaka respectively, to carry out practice for perfections (*pāramī*) and how each of them had done so.

57. Puññovāda Meditation

Good Method of Meditation

This was written to explain clearly how to comprehend impermanence, unsatisfactoriness, and not-self through mindfulness of the physical body and its elements of earth, water, fire, air. This Puññovāda Meditation was preached to 60 years old Mai Pun of Mandalay in 1256 BE (1894).

58. Paṭṭhānuddesa Dīpanī

Manual of Law of Cause and Effect in Brief

This was written in Pāli.

59. (a) Pabbajaniya Kammavācā

A Recitation of Paritta for Protection against Danger

This was written for recitation with the good noble object of preventing all kinds of dangers befalling towns and villages at any time.

59. (b) Mo Paritta in Pāli

Recitation of Perfection Sutta against Danger of Drought

This is called Ñayanmin Paritta, written in Pāli when the Venerable Sayādaw had heard of a drought in Monywa so that people could recite it for rain.

60. Ekavatthaka Agghasa Mohan

In the case of bhikkhus engaged on ascetic practices for religious devotion, Kammavācā read for a single bhikkhu is called Ekavatthaka Kammavācā. This was written to show how to read Kammavācā for this purpose.

61. Bahuvos Aggasamodhan

In the case of two or three bhikkhus engaged together on ascetic practices for religious devotion in accordance with the Pabbajaniyakamma in the Kamma Vagga of the Cūlavagga Pāli Text.

62. Suddhanta Duntakammavācā

This is how to ready the two preceding Kammavācās: Bahuvacana Aggasamodhan and Suddhanta Duntakammavācā, in accordance with the Kammavācā Pāli text taught by the Buddha.

63. Vinaya Saṃkhitta

Short Verse on Law of Discipline

This is a short verse on the five volumes of the Vinaya discipline, Pāli Aṭṭhakathā and Ṭikā (Pāli Text, Commentaries, Subcommentaries as well as expositions thereof).

64. Ina Paribhoga Vinayacchaya*Law of Discipline on the Monks' Requisites*

This is a detailed exposition of the four kinds of possessions written at the request of Shin Candavera of Zeyapura Jamana Kyaungdaik. Please see page 331 of the Book of Answers to Questions. 1278 BE (1918).

65. Mahāsaṛaṇa Guṇa Nissaya*Solemn Profession of Buddhist Faith*

Recitation of the Four Noble Truths in paying homage to the Three Jewels of Buddha, Dhamma and Saṅgha, written in Pāli and Burmese by the Venerable Ledi Sayādaw.

66. Method of Ledi Teaching

These are the principles of teaching and examination by the late Venerable Ledi Sayādaw submitted to the late Venerable Mahāvisuddhārāmika Sayādaw of Mandalay East in 1261 BE (1899).

67. Paṭiccasamuppāda Dīpanī*Manual of Dependent Origination*

This is the detailed exposition of the Doctrine of Dependent Origination.

68. Kammatṭhāna Dīpanī*Manual of Meditation Subjects*

In this manual, the Nakhasikha Sutta is cited as an example to prove that it is very difficult to take rebirth in the human world.

69. Four Noble Truths for Prevention of Dangers*In Pāli*

This was written in 1268 BE (1906) while the Ledi Sayādaw was residing at Prome, at the request of lay disciples living in Letpadan Town. Most important stress being laid on the noble attributes of the 28 Buddhas who had preached the Four Noble Truths including the important 16 points thereof, so that people can be free from all kinds of calamities.

70. The Four Noble Truths

Pāli and Burmese Nissaya

Same as 69 above.

71. Saddasamkhepa Dīpanī

This is the detailed exposition by Ledi U Maung Gyi of Saddasamkhepa written in verse form by the Venerable Ledi Sayādaw which is also called ‘Saddaminccari’.

72. Bhāvanā Dīpanī

Manual of Meditation Subjects

A manual of 40 meditation subjects, also called ‘Forty-toe’ (sic, ‘toe’ means ‘short’ in Burmese), which is not long or short, written at the request of Saya Myo, a master of elements (*dhātu*), which deals with 10 types of Anicca, 25 of Dukkha and 5 of Anatta.

73. Niyāma Dīpanī

Manual of Cosmic Order in Burmese

This deals with the five kinds of Cosmic Order (*niyāma dhamma*), viz. 1) Climate (*utu niyāma*), 2) Genetics (*bija niyāma*), 3) Law of Nature (*Dhamma niyāma*), 4) Mind or consciousness (*citta niyāma*), and 5) Volitional action (*kamma niyāma*).

74. Paramattha Saṅkhitta

Long Verse on Absolute Truth

This the rewrite into verse of Ashin Anuruddha’s Abhidhammattha-saṅgaha (Compendium of Philosophy) and contains 9 chapters viz. 1) Citta, 2) Cetasika, 3) Pakiṇṇaka, 4) Vithi Citta, 5) Bhūmi, 6) Rūpa, 7) Samuccaya, 8) Paccaya and 9) Kammatṭhāna.

75. Virati Sila Vinicchaya

Moral Precept of Abstention under the Law of Discipline

This is the detailed exposition of two kinds of abstention (*virati*) of Suttanta and Abhidhamma, based on 10 types of wholesome action (*kusala kammaṭṭhā*). Please see page 39 of Sila Vinicchaya Dīpanī.

76. Atta, Anatta Pucchā Vissajjana

Question and Answer on Atta and Anatta

This is the answer to the question asked by a school-master of Sri Lanka on the subject of self (*atta*) and not-self (*anatta*). Please see page 244 of the Book of Answers to Questions.

77. Dīghāsana Vinicchaya

Long Carpet under the Law of Discipline

A Vinicchaya decision passed on the question of a long carpet under the Law of Discipline. This can be found in the Manual of Mahāsayana.

78. Exposition on Ñāṇa, Māra, and Khandha

This was a reply sent to members of the three groups of people at one time in the past in Burma, viz. 1) Group of Ñāṇa, 2) Group of Māra, and 3) Group of Khandha. It can be found on page 445 of the Book of Answers to Questions.

79. Saraṇaguṇa Vinicchaya

Homage Under the Law of Discipline

An answer to the question of U Kittī, a pupil of the Venerable Ledi Sayādaw whether those Buddhists who had paid homage to hermits or wanderers (*paribbājaka*) were guilty of a breach of faith in the three jewels of the Buddha, Dhamma, and Saṅgha. This answer was sent on the 8th waxing of Pyatho in 1266 BE (1904).

80. Sila Vinicchaya Kyan

Moral Precept of Law of Discipline

This is an exposition to decide the question of stable morality (*nicca sila*) and unstable morality (*anicca sila*).

81. Vikālabhojanā Sikkhāpādā

The Question of Untimely Food

This is an answer to the question asked by those who used to keep the Uposatha in connection with the question of untimely food.

82. Anatta Vibhavana

This was written personally by the Venerable Ledi Sayādaw in Pāli, and transcribed into Burmese Nissaya.

83. Exposition of Buddhism and Brahmanism

This was the answer in reply to the question sent from the Ariya Samagga Society in 1918 on the subject of the differences between Buddhism and Brahmanism. This answer can be found on Page 380 of the Book of Answers to Questions.

84. Christian Question and Answer

This was the answer in reply to (eleven) criticisms by a Christian against Buddhism in the year 1262 BE (1900) This can be found on page 15 of the Book of Answers to Questions.

85. Vipassanā Dīpanī in Burmese

Manual of Insight

This is the exposition of the three characteristics with the three kinds of full comprehension (*tiraṇa pariññā*) so that the good people who are willing to realise the path, its fruition, and nibbāna, are able to develop insight knowledge (*vipassanā-ñāṇa*) easily. This was written in the year 1276 B.E. while the Venerable Ledi Sayādaw was residing at the headquarters of the Burma Buddhist Mission in Mandalay West.

86. A Verse on Khandha, Āyatana, Dhātu and Sacca

87. Dānādi Dīpanī

This a manual showing various kinds of alms giving (*dāna*) and various kinds of morality (*sīla*).

88. Nibbāna Vissajjana

Questions and Answers on Nibbāna

This is the answer to Extra Assistant Commissioner, U Shwe Zan Aung, on nibbāna. See page 493 of the Book of Answers to Questions.

89. Dhātu Kammatthāna*Meditation on Elements*

This is an exposition on insight meditation through contemplation of the elements of earth, water, fire, and air. 1268 Burmese Era (December 1906)

90. Ledi Maṅgala Suttanta

This is a Pāli and Burmese Nissaya on the basis of the Maṅgala Sutta taught by the Buddha.

91. The Light of the Buddha for Europe

This was a compilation on the subject of foreign Buddhist missionary for the London Pali Text Society of the important excerpts from the Tipiṭaka, Aṭṭhakathā, and Ṭikās inclusive of five Niyāma Dhammas, Five Calamities, Four Imponderables (*acinteyya*), Four Noble Truths, Three Worlds — the world of beings (*sattaloka*), the world of mental formations (*saṅkhārāloka*), and the world of space (*ākāsaloka*) — and Two Absolute Truths (*saccā*).

92. A Treatise on Insight Meditation

A treatise on Insight Meditation (*kammatthāna*) written at the request of Abhidhamma teacher Maung Thai. Completed 1266 Burmese Era (October 1904 A.D.)