

Journal of Buddhism and Applied Buddhism

Vol.1 Issue : I ISSN Print: 3059-944X ISSN Online: 3059-944X URL.research.lbu.edu.np



The Concept of Morality (sīla) in Buddhism

Ven.Prof. Sankichcha Mahathero, Ph.D. Visiting Professor of Lumbini Buddhist University Shree Sumangala Vihara, Lalitpur, Nepal nsankic@gmail.com

Date of Call for Article:

27 May, 2024

Article Received Date:

23 July, 2024

Date of sending article for peer review: 25 August, 2024

Date of receiving from peer review: 22 September, 2024

Date of Revision:

1 October, 2024

Date of Acceptance:

12 November, 2024

Date of Publication:

26 January, 2025

© 2025 The Author. All rights reserved.

For permissions,

Contact: research@lbu.edu.np

This work is licensed under
Creative Commons Attribution-Non
Commercial-No Derivatives 4.0
International License.
https://creativecommons.org/choose/
Licenses /by-nc-nd/4.0/



Abstract

Background: Virtue $(s\bar{\imath}la)$ is the fundamental foundation for achieving *Nirvana* in Buddhism. It is a set of moral conduct which is essential for the holistic life of an individual, a small unit of an ideal society. $s\bar{\imath}la$ also is a very essential factor for bringing transformation in the human societies. Practices of virtue $(s\bar{\imath}la)$ opens the door for *Samadh*i and *Panna* respectively.

Objective: This article explores the method of mental purification by means of Virtue, the code of ethical behavior.

Methodology: Expository or Descriptive approach is applied while writing this paper.

Result: *sīla* includes refraining from killing, taking what is not given, sexual misconduct, lying, slandering, harsh speech, talking nonsense, covetousness, malevolence and wrong view, which are regarded as unwholesome deeds. A thorough observance of *sīla* leads one to peace, prosperity, social reputation and happiness in this life. It also helps a person to have a tranquil exit from the world. It is directed to bodily, mental and verbal purity.

Conclusion: The benefits of practicing *sīla*, including ethical well-being, a favorable rebirth, and ultimate liberation, are discussed in the article. Besides, the article also emphasizes on *sīla* being safeguard to human being opining all golden gates leading one to spiritual progress or ultimate goal of human being i.e. enlightenment.

Keywords: *sīla*, Purification, *Nibbāna*, *Visuddhimagga*, Rebirth

Paper Type: Research Paper

Introduction to Morality (sīla)

Sīla in Buddhism, is translated into English as morality, virtue, good behaviour, attitude etc. (Dhamma Sāmi, sīla) and I prefer to use in this article, the term morality as I think, it conveys the sense well. The pariyatti-sāsana (the study of the scriptures), the patipatti-sāsana (the practice of sīla, samādhi and paññā: morality, concentration and insight) and the pativedha-sāsana (the attainments of the paths and fruits of awakening) are regarded as the threefold Buddha-sāsana. The study of the scriptures is the base for the practice of morality, concentration and insight. In the same way the practice of morality, concentration and insight is the cause for the attainment of the paths and fruits of awakening. As long as the patipatti-sāsana (the practice of sīla, samādhi and paññā: morality, concentration and insight) exists in this world other two sāsanas will also be existed. So the morality (sīla) which is based on the patipatti-sāsana is very much important constituent.

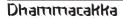
The base of the *patipatti-sāsana* is *Vinaya* (corpus of discipline) as it is mentioned 'vinayo nāma sāsanassa āyu (*Vinayavinicchaya tīkā*, VRI 1.17) [the Buddhist *Vinaya* (corpus of discipline) is the life of the order] in the *Samantapāsādikā*, the commentary to *Vinaya Piṭaka*. The corpus of discipline causes the self-restraint, which prevents one from performing unskillful actions. So the *Vinaya* (corpus of discipline) could be regarded as the synonym for the $s\bar{\imath}la$ (morality).

It is very important to realize that what $s\bar{\imath}la$ (morality) is. In the $Patisambhid\bar{a}maggap\bar{a}li$ the $s\bar{\imath}la$ (morality) is described as the volition, the consciousness-concomitant, the restraint and the non-transgression of one who is refraining from killing, taking what is not given, sexual misconduct, lying, slandering, harsh speech, talking nonsense, covetousness, malevolence and wrong view, which are regarded as unwholesome deeds and of one who fulfills the practice of duties ($Chhattha Samg\bar{a}yan\bar{a} CD$, VRI 38).\(^1\)

In the Visuddhimagga (The Path of Purification) the sīla (morality) is described as follows.

What is virtue² ? It is the states beginning with volition present in one who abstains from killing living things, etc., or in one who fulfils the practice of the duties. For this is said in the *Paţisambhidā*: "What is virtue? There is virtue as volition, virtue as consciousness-concomitant, virtue as restraint, virtue as nontransgression" (Paţis I 44). Herein, virtue as volition is the volition present in one who abstains from killing living things, etc., or in one who fulfils the practice of the duties. Virtue as consciousnessconcomitant is the abstinence in one who abstains from killing living things, and so on. Furthermore, virtue as volition is the seven volitions [that accompany the first seven] of the [ten] courses of action (kamma) in one who abandons the killing of living things, and so on. Virtue as consciousness-concomitant is the [three remaining] states consisting of non-covetousness, non-ill will, and right view, stated in the way beginning, "Abandoning covetousness, he dwells with a mind free from covetousness" (D I 71). Virtue as restraint should be understood here as restraint in five ways: restraint by the rules of the community (*pātimokkha*), restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy (*Chhattha Samgāyanā CD*, VRI 1.6; Ñānamoli 10-11).³

³ Kim sīlanti pāṇātipātādīhi vā viramantassa vattapaṭipattim vā pūrentassa cetanādayo dhammā. Vuttañhetam paṭisambhidāyaṃ "kim sīlanti cetanā sīlam, cetasikam sīlam, saṃvaro sīlam, avītikkamo sīla"nti (paṭi. ma. 1.39). Tattha cetanā



² The writer has used term 'virtue' instead of morality and, as this is the quotation, the same term is retained here.

Furthermore in the same text, these fivefold restraints are described in detail. "Restraint by the *Pātimokkha*" (*pātimokkhasaṃvaro*) is described as one who is furnished and fully furnished, with this *Pātimokkha* restraint. Guarding the eye faculty, entering upon restraint of the eye faculty is regarded as "restraint by mindfulness" (*satisaṃvaro*). "Restraint by knowledge" (*ñāṇasaṃvaro*) is that stemming the currents in the world that flow, by means of mindfulness; and restraint of currents by understanding. Bearing cold and heat etc. is regarded as the "restraint by patience" (*khantisaṃvaro*). Non-endurance of a thought of sense desires when it arises is called "restraint by energy" (*vīriyasaṃvaroti*) (Ñānamoli 10-11). Including the fivefold restraint, the abstinence, in clansmen who dread evil, from any chance of transgression met with, should all be understood to be "morality as restraint." Morality as non-transgression is the non-transgression, by body or speech, of precepts of morality that have been undertaken (*Chhatṭha Saṃgāyanā CD*, VRI 1.7).4

The Meaning of Morality (sīla)

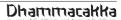
It is very much important to know that in what sense the term $s\bar{\imath}la$ (morality) is used in the Pali canonical literature. Again in the *Visuddhimagga* (The Path of Purification) the morality ($s\bar{\imath}la$) is described in the sense of composing ($s\bar{\imath}lana$). The composing is either a coordinating ($sam\bar{a}dh\bar{a}na$), meaning non-inconsistency of bodily action, etc., due to virtuousness; or it is an upholding ($upadh\bar{a}rana$), meaning a state of basis ($\bar{a}dh\bar{a}ra$) owing to its serving as foundation for profitable states. For those who understand etymology admit only these two meanings. Others, however, comment on the meaning here in the way beginning. The meaning of morality ($s\bar{\imath}la$) is the meaning of head (sira), the meaning of morality is the meaning of cool ($s\bar{\imath}tala$) ($Chhattha Samg\bar{a}yan\bar{a} CD$, VRI 1.7).

The characteristic (*lakkhaṇa*) of morality is composing (*sīlana*) even when analyzed in various ways, just as visibility is of visible data even when analyzed in various ways. Just as visible-ness is the characteristic of the visible-data base even when analyzed into the various categories of blue, yellow, etc., because even when analyzed into these categories it does not exceed visible-ness, so also this same composing, described above as the coordinating of bodily action, etc., and as the foundation of profitable states, is the characteristic of morality even when analyzed into the various categories of volition, etc., because even when analyzed into these categories it does not exceed the state of coordination and foundation.

Action to stop misconduct and achievement as the quality of blamelessness in virtuous men, are functions (*rasa*) of morality. So what is called morality should be understood to have the function (nature) of stopping misconduct as its function (nature) in the sense of action, and a blameless function (nature) as its function (nature) in the sense of achievement. For under [these headings of] characteristic, etc., it is action (*kicca*) or it is achievement (*sampatti*) that is called "function" (*rasa*—nature).

The morality is manifested (*paccupaṭṭhāna*) as the kinds of purity i.e. bodily purity, verbal purity, mental purity. It is manifested, comes to be apprehended, as a pure state. But conscience and shame

⁵ **kenaṭṭhena sīla**nti sīlanaṭṭhena sīlaṃ. Kimidaṃ sīlanaṇ nāma. Samādhānaṃ vā, kāyakammādīnaṃ susīlyavasena avippakiṇṇatāti attho. Upadhāraṇaṃ vā, kusalānaṃ dhammānam patiṭṭhānavasena ādhārabhāvoti attho. Etadeva hettha atthadvayaṃ saddalakkhaṇavidū anujānanti. Aññe pana siraṭṭho sīlattho, sītalaṭṭho sīlatthoti evamādināpi nayenettha atthaṃ vaṇṇayanti. [(1. Sīlaniddeso, VRI 1.7, Visuddhimaggo (Paṭhamo bhāgo)]



sīlam nāma pāṇātipātādīhi vā viramantassa vattapaṭipattim vā pūrentassa cetanā. Cetasikam sīlam nāma pāṇātipātādīhi viramantassa virati. Apica cetanā sīlam nāma pāṇātipātādīni pajahantassa satta kammapathacetanā. Cetasikam sīlam nāma "abhijjham pahāya vigatābhijjhena cetasā viharatī"ti (dī. ni. 1.217) ādinā nayena vuttā anabhijjhābyāpādasammādiṭṭhidhammā. Saṃvaro sīlanti ettha pañcavidhena saṃvaro veditabbo pātimokkhasaṃvaro, satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, vīriyasaṃvaroti. [1. Sīlaniddeso, VRI 1.6, Visuddhimaggo (Pathamo bhāgo)]

⁴ yā ca pāpabhīrukānam kulaputtānam sampattavatthuto virati, sabbampetam samvarasīlanti veditabbam. **Avītikkamo sīla**nti samādinnasīlassa kāyikavācasiko anatikkamo. [(1. Sīlaniddeso, VRI 1.7, Visuddhimaggo (Paṭhamo bhāgo))]

are regarded to be its proximate cause (*padaṭṭḥāna*); its near reason. For when conscience and shame are in existence, morality arises and persists; and when they are not, it neither arises nor persists. This is how morality's characteristic, function, manifestation, and proximate cause, should be understood (Nānamoli 11-12; *Chhattha Samgāyanā CD*, VRI, 1.8).

The Beginning of the Concept of Morality

The Buddha imposed vinaya (corpus of discipline) rules only after twenty years of the establishment of the order of disciples, which is also called pathama sambodhi samaya (the first period after the enlightenment). At the beginning, the disciples who had entered the order being ordained as a monk with a pretty realization of the truth, had adopted the monastic life with two factors i. e. Pleasing those who are not pleased (appasannānam vā pasādāya) and pleasing more who are pleased (pasannānam vā bhīyyobhāvāya). When these two factors are not accomplished the status of monkhood would be declined, which causes the decline of the order of disciples too. The monkhood depends on the good behavior and following the disciplinary codes is essential. The foundation of the morality is the bodily and verbal restraint and the Buddha had laid down Vinaya (corpus of discipline) in pursuance of the ten objectives. (1) For monastic community of disciples (Samgha) to accept and practise it (sanghasutthutāya); (2) for the welfare of monastic community of disciples (Sangha) (sanghaphāsutāya): (3) for supression of those who transgress the sīla (morality) (dummankūnam puggalānam niggahāya); (4) for monastic community of disciples (Samgha) who love morality (sīla) to live in peace (pesalānam bhikkhūnam phāsuvihārāya): (5) for subjugation of cankers (āsavas) of the present (ditthadhammikānam āsavānam samvarāya): (6) prevention of cankers (āsavas) in the future (samparāyikānam āsavānam paṭighātāya); (7) for those who have no faith to have faith or who are not pleased to please (appasannānam pasādāya) (8) for those who have faith to have more faith or who are pleased to make more pleased (pasannānam bhiyyobhāvāya): (9) for perpetuation of the noble dhamma (three Sāsanas) (saddhammatthitiyā) and (10) for the promotion of the rules of vinaya (corpus of discipline) (vinayānuggahāya) (Pārājikā Pāli 31; Chhaṭṭha Saṃgāyanā CD, VRI, 1). Later the imposing of rules of vinaya (corpus of discipline) could be seen as developing in various ways of definitions.

Benefits of Morality

The benefits of morality are five in number, are described in the *Mahā-parinibbāna sutta* and the *Visuddhimagga* (*Chhaṭṭha Saṃgāyanā CD*, VRI 2.2).⁸

- 1. Great increase of wealth through his diligence;
- 2. A favorable reputation;
- 3. A confident deportment, without timidity, in every society, be it that of nobles, *brāhmans*, householders, or ascetics;
- 4. A serene death;
- 5. At the breaking up of the body after death, rebirth in a happy state, in a heavenly world (*Mahā-parinibbāna sutta*, chap5-6).

Furthermore, many other benefits are also described in the *Visuddhimagga*. One becomes dear to the fellows in the life of purity and loved by them, held in respect and honoured by them, let him perfect the morality" (M I 33). This is how morality has as its benefits the several special qualities beginning with non-remorse (*Chhaṭṭha Saṃgāyanā CD*, VRI 1.9).⁹

⁹ sabrahmacārīnam piyo ca assam manāpo ca garu ca bhāvanīyo cāti, sīlesvevassa paripūrakārī''tiādinā (ma. ni. 1.65) nayena piyamanāpatādayo āsavakkhayapariyosānā anekā sīlānisamsā vuttā. [(Visuddhimaggo (Paṭhamo bhāgo), VRI 1.9)]

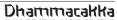


Again it is described that clansmen have no footing in the dispensation without morality. Only the water of morality can wash out the stain in living things and the water of rivers of Ganges, *Yamunā*, *Sarabhū*, *Sarassatī*, *Aciravatī*, *Mahī*, is not able to wash out the stain in things that breathe here in the world. Breezes that come bringing rain, balm of yellow sandalwood, necklaces beside, or gems or soft effulgence of moonbeams are not able to calm and soothe the fevers of men in this world whereas the noble, supremely cool, well-guarded morality quells the flame. No scent is to be found that can be compared with the scent of morality, and that is borne against the wind as easily as with it. No such another stair can be found that climbs to heaven, as morality does. Except the door of morality, another door that gives onto the city of *Nibbāna* (emancipation) also can't be found. There are no kings adorned with jewelry and pearls that shine as does a man restrained adorned with the ornament of morality. Morality entirely does away with dread of self-blame and the like. The morality of those who are virtuous gives gladness always by its fame. It may be known from this brief sketch that how morality brings reward, and how this root of all good qualities robs of its power every fault (*Chhaṭṭha Samgāyanā CD*, VRI 1.10).¹⁰

Categories of Morality

In the *Visuddhimagga*, various types of morality are mentioned with various ways.

- 1. Firstly all the morality is of one kind by reason of its own characteristic of composing.
- 2. From the viewpoint of keeping and avoiding; that of good behaviour and that of the beginning of the life of purity; abstinence and non-abstinence; dependent and independent; temporary and lifelong; limited and unlimited; mundane and supramundane, it is of two kinds.
- 3. It is of three kinds as inferior, medium, and superior; as giving precedence to self, giving precedence to the world, and giving precedence to the Dhamma; as adhered to, not adhered to, and tranquillized; as purified, unpurified, and dubious; as that of the trainer, that of the non-trainer, and that of the neither-trainernor-non-trainer.
- 4. It is of four kinds as partaking of diminution, of stagnation, of distinction, of penetration; likewise as that of bhikkhus, of bhikkhunis, of the not-fully-admitted, of the laity; as



¹⁰ Sāsane kulaputtānam, patitthā natthi yam vinā; Ānisamsaparicchedam, tassa sīlassa ko vade. Na gangā vamunā cāpi, sarabhū vā sarasvatī; Ninnagā vāciravatī, mahī vāpi mahānadī. Sakkuṇanti visodhetum, tam malam idha pāṇinam; Visodhayati sattānam, vam ve sīlajalam malam. Na tam sajaladā vātā, na cāpi haricandanam; Neva hārā na maṇayo, na candakiraṇankurā. Samayantīdha sattānam, pariļāham surakkhitam; Yam sameti idam ariyam, sīlam accantasītalam. Sīlagandhasamo gandho, kuto nāma bhavissati; Yo samam anuvāte ca, paṭivāte ca vāyati. Saggārohaņasopānam, aññam sīlasamam kuto; Dvāram vā pana nibbāna, nagarassa pavesane. Sobhantevam na rājāno, muttāmaņivibhūsitā; Yathā sobhanti yatino, sīlabhūsanabhūsitā. Attānuvādādibhayam, viddhamsayati sabbaso; Janeti kittihāsañca, sīlam sīlavatam sadā. Guṇānam mūlabhūtassa, dosānam balaghātino; Iti sīlassa viññeyvam, ānisamsakathāmukhanti. . [(Visuddhimaggo (Pathamo bhāgo), VRI 1.10)]

- natural, customary, necessary, due to previous causes; as morality of *Pāimokkha* restraint, of restraint of sense faculties, of purification of livelihood, and that concerning requisites.
- 5. It is of five kinds as morality consisting in limited purification, etc.; for this is said in the *Paṭisambhidāmagga*: "Five kinds of morality: morality consisting in limited purification, morality consisting in unlimited purification, morality consisting in unadhered-to purification, morality consisting in tranquillized purification" (Paṭis I 42); likewise as abandoning, refraining, volition, restraint, and non-transgression (*Chhaṭṭha Saṃgāyanā CD*, VRI 125).¹¹

As a whole, the morality predominantly could be divided into two categories i.e. the morality of laity and that of the monastic life. The precepts of morality observed by lay people can be regarded as the morality of laity i.e. pañcasīla (five precepts), brahmacariya pañcasīla (celibate five precepts), uposatha aṭṭhāmga sīla (sacred weekly day or Sabbath observance of eight precepts), ājīva aṭṭhamaka sīla (eight precepts with right livelihood), gahaṭṭha dasasīla (ten precepts of laity) and these are belonged to the keeping morality (cāritta sīla) as they should be followed well. Pabbajjā dasasīla (ten precepts of ordained), upasampadā sīla (morality of higher ordination) which are observed by the monks and nuns are regarded as the morality belonging to the monastic life. The catusaṃvara sīla (four restraint morality) i.e. the morality of Pātimokkha restraint (pātimokkhasaṃvara sīla), of restraint of sense faculties (indriyasaṃvara sīla), of purification of livelihood (ājīvapārisuddhi sīla), and that concerning requisites (paccayasannissitasīla), is called higher morality (adhisīla) as it is higher than the morality of pañcasīla, uposatha aṭṭhāṃga sīla, ājīva aṭṭhamaka sīla and dasasīla. Thus by observing the catusaṃvara sīla, one reaches the higher status of morality, which could be regarded as upasampdā sīla, the morality of higher ordination (Yasassi 3).

The way of practicing and protecting morality

The way of practicing and protecting morality is also described in the Pali canonical literature. In the *Mahāvagga Pāli* it is mentioned as follows.

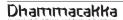
Yo gavam na vijānāti, na so rakkhati gogaņam;

evam sīlam ajānanto, kim so rakkheyya samvaram (Chhaṭṭha Samgāyanā CD, VRI 125)

(Who does not understand cattle does not guard the herd, so not knowing moral habit, how can he guard restraint? (Horner 127).

From this it becomes clear that to follow the moral disciplinary rules one should accurately realize the morality which should be observed by that person. In the *Visuddhimagga* with many similes it is described that how one should protect the morality. As a hen guards her eggs, or as a yak her tail, or as a mother her only darling child, or like a person who has an only eye, one who engaged one's morality to protect, should be prudent at all times and ever scrupulous (*Chhaṭṭha Saṃgāyanā CD*,

Sabbameva tāva idam sīlam attano sīlanalakkhanena ekavidham.
Cārittavārittavasena duvidham. Tathā ābhisamācārikaādibrahmacariyakavasena, viratiavirativasena, nissitānissitavasena, kālapariyantaāpānakoṭikavasena, sapariyantāpariyantavasena, lokiyalokuttaravasena ca. Tīvidham hīnamajjhimapanītavasena. Tathā attādhipateyyalokādhipateyyadhammādhipateyyavasena, parāmaṭṭhāparāmaṭṭhapaṭippassaddhivasena, visuddhāvisuddhavematikavasena, sekkhāsekkhanevasekkhanāsekkhavasena ca.
Catubbidham hānabhāgiyaṭhitibhāgiyavisesabhāgiyanibbedhabhāgiyavasena. Tathā bhikkhubhikkhunīanupasampannagahaṭṭhasīlavasena, pakatiācāradhammatāpubbahetukasīlavasena, pātimokkhasamvaraindriyasaṃvaraājīvapārisuddhipaccayasannissitasīlavasena ca. Pañcavidham pariyantapārisuddhisīlādivasena. Vuttampi cetam paṭisambhidāyam "pañca sīlāni — pariyantapārisuddhisīlam, apariyantapārisuddhisīlam, paṭippassaddhipārisuddhisīlam, apariyantapārisuddhisīlam, paṭippassaddhipārisuddhisīla'nti (paṭi. ma. 1.37). Tathā pahānaveramaṇīcetanāsaṃvarāvītikkamavasena. [(Visud-dhimaggo (Pathamo bhāgo), VRI 1.11)]



VRI 1.33). 12 It is mentioned in the Buddhist literature that if one who is engaging in the protection of morality passes away, that person will be born in a heavenly world as above-mentioned.

The causes of the defiling of morality are also described in the *Visuddhimagga*. The defiling of morality may occur due to gain, fame, etc., as its cause, and under the seven bonds of sexuality. When one has broken the training course at the beginning or at the end in any instance of the seven classes of offences, the morality of that one is called torn, like a cloth that is cut at the edge. But when one has broken it in the middle, it is called rent, like a cloth that is rent in the middle. When one has broken it twice or thrice in succession, it is called blotched, like a cow whose body is some such colour as black or red with a discrepant colour appearing on the back or the belly. When one has broken it [all over] at intervals, it is called mottled, like a cow speckled [all over] with discrepant coloured spots at intervals. This in the first place, is how there comes to be tornness with the breach that has gain, etc., as its cause ((*Chhaṭṭha Saṃgāyanā CD*, VRI 1.48). So one should be very careful from being defiled the morality which is protected by that person. In the *candana sutta* of *Saṃyutta Nikāya*, it is described that how one being perfect in morality, can overcome the flood which sweeps one away from emancipation. "One who is always perfect in morality, endowed with wisdom, well concentrated, energetic and resolute, crosses the flood so hard to cross" ((*Chhaṭṭha Saṃgāyanā CD*, VRI 1.64). VRI 1.64).

Conclusion

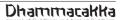
In this article, the $s\bar{\imath}la$ (morality) is described as the volition, the consciousness-concomitant, the restraint and the non-transgression of one who is refraining from ten unwholesome deeds and of one who fulfills the practice of the duties; which is based on the $patipatti-s\bar{a}sana$ (the practice of $s\bar{\imath}la$, $sam\bar{a}dhi$ and $pa\tilde{n}n\bar{a}$: morality, concentration and insight).

In regard to the meaning, the morality (sīla) is described in the sense of composing (sīlana) which is its characteristic (lakkhaṇa), of head (sira) and of cool (sītala). The function (rasa) of morality is the action to stop misconduct and achievement as the quality of blamelessness in virtuous men. The manifestation (paccupaṭṭhāna) of morality is the kind of purity i.e. bodily purity, verbal purity, mental purity and the conscience and shame are regarded to be its proximate cause (padaṭṭhāna).

The Buddha laid down *vinaya* (corpus of discipline) rules only after twenty years of the establishment of the order of disciples as at the beginning imposing of rules is not needed due to no offences are occurred by the disciples. It was also done by the Buddha with 10 objectives.

The five main benefits including other benefits of morality are mentioned in the Pali Buddhist literary works. Fivefold division of morality, is also found in the *Visuddhimagga*, among which *upasampdā sīla*, the morality of higher ordination is regarded as the highest one. The morality is the first of the 3 kinds of training (*sikkhā*) that form the 3-fold division of the 8-fold Path (*magga*), i.e. morality,

- 12 Kikīva aṇḍaṃ camarīva vāladhim, Piyaṇva puttaṃ nayanaṇva ekakaṃ; Tatheva sīlaṃ anurakkhamānakā, Supesalā hotha sadā sagāravā . [(Visuddhimaggo (Paṭhamo bhāgo), VRI 1.33)]
- 13 So pana khaṇḍādibhāvo lābhayasādihetukena bhedena ca sattavidhamethunasaṃyogena ca saṅgahito.
 Tathā hi yassa sattasu āpattikkhandhesu ādimhi vā ante vā sikkhāpadaṃ bhinnaṃ hoti, tassa sīlaṃ pariyante chinnasāṭako viya khaṇḍaṃ nāma hoti. Yassa pana vemajjhe bhinnaṃ, tassa majjhe chiddasāṭako viya chiddaṃ nāma hoti. Yassa paṭipāṭiyā dve tīṇi bhinnāni, tassa piṭṭhiyā vā kucchiyā vā uṭṭhitena visabhāgavaṇṇena kāḷarattādīnaṃ aññatarasarīravaṇṇā gāvī viya sabalaṃ nāma hoti. Yassa antarantarā bhinnāni, tassa antarantarā visabhāgavaṇṇabinduvicitrā gāvī viya kammāsaṃ nāma hoti. Evam tāva lābhādihetukena bhedena khandādibhāvo hoti. [(Visuddhimaggo (Pathamo bhāgo) , VRI 1.48)]
- 14 Sabbadā sīlasampanno, paññavā susamāhito; Āraddhavīriyo pahitatto, ogham tarati duttaram. (Samyutta Nikāya, Sagāthavagga, Candana Suttam, VRI 1.64)



concentration and wisdom; one of the ten perfections (pāramis), the second of the seven treasures (saptaratanadhana), one of five sense faculties (indriyas), one of five strengths (balas). As morality is the foundation of the whole Buddhist practice, it is emphasized the way of protecting and practicing it with many similes.

Certain types of moral rules can be found in all religions in the world. In Buddhism, the disciplinary moral rules are called $s\bar{\imath}la$ (morality). Practicing and protecting the morality accurately, not only causes the welfare in this very life but also the welfare in next life and whole the cycle of existence and the attainment of the emancipation.

Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of this manuscript.

Works Cited

Dhamma Sāmi, Monk. *Pali English Glossary*. Translated by Thierry Lambrou, 2001, update: 2005 June 20. *dhammadana.org https://en.dhammadana.org/glossary.htm*

Mahā-parinibbāna sutta (Last Days of the Buddha). Translated by Sister Vajira & Francis Story. Alternately translated by Thanissaro (chapters 5-6). Buddhist Publication Society, 1998.

Ñānamoli, Bhikkhu. Translator. *The Path of Purification (Visuddhimagga)* by Bhadantācariya Buddhaghosa. Buddhist Publication Society, 2010 reprint.

Pārājikā Pāli (Transgression of the disciplinary rules). Translated by Venerable Thumana. Department for the Promotion and Propagation of the Sasana, 2001.

The Book of the Discipline, (Vinaya Pitaka), vol. iv. Mahāvagga. Translated by L.B. Horner. The Pali Text Society, 2007.

Journal

Yasassi, Panahaduwe, Ven.. "The concept of sīla in Buddhist teaching". Nivanmaga (path to emancipation): Silaya (morality). Vol. 46. H.M. Gumatileke. Editor. Department of Sri Lankan Government Printing, 2015.

CD

Chhattha Samgāyanā Tipitaka CD 4.0. Version 4.0.0.15. Vipassana Research Institute, 1995.

