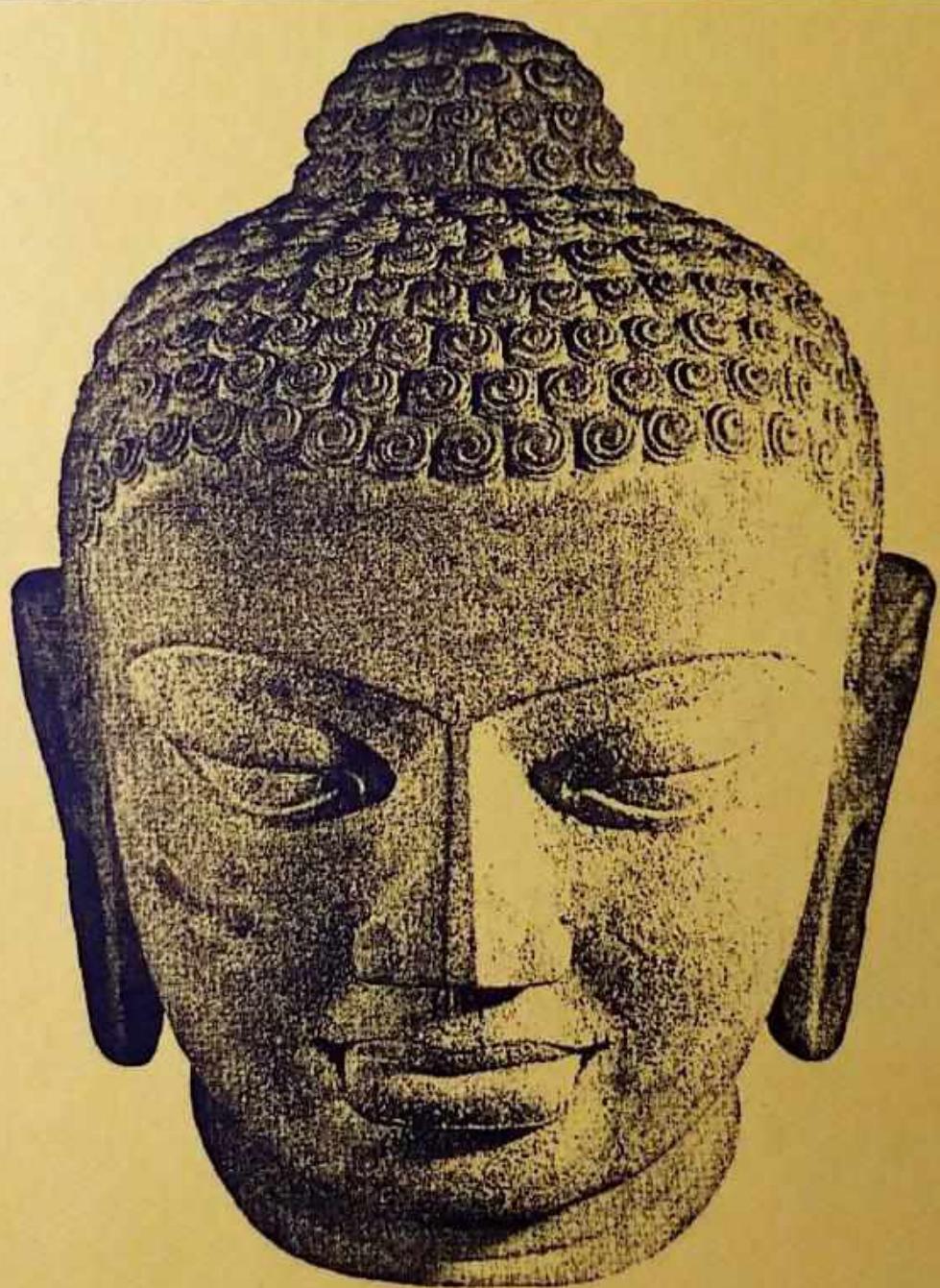


BUDDHISM'S HIGHEST REVELATION

THE GRANDEST REVELATION IN THE
HISTORY OF BUDDHISM RESEARCH

The world's first accurate translation of the Buddhist Eightfold Path



Ariyo Atthaṅgiko Maggo

VEN. SHAKYA ARYANATTA

BUDDHISM'S HIGHEST REVELATION
Translated by: Ven. Shakya Aryanatta

**Namo tassa bhagavato arahato
sammāsambuddhassa**

An English translation of the

Ariyo Attāngiko Maggo

TRANSLATED FROM THE ORIGINAL PALI

1st Edition 2001

All Rights Reserved. Copyright © 2001

**DARKSTAR PUBLICATIONS Ven. Shakya
Aryanatta K.L.W.**

Printed on acid free paper for archiaval quality purposes.

No part of this book may be reproduced or transmitted in
any form or by any means, graphic, electronic, or
mechanical, including photocopying, recording, taping or by
any information storage or retrieval system, without the
permission in writing from Darkstar Publications.

For information, please contact:

**Darkstar Publications, 533 Plainview Rd.,
Lexington, Ky 40517**

Published by Darkstar Pulications 

ISBN 0-9712541-1-7

\$6.95 U.S.

Printed in the United States of America

INTRODUCTION

This is the world's first glimpse of the Noble Eightfold Path of Buddhism in accurate translation in over 1500 years. It's implications run so deep, that I have been quite hesitant to release it until now. Although this booklet is small, it comprises over a 1000 hour of dedicated translation investigation and verification. Might I say that all religions over time are changed, usually by the monastic community of which I am one, to fit with to a greater or lesser degree the tastes of the general populace which has always been one of merit gaining and morality. Sadly, long ago the authentic translation of the Noble Eightfold Path was lost as such, and has been in an inaccurate and corrupt state ever since.

I have been sitting on the accurate translation for some time now, leery to release it in print, knowing that it will turn upside down the entire world of Buddhism's notion

of what the Noble Eightfold Path actually says, but the time has come. Sadly, great time turns falsehoods into truth by mere age alone, and even a hundred pages of the proof in the Pali and Sanskrit is hard to convince most people otherwise. Most joyously however, the Noble Eightfold Path now genuinely reflects the paraphrasable core of the heart of Buddhism's message, and will invigorate others to more clearly see the message of Buddhism as it was truly taught.

This is indeed a small booklet, and for anyone or any group interested I have prepared a 3 hour-long seminar with data on the irrefutability of this translation. I can be contacted at (859) 266-5570 for this seminar or just to discuss any particular point of Pali lexicon as it relates to the accurate translation of the Noble Eightfold Path. When reading the entire translation at the end of this booklet, keep the paraphrasable quote below in mind, for everything within Buddhism reflects this in one form or another, and in accurate translation the Noble Eightfold path does indeed reflect it's core for the first time in over 1800 years.

Every Being possesses a deathless Essence (Atta': True Self, Spirit, that which transcends on, either to painful rebirth or to Nibbatta'), but that they are afflicted with lustfulness for this world, they are in a constant flux of rebecoming (rebirth), due to avijja (ignorance); in as much as they are continuously refocusing on the unreal realm of phenomenal

and temporal aggregated existence. Such that, to whit they are perpetually destined to befall suffering, in states of painful womb birth and renewing their own endless cycle of suffering at the hands of their own ignorance. Utmost deathless potentiality is only achieved through

the perfection in wisdom concerning the nature of all phenomenon; and recollective insight into the totality of fulfillment. Only then is one able to see the source, perfection deathlessness Nibbatta' (Nirvana); and having seen this, strive unswervingly in the vigilance of unfolding

wisdoms perfection at meeting that goal in its fulfillment, before befalling death and rebirth once again.

WHAT IS SAMMA

Below are some of the primary words regarding the accurate definition of Samma. This is in fact the short list; the total comprises some thirty pages worth. What is most important, of which only two examples are given below, is that the Sammaggata is in fact the Tathagata. Pali scholars have pulled hair for centuries now trying to explain fully what a Tathagata is in definition. The Tathagata is in fact the "Hypostatic self-possessed entity who dwells in "thusness" (Samma)". Samma is best understood possibly by saying that Nirvana is the realm and Samma is its Matrix-perfection. Such that Florida (Nirvana) may be the destination of one's vacation, but relaxation in peace is the goal therein (Samma). Nirvana in fact appears by itself only a handful of times in the Nikayas, although many more times in compound; however Samma' in standalone and compound occurs over 21,000 times. Samma in fact is the Nexus-potential perfection unmanifold indivisibility as a product of Sammasammadhi (*Unity-Conjoinment of Unity-Fulfillment*) in the fullest sense of the term.

Samma may also be said to be the animus-field for all fulfillment and potential, and is fact the pith, nexus, matrix of Nirvana's attainment in the most perfect sense of Samadhi's perfection. It is always an aspect of conjoinment-perfection in the most extreme and superlative sense of the term. Samma' is the unmanifold indivisibility of the perfection of Buddhahood, hence Sammasambuddha and Sammasambodhi. As of course must fit the paraphrasable core of Buddhism, the entire Magga (Path) of Buddhism culminates in conjoinment in perfection of Samma' and disembodiment from manifold existence of aggregated being in this world or any other. Since it has now been uncovered that the Tathagata is in fact the Sammaggata, equally interchangeable and called the Sammasambuddha, we now know (in addition to 30

more pages of definitions not listed here) that it is impossible to call Samma “right”, either in the Noble Eightfold Path or any other aspect of compound. This horrific error has corrupted Buddhism now for over 1800+ years, basing the most beautiful Eightfold Path into the realm of moralistic contrivances to suit the populace by and large. Nothing in fact is more beautiful in Buddhism than the authentic translation of the Eightfold Path, and nothing trite than the sectarian product of the accepted mistranslation of the Eightfold as it has existed for the past 1800 years.

Samma, in translation, has been now for the past 1800+ years, a mistranslation and butchering of the genuine meaning. Such that in much the same “best car” is a Rolls Royce, but “best” in no manner describes what is/are Rolls Royce vehicles or where they are, and what are its aspects. The same translation fallacy applies to Samma from eons ago when (Buddhaghosa most likely) Samma and its constituent compounds were translated as “right” or “best”, this is well only so far as Samma is indeed “not wrong” or “best”; but however that is only an appellation of a property of Samma’s quality, but is not a translation of Samma itself. Nirvana is the peach and Samma’ is its “womb” seed at its center where the

Buddha and the Tathagata (Sammaggata) abide in supreme bliss unequaled. What is spoken of concerning

Samma in scripture is that it is fulfillment, and that through Sammasati and Sammasammadhi, one attains fulfillment in its perfection wherein all potentiality is achieved and one is supremely perfected not only in wisdom but also in being now forever separated from both rebirth and suffering in the endless embodiment back into some form or womb rebirth or other such pain.

As mentioned previously, I am available for speaking engagement for much greater and elaborate detail on the proofing of the Noble Eightfold Path and presenting a vast amount of data confirming this, but for the brevity of this booklet on the greatest discovery in Buddhist

research, I will be short and to the point and simply provide the translation with some of the key points of proof in the matter without going into much detail.

SHORT-LIST ON SAMMA:

****Samma'ggata (Sammaggato)** [original variant of Tathagata, Tath (Samma') agata]: Highest entity, "Thusness" perfection, Samma' attained, fulfillment of unity-perfection, Pith-dweller of hypostatic nexus-abidance in Suchness, Thusness matrix, pregnant perfection in highest sense. Sammaggata replaceable with Tathagata. Highest abiding within Samma', fulfillment apex of Nirvana's pith, core, center, residence, abode, dwelling.

** —ggata [cp. BSk. samyaggata Divy 399] who has wandered rightly unto Samma' "thusness, suchness", perfect M I.66; who has attained the highest point, core, pith, center, nexus-unity-fulfillment, an Arahant D I.55; S I.76; A I.269; IV.226; V.265; SAME AS TATHAGATA, i.e. Thus-come, Thus-gone perfect one abiding in Samma (Thussness perfection, highest point Crux of Nirvana)

****Tatha'gata** [(Tathan.) Tatta+San.(Samma')+gata] Tatta (glowing, illumination, truth)+San.(Samma'[hypostatic nexus of unity perfection, abode of Nirvana, pith, core, highest perfection of indivisible unity-conjoinment within deathlessness])+gata (gone to, gone unto [Samma'], can go from [to help others in Buddhist Scripture]). Same meaning as Samma'gata.
(Sammaggato)

the **Tathāgatā is the **Sammaggatā** exact same meaning and usage

*** **Tathāgato** ca kho, bhikkhave, araham
sammāsambuddho sabbupādānapariññāvādo
paṭijānamāno **sammā sabbupādāna** pariññām paññapeti-
kāmupādānassa pariññām paññapeti, ditthupādānassa
pariññām paññapeti, sīlabbatupādānassa pariññām
paññapeti, attavādupādānassa pariññām paññapeti.
Evarūpe kho, bhikkhave, dhammavīnaye yo satthari
pasādo so **sammaggato** akkhāyatī; yo dhamme pasādo
so **sammaggato** akkhāyatī; yā sīlesu paripūrakārltā sā
sammaggatā akkhāyatī; yā sahadhammi

kesu piyamanāpatā sā sammaggatā akkhāyatī. Tam
kissa hetu? Evañhetam, bhikkhave, hoti yathā tam
svākkhāte dhammavi-naye suppavedite nlyyānlke
upasamasamvattanike sammāsambuddhappavedite.
Majjhima Nikaya; Mulapannasapali Roman 1.67

**samañabrahmañā sammaggatā sammāpañlpannā ..3.265
Digha Nikaya

**Nibba'nasampada': [Nibbana+Samma'+pada']; To have come
into the hypostatic-perfection within Nirvana, the pith, heart, core,
nexus, dwelling, abode within Nirvana. 2. Nirvana's matrix
indivisible perfection.

**English: BUDDHISM: Pali: Buddhasa'sana
[Buddha+sa'+san.(samma')+a'] Buddha+sa'+samma'+a' 1. Buddha
that dwells within +sa' (his own, self possessed of) +Samma' [nexus-
perfection of Samma']+ a' (to abide within, connected with
(Samma') 2. Buddhism 3. The doctrine of the Buddha Gotama. 4.
What Buddhism teaches; (i.e. attainment of Samma' [nexus
hypostasis of perfection of sammasamadhi, (dwelling abidance
within Samma'). SADDHAMA: [Sad (San./Samma)+Dhamma];
literally the Dharma of Samma

**Samma and Samma' in standalone and compound occur 21,416
times in Sutta **Nibba'na occurs only a handful of times in
standalone in Sutta.

*Sambuddha [samma'+buddha] 1. Samma' well understood in
perfection of Samadhi; Sn 765 (various reading, sambuddhu=to
know Samma' in perfect enlightenment); often called
Sammasambuddha, Samma-sammasambuddha

*Sambuddhi (f.) [samma'+buddhi] complete understanding of
Samma [nirvana nexus, hypostatic-abidance in "Thusness"; adj.
"vant wise J III.361

*Sambodha [samma'+bodha] enlightenment of Samma', highest
wisdom of Samma', awakening to Samma'; the insight Samma'
belonging to the three higher stages of the Path, Vin I.10; D
III.130 sq., 136 sq.; S II.223; V.214; M I.16, 241; A I.258; II.200,
240 sq., 325 sq.; V.238 sq.

*Sambodhi (f.) [samma'+bodhi1] the same as sambodha, the highest enlightenment of Samma' D I.156; II.155; Dh 89=S V.29

Sambhava [samma'+bhava] 1. origin unto or from Samma', birth of or into Samma', production from Samma' D II.107; S III.86; A II.10, 18; Sn 724

Aryan Vision of Unity-Fulfillment Sutra [9th Sutta of the Majjhima Nikaya]: Sammādiṭṭhisuttaṃ: "...āgato imam saddhamman" ti? [...having gone unto Unity-Fulfillment of Dharma's perfection]

Sa (reflex. pron.) [Vedic sva & svaya (=P. sayan.(Samma); Idg. *seo, *se; cp. Av. hava & hva own most dear, highest; Gr. e(o/s & o/s his own most dear; Lat. sui, suus; Goth. sws own, sik=Ger. sich himself; etc.) own M I.366; D II.209; Sn 905; J II.7; III.164, 323 (loc. samhi lohite), 402 (acc. sa his own, best of his viz. kinsman; C=saka jana); IV.249 (sa bhtara); Pv II.121=DhA III.277 (acc. san tanu); instr. sena on one's own, by oneself J V.24

San.° (SAMMA) (indecl.) [prefix; Idg. *sem one; one & the same, cp. Gr. o(malo/s even, a(/ma at one, o(mo/s together; Sk. sama even, the same; sam in the same way; Av. hama same=Goth. sama, samap together; Lat. simul (=simultaneous), similis "re--sembling." together=Gr. a(-- a)-- (e. g. a)/koitis); Av. ha--; and samyak towards one point=P. samma'.

— Analogously to Lat. semel "once," simul, we find san.° as numeral base for "one" in Vedic sakt "once"=P. sakid (& sakad), sahasra 1000=P. sahassa, and in adv. sada' "always," lit. "in one" prefix, implying conjunction & completeness. San.° is after vi° (19%) the most frequent (16%) of all Pli prefixes. Its primary meaning is "together"

sayambhū [Sva (Sa [samma]+yamma+bhū]: The "Creator matrix, hypostatic fulfillment, "self-begotten-union in perfection".

The hypostasis of Nirvanas attainment.

sayambhū aggapuggalo: [hypostasis of unity-perfection attainment abode, Unity-matrix of Nirvanas dwelling home, exquisite potential fulfillment]

sayambhū vadatāp varo: [Unity-perfection is said to be
unexcelled supreme]

Sayan. (adv.) [see etym. under sa4(samo, samma')] self, by oneself Vin I.8; D I.12; DA I.175; Sn 57, 320, etc.; p. 57, 100, etc.; Mhvs 7, 63 (for f.). Also with ref. to several people, e. g. DhA I.13.—kata made by itself, spontaneous perfection D III.137 (loka); S II.19 sq. (dukkha); Ud 69 sq. -ja'ta born from oneself, sprung up spontaneously J I.325; II.129. —pabha radiating light from oneself (from Samma'), a kind of devas D I.17; III.28 sq., 84 sq.; Sn 404; DA I.110—bhu' self-perfection in highest sense, an epithet of a Buddha Bu XIV

Sayatatta at S I.14 [Samma+atta']: Atta' (True Self) union with Nirvana's matrix-abiding field; i.e. perfection in fullest sense.
Atta' hypostasis with Samma'-union

Sa'ra [Vedic sa'ra nt.(SA'+rira[pith, heart, nexus])] 1. essential, most excellent, strong A II.110; Vin IV.214; J III.368

Sa'min [cp. Sk. Sva'min, fr. sva=saQ] 1. owner, ruler, lord, master Vin I.303, 307; Sn 83; Mhvs 37, 241

Sa'man'n'a2 (nt.) [abstr. fr. Saman'a] Saman'aship D I.51 sq.; III.72, 245; M I.281 sq.; S V.25; A II.27=It 103; Dh 19 sq., 311; DA I.158; Vism 132; adj., in accordance with true Saman'aship, striving to be a saman'a Miln 18; Saman'aship A I.142 sq.; Pv II.718 (expld at PvA 104 as "honouring the saman'as").—attha the aim of Saman'aship [D I.230; A IV.366; M I.271

Sa'man. [on etymology, see Andersen Pli Gloss., p. 268 (contracted from sayaman., Trenckner), cp. Michelson, Indog. Forsch., vol. xxiii, p. 235, n. 3 (=avest., hmo; slav., samz)] self, of oneself in pregnant sense, possessive of perfection in personal term; Vin I.16, 33, 211

Sa'ma [cp. Vedic sya'ma black & yva brown; Av. Sya'va; Ags. h&amacremacr;ven blue (=E. heaven); — 2. yellow, of a golden color, beautiful, brilliance in heavenly sense J II.44, 45

Samanta (adj.) [san.+anta "of complete ends"] all, entire, unity, fulfillment Sn 672

Samatha [fr. am, cp. BSk. Amatha (Samma[unity-perfection]+atha[abode, home, residence])] perfection, highest abiding in Samma', Nirvana's hypostatic pith (core, nexus, union, abode), quieting of further defilement; M I.33; A I.61, 95; II.140; III.86 sq. (ceto°), 116 sq., 449; IV.360; V.99; D III.54, 213, 273; DhA II.177; S IV.362; Dhs 11, 15, 54; cessation of the Sankhras S I.136; III.133; A I.133; Sn 732; Vin I.5. <-> 2. settlement of legal questions (adhikaraa) Vin II.93; IV.207; cp. DhsA 144; s. paivijjhati Pts I.180.—ynika who makes perfection his vehicle, abiding in perfection's Nexus-matrix, a kind of Arahant

Sama [see sammati] abidance in perfection, tranquility, mental quietude, Nexus-abidance in [Samma'] Sn 896.

Samagga (adj.) [sa'+magga (SAMMA[nexus-perfection core]+MAGGA[path of, leading to (samma)] being in unity with Samma, harmonious perfection in hypostatic-nexus-abidance of Nirvana' pith, heart, core, matrix ;M II.239; D III.172; A II.240

Samangin (adj.) [sa+angin] endowed with SAMMA', possessing SAMMA' Pug 13, 14; J I.303

Samacariya' [sama+cariya'] (f.) living in spiritual calm of Samma'-fulfillment [Nirvana-nexus], quietism in supreme pregnant sense A I.55; S I.96, 101

Samaca'rin (sama+cariya--) dwelling in the pith of Samma' [Nirvana's nexus-abode of hypostasis, perfection], spoken of an Arahant or of the Buddha

Saman.a [Samma'(English: SRAMANA)]; the Buddha is often mentioned and addressed by non Buddhists as Saman.a:
D I.4, 87; Sn p. 91, 99; Vin I.8 350

Samatta1 (nt.) [Samma'+atta'] Atta' (True Self) attainment in unity with Samma', at perfection in end of journey, Nirvana

Samanta (adj.) [san.+anta "of complete ends"] all, entire, complete perfection Sn 672; Miln 3. occurs usually in oblique cases, used adverbially, e. g. acc. samanta completely Sn 442; abl. samant (D I.222; J II.106; Vin I.32) & samantato (M I.168=Vin I.5;

Mhvs 1, 29; Vism 185; and in definitions of prefix *pari*° DA I.217; VvA 236; PvA 32); instr. *samantena* (Th 2, 487) on all sides, everywhere, anywhere; also used as prepositions; thus, *samant* *Vesli*, everywhere in *Vesli* D II.98; *samantato* *nagarassa* all round the city Mhvs 34, 39; *samsamantato* everywhere DA I.61.— *cakkhu* all-seeing, an epithet of the Buddha, [the eye of *Samma'*, perfect holy vision of *Samma'*, i.e. a Buddha]

Samadhi [fr. San. (*Samma'*)+a'+dha'] *Samma'* [nexus of Nirvana, pith, highest hypostasis, unity-unchangingness]+a'[conjoined with, at one with, abiding in]+*Dhatu'* [realm, abode of (*Samma'*)]

Sama'na [ppr. fr. as to be] 1. being at one with *Samma'*, existing D I.18, 60; J I.218; PvA 129 (=santo), 167 (id.). — 2. a kind of god D II.260.

Sama'natta (adj.) [samma'+attan]; Attan in perfection-union with *Samma'*; called of the Buddha

Sama'patti (f.) [fr. San. (*Samma'*)+a'+pad] attainment of *Samma'*, perfect attainment of perfection in *Sammasamadhi*; A III.5; S II.150

Samuppa'da [san.+uppa'da] origin, arising of *Samma'*, genesis of the arising of *Samma'*, coming to be within *Samma'*, production of *Samma'* Vin II.96

Sampada' (f.) [fr. San. (*Samma'*)+pad, cp. BSk. *sampad* Divy 401 (devamanuya°), also *sampatti*] 1. attainment of *Samma'*, success, accomplishment; happiness, good fortune; blessing, bliss A I.38; Pv II.947 (=sampatti PvA 132). — *Sampada'* in its pregnant meaning is applied to the accomplishments of the individual in the course of his religious development, i.e. the path's end reached stopping at *Samma'* [Nirvana's hypostatic perfection union]

Samma': form of addressing meaning "Hail, the one and only (most dearest, best)"; formal affection of greeting to loved ones or to important personages. Affectionate address referring to most high of such and such person.
Samma1 [as to etym. Andersen, P. Reader II.263 quite plausibly connects it with Vedic *am* (indecl.) "hail," which is often

used in a vocative sense, esp. in combn am ca yos ca "hail & blessing!", but also suggests relation to samm. Other suggestions see Andersen, s. v.] a term of familiar address D I.49, 225; DA I.151; Vin II.161; J I.59; PvA 204; plur. samm Vin II.161.

Sammatta1 [samma'+atta2] delightment of being in Samma' D II.266; Dh 287; J III.

Sammasati [samma'+sati] to touch Samma' through employment of Sati, seize Samma' by Sati, grasp Samma', know thoroughly Samma', master Samma' S II.107; Dh 374

Samma'1 [cp. Sk. Samya'] a pin of the yoke, that which is the Nexus unifier of all potential, Nirvanas pith as a "Yoke Pin" the crux, nexus, axle, core of "thusness" i.e. Samma' Abhp 449

Samma'2 (indecl.) [Vedic samyac (=samyak) & samis "connected, in one"; see under san.^o] thorough perfection of "thusness", proper abode of "suchness, thusness", rightly; in the right way, as it ought to be, best, perfectly (opp. micch) D I.12; Vin I.12; Sn 359; 947; Dh 89, 373. Usually as ^o—, like samma'—dhr even or proper showers (i. e. at the right time) Pv II.970; especially in connection with constituents of the eightfold Aryan Path, where it is contrasted with miccha' (manifold, not One, core, pith); see magga 2 a. (e. g. VbhA 114 sq., 121, 320 sq.). <-> The form samma' is reduced to samma^o before short vowels (with the insertion of a sandhi —d—, cp. puna--deva), like samma--d—eva properly, in harmony or completeness within Samma' D I.110; Vin I.9; PvA 139, 157; samma--dann & ^oakkhta (see below); and before double consonants arisen from assimilation, like sammag—gata (=samyak+gata). The cpds. we shall divide into two groups, viz. (A) cpds. with samma^o, (B) with samma'^o. A. —akkhta well preached of Samma' Dh 86. —ann perfect knowledge of Samma' Vin I.183; S I.4;

** —ggata [cp. BSk. samyaggata Divy 399] who has wandered rightly unto Samma' "thusness, suchness", perfect M I.66; who has attained the highest point, core, pith, center, nexus-unity-fulfillment, an Arahant D I.55; S I.76; A I.269; IV.226; V.265; SAME AS **TATHAGATA**, i.e. Thus-come, Thus-gone perfect one abiding in Samma (Thusness perfection, highest point Crux of Nirvana).

Samyak (Sanskrit): Pali Samma' (indecl.) [Vedic samyac (=samyak?)] Samma (Nirvanas pith, hypostatic

perfection)' + Yakkha (spirit, soul, essence (of Samma'), "godness, perfection spirit-nexus, either singularly or in whole"; i.e. the one "suchness" nexus "spirit-potential", hypostatic perfection pith-center essence of Nirvana.

THE CASES

I would not presume to go into every word of all the cases in this small booklet, if further data is needed I could be contacted directly at (859) 266-5570 or at the email buddhistmonk@earthlink.net. Suffice to say, I will go roughly into the key points of the mistranslation of #1 through #5, leaving the rest for serious scholars of Pali and other Buddhologists; if they are interested in the entirety of the details they can contact me as such.

Long ago when I completed this meticulous translation, I had no idea that in correct translation, #3 #4 #5 would correspond exactly #6 #7 #8 in their counterpart path. They linked so perfectly, upon this discovery I was quite amazed and saw even further the intrinsic beauty of the eightfold path in its original form. #3 #4 #5 being commonly called Sila (morality) is a monkish creation from very long ago to appease the enticements of the lower monastics and commoners of that day. Sila in fact is an elaboration from Sutra into that of Abhidhamma and is a foreign concept to the corpus of the Nikayas as "morality", and in every way shape and form as it relates to the Noble Eightfold Path.

#1-#2 ARYAN VISION

#1 . And what O' monks is *Aryan Vision of Unity-Fulfillment (sammādiṭṭhi)*? (1) Indeed O' monks it is penetration into the nature of manifold-existence-suffering. (2) It is penetration into the nature of how one aligns with manifold-existence-suffering. (3) It is penetration into the destruction of manifold-existence-suffering. (4) It is penetration of the way leading to the destruction of manifold-existence-suffering and returning

to the Light (waxing). This O' monks, is called *Aryan Vision of Unity-Fulfillment*.

"Katamā ca, bhikkhave, sammādiṭṭhi? Yām
kho, bhikkhave, dukkhe nāṇam,
dukkhasamudaye nāṇam, dukkhanirodhe
nāṇam, dukkhanirodhagāminiyā paṭipadāya
nāṇam, ayaṁ vuccati, bhikkhave, sammādiṭṭhi.
sammādiṭṭhi: In fact means the (holy) vision of Samma
(Nexus matrix of hypostatic perfection indivisibility).

Other than **dukkha** being translated as manifold existence rather than loosely as just “suffering”, the only other point of contention is that of **paṭipadāya** which has a very ancient usage and meaning referring to the increase or returning to the light (i.e. Samma').

#2. And what O' monks is *Unity-Insight of Unity-Fulfillment (sammāsaṅkappo)*? It is unity-insight into the manifold karma formations, it is unity-insight into the unchanging light, and it is unity-insight into deathlessness. This O' monks, is called *Unity-Insight of Unity-Fulfillment*.

"Katamo ca, bhikkhave, sammāsaṅkappa?
Nekhammasaṅkappo abyāpādasaṅkappo
avihimsāsaṅkappo, ayaṁ vuccati bhikkhave,
sammāsaṅkappo.

sammāsaṅkappa: [Samma'+san+Kappa] This word in fact does not mean thought but rather is closest to insight, it is a derivative from Sankamati (Samma+kamati[enter into, come unto] to transmigrate over to, to cross over to [in vision of Samma]).

Nekhammasaṅkappo: is unity-insight into the manifold karma formations. **abyāpādasaṅkappo:** unity-insight into the unchanging light. **KEY WORD:** **avihimsāsaṅkappo** does not mean harmlessness but rather “unity-insight into deathlessness” it literally means the disembodiment from befalling death (rebirth) by insight of Samma, this mistranslation is more or less

the beginning of moralistic interjection of a
mistranslation of the old inaccurate Noble Eightfold
Path.

#3-#5 ILLUMINATION

#3. And what O' monks is the *Doctrine of Unity-Fulfillment* (*sammāvācā*)? To separate from the heresy of perpetual worldly rebecoming, the doctrine of separating from worldly aggregated mixing, the doctrine of separating from worldly manifold being, and to separate from worldly duality which is void. This O' monks, is called the *Doctrine of Unity-Fulfillment*.

(#3 CORRESPONDS WITH ITS COUNTERPART PATH IN #6)

"Katamā ca, bhikkhave, **sammāvācā**?

Musāvādā veramaṇī pisuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī, ayaṁ vuccati, bhikkhave, **sammāvācā.**

sammāvācā: in fact has nothing to do with "Right Speech", I must say that the mistranslation of this compound word is most likely the single most horrific stripping of the essence of the core of Buddhism's teachings to have ever taken place. **vācā** in compound most always means the word of, or the doctrine of (Samma'). Va'ca' in and of itself would be supported as the Speech of Unity-Fulfillment if and only if the following words agreed with it in context as being that of some form of speech, but they do not.

Musāvādā: in combination with **veramaṇī** does not mean "lying" but rather "[the doctrine of va'da'] To separate from the heresy of perpetual worldly rebecoming" Musa' comes from Musala (to grind, crust, to aggregate, manifoldness made) and **veramaṇī** [Vi+ramati] (to separate from desires, lusts of worldly ignorance).

pisuṇāya vācāya veramaṇī: **pisuṇāya:** does not mean "slander" but rather means divided, crushed, destroyed, coming from the word Pisati, Pista and

Pisa'ca, meaning to be crushed (in this sense of aggregated being) in combination with Va'ca'ya (Doctrine of) and Veremani' [Vi+ramati] (to separate from desires, lusts of worldly ignorance). Thus meaning in combination accurately "the doctrine of separating from worldly aggregated mixing".

pharusāya vācāya veramaṇī: pharusāya does not mean "harsh speech" but rather "the doctrine of separating from worldly manifold being". The word comes from Pharati, Pharasu, and Pharita, all of which mean "to split, to divide to crush and to spread (in manifold existence)"; in combination with Va'ca'ya (Doctrine of) and Veremani' [Vi+ramati] (to separate from desires, lusts of worldly ignorance).

samphappalāpā veramaṇī: samphappalāpā is not "frivolous speech" but rather "to separate from worldly duality which is void". Samphappala'pa' comes from Sambhinna-prala'pa which also means to split, to mix, to crush to divide and to break up" and Veremani' [Vi+ramati] (to separate from desires, lusts of worldly ignorance). "To separate from worldly duality which is void" is the correct translation of this section.

All of these four sections are in complete agreement with each other without a doubt; there is much further evidence on this if so requested of me. The mere combination of these words with Veremani' [Vi+ramati], make it absolutely impossible for any of these four section to have anything to do with "speech" as such, along with many other details left unmentioned in this small booklet. The notion of "Right Speech" as a concept of morality is a foreign monkish creation of long ago which has nothing to do with the path of Sammasamadhi and the attainment of deathlessness, which is the crux of the entirety of Buddhism.

#4. And what O' monks is the *Disembodiment of Unity-Fulfillment (sammākammanta)*? To separate from

worldly darkness (waning), to separate from worldly partaking of attachments in this life, to separate from the worldly plurality in the endless desirous faring on O' this world. This O' monks, is called *Disembodiment of Unity-Fulfillment.*

(#4 CORRESPONDS WITH ITS COUNTERPART PATH IN #7)

"Katamo ca, bhikkhave, sammākammanta?

Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesumicchācārā veramaṇī, ayam vuccati, bhikkhave, sammākammanta.

sammākammanta: is not "action" but rather disembodiment. Pāṇātipātā is worldly darkness combined with Veremani' [Vi+ramati] (to separate from desires, lusts of worldly ignorance). adinnādānā veramaṇī means "to separate from worldly partaking of attachments in this life", not "refrain from taking life" adinnādānā quite literally means the "(not) partaking, taking part in" +a'da'na' "attachments of this world". kāmesu+micchā+cārā means literally "the faring on of manifold (not one) existence in desirous being".

#5. And what O' monks is the *Soul-conjoinment of Unity-Fulfillment (sammā-ājīvo)*? In this world O' monks, the Aryan disciple who forsakes his soul being in manifold plurality. The soul is perfected by the *Soul's conjoinment of Unity-Fulfillment*. This O' monks, is called the *Soul-conjoinment of Unity-Fulfillment*.

(#5 CORRESPONDS WITH ITS COUNTERPART PATH IN #8)

"Katamo ca, bhikkhave, sammā-ājīvo? Idha, bhikkhave, ariyasāvako micchā-ājīvam pahāya sammā-ājīvena jīvitam kappeti, ayam vuccati, bhikkhave, sammā-ājīvo.

ājīvo: means the [A'] (conjoinment of the Soul (Attan, essence, ji'va) with that of Samma; "livelihood" is another monkish creation in reference to ājīvo, it is in every one of its 37 standalone occurrences in Canon, the highest linking in a spiritual sense to that of what is perfect and utmost. micchā-ājīvam pahāya means

quite literally “not conjoining with manifold existence”.
sammā-ājīvena jīvitāñ kappeti: The soul is perfected
by the *Soul's conjoinment of Unity-Fulfillment*.

Lastly it should be noted that the most absurd falsehood
is the translation of **sammāsamādhi** as “Right
Concentration” or some other such perversity.

Samadhi [fr. San. (Samma')+a'+dha'] ; Samma'[nexus
of Nirvana, pith, highest hypostasis, unity-
unchangingness]+a'[conjoined with, at one with,
abiding in]+Dha'tu [realm, abode of (Samma')].

sammāsamādhi in full extension would be
sammāsammādhi, even without any knowledge of
Pali, the improbability of calling this “Right
Concentration” is the pinnacle of obscuration and
absurdity.

ARYAN EIGHTFOLD PATH

Lastly I now introduce to you the actual Noble Eightfold
Path that has been lost to the world for 1800+ years in its
full beauty and splendor. It is now fully coherent as a
path of worldly disembodiment from aggregated
existence as the Buddha himself actually taught it to his
followers so many centuries ago, but lost until now
accurately restored to its original meaning through
meticulous work and countless sleepless nights of
scripture investigation. The flow and message of the
eightfold path now has full restored accordance with that
of Buddhism's paraphrasable core which is the
disembodiment from all worldly desires and perfection of
Sammāsamadhi which leads one to both fulfillment,
supreme bliss and the escaping forever from rebirth and
suffering in the vicious cycle of endless rebecoming.

THE AUTHENTIC ARYAN EIGHTFOLD PATH OF BUDDHISM

*The world's first accurate translation of the Noble
Eightfold Path*

Ariyo Atṭhaṅgiko Maggo

TRANSLATED BY VEN. SHAKYA ARYANATTA

© Copyright 1998 Darkstar Publications. All rights reserved

ARYAN VISION

**#1. AND WHAT O' MONKS IS *Aryan
Vision of Unity-Fulfillment***

(sammāditṭhi)? (1) INDEED O' MONKS IT IS PENETRATION INTO THE NATURE OF MANIFOLD-EXISTENCE-SUFFERING. (2) IT IS PENETRATION INTO THE NATURE OF HOW ONE ALIGNS WITH MANIFOLD-EXISTENCE-SUFFERING. (3) IT IS PENETRATION INTO THE DESTRUCTION OF MANIFOLD-EXISTENCE-SUFFERING. (4) IT IS PENETRATION OF THE WAY LEADING TO THE DESTRUCTION OF MANIFOLD-EXISTENCE-SUFFERING AND RETURNING TO THE LIGHT (WAXING). THIS O' MONKS, IS CALLED ***Aryan Vision of Unity-Fulfillment.***

#2. AND WHAT O' MONKS IS **Unity-Insight of Unity-Fulfillment** (sammāsaṅkappo)? IT IS UNITY-INSIGHT INTO THE MANIFOLD KARMA FORMATIONS, IT IS UNITY-INSIGHT INTO THE UNCHANGING LIGHT, AND IT IS UNITY-INSIGHT INTO DEATHLESSNESS. THIS O' MONKS, IS CALLED **Unity-Insight of Unity-Fulfillment.**

ILLUMINATION

#3. AND WHAT O' MONKS IS THE **Doctrine of Unity-Fulfillment** (sammāvācā)? TO SEPARATE FROM THE HERESY OF PERPETUAL WORLDLY REBECOMING, THE DOCTRINE OF SEPARATING FROM WORLDLY AGGREGATED MIXING, THE DOCTRINE OF SEPARATING FROM WORLDLY MANIFOLD BEING, AND TO SEPARATE FROM WORLDLY DUALITY WHICH IS VOID. THIS O' MONKS, IS CALLED THE **Doctrine of Unity-Fulfillment.**

(#3 CORRESPONDS WITH ITS COUNTERPART PATH IN #6)

**#4. AND WHAT O' MONKS IS THE
Disembodiment of Unity-Fulfillment (sammākammanta)? To
SEPARATE FROM WORLDLY
DARKNESS (WANING), TO SEPARATE
FROM WORLDLY PARTAKING OF
ATTACHMENTS IN THIS LIFE, TO
SEPARATE FROM THE WORLDLY
PLURALITY IN THE ENDLESS
DESIROUS FARING ON O' THIS
WORLD. THIS O' MONKS, IS CALLED
*Disembodiment of Unity-Fulfillment.***

(#4 CORRESPONDS WITH ITS COUNTERPART PATH IN #7)

**#5. AND WHAT O' MONKS IS THE
Soul-conjoinment of Unity-Fulfillment (sammā-ājīvo)? IN THIS
WORLD O' MONKS, THE ARYAN
DISCIPLE WHO FORSAKES HIS SOUL
BEING IN MANIFOLD PLURALITY. THE
SOUL IS PERFECTED BY THE **Soul's
*conjoinment of Unity-Fulfillment.***
THIS O' MONKS, IS CALLED THE **Soul-
*conjoinment of Unity-Fulfillment.*****

(#5 CORRESPONDS WITH ITS COUNTERPART PATH IN #8)

PATH OF RELEASE

#6. AND WHAT O' MONKS IS THE WAY OF *separation-from-manifoldness of Unity-fulfillment* (sammāvāyāmo)? (1) O' MONKS, IN THIS WORLD THE MONK THAT BURNS IN THE POWERFUL LIFTING UP FROM MENTAL FORMATIONS BEHOLDS SEPARATION-FROM-MANIFOLDNESS IN POWERFUL AND MIGHTY OBTAINMENT SUCH THAT HE BEGETS THE BRINGING FORTH OF GREAT RESOLVE SO THAT PHENOMENON DO NOT ARISE UPON HIM AND THAT THE ROOT OF WICKEDNESS IS NOT BEGOTTEN TO BE BORN SUCH THAT HE WOULD BEFALL EVILNESS. (2) HE BURNS IN THE POWERFUL LIFTING UP FROM MENTAL FORMATIONS AND BEHOLDS SEPARATION-FROM-MANIFOLDNESS IN POWERFUL AND MIGHTY OBTAINMENT SUCH THAT HE BEGETS THE BRINGING FORTH OF GREAT RESOLVE IN ABANDONING ARISEN PHENOMENON AND THE ROOT OF WICKEDNESS WHICH HAVE ARISEN UPON HIM. (3) HE BURNS IN THE POWERFUL LIFTING UP FROM

MENTAL FORMATIONS AND BEHOLDS
SEPARATION-FROM-MANIFOLDNESS
IN POWERFUL AND MIGHTY
OBTAINMENT SUCH THAT HE BEGETS
THE BRINGING FORTH OF GREAT
RESOLVE TO CAUSE WHOLESOME
DHARMAS WHICH HAVE NOT ARISEN
UPON HIM TO NOW BE BEGOTTEN
UNTO HIM. (4) HE BURNS IN THE
POWERFUL LIFTING UP FROM
MENTAL FORMATIONS AND BEHOLDS
SEPARATION-FROM-MANIFOLDNESS
IN POWERFUL AND MIGHTY
OBTAINMENT SUCH THAT HE BEGETS
THE BRINGING FORTH OF GREAT
RESOLVE THAT WHOLESOME
DHARMAS WHICH HAVE ARISEN WILL
BE EVERLASTING IN HIM, AND THAT
UNPARALLELED EXQUISITE UNITY
MAY BECOME GREATER AND
GREATER IN HIM UNTIL THE
FULFILLMENT OF BECOMING IS
SUPREMELY PERFECTED. THIS O'
MONKS, IS CALLED THE WAY OF
***separation-from-manifoldness of
Unity-fulfillment.***

#7. AND WHAT O' MONKS IS THE WAY OF *recollective-conjoining of Unity-fulfillment* (sammāsati)? (1) O' MONKS, IN THIS WORLD THE MONK THAT HAS EXTRICATED HIMSELF IN PROPER GUIDING FROM BOTH DESIROUS COVETOUSNESS AND DEJECTION OF THIS WORLD, AND HAS POSSESSED HIMSELF OF VIGILANT UNITY IN BURNING MEDITATIVENESS OF RECOLLECTIVE-CONJOINING OF THE ORIGIN, HE SO EXTRICATES HIMSELF BY WISDOM'S BLAZING VIGOROUSNESS OF INTENT IN BEHOLDING WHAT IS THE BODY AND WHAT IS ANTECEDENT IN ORIGIN BEFORE THE BODIES ARISING. (2) THE MONK THAT HAS EXTRICATED HIMSELF IN PROPER GUIDING FROM BOTH DESIROUS COVETOUSNESS AND DEJECTION OF THIS WORLD, AND HAS POSSESSED HIMSELF OF VIGILANT UNITY IN BURNING MEDITATIVENESS OF RECOLLECTIVE-CONJOINING OF THE ORIGIN, HE SO EXTRICATES HIMSELF BY WISDOM'S BLAZING VIGOROUSNESS OF INTENT IN BEHOLDING WHAT ARE FEELINGS

AND SENSATIONS AND WHAT IS ANTECEDENT IN ORIGIN BEFORE BOTH FEELINGS AND SENSATIONS ARISING. (3) THE MONK THAT HAS EXTRICATED HIMSELF IN PROPER GUIDING FROM BOTH DESIROUS COVETOUSNESS AND DEJECTION OF THIS WORLD, AND HAS POSSESSED HIMSELF OF VIGILANT UNITY IN BURNING MEDITATIVENESS OF RECOLLECTIVE-CONJOINING OF THE ORIGIN, HE SO EXTRICATES HIMSELF BY WISDOM'S BLAZING VIGOROUSNESS OF INTENT IN BEHOLDING WHAT ARE MENTAL FORMATIONS AND WHAT IS ANTECEDENT IN ORIGIN BEFORE MENTAL FORMATIONS ARISING. (4) THE MONK THAT HAS EXTRICATED HIMSELF IN PROPER GUIDING FROM BOTH DESIROUS COVETOUSNESS AND DEJECTION OF THIS WORLD, AND HAS POSSESSED HIMSELF OF VIGILANT UNITY IN BURNING MEDITATIVENESS OF RECOLLECTIVE-CONJOINING OF THE ORIGIN, HE SO EXTRICATES HIMSELF BY WISDOM'S BLAZING VIGOROUSNESS OF INTENT IN BEHOLDING WHAT ARE

PHENOMENON AND WHAT IS ANTECEDENT IN ORIGIN BEFORE PHENOMENONS ARISING. THIS O' MONKS, IS CALLED THE WAY OF *recollective-conjoining of Unity-fulfillment.*

#8. AND WHAT O' MONKS IS THE WAY OF *Unity-Conjoinment of Unity-Fulfillment*

(sammāsamādhi)? (1) O' MONKS, IN THIS WORLD THE MONK THAT HAS EXTRICATED THE SELF FROM SENSE-DESires, HAS EXTRICATED THE SELF FROM WICKEDNESS-MIND-FORMATIONS, IS *REMOVING* HIMSELF UNTO UNITY FROM THE EVIL TWISTING-AND-WHIRLING-ABOUT OF PHENOMENON, IS *REMOVING* HIMSELF UNTO UNITY FROM ENDLESS FARING ON O' THIS WORLD, HAS EXTRICATED HIMSELF FROM THE DARK-AND-EVIL-LIGHT, AND SOAKS HIMSELF BY IMMERSION IN THE GOLDEN ILLUMINATION OF SWEET EXQUISITE BLISS UNEXCELLED; SO HE HAS COME UNTO THE FIRST *jhāna* BURNING-PENETRATING-MEDITATIVE-

INVESTIGATION, WHICH EXTRICATES
HIM UNTO THE BLAZING VIGILANT
CONJOINING WITH UNITY-
FULFILLMENT. (2) THE MONK THAT
HAS SUBDUED BOTH THE EVIL
TWISTING-AND-WHIRLING-ABOUT AND
THE ENDLESS FARING ON O' THIS
WORLD, HAS MADE *CONJOINMENT*
WITH UNITY-FULFILLMENT, HE SO
SHINES WITH BRIGHTNESS AND
CLARITY IN THE UNITY WHICH HAS
ARISEN FROM HIS TRUE SELF, WITH
EXQUISITE MIND HE HAS TURNED IN
THE GREAT BECOMING TOWARDS
THE UNMANIFOLD-SINGULARITY, HE
HAS REMOVED HIMSELF FROM THE
EVIL TWISTING-AND-WHIRLING-
ABOUT, HE HAS REMOVED HIMSELF
FROM ENDLESS FARING ON O' THIS
WORLD, AND HE HAS MADE UNITY-
CONJOINMENT AND SOAKS HIMSELF
BY IMMERSION IN THE GOLDEN
ILLUMINATION OF SWEET EXQUISITE
BLISS UNEXCELLED; SO HE HAS
COME UNTO THE SECOND *jhāna*
BURNING-PENETRATING-MEDITATIVE-
INVESTIGATION, WHICH HAS
EXTRICATED HIM UNTO THE BLAZING
VIGILANT *DWELLING* WITHIN UNITY-

FULFILLMENT. (3) THE MONK THAT
PERMEATES HIMSELF IN THE
SOAKING BY IMMERSION INTO THAT
GOLDEN ILLUMINATION;
PASSIONLESS, HE HAS BROUGHT
UNTO HIMSELF THE ABIDING IN
DISEMBODIED EQUANIMITY, HE IS
DEEP IN RECOLLECTIVE VIGILANT
UNITY IN BURNING MEDITATIVENESS,
HIS ENTIRE BEING IS SUFFUSED IN
EXQUISITE BLISS SUCH THAT HE
BEHOLDS CONJOINMENT-ABIDING
WITHIN UNITY-FULFILLMENT OF
WHICH THE NOBLE ARYANS
PROCLAIM OF HIM " HE ABIDES IN
DISEMBODIED EQUANIMITY IN
RECOLLECTIVE-CONJOINMENT AND
DWELLS SWEETLY IN MOST
EXQUISITE BLISS UNEQUALED!" SO
HE HAS COME UNTO THE THIRD *jhāna*
BURNING-PENETRATING-MEDITATIVE-
INVESTIGATION, WHICH HAS
EXTRICATED HIM UNTO THE BLAZING
VIGILANT *DWELLING-ABIDING* WITHIN
UNITY-FULFILLMENT. (4) THE MONK
THAT HAS TRANSCENDED BLISS-
ABIDING, HAS TRANSCENDED
MANIFOLD-EXISTENCE-SUFFERING,
AND GONE TO ANNIHILATION ARE

BOTH THE JOY AND HAPPINESS OF HIS SPIRIT AND THE DEJECTION AND GRIEF OF HIS SPIRIT IN MANY PREVIOUS EXISTENCES O' THIS WORLD; HE HAS NEITHER MANIFOLD-EXISTENCE-SUFFERING NOR BLISS-ABIDANCE ANYMORE, HE IS MOST SWEETLY DISEMBODIED OF BOTH IN RECOLLECTIVE-CONJOINMENT OF THE TRANSCENDENCE INTO EXQUISITE RAPTURE SUPREME UNEQUALED, SO HE HAS COME UNTO THE FOURTH *jhāna* BURNING-PENETRATING-MEDITATIVE- INVESTIGATION, WHICH HAS EXTRICATED HIM UNTO THE BLAZING VIGILANT *DWELLING-FULFILLMENT* WITHIN UNITY-FULFILLMENT. THIS O' MONKS, IS CALLED THE WAY OF ***Unity-Conjoinment of Unity-Fulfillment.*** O' MONKS, IN THIS WORLD THAT IS CALLED THE ARYAN HOLY TRUTH OF THE WAY LEADING TO THE DESTRUCTION OF MANIFOLD-EXISTENCE-SUFFERING AND RETURNING TO THE LIGHT.



THIS IS THE FIRST ACCURATE TRANSLATION OF BUDDHISM'S EIGHTFOLD PATH, UNSEEN UNTIL NOW FOR OVER 1800+ YEARS. ALTHOUGH A LITTLE BOOKLET, THIS TRANSLATION COMPRISSES OVER A THOUSAND HOURS OF WORK AND RESEARCH IN UNCOVERING THE AUTHENTIC TRANSLATION OF THE SINGLE MOST IMPORTANT EDICT IN BUDDHISM, THE *Ariyo Atthaṅgiko Maggo* (THE NOBLE EIGHTFOLD PATH).

VEN. ARYANATTA HAS KEPT THE WORLD'S FIRST TRANSLATION OF THE NOBLE EIGHTFOLD PATH SECRET FOR SOME TIME NOW, KNOWING THAT UNCOVERING THE ACTUAL TRANSLATION AS IT READS IN THE ANCIENT PALI SCRIPTURES WILL TURN THE ENTIRE BUDDHIST WORLD UPSIDE DOWN UPON ITS DISCLOSURE. THIS SINGLE WORK OF OVER A THOUSAND HOURS OF ANCIENT SCRIPTURE RESEARCH AND RESTORING THE PRECISE TRANSLATION OF THE BUDDHIST EIGHTFOLD PATH IS THE LARGEST DISCOVERY IN A MAJOR RELIGION OF THE PAST FEW CENTURIES.

-“I have never been so shocked to my core and yet utterly delighted at the same time in any period of my life, after calling the author and discussing the translation and the lexicon for its authenticity I am utterly convinced. I understand why he held off for so long in disclosing this translation, it upsets the status quo of over 1500 years of accepted dogma on the translation of the Noble Eightfold Path, which quite frankly never made any logical sense to me in its incorrect translation. Now that I can see what the text truly says, I'm ecstatic beyond words!”

****Venerable D.S. Ananda***

-“We are completely shocked that such an earthshaking discovery as deep as this could have come about two thousand years after Buddhism's foundation. Upon analysis of the proof Ven. Aryanatta presented to us in person, it is irrefutable and will rewrite the history books and scriptures of all of Buddhism. We are speechless and yet grateful. The Noble Eightfold Path in accurate translation now truly reflects the core fundamentals as taught in the corpus of Buddhism as accepted by the world. Absolutely amazing beyond description as to the implications of this discovery!”

****Orthodox Buddhist Foundation***

VEN. SHAKYA ARYANATTA is a Buddhist monk, renowned Pali translator, and creator of numerous Buddhist projects including **THE BUDDHISM COMPENDIUM** the world's first digital library of Buddhism, and **THE POCKET BUDDHIST TIPITAKA** the entire known teachings of Buddhism on a digital business card. He is deeply involved in the digitization of Buddhist materials for the propagation and preservation of the Dharma to the world. Recognizing confusions caused by highly inaccurate Pali translations, he has decided to render this, the first authentic Noble Eightfold Path, for all peoples to enjoy and learn from.

© 2001 DARKSTAR PUBLICATIONS Printed in the United States

ISBN 0-9712541-1-7 \$6.95 U.S.



Darkstar Publications