

Nibbāna Dīpanī

The Manual of Nibbāna

BY

LEDI SAYĀDAW

Aggamahāpandita, D.Litt.

Translated
by
U Chit Tin

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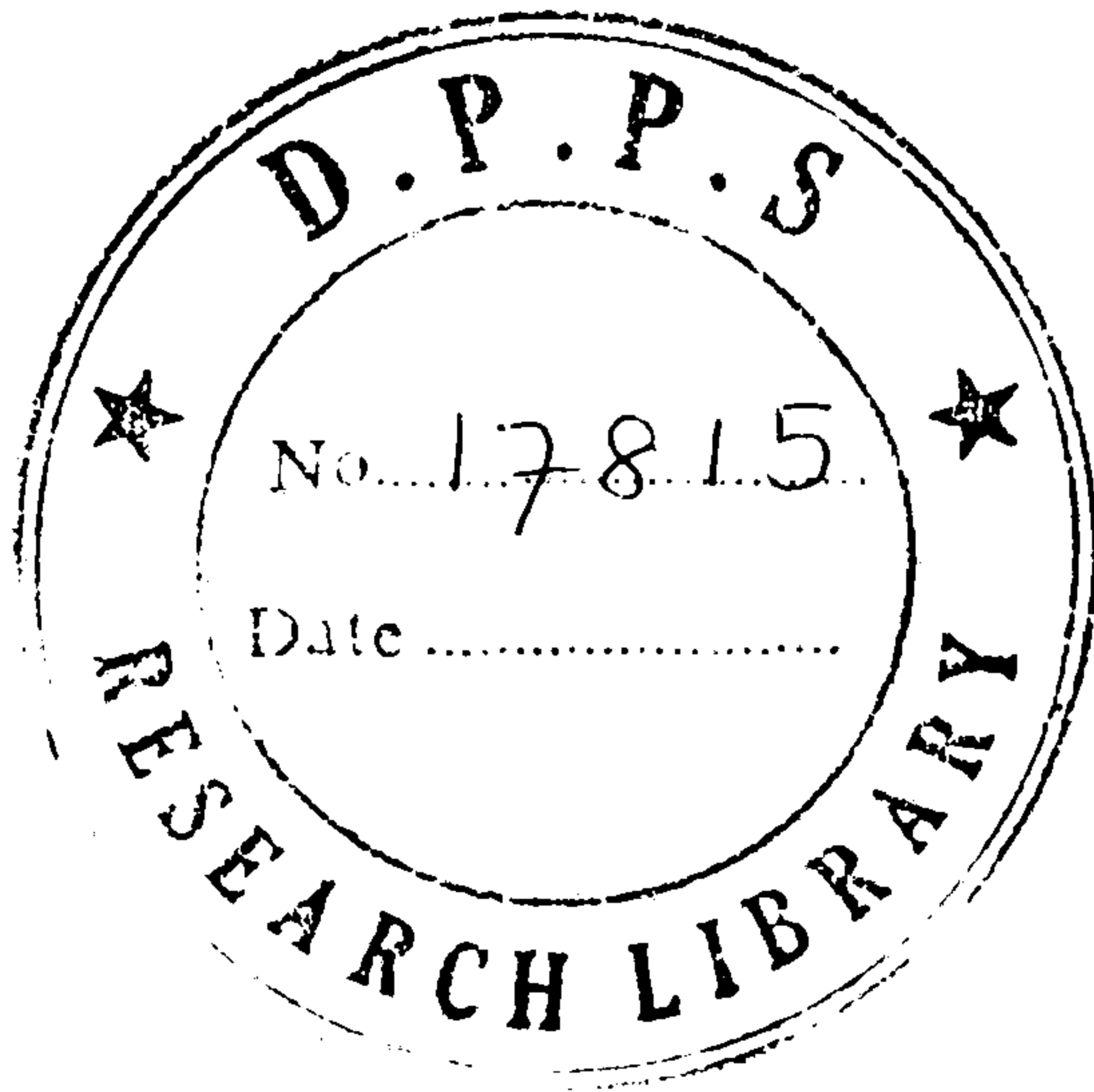
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THE HISTORICAL TEXTS OF SOUTH-EAST

ASIAN CULTURES

2004 / 2547



Printed and published by U Nyunt Maung
Director, Regd; (No, 03843 /Q2405) at the Religious Affairs.
Dept; Press, Ministry of Religious affairs,
Yangon, Myanmar.

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Acknowledgement

Several years ago I realized that among Ledi Sayadaw's many untranslated manuals one was The Nibbāna Dīpanī. After some requests Kaba Aye U Chit Tin accepted the job happily.

Nibbāna (Nirvana) is not a subject easily understood. The Historical Texts of South East Asian Cultures, having understood this, requested the translation of two manuals on this subject. Ledi Sayadaw's Nibbāna Dīpanī was the first sponsored. Unfortunately it has taken longer to prepare. My apologies go not only to U Chit Tin, who has carefully translated this work, but also to those who I told would have a chance to see this in the 1990s. For those who wish to understand the practical values and how to imply them in everyday life Ledi Sayādaw presents a worthwhile treasure. U Chit Tin must be greatly thanked for offering this English translation. Some have said that Ledi Sayadaw's works on Nibbāna are among the best comments known in the world for those who have been confused by doubt and various definitions. It cannot be ignored if one is willing to learn about religion in Asia and South-East Asia. Even for those uninterested in such ideas it should be helpful to all as a reference book. May all be happy and well.

JAMES PATRICKS STEWART ROSS
Historical Texts of South-East Asian Cultures
Yangon.
2004/ 2547

Nibbāna Dīpanī

The Manual of Nibbāna

Namo tassa bhgavato arahato sammāsambuddhassa

Request and Promise

On the sixth waxing day of Tawthalin, 1261 Bur E., Mg Kyaw San, the Inspector from Bassein came and requested me to write Nibbāna Dīpanī, the Manual of Nibbāna.

On the sixth waning day of the month, Mg Lugale, the Revenue Officer; Mg Htwe, Township Officer of Monywa; and Mg Kyaw, Higher Grade Pleader of Monywa made another request in writing.

On the twelveth waning day of the same month too, the above persons from Monywa and Mg Shwe, Bhutalin Sub-division Officer; and Mg Pe, Panchitaik Pale sub-division Officer; and Salingyi Township Officer made another request in writing.

In compliance with their wishes, while residing with my learner-bhikkhus at Dhammikārāma-taik Dhammanan monastery, built by the Headman of Lesi Village Tract, near Monywa, I (Ledi Tawyakyang Sayadaw) will write the Nibbāna Dīpanī, showing the sabhāva yuti, the inferences from Pāli Text, the Commentaries and Sub-commentaries.

[This is—how Nibbāna is not the work of the ignorant worldlings. It is shown by the term “Catumagga-ñāṇena.”]

‘Sacchikātabbāṃ’ shows there is Nibbāna for good worldlings by inference (anumāna).

Only after one has known by inference beforehand, one will make an effort to see face to face or realize the dhamma. If one has made an effort, one will see face to face or realize the dhamma. Therefore, since the noble-ones (ariyā) have already seen face to face or realized the dhamma, they would have known by inference before they became noble-ones. If they hadn’t known by inference beforehand, why would they make an effort to realize the dhamma? If they did not make an effort, they could not see face to face or realize the dhamma. Since they have already seen face to face or realized the dhamma, it is certain that they had already known by inference before they became noble-ones.

[This is the meaning of the second term.]

‘Maggaphalāna mālabhāna bhūtaṃ’ shows Nibbāna is not only ultimate reality but also has incomparable power.

The Paths and the Fruitions (maggā, phalā) can accomplish their work respectively because they get the powerful Nibbāna as their object and depend on it.

Example: There lived a village headman and a chief robber in a certain village. The chief robber together with his fellow-robbers robbed the villagers by force and destroyed them. And the village headman had to live in fear even for his life. Once he approached the King, he was made a mayor. Then he killed the chief robber together with all his fellow-robbers.

The village is like one's body. The village headman is like the knowledge concomitant (paññācetasika). The chief robber is like the ignorance (avijjā-moha). Fellow-robbers are like one thousand five hundred defilements. The King is like the asaṅkhata mahānibbāna. The village headman who had not yet come to the King is like the knowledge concomitant (paññācetasika) present in the worldling. Coming to the King, he served under him and became mayor; he is like the supramundane knowledge (Lokuttara maggañāṇa). The killing of the chief robber together with all his fellow-robbers is like the dispelling of ignorance (avijjā) together with all defilements (kilesa) by the Path Knowledge (maggañāṇa).

[This is the meaning of the third term.]

Saupādisesa, anupādisesa nibbāna

In the passage from the Abhidhammattha saṅgha:

“tadeva sabhāvato ekavidhampi kāranapariyāyena saupādisesa-nibbānadhātu ca anupādisesanibbāna cāti duvidham hoti.”

Nibbāna is onefold according to its intrinsic nature of peace (santalakkhaṇā). But according to the way (it is experienced) it is twofold, namely (i) the element of Nibbāna with the substrata remaining (saupādisesa) and (ii) the element of Nibbāna without the substrata remaining (anupādisesa).

In the passage Nibbāna is onefold according to its intrinsic nature of peace (santalakkhaṇā)', the cessation of lusts and the constituent groups of existence (khandhā) forever is the sign of peace (santalakkhaṇā), and is also called the intrinsic nature of peace (santisabhāva).

Herein 'without the substrata remaining' means self-illusion (sakkāya diṭṭhi) that ceases in the Path of stream-

enterer (sotapanna) ceases forever. There is no more self-illusion to appear in his mind continuum later on. [So also does cease the sceptical doubt (vicikicchā) forever. There is no more sceptical doubt to appear in his mind continuum later on.]

Thus the cessation of a certain dhamma forever, no more to appear, is called the cessation without the substrata remaining.

Cessation does not mean cessation by way of vanishing; death and impermanence (bhaṅga, maraṇa, anicca); it means the overcoming of appearing (uppādayāti). Differentiate the cessation by way of vanishing, death and impermanence from the cessation of Nibbāna. Cessation and peace are the same. That element of asaṅkhata, the noble, the only santilakkhaṇā mahānibbāna is termed (i) saupādisesa and (ii) anupādisesa. (asaṅkhata), the intrinsic nature of peace (santilakkhaṇā) mahānibbāna termed saupādisesa?

Answer: [Example] In this world there may appear one thousand five hundred boils on one's body. By applying once vijjāmayadhātu medicine to them, one fourth of them is uprooted, cured and appeased. And by applying the second time, a certain amount of boils is cured and appeased in the same way. And by applying the third time, a certain amount of boils is cured and appeased in the same way. And by applying the fourth time, all the remaining boils are cured and appeased, without leaving any scars; he becomes as if being born from his mother.

In this example: As each boil has a separate form to say this is one boil, that is another boils, they are counted up to one thousand five hundred boils.

But the cure, the appeasement, of the boils has no particular form to say this is one cure, appeasement, that is another cure, appeasement. Therefore the only boils

which have forms are counted one, two, three up to one thousand five hundred boils.

The cure, appeasement, of one thousand five hundred boils, that has no form, is one and the same thing.

Question: As the boils have forms and there are many, there are many cures, appeasement, aren't they?

Answer: No, they aren't. As the boils have specks to count one, two, three, etc. and there are many, many, does the cure, appeasement have any speck? Can you show the speck of each cure, appeasement to count much? The speck of the boil is not the speck of the cure, appeasement. The terms 'boil and its cure, appeasement' are used together only in the language; but in sense they are directly opposite to each other.

For these two terms are used in combination, you may get confused. Whenever there is a boil, there is no cure, appeasement. And whenever the cure, appeasement comes, that boil cannot exit. In their natural sense they are poles apart and hard to see.

The boil is 'sanimittā' dhamma. It means the dhamma that has form, sign, speck.

The cure, appeasement, is 'animittā' dhamma. It means the dhamma that has no form, neither sign nor speck.

Therefore we should note that even though there are many boils, the cure, appeasement, is only one.

The cure, appeasement, of the boils on his body is not only one and the same thing; the cure, appeasement, of the boils on the present body and, that of the boils to appear are but also one and the same thing. The cure, appeasement, of the boils which had already appeared in the

successive existences of the past, that of the boils which are appearing and, that of the boils which are to appear are but also one and the same thing. The cure, appeasement, of the boils of a man is not only one the same thing; the cure, appeasement, of the boils of one hundred people, one thousand, ten thousand, one lakh, one crore, one asaṅkhyeyya are but also one and the same thing.

The forms of men and those of the boils are “sanimitta dhamma”. [It means they have forms, signs and appearances to be counted two, three, four, etc.]

Whereas cessation is the “animitta dhamma”. [It means it has no forms, no signs and no appearances to be counted two, three, four, etc.]

In the world there is indeed a great relief called cure, appeasement of the boils. Those who are stricken with boils and are suffering take refuge in the great relief, and take medicine to get relief. When the time comes to be cured, they will attain that great relief, they are cured, appeased. Therefore we should note that there is indeed a great refuge, a great relief called cure, appeasement. Being animitta dhamma, don't take the cure, appeasement are two, three..... many.

Just as many are the forms of men stricken with boils and just as many are the forms of boils, you will think many are the cure, appeasement. The forms of boils and the cure, appeasement are entirely opposite. They cannot be mixed; they are used together only in the language.

In the same way differentiate the danger of fire from its extinction, the danger of flood from its extinction, etc. Unless one can differentiate the boil from its cure, appeasement, one is far from understanding the term nibbāna.

[This is the example to show saupādisesa nibbāna.]

(1) With the attainment of the Path of stream-enterer (sotapatti-magga), forever cease at the same time 20 self-illusion (sakkāya-diṭṭhi), 62 wrong views (micchādiṭṭhi), 10 antaggāhikadiṭṭhi, 3 niyata-misshādiṭṭhi, 8 sceptical doubts and 16 sceptical doubts (vicikicchā).

(2) With the attainment of the Path of once-re-turner (sakadā-gāmi- magga), forever cease at the same time coarse lust and coarse hatred (kāmarāga, byāpāda).

(3) With the attainment of the Path of never-re-turner (anāgāmi-magga) forever cease at the same time subtle lust and subtle hatred (kāmarāga, byāpāda).

(4) With the attainment of the Path of arahat (arahattamagga), forever cease at the same time all the defilements such as attachment to rūpa jhānas and form spheres (rūparāga), attachment to arūpa jhānas and form-less spheres (arūparāga), conceit (māna) and ignorance (avijjā).

[This is the cessation of defilements.]

(1) With the attainment of the Path of stream-enterer (sotāpatti-magga), the births-to-be in the four woeful course of existence (apāyajāti) cease forever. The births-to-be in the seven happy course of existence after seven births (kāmajāti) also cease forever.

(2) With the attainment of the Path of once-re-turner (sagadā-gāmimagga), the births-to-be in the seven happy course of existence (kāmajāti) after two births cease forever.

(3) With the attainment of the Path of never-re-turner (anāgāmi-magga), all the births-to-be- in the happy course of existence (kāmajāti) cease forever.

(4) With the attainment of the Path of arahat (arahattamagga), only the present groups of existence remain; all births-to-be in the fine-material spheres and the immaterial spheres (rūpajāti, arūpajāti) cease forever.

[This is—with the attainments of four Paths— how the defilements cease in four instalments and, how the births-to-be-of constituent groups of existence (jātikhandhā) cease in four instalments.]

Compare the above cure, appeasement of one thousand five hundred boils in four groups with the cessation of one thousand five hundred defilements in four instalments at the attainments of four Paths (magga).

1. The cessation of defilements in the first instalment,
2. The cessation of defilements in the second instalment,
3. The cessation of defilements in the third instalment,
4. The cessation of defilements in the fourth instalment,
5. Likewise the cessation of births-to-be-of constituent groups of existence four times—

All these cessations are one and the same 'asaṅkhatamahā-nibbāna': the defilements and the constituent groups of existence (khan-dhā) are many. As the defilements and constituent groups of existence are nimitta-dhamma which have forms and signs are many to be counted one, two, three, four, five etc., whereas their cessation is animitta-dhamma which has no forms and signs, it is not to be counted two, three, etc. The defilements and the constituent groups of existence are entirely opposite to their cessation.

You may still mix fire with water; yet there is no chance to mix defilements and the constituent groups of existence with their cessation. If there are still defilements and the constituent groups of existence, there will be no cessation. If those defilements and constituent groups of existence cease, they will not come to be.

Just as you differentiate the boils from their cure, appeasement; just so differentiate the defilements and constituent groups of existence from their cessation.

There is the cessation of defilements and constituent groups of existence as extensive as the rounds of a rebirths (*anamattagga saṃsārā*), which is indeed a great refuge, shelter, relief. With the attainment of the Path of a stream-enterer (*sotāpattimagga*), indeed there comes to be the cessation of some defilements and constituent groups of existence; the cessation of wrong view and sceptical doubt (*diṭṭhi*, *vicikicchā*), the cessation of constituent groups of existence in the four lower worlds of misery are certainly attained. The cessation of those wrong view and sceptical doubt, the cessation of births-to-be in the four lower worlds of misery will never change; it will exist as it ceases forever. The cessations at the next paths should be understood in the same way.

The defilements and the constituent groups of existence contained in the expression: 'the cessation of defilements and constituent groups of existence', will never appear in future. They are the future defilements and future constituent groups of existence which will never appear. They are not the defilements and constituent groups of existence that will appear by way of appearing or taking birth (*uppāda-jāti*). As there are four instalments of dispelling and cessations by the four Paths, we have to say there are many defilements and many constituent groups of

existence. As we are talking about the defilements and the constituent groups of existence that will never appear in future, they are not the defilements and the constituent groups of existence with forms and signs in reality. It is hard to see.

The above expressions is meant to show clearly the following meaning: 'The cessation (nibbāna), which has already been attained with the four attainments of the four Paths, is indeed one and the same thing. That nibbāna and the nibbāna which will be attained after the cessation of parinibbāna cuti kammajarūpa are also one and the same thing.'

Saupādisesa... Thus there are five prominent cessations including khandha-parinibbāna. Of these five, the first three cessations leave some defilements and some constituent groups of existence (khandhā). The fourth cessation does not leave any defilements; but the constituent groups of only present existence remain. The fifth cessation does neither leave even the constituent groups of present existence. Considering the first four cessations, still leaving the defilements, still leaving the constituent groups of existence with the person; the then cessation of defilements, the then cessation of constituent groups of future existence, asaṅkhata mahānibbāna, is called 'saupādisesa'.

Anupādisesa... Considering the fifth cessation, not leaving any constituent groups of existence with the person; the then cessation of constituent groups of future existence, that asaṅkhata mahānibbāna, is called 'anupādisesa'.

Example; A certain man happens to be in the earth because of one his rounds of kamma-result (vatta-vipāka). When the time comes to free him from the kamma-result, at first his neck and the whole head rise from the earth in the sky-light. On the second time his waist and the upper

body rise up in the sky-light. On the third time, his knees and the upper body rise up in the sky-light. On the fourth time, his ankles and the upper body rise in the sky-light. On the fifth time his whole body including his feet rise in the sky-light above the surface of the earth.

Even though the above example contains the term sky-light five times, the sky-light is one and the same thing.

Just so the attainment of cessation of some defilements and cessation of some constituent groups of future existence (khandhā) at the moment of the Path of stream enterer (sotapatti magga) is indeed the attainment of nibbāna since that time. The stream-enterer has already entered or attained partly nibbāna since that time.

At the moment of the Path of stream-enterer (sotapatti magga), the stream-enterer (sotapanna) certainly attains the cessation of defilements and the cessation of constituent groups of existence. There is indeed the cessation of defilements and the cessation of constituent groups of existence in him should be understood.

Some people think; “The cessation of wrong views and sceptical doubt is not yet nibbāna. The cessation of rebirths in the lower worlds of misery (apāya jāti) is not yet nibbāna. The cessation of future births and future constituent groups of existence is not yet nibbāna. The only cessation of all defilements and all constituent groups of existence is nibbāna.” It is wrong.

The cessation of the two defilements, namely (wrong views and sceptical doubt) and the cessation of future constituent groups of existence forever exist in him till he enters mahāparinibbāna. There is no such thing that the cessation disappears, that the wrong views appear, that the sceptical doubt appears in him, and that there is fear again to be reborn in the lower worlds of misery.

Since the moment of the Path of stream-enterer (sotapattimagga) the defilements and the constituent groups of existence which have already ceased do not return to their original states; the cessation exist forever. That cessation and the cessation at the moments of next (higher) paths, and the cessation at the time of khandhaparinibbāna, are wholly connected, are one and the same thing. The cessation of defilements and the cessation of constituent groups of existence at the moments of the Path and fruition, in the beginningless round of rebirths, are also one and the same thing. If you say they are separate, differentiate them by their forms and signs.

As the cessation of defilements and constituent groups of existence of those who had already attained the Paths and fruitions (magga, phala) in Dīpaṅkara Buddha sāsanā, exists forever in the nature of cessation suppose you say the cessation had a starting point even though it had no end and, suppose you say the cessation had already begun since the moment of cessation of defilements and constituent groups of existence in Dīpaṅkarā Buddha sāsanā. The only attainments of the attainers have their beginnings. Yet the cessation (nibbāna) has no beginning.

How is that? There was a kind of poisonous tree at a certain place. Only after the death of a tree, another tree grew. Each tree lived only one hundred years. Innumerable years had passed; trees in succession were also innumerable. There was an opportunity for the trees to grow on in succession for innumerable years in future. A certain man, seeing the danger of the poisonous tree, drove a poisonous fang into the then fifty years old tree in order to kill it. The flowers and fruits that would grow that year did not appear; the bearing of flowers and fruits ceased; flowers and fruits ceased; germinating seeds disappeared. As there were no more flowering and fruiting for the remain-

ing fifty years, the tree died and fruiting for the remaining fifty years, the tree died and the poisonous germination disappeared. The innumerable poisonous trees that would grow on in succession for innumerable years got an opportunity of non-growth. They ceased growing forever.

In this example, 'the cessation of flowering and fruition that year, the cessation of innumerable trees which would grow in succession' means there was no more appearing of new flowers, new fruits and new trees in succession. Since they never had appeared, they were not actual flowers, fruits and trees. They were used barely in words.

When the poisonous fang was driven into the poisonous tree, those new flowers, new fruits and new trees in succession altogether ceased to grow as the nutritive essence which caused them to grow dried up. The term concepts (paññatti) such as flowers, fruits and trees connected with those flowers, fruits and trees in succession, too, had already disappeared altogether with the cessation of those flowers, fruits and trees. With regard to 'ceased, disappeared,' it is proper to mention it in the past tense.

In the same way, if one hadn't attained the Path and fruition in Dipaṅkarā Buddha sāsanā, the would-be defilements and the would-be constituent groups of existence (khandhā) in succession, too, would cease altogether at the same moment with the attainment of the Path. They became extinct. The term concepts (paññatti) such as person, being, defilement, constituent groups of existence, too, had already ceased altogether with the cessation of those defilements and constituent groups of existence.

With regard to cessation, having taken place, it is proper to mention it in the past tense only. Those defilements and constituent groups of existence are a kind of

element, whereas the cessation by way of no more appearing is another. As the element of fire, burning, and the element of its cessation are directly opposite to each other; the element of defilements and the element of constituent groups of existence, and the element of cessation by way of no more appearing, the element of peace, are poles apart. They cannot be mixed with each other; their states cannot overlap each other. There is no element of peace, cessation, in the state of defilements and in the state of constituent groups of existence. There is neither element of defilement nor the element of constituent groups of existence in the state of peace, cessation. The concept (paññatti) connected with the defilements and constituent groups of existence, too, do not move to the element of peace, cessation.

In the beginningless round of rebirths, at the time of each Buddha, twenty-four asaṅkhyeyya sixty crores and one lakh people were emancipated. In each batch twenty-four asaṅkhyeyya sixty crores and one lakh people entered mahāparinibbāna. They were emancipated and they passed away together with their name concepts (paññatti) from the three planes, namely sensual, fine-material, immaterial (kāma, rūpa, arūpa). In the beginningless rounds of rebirths (anamatagga saṃsāra) twenty-four asaṅkhyeyya, sixty crores and one lakh people entered mahāparinibbāna in asaṅkhyeyya batches. In the beginningless rounds of rebirths, this cessation of births (bhavajāti) of those infinite number of people who had been freed, the ending of the conditioned element is the unconditioned dhamma (asaṅkhata) the separate ultimate element. (paramattha mahā-nibbāna dhātu)

There is a discourse (dhamma desanā) expounded by the Buddha that when the beings who are in great darkness of ignorance (avijjā moha) and have so much sensu-

ous lust for becoming process of existence (bhava-rāga, bhava-taṇhā) hear about the state of asaṅkhata dhamma think it to be so fearful as being almost fallen into a big precipice one hundred athū deep.

While listening to the doctrine of void (suññata dhamma desanā) delivered by a bhikkhu, a certain brahmaṇa the holder of wrong views in Ceylon found himself about to fall into a great precipice without a foothold, rose up athū-the height of a man together with his hands stretched upward, suddenly and ran away in terror. He rushed into his house and covered up his face with his two hands trembling. When his son, a young brāhmaṇa asked him what the matter was, he related all the incident and said that he had narrowly escaped falling as he could run.

The state of that unconditioned (asaṅkhata dhamma) is indeed the refuge for them who have little ignorance (avijjā moha) and have already seen well the dangers of round of rebirths (saṃsārā) and the lower worlds of suffering (apāya) and who have little sensual passion, craving for existence. The asaṅkhata dhamma does neither contact nor concern with a certain person, a certain being and the constituent groups of existence. When the constituent groups of existence of the Buddhas, of the individual buddhas and of the arahats cease, it is said mere they have already attained to the state of that unconditioned. Being the animitta dhamma, the state of that unconditioned has no former edge, neither appearing nor taking birth (uppāda, jāti) to mark its beginning; it also has neither later edge nor the disappearing (bhaṅga) to mark its end. It has neither a sign nor a speck to show where it exists nor does not exist in only one of the ten directions. It has neither a beginning nor an end to differentiate it as one thing at the time of such a Buddha, as another thing at the time of such a Buddha; it is the only asaṅkhata dhamma that exists for-

ever throughout the beginningless round of rebirths (anama-tagga saṃsāra).

The nibbāna cessation in the dispensation of Dīpaṅkarā Buddha and in that of our Gotama Buddha is not two things; it is one and the same thing.

This is the place where many people may be mistaken for many nibbānas respectively as there are persons who have individually attained to nibbāna, and thereupon is the exposition by way of yutti reasoning.

Here ends the exposition of saupādisesa and anupādisesa nibbāna.

Suññata, animitta, appanīhita nibbāna

akārabhedena = according to its qualities,

tividham hoti = Nibbāna is of threefold, namely

- (1) Suññatañca = suññata nibbāna which is void of all obstacles (palibodha),
- (2) animittañca = animitta nibbāna which is formless, signless, imageless and appearanceless,
- (3) appanīhitañca = appanīhita nibbāna which is free from all longings (Abhidhammattasaṅgaha)

Suññata Nibbāna

The obstacles to the bliss of peace (santisukha) is called palibodha. All the saṅkhata dhamma including the fruitions of arahatta even have palibodha, the obstacle.

How is it? When (an arahat) wishes to establish the arahattajavana citta in him, it will appear only by exerting for a suitable moment, a suitable time and a suitable mind-ing. Being anicca, viparināma dhamma, the arahattajavana citta will disappear moment by moment. When he wants to attain it, he has to exert again for a moment etc. If he

wants to attain one hundred times of javanacitta a day he has to exert one hundred times again. Even though those one hundred javanacitta appear through his exertion, they will vanish at last. The javanacitta is not a dhamma that can exist forever as one wishes.

Therefore the fruition of arahatta is a kind of dhamma that gives palibodha dukkha, the trouble of repeated exertion to make it appear. Whereas there is no palibodha dukkha in the unconditioned, the asaṅkhata dhamma.

Nibbāna, being the none-appearing dhamma, has no palibodha dukkha, the trouble of exertion to make it appear too. Nibbāna, not being the impermanent dhamma, has no more palibodha dukkha, the trouble of repeated exertion to establish too.

1. The palibodha dukkha, the trouble of fulfilling pāramitā dhammas such as charity, morality, etc. for many existences (births) to enable one to attain nibbāna.
2. The palibodha dukkha, the trouble of developing the seven purifications such as the purification of morality, the purification of mind (sīlavisuddhi, cittavisuddhi) etc. in one's last existence (birth).

The above two palibodhas are not the troubles of nibbāna. They are the troubles only to abandon the defilements that are obstructing on the way, in him who wishes to attain nibbāna.

The blind who have cloudy vision have to take trouble of applying some medicine, the palibodha dukkha, to see the sun and the moon. That palibodha is nothing but the trouble caused by the cloudy vision. In the same way the palibodha with regard to nibbāna should be understood.

[This is suññata nibbāna.]

Animitta Nibbāna

The saṅkhata dhammas have prominent form, sign, image and appearance. Therefore with regard to even a single consciousness, arahattaphala citta, that has already ceased in the past is one thing; that is appearing momentarily at present is another; that has not yet arisen in the future is another; that in this person is one thing; that in that person is another; the arahatta phala cittas, namely the major, the medium, the minor etc. are numerous—two, three, lakhs, millions, asaṅkhyeyya, infinity. No need to mention the remaining saṅkhata dhammas.

Nibbāna, being the dhamma without form, sign, image and appearance, cannot be differentiated into two separate things thus: “This nibbāna is the old one, in the round of rebirths (saṃsāra), and this nibbāna is the new one.” Nibbāna cannot be counted two, three etc., according to the individuals who had already attained to parinibbāna and their respective groups of existence (khandhas); there is no difference between directions, i.e. to differentiate thus: “The nibbānas of theirs who have already attained in the East are in the East; the nibbānas of theirs who have already attained in the West are in the West, etc.,” there is no difference between nibbānas, i.e. to say: “Nibbāna attained by the Buddhas is noble and the nibbāna attained by the female slave is low.” It is known and rightly said that there is the ending and cessation of the saṃsārā, in the universe, the cessation of births, the end of the groups of existence, the only unconditioned element, the asaṅkhata dhamma.

The state of this animitta has already been explained in detail in the previous chapter of saupādisesa and anupādisesa nibbānas.

[This is animitta nibbāna.]

Appanīhita Nibbāna

The saṅkhata dhammas, the conditioned things appear only in expectation. How do they appear? The happiness of human being is in successive stages, namely the low, the medium, the noble, the nobler and the noblest. So also is the happiness of devas and brahmas. If a man gets the low happiness, he still desires to get the medium and the noble one. When he gets the medium, he will desire to get the noble happiness. If he gets the noble, he will desire to get the nobler and the noblest happiness. Even though he has got the noblest happiness, it being impermanent (anicca dhamma) often comes to decay and vanishes; and so he has to desire for new and new happiness again.

Among the people the wealth of King Cakkavatti; among the devas the wealth of King Cātumahārājika, King Sakka of Tāvātimsa, King Suyāma, King Samtusita, King Sunimmita, King Vasavatti; and among brahmas the wealth of King Brahma of the first jhāna and his power are indeed impermanent, breaking up and changing. As long as their good deeds favour they enjoy only for a time. But at the end of their deeds they die and disappear with the dissolution of their bodies.

In the beginningless round of rebirths (saṃsāra) a man has already become the infinite number of kings Cakkavatti, and the infinite number of kings Sakka. The state of being kings does not appear even in his dream at the present. Yet he is still burning with a desire to become king Cakkavatti. The wealth of kings of men, devas and brahmas are similar to the very salty water of the ocean.

A man has a taste for the water of the ocean and drinks it for days and nights. The more he drinks, the hotter becomes his thirst. Whatever amount he drinks it will

only disappear in his stomach moment after moment. All the waters of the four oceans may have been drunk, yet he will die of severe thirst.

Just so in the three abodes of kāma, rūpa and arūpa and arūpa (tebummaka) the more he enjoys happiness, the more severe becomes the thirst of sensual lust, the more fiercely has he to suffer. While enjoying, that happiness will disappear. He dies while burning himself with his sensual lust. May it be the happiness of the fruition (arahatta phala), being the impermanent dhamma which disappears while he is enjoying, he has still a burning desire of sensual lust to enjoy new and new happiness.

Sensual desire, whichever in unwholesome or wholesome states (akusala, kusala), is merely the burning of thirst, the utter suffering.

The worldly happiness, namely the happiness of human beings, that of devas, that of brāhmas are similar to the sticky honey or molasses. The worldly beings (putthujjana) of human, devas and brahmas are similar to the ants which prefer the sweet taste of it. Those ants which come across the honey or molasses would die dipping themselves in it.

Just so in the endless round of rebirths (samsāra), the human beings, devas and brahmas die in their successive births dipping in the wealth of human beings, devas and brāhmas. They die still burning with the thirst of sensual lust; all sensual desires completely cease forever without substrata remaining at the time of mahāparinibbāna. On attaining the arahatta magga, the sensual desire completely ceases forever.

From that time the sensual desire for happiness in the three abodes (tebhummaka sukha) ceases forever. At the

time of mahā-parinibbāna cuti the sensual desire (chanda-panidhi) ceases forever. From that time all sensual desires completely cease forever. Therefore the unconditioned great bliss (asaṅkhata mahānibbāna) is called the appaṇihita nibbāna.

[This is appaṇihita nibbāna]

These three terms, namely suññata nibbāna, animitta nibbāna and appaṇihita nibbāna, in accordance with the pāli word “ākārabhedena = in quality”, also have three kinds of qualities:

- (1) being free from all troubles (palibodha)
- (2) being free from all form, size, image and appearance
- (3) being free from all sensual desires

Depending on these three qualities, nibbāna is said to be of three kinds. But these three terms are indeed given to one and the same mahānibbāna.

Out of those three qualities, some people realize that all the troubles of doing things amidst the tebhumma dhamma are mere suffering, and so do not like them; the quality of nibbāna, being free from all troubles, appaṇihita, appears to them as noble. Why? Because the only everlasting nibbāna is the real bliss, which is free from all troubles (palibodha).

Those who realize the oppression of various kinds of dangers, enemies, accidents, old age, death, suffering to be suffering and are disgusted, the quality of animitta of nibbāna will appear to them as so noble. Those dangers can affect only in the nimitta dhammas which have big or small forms and substance; (just so:) the sky cannot be affected by dangers, thunder bolt, fire, flood, storm, arms, old age, death. Just so, nibbāna, being the animitta dhamma which

has no form, neither sign nor image nor appearance, cannot be affected even by the dangers of old age and death.

To them who realize the suffering of living forever with the burnt of thirst for sensual lust (kāmatanḥā) and longing for good existences (bhavatanḥā) as suffering dukkha and are very much disgusted, the quality of appaṇihita of nibbāna appears as so noble.

The aforesaid two qualities, suññata and animitta, appear to them who have very much lust for existence (bhavatanḥā) to be not becoming, none existence (abhāva) and useless (tuccha). The quality of appaṇihita appears to them who have very much sensual lust to be not becoming, none existence (abhāva) and useless (tuccha). Those who do not realize the three qualities properly will think the cessation of appearing, the complete ending of it to be not becoming, none-existence (abhāva) and useless (tuccha).

Here ends the second chapter on the exposition of suññata, animitta and appaṇihita nibbāna.

Answer to the first question

If the said cessation of appearing of (kilesa dhamma, khandha dhamma), the defilements and the constituent groups of existence, the complete ending, is called nibbāna-

1. How does nibbāna exist in the ultimate sense?
2. How is it the incomparable noble happiness?
3. How is it full of infinite qualities such as profound, hard to see, tender and delicate (gambhīra, duddasa, sanha, sukhumā) etc.? [Three questions]

Answer:

If there is neither cessation of appearing nor the ending, those defilements (kilesa) and those constituent

groups of existence (khandhā) will be forever becoming in the beginningless round of rebirths (saṃsāra); and the efforts of the perfection (pāramī) of the Buddha, of the individual buddhas, of the disciples to bring about the cessation of defilements and those constituent groups of existence, to make an end to them would have been useless.

But they hadn't been so. The bodhis-to-be who are fulfilling their perfections (pāramī) for their bodhis respectively will surely attain to the cessation of appearing of defilements (kilesa) and the constituent groups of existence (khandhā) and the complete ending of them. If the cessation of appearing of the constituent groups of existence and defilements, the complete ending of them is not actually in existences, and if it is merely a concept (paññatti) there would have been real Buddhas, real arahats in this world. There is indeed the cessation of the defilement and the constituent groups of existences. Therefore there had been real Buddhas and real arahats who had no more defilements.

Certainly there is the appearing of disease in this world; certainly there is the cure-appeasement of it, too. Should there be no such cure-appeasement, there wouldn't have been cure appeasement of the stricken disease; and the patients wouldn't have been recovered from their disease.

But that is not so. There is indeed cure-appeasement, there are indeed patients who have already recovered from their disease, too. Therefore it should be understood that there is cure-appeasement in this world. Just so, it should be understood that there is indeed the cessation of defilements and constituent groups of existence, too.

If a person says; "We do not say that there is no cessation; but we say certainly there is," and if he says: "the cessation exists merely in abhāva paññatti-conceptual term that cannot be found out", can he say: "Such kind of

existence is the one in the ultimate sense; such kind of existence is not the one in the ultimate sense, and it is existent in the paññatti conceptual term?" The differentiation of the paññatti-concept and the paramattha-ultimate, and the differentiation of nimitta paramattha and animitta paramattha should be made.

Only in the paramattha-ultimates there are four great works of Buddha Sāsanā that can be obtained:-

1. The discerning (pariññā kicca)
2. The developing (bhāvanā kicca)
3. the dispelling (pahāna kicca)
4. the encountering (sacchikaraṇa kicca)

These four great works cannot be obtained in the paññatti-concepts.

Pariññā kicca means two kinds of discerning:

(1) discerning by its natural characteristic and (2) discerning the dhamma by the three characteristics of impermanence, suffering and selflessness. If the natural sense (sabhāvattha) of a dhamma be caught hold of tightly with knowledge, its natural sense will be discerned, that dhamma is indeed the paramattha-ultimate. If the natural sense is not discerned in that dhamma, that dhamma is the paññatti-concept.

Example: In magic when a lump of earth is shown to be a lump of gold, and if you see it to be a lump of earth, you will discern the natural sense (sabhāvattha); if you still see it to be a lump of gold, indeed you will not at all discern. Being a lump of earth, it can only be used as earth; it cannot be used as gold. Just so, when the paññatti-concept, which is wrongly taken to be a person, a being, a man or a woman, is thoroughly examined with the knowledge of discernment (pariññā ñāna) you will discern

that there is no more person, neither a being, nor a man nor a woman. If you contemplate with the knowledge of discernment (*pariññā ñāṇa*) in the body of that person, being, man or woman, that there is the sense of hardness, the sense of cohesion, the sense of heat and coldness; the sense of hardness, cohesion etc. will be more prominent as the knowledge of discernment (*pariññā ñāṇa*) becomes stronger and stronger. The more prominent is the sense of hardness, cohesion etc., the better evident is no female, neither male nor a woman.

[This is the differentiation of the paramattha ultimate and the *paññatti*-concept in the work of discerning (*pariññā kicca*)]

Bhāvanā kicca means developing the dhamma to gain strength, sharpness and progress successively. If you develop the concentration of one-pointedness of mind stage by stage, you will make progress up to the six higher knowledges (*abhiññā*). If you develop knowledge (*paññā*) to gain strength stage by stage you will make a progress up to the path of Arahatta.

How can the *paññatti*-concept, which is not discerned with the knowledge of discernment (*pariññā ñāṇa*), be developed successively to gain strength and power? The *paññatti*-concept cannot be developed; it is just like the very *paññatti*-sky-concept that cannot be polished, can neither be sharpened nor be made powerful.

[This is the differentiation of the paramattha-ultimate and the *paññatti*-concept with the work of developing (*bhāvanā kicca*)]

Pahāna kicca means dispelling evils. Much appearing of greed, hatred and delusion (*lobha, dosa, moha*) in the mind continuum of a being will throw himself into the

hell (apāya). Should the greed, hatred and delusion be dispelled for a moment (tadaṅga), the happiness of men and devas would be obtained. If they are dispelled for a longer time (vikkhambhana), the happiness of rūpa and arūpa brahmas will be obtained. If they are dispelled forever, completely abandoned (samuccheda), the happiness of supramundane path, Fruition and Nibbāna will be attained.

In the paññatti-concept which cannot be obtained with the knowledge of discernment (pariññā ñāna) there is no such thing as falling to the four lower worlds because of much developing a certain paññatti-concept, there is neither such a thing as attaining to the deva abodes and Nibbāna because of dispelling a certain paññatti-concept. As the paññatti-concept which thinks to be a person, a being, a woman or a man, is not a thing that actually exists, and eventhough you do not dispell it, it cannot lead you to the four lower worlds (apāya). Eventhough you dispell the paññatti-concept of man and think of the paññatti-concept of deva and brahma you will never become deva and brahma.

[This is the differentiation of the paramattha ultimate reality and the paññatti-concept in the work of dispelling (pahāna kicca).]

Sacchikarana kicca means experiencing with both the body and the knowledge.

Kāyena amataṃ dhātum phusitvā nirupadhim.
[itivuttaka pāḷi]

phusitvā	=	having been experienced
kāyena	=	with the body,
amataṃdhātum	=	the nibbāna element,
nirūpadhim	=	which is free from four upadhis.

Having been experienced with the body, the nibbāna element which is free from four upadhis.

Pahitatto samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paññāya ca taṃ paṭivijjha passati.

[majjhimaṇṇāsa caṅkī sūta]

pahitatto samāno	=	When one abandons one's body and mind
sacchikaroti	=	one has to encounter
paramaṃ saccaṃ	=	the noblest truth of cessation
kāyena ceva	=	with the body of five constituent groups of existence (khandhāpañcaka) or also with the mental body;
paṭivijjha passati	=	and one has to penetrate and see
taṃ	=	the truth of cessation
paññāyaca	=	also with the Path, the Fruition and the Retrospection.

When one abandons one's body and mind, one has to encounter the noblest truth of cessation, with the body of five constituent groups of existence (khandhāpañcaka) or also with the mental body; and one has to penetrate and see the noblest truth of cessation also with the Path, the Fruition and the Retrospection.

With reference to the Pāli Text the encounter, the experience (sacchi-karaṇa) should be understood. How is amarita nibbāna encountered with the body? In the case of fire-burnt on one's head and its extinguishment, the fire-burnt being on the part of the body is readily felt also with one's body; the extinguishment of the fire, too, being prominent on the part of the body is readily felt with one's body.

In the case of the piercing of a big arrow, a big spike the piercing which takes place on one's body is readily felt also with one's body; the removal of the big arrow, the big spike or the cure-appeasement of the wound being prominent on the part of the body is readily felt also with one's body.

In the case of small-pox stricken on the body and its cure-appeasement, the small-pox is felt also with one's body; the cure-appeasement of the small-pox is felt also with one's body.

In the case of a gastric trouble in the stomach and the chest, and the cure-appeasement, the gastric trouble and its cure-appeasement are readily felt also with the body.

In the case of a future incident, too, a certain criminal is sentenced with a capital punishment, and the death penalty will be made on the tenth day from the day after the decree of the law court. The criminal is burning himself with sorrow thinking: "I shall be hung on the tenth day." But on the fifth day, it so happens that he gets the Amnestic Order. He is free from the death penalty and is greatly appeased. The death penalty is the grave danger that has ever fallen upon him. The sorrow caused by the death penalty and the appeasement caused by the Amnesty Order are readily felt in his mind; they are his personal experience.

All appeasement of coming dangers of the burning grief should be understood in the same way.

[This is the personal experience of the appearing and appeasement of dangers in the world.]

Just so the personality-belief (sakkāya diṭṭhi) is a big spike that has pierced forever in the heart. The sceptical doubt (vicikicchā) is a big spike that has pierced for-

ever in the heart 1,500 defilements are 1,500 big spikes that have pierced forever in the heart. They are the very seeds of hell that are accompanying forever in the hearts of all beings in whatsoever existence; they are the hell pans, the hell fire. Those who want to be free themselves from 1,500 defilements have to practise the pāramī dhammas for many births; in their last birth, too, they have to practise purifications such as purification of morality, etc.

On attaining the Path of stream-enterer (sotāpatti magga) the two burning great iron spikes, personality-belief and sceptical doubt (sākkāya diṭṭhi vicikicchā) readily get out of the heart. The personality belief and sceptical doubt, the seeds of hell, the hell-pans disappear from the heart. More than one crore of wrong actions (duccarita) which are capable of taking birth in the four lower worlds disappear altogether. There is no more hell-suffering (apāya dukkha) in whichever birth they have to worry, cease forever. Since the drawing out of the two big iron spikes is from the heart it is felt or experienced with the body.

Such kind of experience with the body is called “kāya sacchikaraṇa”. With reference to the Pāli text: “kāyena amataṃ dhātum phusitvā nirūpadhi” it is said “experienced with body.” When that man sees for himself that he has already been free from the two big spikes it is called “experienced with knowledge”.

[Experience with the body and the knowledge]

In the above example, the one who has already been pierced by oneself with a big arrow and a spike, the piercing and the pain, too, are felt with the part of the body. The taking out of that arrow, spike, the cure-appeasement of the wound, too, being felt with the body, is experienced with the body. When one is seeing “The arrow or spike piercing my body has already been drawn out, and

the wound has already been cured and appeased”, then one experiences with the mind or the knowledge.

The vanishing of the seeds of hell, which always accompany him in his heart, the disappearing of the great hell pans, the extinguishing of hell-fire, the cessation of wrong actions (duccarita kamma) which can throw the beings into the hell, the cessation of the births coming to be in the four lower worlds, accomplish together with the cessation of sakkāya-diṭṭhi and vicikicchā.

[Compare with the above examples and understand for yourselves.]

The cessation of the successive five constituent groups of existence (bodies) that would take rebirth in the hell in the future, is accomplished with the attainment of the Path of the stream-enterer (sotāpatti-magga). He is assured: “All the remaining five constituent groups of existence in the hell have already ceased in me; I am now free from the dangers of hell.” He feels rapture and great joy.

Being misled by the word “that would take rebirth in the hell” he would wrongly think that the cessation of the five constituent groups of existence in the hell would also be attained only in the future.

At the moment of the Path of the stream-enterer (sotāpatti magga), the cessation of that wrong view and sceptical doubt (sakkāyadiṭṭhi vicikicchā) etc., is the asaṅkhata mahānibbāna. Because some of the defilements and some constituent groups of existences still remain in the stream-enterer, that great unconditioned asaṅkhata mahānibbāna of the stream-enterer is called “saupādisesa nibbāna”.

The cessation of that personality belief and sceptical doubt (sakkāyadiṭṭhi, vicikicchā) etc., exists forever. It

is wholly connected with the anupādisesa nibbāna and it is one and the same thing. Just as the taking out of the big arrow, the big spike and the cure-appeasement of the wound are experienced with the body and it is called sacchi-karaṇa, there is not a single paññatti-concept that ever can be felt with the body and that ever can be called “kāya sacchi karaṇa paññatti.”

There is no female who turns to be a man by calling her ‘a man’ in sammutipaññatti-concept, who has the nature of a female in the ultimate sense. There is no male who turns to be a female by calling him “a female” in sammutipaññatti-concept, who has the nature of a male in the ultimate sense. There is no one who has ever become Mr.Wealthy, Mr.Rich, Mr.Happy, Mr.Banker by mere calling the poor who have little merit before, as “Mr.Wealthy, Mr.Rich, Mr.Happy, Mr.Banker.” By mere calling the patient oppressed with disease “Mr.Healthy” he cannot be healthy. Thus there is no paññatti-concept that ever can be felt with the body and that ever can be called “kāyasacchi-karaṇa paññatti”.

However, there is indeed “kāyasacchikaraṇa” in the amarita-nibbāna. What to say for it? In this world there is a certain patient who is suffering from a high fever, ever burning with the temperature all over the body, unable to stop himself rolling about. And when he takes the powerful vijjāmaya medicine, his fever is cured-appeased at an instance; that cure-appeasement is indeed experienced with his body; he feels very glad saying endlessly, “Happy indeed am I! Peace is indeed with me!”

1. The appearing of a head-ache on the head, and the cure-appeasement on the head,
2. The appearing of an eye-disease at the eyes, and the cure-appeasement at the eyes.

3. The appearing of an ear-ache at the ears, and the cure-appeasement at the ears.
4. The appearing of a nose-ache at the nose, and the cure-appeasement at the nose.
5. The appearing of a mouth-ache, tooth-ache, tongue-ache at the mouth, teeth and tongue, and the cure-appeasement at the mouth, teeth and tongue.
6. The appearing of a disease in the lungs, and the cure-appeasement in the lungs.
7. The appearing of a disease in the liver, and the cure-appeasement in the liver.

Thus the appearing of the diseases on the parts of his body and the cure-appeasement are indeed experienced with his body. He feels very glad saying endlessly: "Happy indeed am I! Peace is indeed with me!"

[This is how the diseases appearing on the body and the cure-appeasement on it are experienced with the body.]

Those who are seriously burning with sorrow because of the death of their beloved sons and wives get peace of mind at an instance on hearing the dhamma of the wise; the cure-appeasement of sorrow, misery is experienced with their mind-body.

All the burning of sorrow because of the destruction of the desirable things and the loss of the beloved ones, and all their appeasement at an instance should be understood in the same way.

The sorrow of a criminal who has been sentenced to death and will receive the death penalty on the third day from today, with the thought: "The punishment will fall on

my body; I will have to encounter with my body; I will have to die.”, than comes to appear in the mind continuum, no sooner does he hear the decree of the law court. Sorrow is felt with the mind body.

While he is seriously burning with sorrow, he gets the Amnesty order on the second day as being saved by someone, the would-be-coming danger of death on the third day ceases on the physical body when the Amnesty Order is proclaimed. But the sorrow in his heart ceases in his mind-body only when he hears the Amnesty Order. The peace of mind is felt vividly in his heart. Still in this world there is indeed the momentary appeasement in physical body as well as in mental body that can readily be felt (kāyasucchikaraṇa).

How can there be no “kāyasacchikaraṇa” in the amarita nibbāna, the complete cessation of the burning dhamma, sakkāyaditṭhi and vicikicchā, etc. that forever accompany in the mind continuum in the endless round of rebirths? In fact there is “kāya sacchikaraṇa” in the amarita nibbāna. The stream-enterer feels glad excessively for the whole life with a thought: “Now, the sakkāyaditṭhi and vicikicchā which always accompany in my mind continuum have already ceased; they have been appeased, have been overcome; the evil deeds, akusalakammaṭṭha dhammas have already ceased, have been overcome; the awaiting dangers of hells have been dispelled, have been overcome.”

Why doesn't nibbāna exist in the ultimate sense which is encountered with physical body and mental body, by way of kāyasacchikaraṇa kicca, ñāṇasacchikaraṇa kicca?

Here ends the answer to the first question: “1. If the cessation of the appearing of the defilements and the constituent groups of existence (kilesa dhamma, khandha dhamma), the complete ending of it, is called

nibbāna, how does nibbāna exist in the ultimate sense?”

Answer to the second question.

In the second question: “How is nibbāna the incomparable noble happiness?” There are in this world two kinds of happiness:-

- (1) the happiness of appeasement (santi sukha)
- (2) the happiness of enjoying (vedayita sukha)

Santi sukkha means

- (1) the cure-appeasement or the overcoming of the undesirable things, and the destruction (anittha dhamma, vipatti dhamma that are oppressing)
- (2) the cure-appeasement or the overcoming of the sorrow; the undesirable things and the destruction to come surely.
- (3) the cure-appeasement or the overcoming of the sorrow, the undesirable things, and the destruction with the thought: “Is it probable to encounter? It will be finished, it won’t be easy if encountered.”

These three kinds of happiness are not the happiness enjoyed by feeling on getting a certain object. As a matter of fact, it is the happiness of appeasement (santi-sukha) which is free from the undesirable thing and overcoming of the destruction.

In santisukha such kind of appeasement, not only a thing is unobtained but also one’s effort has to be made so as to set free from dangers according to its gravity by paying some gold, silver, money and properties.

The appeasement obtained by paying two annas,

The appeasement obtained by paying four annas,

The appeasement obtained by paying eight annas
one kyat,

The appeasement obtained by paying ten kyats,

The appeasement obtained by paying twenty kyats,
thirty, forty, fifty, one hundred, two hundred, three hun-
dred, four hundred, five hundred, one thousand kyats.

The appeasement obtained by paying two thousand,
three thousand, four thousand, five thousand, ten thousand,
one lakh, ten lakhs.

The appeasement obtained by giving all his animate
and inanimate things.

The appeasement obtained by abandoning his city
and country.

The appeasement obtained by abandoning his life
in the dangers of four lower worlds.

Hence the kind of happiness which can only be
obtained by abandoning his wealth in hand according to the
gravity of the dangers is called the appeasement happiness
(santisukha).

In the jāataka stories, the banker's wife from Sāketa
city got head-ache for years and months, got appeasement
by giving four lakhs in kyats.

The banker of Rājagaha, in order to free himself
from his head-ache, he said he would give all his animate
and inanimate objects.

When a certain king was being captured by a cer-
tain king got appeasement by giving him all his city and
wealth.

Hence the appeasement of undesirable dangers and destruction (anittha bhaya, vipatti bhaya) without getting anything instead giving away things in hand is called the appeasement happiness (santisukha).

Vedayita sukha

The enjoyment of the wealth of men, devas and brahmas is a kind of vedayita sukha. Thus happiness is of two kinds, namely the appeasement happiness and the enjoyment happiness (santi sukkha, vedayita sukha).

Out of these two happiness, the appeasement-happiness is the noblest. The enjoyment happiness is the lower one.

In the said Jīvaka story the banker attained the appeasement-happiness of release from a head-ache by abandoning the enjoyment-happiness as much as many crores of wealth.

The appeasement happiness of release from the danger of life had been obtained by abandoning the enjoyment-happiness (vedayita sukha), all the wealth of a king including the city, the country, the throne and the palace.

To him who is burning with external and internal dangers and hasn't yet obtained the appeasement happiness, even the wealth of a king Cakkavatti is of no use, it is useless. Therefore we should understand that the appeasement-happiness (santi sukha) is nobler than the enjoyment-happiness (vedayita sukha).

That appeasement happiness is the refuge for them who meet with those suffering (dukkha dhamma); it is the refuge for them who are anxious for the troubles to meet in future. For them who are being oppressed with the disease, the dhamma dhātu is indeed the only refuge. There

is the only dhamma dhātu, the cure-appeasement of the disease that can overcome the disease. Except that dhamma there is not any other dhamma that can overcome it. In order to get that cure-appeasement, some medicine should be taken. Medicine is not a pure element that can overcome the disease.

[Thus, it should be understood that there are the dhamma elements, that can appease all sufferings respectively, the cure-appeasement]

In the mind-continuum of all beings there are personality belief and sceptical doubt (*sakkāyadiṭṭhi vicikicchā*); for them there are still opportunities of falling into the 8 hell abodes. Even though they are in the highest abode (*bhavagga*), they are likely to fall into the hell. Just so, into the 128 abodes of *ussada* hell. They are likely to fall into all kinds of *petas*, *asurakāyas* and all kinds of animals.

In the same way they are likely to suffer from all kinds of diseases. They are likely to meet the dangers of arms and ammunitions, dangers of fires, floods, tyrants, robbers, thieves and enemies.

Just so, those who have personality-belief and sceptical doubt in their mind continuum, inspite of being born in the highest abode (*bhavagga*), are likely to become hunters, fishermen on later births. They are likely to become thieves, robbers, matricides, patricides, the murderers of arahats; they are likely to cause bruise to the Buddha, to make schism among the order of bhikkhus, inspite of being born in the highest abode.

In the same way they are still likely to become holders of 26 wrong views (*micchādiṭṭhi*), to become the permanent holders of wrong views (*niyata micchādiṭṭhi*), who never can free themselves from the *aviciniraya*-hell

even though this world perishes. No more to say for the abodes of human, deva and the lower abodes of brahma.

The happiness of human, deva and brahma which have still the innumerable opportunities in them to encounter dangers ahead, to fall into the said hell abodes are of the same group. Only when they attain the Path of the stream-enterer (sotāpatti magga) all those opportunities will come to cease and they will be freed.

Therefore the Buddha said in the Dhammapada, “pathabyā ekarajjena, saggassa gamanena vā, sabbalokādhipaccena, sotāpattiphalaṃ varaṃ.”

sotāpatti phalaṃ varaṃ	= the fruition of sotāpatti is more noble
ekarajjena vā	= than the wealth of king cakkavatti,
pathabyā	= in the four great islands,
saggassa gamanena vā	= than the wealth of deva that is enjoyed on reaching the 6 deva abodes.
sabbalokādhi paccena vā	= than the wealth of king of brahmas who is the chief of all the universe.

The Fruition of sotāpatti is more noble than the wealth of king Cakkavatti in the four great islands, than the wealth of deva that is enjoyed on reaching the 6 deva abodes, than the wealth of king of brahmas, who is the chief of all the universe.

On the attainment of the Path and Fruition of sotāpatti the complete emancipation of the said pending case, the appeasement-happiness, santisukha, asaṅkhata dhātu is attained. Therefore sotāpatti Fruition is expounded

as more noble than the wealth of king Cakkavatti, that of king of devas, that of king of brahmas. It should be noted that the medicine is praised to be excellent because it can give cure appeasement of much leprosy, the appeasement happiness (santisukha). The leper Suppabuddha who had already become sotāpannā is many times more noble than king Cakkavatti, king of devas, king of brahmas who are enjoying their wealth while still in pending cases.

[Here ends the answer to the question: “If the cessation of the appearing of kilesa dhamma, khandha dhamma, the defilements and the constituent groups of existence, the complete ending of it is called nibbāna—how is it the incomparable noble bliss, how is it many times more noble than the wealth of human, deva and brahma?”]

Answer to the third question

If the cessation of the appearing of kilesa dhamma, khandha dhamma, the defilements and the constituent groups of existence, the complete ending of it is called nibbāna—How is nibbāna full of infinite qualities such as profound, hard to see, tender and delicate, etc. (gambhīra duddasa saṇha sukhumā)?

In the third question above, if a person without attaining to nibbāna goes on throughout the round of rebirths (saṃsāra), we should imagine how great and long would the domain of suffering in the existences of round of rebirths be?

As the cessation of great and long existences of the round of rebirths (saṃsāra), the round of suffering (vaṭṭa dukkha), is nibbāna; the greater and the longer is the domain of round of sufferings (dukkha vaṭṭa), the more profound will be the quality of nibbāna.

In the round of sufferings, the beginning of which is unknown (anamataḡga) as much as sufferings are incalculable, infinite in numbers, nibbāna has the quality of infinite peace, infinite nobleness, infinite happiness.

If we can imagine the evils of the element of ignorance-delusion (avijjā-moha), we will see that the cessation of that element of ignorance-delusion has the quality of infinite splendour. In the respective cessation of 1,500 defilements we should understand in the same way.

It is so difficult and so profound for beings to realize even the appearing of their bodies in the round of rebirths (saṃsāra), the beginning of which is unknown. They cannot realize how they are appearing. The cessation of their bodies, the ending of them is very far from understanding. They do not even dream of if there is an element, the cessation, the ending of them. Those who understand that there is an element, having listened to the Buddha Dhamma, find themselves so difficult to struggle for the attainment of that element. After fulfilling the perfections, the pāramī dhammas for many existences, for many world-cycles, they can attain that element.

Still it is so difficult and so profound to realize even the ultimate great elements, namely earth element, water element, etc., which constitute their bodies, by way of their characteristics, function, configuration, proximity (lakkhaṇa sasa, paccu-paṭṭhāna, padaṭṭhāna), by way of impermanence, suffering and selflessness (anicca, dukkha, anatta). After they have realized properly the elements in their bodies to be selflessness (anatta), they can realize nibbāna to be so profound, so difficult to see.

Here ends the answer to the third question.

Here ends the saṅkhepakanda, in which the answer to nibbāna mentioned in the Abhidhammattha saṅgaha version, and to the three questions.

Vitthāraṇḍa

Seven kinds of Nibbāna

Now the second chapter, the vitthāra ṇḍa.

In the pāḷi-texts there are terms—

nibbutā, parinibbutā,
nibbuto, parinibbuto,
nibbuti, parinibbuti,
nibbāyī, parinibbāyī,
nibbāti, nibbāyati,
nibbānti, nibbāyanti, etc.,

the meaning of them (anavattha) is the peace, nibbāna. Therefore, nibbāna which is meant by those terms; the nibbāna which is meant by the term nibbāna, parinibbāna; nibbānas of all kinds will be collected and mentioned in this second chapter in detail (vitthāra ṇḍa).

In brief nibbāna is of seven kinds namely.

1. micchādiṭṭhi nibbāna,
2. sammuti nibbāna,
3. tadaṅga nibbāna,
4. vikkhambhana nibbāna,
5. samuccheda nibbāna,
6. paṭipassaddhi nibbāna,
7. nissaraṇa nibbāna.

Out of them,

Micchāditthi nibbāna

The nibbāna which is thought out and grasped by the wrong-view-holders (micchāditthi) from outside the Buddha Sāsana is called micchāditthi nibbāna. That micchāditthi nibbāna comes in the pāli terms — “pañca dittha dhamma nibbāna vāda”; and in the terms of mūlapariyāya sutta, “nibbānaṃ nibbānato sañjānāti,” etc.

In the two pāli —

“Idha bhikkhave ekacco samaṇo vā brahmaṇo vā evaṃ vādī hoti evaṃ ditthi, yato kho bho ayaṃ attā pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho bho ayaṃattā paramaditthadhamma nibbānaṃ patto hotīti.” etc., there are five ditthadhamma nibbāna, which the holders of wrong views think about and grasp.

Five nibbānas—

1. A human enjoys the sensual lust of the human and deva abodes as much as he likes. His self (atta) is called the one which reaches the very noble ditthadhamma nibbāna; there is not any other ditthadhamma nibbāna nobler than this.

[first nibbāna, first view]

2. A human attains to the first jhāna which is free from sensuous things, sensualities, as he abides in the first jhāna; he attains to the first jhāna abode. His self atta is the one that reaches ditthadhamma nibbāna; there is not any other nibbāna nobler than this.

[second nibbāna, second view]

3. Just so the only attainment of second jhāna is the paramadiṭṭhadhamma nibbāna.

[third nibbāna, third view]

4. The only attainment of third jhāna is paramadiṭṭha dhamma nibbāna.

[fourth nibbāna, fourth view]

5. The only attainment of fourth jhāna is paramadiṭṭha dhamma nibbāna.

[fifth nibbāna, fifth view]

[Here ends 5 kinds of micchādiṭṭhi nibbāna, 5 micchāvāda]

nibbānaṃ nibbānato sañjānāti, nibbānaṃ nibbānato saññatvā nibbānaṃ maññati, nibbānato maññati, nibbānasamim maññati, nibbānaṃ meti maññati, nibbānaṃ abhinandati, taṃ kissa hetu, apariññātaṃ tassāti vadāmi. [mūlapariyāya sutta pāli]

Also in this pāli text takes five kinds of diṭṭha dhamma nibbāna.

[This is the different micchādiṭṭhi nibbāna of the holder of wrong views.]

Sammuti nibbāna

In this world the extinguishment of the danger of fires, the ending of the danger of floods, the end of the danger of tyrants, the end of the danger of enemies, peace being free from the dangers of robbers and thieves, peace free from the danger of wars, peace free from starvation, peace free from disease, etc., the cessation of all dangers, enemies, punishments, catastrophes, evils, uppdavas, are all sammutinibbāna.

This sammuti nibbāna comes in the pāli, “mano nibbāti tāvade, rogo vūpasammāti, antarāyo vūpasammāti” etc.

In the three verses uttered by Kisagotami on seeing the glory of Siddhata, the would be buddha, beginning with “nibbutānūna sā nārī”, nibbāna meant by the term nibbutā is also sammutinibbāna.

The beloved wife of a good man of respectable family, handsome, young, powerful and learned; the mother of that good son; having been such a woman who is happy gets the peace of mind for the whole life, the peace that overcomes the physical and mental sufferings is meant by the term “nibbutā”.

Because of the death of beloved parents, grandparents, sons, husband, those who have been oppressed by suffering with a heart burnt get relief instantly from it on hearing the dhamma from a certain man. That peace too is sammuti-nibbāna.

That nibbāna comes in the pāli-text:
 “svāhaṃ abbulahasallosami,
 sītibhūtosami nibbuto.
 na socāmi na rodāmi,
 tava sutvāna māṇava.” etc.

Though that sammutinibbāna has the only characteristic of peace “santi lakkhaṇā”, the suffering (dukkha dhamma) is of so many kinds.

In brief depending upon the three

the cessation of those 3	sammuti nibbāna 3
the cessation of those 4 upatti destructions	
	sammuti nibbāna 4
the cessation of those 4 lower worlds	sammuti nibbāna 4

the peace free from 5 enemies	sammuti nibbāna 5
the cessation of 8	sammuti nibbāna 8
the peace free from 10 danda punishments	sammuti nibbāna 10
the cessation of 16 catastrophes (upaddavo)	sammuti nibbāna 16
the cessation of 25 kinds of dangers	sammuti nibbāna 25
the cessation of 32 kinds of fate	sammuti nibbāna 32
the cure-appeasement of 96 kinds of diseases	sammuti nibbāna 96

In detail...sammuti nibbānas are as many as universes (cakkavāḷa nanta) and as wide as infinite world cycles (kappa anaṇṭa), as many as number of beings. That sammuti nibbāna is the refuge for all beings, the shelter to take, the place to depend upon before attaining to asaṅkhata mahānibbāna.

In the first chapter, santi-sukha is much more noble than vedayita sukha, the enjoyment happiness, all of which are needed to be mentioned in this sammuti-nibbāna. The two stories of Jīvaka too should be illustrated in this sammuti nibbāna.

The wife of a banker of Sāketa had to pay 4 lakhs of rupees for the cure-appeasement of a head-ache, sammuti nibbāna. A banker of Rājagaha who was rich with many crores of rupees said that he would give all his wealth, animate and inanimate objects for the cure-appeasement of a head-ache, sammuti nibbāna. If that banker were a king, he would have given all his wealth of the king. If he had been the sole monarch, he would have given all his wealth of the monarch. If he were a cakkavatti, the ruler of all the four great islands, he would have given all his wealth of the four great islands. A head-ache worths as much as that.

We should understand that the cure-appeasement of a disease which is oppressing for years and months without any relief even for the wink of an eye, the cure-appeasement of a fatal disease, the peace overcoming the external grave dangers are also valuable and very noble in the same way.

Exist in the ultimate sense. Not because sammuti nibbāna does not exist in the ultimate sense; it is said to be sammuti not because it is merely a paññatti-concept; when comparing with the complete cessation forever the great unconditioned (mahā asankhata nibbāna), it cannot be called nibbāna; and because the people call it cessation by the terms nibbuta, vūpasanta, we call it “sammuti nibbāna”. The existence of that sammuti nibbāna is not like the other ultimates which have neither substance nor form, it exists in the nature of peace.

If it is not the ultimate in the nature of peace, it would not have been experienced in the body “kāyasacchikaraṇa”. If that is not so, those bankers would not have given so much amount of treasure to get that peace. Even though they bought it, if that cessation were a paññatti-concept, they would not have experienced the peace with their bodies recovering from diseases. The cure-appeasement of that head-ache is indeed experienced with their body. Therefore it should be noted that sammuti-nibbāna, too, is not a paññatti-concept just for use in calling; and that it is the same kind of nature of the ultimate.

[This is sammuti-nibbāna.]

Tadaṅga nibbāna In this would just as there are medicines for illness respectively, such medicinal plant can cure such illness; so also there are wholesome dhammas and unwholesome dhammas respectively, such wholesome dhamma can dispell such unwholesome dhamma. Of them

the dispelling of an unwholesome dhamma by a wholesome dhamma is the temporary abandonment “tadaṅga pahāna.” Because of its abandonment the cessation for a moment is called “tadaṅgā nibbāna”. This tadaṅga nibbāna should be understood in the pāli text mūlapaṇṇāsa, sallekha sutta, majjhima nikāya.

vihimsakassa purisapuggalassa avihimsā hoti parinibbānāya.

1. vihimsakassa purisapuggalassa = In the man who used to oppress others physically or verbally

avihimsā = the wholesome dhamma which does not want to oppress others physically or verbally,

parinibbānāya hoti = will appease the burnt of that unwholesome (akusala)

The person who is being oppressed by the burnt of vihimsā, the unwholesome dhamma, having developed the avihimsā, the wholesome dhamma, and dispelling that vihimsā, that burnt of vihimsā will cease so long as there is avihimsā in him. Thus the cessation of vihimsā is called tadaṅga nibbāna.

[It should be understood in the same way, too, later on]

pāṇātipātissa purisa puggalassa pāṇātipātā veramaṇi hoti parinibbānāya [pāli text]

2. For them who are being oppressed with the burnt of unwholesome dhamma, the habit of killing others; the morality of refraining from killing is the appeasement of the burnt of that unwholesome dhamma.

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|----|--|--|
| 3. | adinmādāyissa
purisapuggalassa
adinnādānā veramanī
parinibbānāya hoti | = For him who used to steal
other's properties,
= the wholesome morality of
refraining from stealing
= is for the appeasement of
the unwholesome akusala of
stealing |
| 4. | abrahamacārissa
purisapuggalassa
veramanī abrahamacariyā
parinibbānāya hoti | = For the man who used to
indulge in ignoble conduct
= the wholesome kusala of
refraining from the ignoble
conduct
= is for the appeasement of
that ignoble conduct. |
| 5. | musāvādissa
purisapuggalassa
veramanī musāvādā
parinibbānāya hoti | = For the man who used to
tell lies
= the wholesome (kusala)
refraining from telling lies
= is for the appeasement of
the unwholesome (akusala)
telling lies. |
| 6. | pisunavācassa
purisapuggalassa
pisunāya vācāya
veramanī
parinibbānāya hoti | = For the man who used to
back bite
= the wholesome refraining
from back-biting
= is for the cessation (ap-
peasement) of back-biting. |
| 7. | pharusavācassa
purisapuggalassa | = For the man who used to
use harsh language |

- pharusāya vācāya
veramani = the wholesome (kusala) refrain
ing from the use of harsh
language
- parinibbānāya
pharusavācā hoti = is for the cessation (appeasement)
of the unwholesome (akusala)
harsh language.
8. samphappatapassa
purisapuggalassa = for those who used to want
vain conversation
- samphappalāpā
veramani = the wholesome (kusala)
refraining from wanting vain
conversation
- parinibbānāya hoti = is for the cessation appeasement
of the unwholesome (akusala)
want vain conversation
9. abhijjhālussa
purisapuggalassa = For the man who has much
covetousness
- abhijjhālutā = the state of being free from
covetousness
- parinibbānāya hoti = is for the cessation appeasement
of the unwholesome (akusala)
covetousness.
10. vyāpannacittassa
purisapuggalassa = For the man who has much
ill-will
- avyāpādo = the state of being free from
ill-will
- parinibbānāya hoti = is for the cessation appeasement
of the unwholesome akusala
ill-will.
11. micchādītthissa
purisapuggalassa = For the man, the holder
of wrong veiws

- | | |
|---|---|
| sammādiṭṭhi | = the right view |
| parinibbānāya hoti | = is for the cessation appeasement of wrong veiws |
| 12. micchāsankappassa
purisapuggalassa | = For the man who used to think wrongly |
| sammāsankappo | = right thinking |
| parinibbānāya hoti | = is for the cessation appeasement of wrong thinking |
| 13. micchāvācassa
purisapuggalassa | = For the man who used to speak wrongly |
| sammāvācā | = the wholesome kusala of speaking rightly |
| parinibbānāya hoti | = is for the cessation appeasement of wrong speech. |
| 14. micchākammatassa
purisapuggalassa | = for the man who used to do wrong actions |
| sammākāmmanto | = the wholesome kusala of doing right actions |
| parinibānāya hoti | = is for the cessation appeasement of wrong actions. |
| 15. micchājīvassa
purisapuggalassa | = For the man who used to live by wrong livelihood |
| sammājīvo | = the wholesome (kusala) right livelihood |
| parinibbānāya hoti | = is for the cessation (appease-ment) of wrong livelihood |
| 16. micchāvāyamassa
purisapuggalassa | = For the man who used to exert wrongly |

- sammāvāyāmo = right exertion
- parinibbānāya hoti = is for the appeasement of un-
wholesome akusala of wrong
exertion
17. micchāsatiṣṣa = For the man who has wrong
purisapuggalassa mindfulness
- sammāsati = right mindfulness
- parinibbānāya hoti = is for the appeasement of
wrong mindfulness.
18. micchāsamādhissa = For a man who used to
purisapuggalassa concentrate wrongly
- sammāsamādhi = right concentration
- parinibbānāya hoti = is for the appeasement of
wrong concentration
19. micchāñāṇissa = For the man who has a wrong
purisapuggalassa knowledge which thinks out my-
steriously in the unwholesome
akusala
- sammāñāṇam = the right knowledge which thinks
out mysteriously in wholesome
kusala
- parinibbānāya hoti = is for the cessation appeasement
of unwholesome akusala of wrong
knowledge
20. micchāvimuttissa = For the man who used to
purisapuggalassa indulge in the wrong views
- sammāvimutti = right emancipation
- parinibbānāya hoti = is for the overcoming of the un-
wholesome akusala of wrong
views

21. thinamiddhapariyutthissa = For the man who is overwhelmed
 purisapuggalassa with thina middha, sloth and
 torpor,
 vigatathinamiddhatā = the state of being free from sloth
 and torpor
 parinibbānāya hoti = is for the appeasement of
 akusala, thina-middha, sloth and
 torpor.
22. Uddhaṭassa = For the man whose mind is
 purisapuggalassa restless
 anuddhaccaṃ = the state of being free from
 restlessness
 parinibbānāya hoti = is for the appeasement of the
 akusala, restlessness.
23. vicikicchassa = For the man who has sceptical
 purisapuggalassa doubts
 tinnaṃvicikicchatā = the overcoming of sceptical doubts
 parinibbānāya hoti = is for the appeasement of
 akusala of sceptical doubts.
24. Kodhanassa = For the man who used to be
 purisapuggalassa angry.
 akodho = the state of being free from
 anger
 parinibbānāya hoti = is for the appeasement of akusala
 the anger
25. upanāhissa = For the man who has enmity
 purisapuggalassa against others
 anupanāhitā = the state of being free from
 enmity

- parinibbānāya hoti = is for the appeasement of the akusala enmity.
26. makkhissa = For the man who used to be
purisapuggalassa ungrateful
amakkho = the state of being free from ungrateful to others
- parinibbānāya hoti = is for the appeasement of ungrateful to others
27. palāsissa = For the man who used to talk
purisapuggalassa ill of others,
apalāso = the state of being free from talking ill of others
- parinibbānāya hoti = is for the appeasement of akusala of talking ill of others
28. issukissa = For the man who used to envy
purisapuggalassa others
anissukitā = the state of being free from envy
- parinibbānāya hoti = is for the appeasement of akusala of envy.
29. macharassa = For the man who is selfish.
purisapuggalassa
amacchariyam = the state of being free from selfishness
- parinibbānāya hoti = is for the appeasement of akusala of selfishness
30. sathassa = For the man who is treacherous
purisapuggalassa

- asāṭheyyāṃ = the state of being free from treachery
- parinibbānāya hoti = is for the appeasement of akusala of treachery.
31. māyāvissa = For the man who used to trick others
purisapuggalassa
- amāyāvitā = the state of being free from trickery
- parinibbānāya hoti = is for the appeasement of akusala of trickery.
32. Thaddhassa = For the man who is stubborn
purisapuggalassa
- athaddhiyāṃ = the state of being free from stubbornness
- parinibbānāya hoti = is for the appeasement of akusala of stubbornness.
33. Atimānissa = For the man who is extremely conceited
purisapuggalassa
- anatimāno = the state of being free from extreme conceit
- parinibbānāya hoti = is for the appeasement of akusala of extreme conceit.
34. dubbacassa = For the man who is difficult to be admonished
purisapuggalassa
- sovacassatā = the state of being easily admonished
- parinibbānāya hoti = is for the appeasement of akusala of being difficult to be admonished.

35. pāpamittassa = For the man who has bad
 purisapuggalassa companions
 kalayānamittatā = the state of having good friends
 parinibbānāya hoti = is for the appeasement of
 having bad companions
36. pamattassa = For the man who is heedless in
 purisapuggalassa wholesome kusala
 appamādo = the state of being heedful in
 wholesome kusala
 parinibbānāya hoti = is for the appeasement of
 akusala of heedlessness.
37. asaddhassa = For the man who has no faith-
 purisapuggalassa and confidence
 saddhā = the state of having faith-and-
 confidence.
 parinibbānāya hoti = is for the appeasement of the
 akusala of non faith-and-confi-
 dence.
38. ahirikassa = For the man who is shameless
 purisapuggalassa hiri = the state of being ashamed of
 the unwholesome akusala
 parinibbānāya hoti = is for the appeasement of the
 akusala of shamelessness,
39. anuttappissa = For the man who has no fear of
 purisapuggalassa the dangers of apāya and saṃsāra,
 the four lower worlds and the
 round of rebirths.
 ottappam = the state of being in fear

- parinibbānāya hoti = is for the appeasement of the
akusala of no fear
40. appasutassa puggalassa = For the man who has little
knowledge
- bāhussaccam = the state of having much
knowledge of the pāli text
- parinibbānāya hoti = is for the appeasement of the
akusala of little knowledge
41. kusitassa = For the man who is lazy
purisapuggalassa
- vīriyārambho = the state of being diligent
- parinibbānāya hoti = is for the appeasement of the
akusala of laziness.
42. mutthasatissa = For the man who is heedless
purisapuggalassa
- upatthitasatitā = the state of having heedfulness
- parinibbānāya hoti = is for the appeasement of the
akusala of heedlessness.
43. duppaññassa = For the fool
purisapuggalassa
- pāññāsampadā = the state of being wise
- parinibbānāya hoti = is for the appeasement of
foolishness
44. sandiṭṭhiparāmāsī = For the man who used to catch
ādānagāhī hold of his wrong views tightly
duppaṭinissaggissa and it is very difficult for him
purisapuggalassa to dispell his wrong views

asanditthiparāmāsī = the state of not catching hold of
 anādānagāhī his wrong views tightly and the
 suppatinissaggitā state of being easy for him to
 dispell his wrong views

parinibbānāya hoti = is for the appeasement of his
 akusala of wrong views.

[These are 44 tadaṅgaparinibbānas as mentioned in
 sallekha sutta; they too are only upalakkhaṇa]

In this world the appearing of the akusala dhamma
 is asaṅkhyeyya numerous. And the appearing of the kusala
 dhamma to dispell the akusala dhamma respectively is also
 asaṅkhyeyya numerous.

As the akusala dhamma can be dispelled, the
 momentary appeasement of it, the tadaṅga parinibbāna is
 also asaṅkhyeyya numerous.

As the kusala dhamma established, the appeasement
 of each akusala dhamma, the tadaṅga nibbāna is asaṅkhyeyya
 appameyya precious.

That tadaṅga nibbāna is also a kind of ultimate which
 is experienced with the body as such a kusala dhamma is
 established and such a burnt of akusala dhamma is appeased.

This tadaṅga nibbāna is many times nobler than the
 said sammuti nibbāna; this tadaṅga nibbāna is much praised
 by the wise and the virtuous of mundane and supramundane,
 the Buddha etc. This tadaṅga nibbāna is just like the as-
 sociation of mahānibbāna.

[This is tadaṅga nibbāna]

Vikkhambhaṇa nibbāna

Mahaggata jhānas drive away and dispell some
 dhammas. The appeasement of those dhammas from appear-

ing for a long time is called “vikkhambhana nibbāna”. The number of this vikkhambhana nibbāna should be understood through reading ānguttara navaka nipāta pāli text.

sandiṭṭhikam nibbānam sandiṭṭhikam
nibbānanti āvuso vuccati, kittāvatā nukho
āvuso sandiṭṭhikam nibbānam vuttam bhaga-
vatāti.

idhāvuso bhikkhu vivicceva kāmehi vivicca
akusalehi dhammehi savitakkam savicāram
vivekajam pīti sukham pathamam jhānam
upasampajja viharati, ettāvatāpi kho āvuso
sandiṭṭhikam nibbānam vuttam bhagavatā
pariyāyenāti.

āvuso	= Brothren,
paṇḍitehi vuccati	= the wise say much sandiṭṭhika
sandiṭṭhikam nibbānam	nibbāna sandiṭṭhika nibbāna,
sandiṭṭhikam nibbānanti	
āvuso	= brethren,
kittāvatā	= by how much appeasement
bhagavatā vuttam	= did the Buddha say sandiṭṭhika
nukho	nibbāna?
sandiṭṭhikam	= said the Ven. Mahākōṭṭhika to
nibbānam iti pucchi	the Ven. Ānan-da.
āvuso	= Brothren,
idha bhikkhu	= the bhikkhu in the teachings of the Buddha,
vivicceva kāmehi	= being just devoid of objective and subjective sensualities
vivicca eva akusalehi dhammehi	= just devoid of evil thoughts
pathamam jhānam	= enters upon and abides in the first
upasampajja viharati	jhāna,

savitakkam savicāram = which is accompanied by initial application and sustained application of the mind

vivekajam pītisukham = and filled with rapture and happiness, born of detachment.

āvuso kho = brethren, indeed

etāvatāpi = by the appeasement of the objective
bhagavatā and subjective sensualities, too,

pariyāyena vuttam = the Buddha said in a way

sandiṭṭhikam nibbānam = sandiṭṭhikanibbāna

iti = said the Ven. Ānanda.

1. The nibbāna experienced with his body before the attainment to parinibbāna is called sandiṭṭhika nibbāna. In the next jhānas the meaning only will be shown.
2. For the person who enters upon and abides in the second jhāna, cessation of initial application and sustained application of the mind (vitakka vicāra) is the sandiṭṭhika nibbāna.
3. For the person who enters upon and abides in the third jhāna, the cessation of pīti-rapture is sandiṭṭhika nibbāna.
4. For the person who enters upon and abides in the fourth jhāna, the cessation of pleasant feeling is called sandiṭṭhika nibbāna.
5. For the person who enters upon and abides in the ākāśānañcā-yatana jhāna, the cessation of hatred perception and the devoid of various perceptions is called sandiṭṭhika nibbāna.

6. For the person who enters upon and abides in the viññānañcā-yatana jhāna, the cessation of ākāśa-
nañcāyatana saññā-perception is the sandiṭṭhika
nibbāna.
7. For the person who enters upon and abides in the
ākiñcaññā-yatana jhāna, the cessation of viññānañ-
cāyatana saññā-perception is the sandiṭṭhika nibbāna.
8. For the person who enters upon and abides in the
nevasaññānā-saññāyatana jhāna, the cessation of
ākiacaññāyatana saññā is sandiṭṭhika nibbāna.

These eight nibbānas attained through these eight mahaggata samāpatti attainments are not complete cessation, the mahānibbāna; they cease for a long time only and they are called pariyāya nibbānas in another way.

punacaparam āvuso bhikkhu nevasaññānāsaññā-
yatanam sama-tikkamma saññāvedayita nirodham upasam-
pajja viharati, paññāyaca ssa disvā āsavā parikkhīṇā honti,
ettāvatā kho āvuso sandiṭṭhikam nibbānam vuttam bhagavatā
nippariyāyenāti. [The last sentence]

punacaparam āvuso	=	Moreover, brethren,
bhikkhu	=	the bhikkhu,
nevasaññānāsaññāyatanam samatikkamma	=	having overcome the neva- saññānāsaññā yatana jhāna,
saññāvedayitanirodham upasampajja viharati	=	enters upon and abides in the complete cessation of perception and sensation
assa	=	For that person
paññāyaca disvā	=	seeing clearly with the knowledge, too,

āsavā parikkhīṇā honti = the āsava fluxions cease forever
without remaining anything

āvuso kho = brethrem, indeed

ettāvatā = by the cessation appeasement
of these āsava fluxions

bhagavatā nippariyāyena = the Buddha said certainly
vuttaṃ

sandiṭṭhikaṃ nibbānaṃ = sandiṭṭhikanibbāna

iti = said the Ven. Ānandā

In the last sentence nirodha samāpatti is also mukhya sandiṭṭhika nibbāna, one; and on attaining arahatta magga the complete cessation of defilements āsavas without remaining anything of āsavas is also mukhya sandiṭṭhika nibbāna is one; thus even though there come to be two, the nibbāna in the sense of saupādisesa mukhya nibbāna being one only, altogether come to be nine.

Second sutta — In the second sutta “nibbānaṃ nibbānanti āvuso vuccati kittāvatā nukho āvuso nibbānaṃ, vuttaṃ bhagavatāti, idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi” etc., without the term ‘sandiṭṭhika’, there come nine nibbānas just as stated in the first sutta.

Third sutta — Similarly in the third sutta, too, “tadaṅganibbānaṃ tadaṅganibbānanti āvuso vuccati” etc. there come nine nibbānas in terms of tadaṅga nibbāna.

Fourth sutta — In the fourth sutta, “diṭṭhadhamma nibbānanti āvuso vuccati” etc. there come nine nibbānas in terms of diṭṭha dhamma nibbāna.

Fifth sutta — In the fifth sutta, “khemam khemanti āvuso vuccati” etc., there come nine nibbānas in terms of khema.

Sixth sutta — In the sixth sutta “khemappatto khemappattoti āvuso vuccati” etc., there come nine nibbānas especially meant for them who have already attained to nibbāna.

Seventh sutta — In the seventh sutta “amatain umatanti āvuso vuccati” etc., there come nine nibbānas in terms of amataṃ.

Eighth sutta — In the eighth sutta “amataṃ patto amataṃ pattoti āvuso vuccati” etc., there come nine nibbānas especially meant for them who have already attained to nibbāna.

Nineth sutta — In the nineth sutta, “abhayaṃ abhayanti āvuso vuccati” etc., there come nine nibbānas in terms of abhaya.

Tenth sutta — In the tenth sutta, “abhayaṃ patto abhayaṃ pattoti āvuso vuccati” etc., there come nine nibbānas especially meant for them who have already attained to nibbāna.

Eleventh sutta — In the eleventh sutta, “passaddhī passaddhīti āvuso vuccati” etc., there come nine nibbānas in terms of passaddhi.

Twelveth sutta — In the twelveth sutta, “nirodho norodhiti āvuso vuccati” etc., there come nine nibbānas in terms of nirodha.

Thirteenth sutta — In the thirteenth sutta, “anupubbanirodho anupubbanirodhoti āvuso vuccati” etc., there come nine nibbānas in terms of anupubbanirodha.

Number of suttas 13; nibbānas 117, of which vikkhambhana-nibbāna 104 and samuccheda nibbāna 13.

104 vikkhambhana nibbānas always exist in brahma abodes; whereas in human and deva abodes they exist only in them who have already practised jhānas.

[This is vikkhambhana nibbāna]

Samuccheda nibbāna

Only human never returners and arahats, deva never-returners and arahats, Brahma never-returners and arahats have samuccheda nibbāna. Samuccheda nibbāna also means saupādisesa nibbāna.

The complete abandonment of kilesā defilements is the samuccheda kicca; the defilements which have already been abandoned cease to appear no more is samuccheda nibbāna.

In this pāli text, the case being yet the vikkhambhana-kicca, the work of a long time abandoning, “tadaṅga nibbānaṃ tadaṅganibbānanti āvuso vuccati” etc., there comes in tadaṅga nibbāna. First jhāna kusala abandons akusala dhamma hindrances; second jhāna kusala abandons initial and sustained applications of the mind, vitakka vicāra and so on; thus depending on the abandoning and the abandoned dhammas respectively are going on, the work of a long time abandonment, (vikkhambhana-kicca) should also be called temporary abandonment (tadaṅga). This vikkham-bhana nibbāna is a crore times and so nobler than the aforesaid tadaṅga nibbāna.

But it should not be said that it is nobler than “18 vipassanā-siddha tadaṅga nibbāna” which are due to 18 mahāvipassanā ñāṇa as already been mentioned in paṭisambhidāmagga pāli. Samuccneda nibbāna is still nobler than that vipassanāsiddha tadaṅga nibbāna.

Seven kinds of samuccheda nibbāna

Samuccheda nibbāna means saupādisesa nibbāna as mentioned in the Abhidhammattha siṅgha; it is also called kilesa nibbāna, the cessation of defilements. The number of that samuccheda nibbāna should be understood from the

questions of the venerable Moggallāna and the answers of Tissa brahmā and the Buddha in sattanipāta anguttara pāli. The essence only will be shown here.

In the term saupādisesa, upādisesa is of two kinds:

1. kilesupādisesa one
2. khandhupādisesa one. Of these two-

A sekkha puggala who has still the remaining of defilements, is called 'saupādisesa puggala' by way of kilesupādisesa. Nibbāna attained by that person is also 'saupādisesa nibbāna'.

The arahat who has no remaining of defilements in him is 'anupādisesa puggala'; on attaining to the fruition of arahatta, the nibbāna attained by him is also called 'anupādisesa nibbāna'.

After becoming the noble persons and before attaining to khandha parinibbāna, the 8 noble persons who have still five constituent groups of existence are called 'saupādisesa puggala' by way of khandhupādisesa.

After attaining to khandhuparinibbāna and passing away, that person is called 'anupādisesa puggala'; the nibbāna attained by that person is called 'anupādisesa nibbāna.'

Thus two kinds of persons, saupādisesa puggala, anupādisesa puggala; two kinds of nibbāna, saupādisesa nibbāna and anupādisesa nibbāna. There come two ways in the commentary that they are differentiated by a way of kilesupādisesa and by another way of khandhupādisesa.

The nibbāna of ubhatobhāga vimutta arahatta puggala, the nibbāna of paññāvimutta and arahatta puggala are also of two kinds each, by way of khandhupādisesa, saupādisesa nibbāna and anupādisesa nibbāna.

The nibbāna of kāyasakkhisekkha puggala, the nibbāna of diṭṭhippatta sekkha puggala, the nibbāna of saddhāvimutta sekkha puggala, the nibbāna of saddhānusārīsekkha puggala, the nibbāna of dhammānu-sārīsekkha puggala are of two kinds each, by way of kilesupādisesa, saupādisesa nibbāna, anupādisesa nibbāna.

[Before becoming arahatta, saupādisesa nibbāna; and on becoming arahatta, anupādisesa nibbāna—thus it should be differentiated.]

Thus, in the answer given by brahma Tissa there are six persons, 6 saupādisesa nibbāna, 6 anupādisesa nibbāna; the nibbāna of vipassanā insight yogi who will attain the path and fruition in this life, before becoming arahat is saupādisesa puggala, saupādisesa nibbāna; on becoming arahatta, anupādisesa puggala, anupādisesa nibbāna.

Thus, in the answer given by the Buddha there are two persons and two nibbānas. Herein saupādisesa nibbāna means 18 tadaṅga nibbāna which are attained by 18 mahāvipassanā ñāṇa should be taken. Although they are tadaṅga nibbāna, they will certainly join with the higher samuccheda nibbāna and they have to be called saupādisesa nibbāna.

Thus in this pāḷi text there come 7 saupādisesa nibbāna, 7 anu-pādisesa nibbāna, altogether 14. Out of these 14, the 7 saupādisesa nibbānas are called 7 samuccheda nibbāna.

[This is a number of samuccheda nibbāna]

Paṭipassaddhi nibbāna means the fruition of arahatta. The paṭipassaddhi nibbāna, the fruition of arahatta should be understood as in the netti pāḷi “saupādisesā nibbāna dhātu vijjā” and in the maṅgala sutta pāḷi “nibbāna sacchikiriya.”

[This is paṭipassaddhi nibbāna.]

Nissaraṇa nibbāna means the paramattha asaṅkhata mahānibbāna which gets two names saupādisesa and anupādisesa.

That nissarana nibbāna should be understood in itivuttaka pāḷi, etc., “dvemā bhikkhave nibbāna dhātuyo, katamā dve, saupādisesā ca nibbāna-dhātu, anupādisesāca nibbāna dhātu.”

In this itivuttaka pāḷi-

“ekā hi dhātu idha diṭṭhadhammikā, saupādisesā bhavanetti-saṅkhayā, anupādisesā samparāyikā yamhi nirujjanti bhavāni sabbaso.” saupādisesanibbāna is diṭṭhadhammika nibbāna; and anupādisesa nibbāna is samparāyika nibbāna.

In the commentary too, it has been commented thus: “diṭṭha-dhammikāti imasamim attabhāve bhavā vattamānā. samparāyikāti sam-parāye khandha bhedato parabhage bhavā vattamānā”.

diṭṭhadhammikāti = diṭṭhadhammika means imasamim

attabhāve bhavā = it happens in the present existence.

vattamānā

samparāyikāti = samparāyikā means samparāye khandha

bhedato parabhāge = it happens after the dissolution of the present body.

bhavā vattamānā

bhavā, two terms; vattamānā, two terms. In the term ‘bhavā’, ‘bhū’ means ‘sattā’. ‘sattā’ literally means “santassa bhāvo sattā”; in accordance with it, saṅkhata paramattha dhamma exists by way of conditioned ultimate; asaṅkhata paramattha dhamma also exists by way of unconditioned ultimate; paññatti concept exists by way of paññatti-concept;

this is called 'sattā'. It is not meant for 'newly appear'. 'hoti, bhavati', these two terms are used for three kinds of 'phyit'=be above. They are not two kinds of 'phyit = be' meant for 'appear by way of uppāda jāti'.

'vattati, pavattati, vattamānaṃ, pavattamānaṃ' means 'be = exist forever. It does not mean appear by way of uppāda jāti.

'uppajjati, nibbattati, jāyati, uppanno, nibbatto, jāto' are the terms used for 'phyit = be, appear by way of uppāda-jāti.

Thus, in the treatises and in our Burmese language there are three kinds of usage 'phyit=be'. Of the three, in the itivuttaka aṭṭhakathā, only the 'phyit=be, exist forever' should be taken. The 'appear' should not be taken; therefore it is said 'bhavā, vattamānā; it is not said 'uppannā, nibbattā, jātā'.

As nibbāna exists in the sense of nibbāna, it should be said as 'bhavā'; as it exists forever in the anamatagga saṃsārā, it should be said 'vattamānā.' as it never appears by way of appearing, uppāda-jāti, it should not be said 'jātā, uppannā, nibbāttā'.

Those who are not aware of the difference between three kinds of 'phyit=be', in regard to 'bhavā, vattamānā' mentioned in itivuttaka aṭṭhakathā there is no appearing only by way of coarse birth-jāti just like any other saṅkhata dhamma apart from nibbāna. There is the appearing by way of very fine birth-jāti; saupādisesa nibbāna begins to appear when the path and the fruition appear. Whereas anupādisesa nibbāna appears beginning from the cessation of rūpa born of kamma at the time of passing away, parinibbāna-cuti. This is what they have taken. Some teachers, too, do not wish for the new appearing of nibbāna. Also in the commentary, there come 'Bhavā, vattamānā.'

Therefore, saupādisesa nibbāna and anupādisesa nibbāna which come from ‘dvemā bhikkhave’ itivuttaka pāḷi are not paramattha asaṅkhata-mahānibbāna. This pāḷi means the asaṅkhatapaññatti-concept, void of defilements, abhāvamatta is saupādisesa nibbāna. After passing away, parinibbāna cuti and the cessation of rūpā born of kamma; the mere abhāvapaññatti-concept, the void of rebirth as a new existence is called anupādisesa nibbāna. Thus they have taken.

Although the two asaṅkhata mahānibbāna, which are included in the four ultimates, the noble truth, they have taken that they are not expounded in this pāḷi-text and they have taken that they (the two nibbānas), the non ultimates, the only abhāvapaññatti-concepts are expounded: this view is not reasonable.

The varieties of this ultimate asaṅkhata mahānibbāna, namely saupādisesa, anupādisesa two terms and suññata, animitta, appanīhita three terms, that come in the Abhidhammattha saṅgaha, should be understood through reading the Abhidhammattha sacca vibhaṅga pāḷi.

The complete cessation of lust is nibbāna, nirodha saccā. The complete cessation of lust, too, is reckoned six.

1. The cessation of lust grasping at the eye is one nibbāna.
2. The cessation of lust grasping at the ear is one nibbāna.
3. The cessation of lust grasping at the nose is one nibbāna.
4. The cessation of lust grasping at the tongue is one nibbāna.

5. The cessation of lust grasping at the body is one nibbāna.
6. The cessation of lust grasping at the mind is one nibbāna.

[Thus at the 6 internal āyatana bases, 6 nibbānas are attained.]

Similarly-

at the 6 external āyatana-bases, such as sight, sound, etc., 6 nibbānas.

at the 6 consciousness such as eye-consciousness, etc., 6 nibbānas.

at the 6 phassa-contact, such as cakkhu-samp-phassa, etc., 6 nibbānas.

at the 6 sensations, such as cakkhu samp-phassaja vedanā, etc., 6 nibbānas.

at the 6 saññā-perceptions, such as sight-perception, sound-perception, etc., 6 nibbānas.

at the 6 volitions, such as rūpasancetanā sadda-sañcetanā, etc., 6 nibbānas.

at the 6 lusts, such as rūpatanhā, saddatanhā, etc., 6 nibbānas.

at the 6 initial applications of the mind such as rūpavitakka, saddāvitakka etc., 6 nibbānas.

at the 6 sustained applications of the mind such as rupa-vicāra, sadda vicāra, etc., 6 nibbānas.

[thus in the Abhidhamma, and also in the mahā-satipaṭṭhāna sutta, depending on the 60 places for the cessations of lust, there come 60 nirodhasaccā, 60 nibbānas.]

Saupādisesa asaṅkhyeyya

Even in a person of arahat there are 60 nibbānas by way of enumerating the places where the cessation takes place. Should the enumeration be made in many persons of arahats, nibbānas would be as many as asaṅkhyeyya appameyya. So great is the number of nibbānas just in accordance with the places for cessation of lust.

Nibbāna which has the nature of aniimitta has neither form, image nor spack to count as much as 5 or 3, but has only one characteristic of peace, santilakkhaṇā. Should the dhammas that have already ceased be enumerated, there would be numerous asaṅkhyeyyas appameyya as tadaṅga nibbāna, namely the complete cessation of greed is one, the complete cessation of hatred is one, etc.

[This is the number of saupādisesa nibbāna, kilesa nibbāna.]

Anupādisesa asaṅkhyeyya

Even though not mentioned particularly in the vibhaṅga pāḷi, by the term 'dukkhanirodha' the number of anupādisesa nibbāna, khandha parinibbāna may be great asaṅkhyeyya appameyya, respectively the complete cessation of eye is one nibbāna, the complete cessation of ear is one nibbāna, etc. So great is the number just in accordance with the cessation of the so much dhammas.

Nibbāna, being animitta dhamma is only one. It the cessation of the laws of dependent origination (paticcasumuppāda), 'avijjāyatveva asesaviraya nirodhā sankhāra nirodho' etc. is read accordingly, 12 nibbānas including saupādisesa and anupādisesa nibbānas will be seen. Those 12 are indeed only one and the same thing.

Here ends nissaruga nibbāna. Here ends 7 kinds of nibbāna.

The attainment of nissaraṇa nibbāna

How the ultimate asaṅkhata nibbāna, that nissaraṇa nibbāna, is attained should be understood through reading the pāli texts in which it has been expounded with many examples.

There are ten suttas in nidānavagga saṃyuttapāli, rukkha vagga, about the development of the round of dukkha, the cessation of it together with many examples. The essence of those 10 suttas will be shown in serial order.

First sutta

1. A potter makes an oven and bakes many pots, and takes out one of the very hot pots and keeps on the smooth round away from the fire. The heat on that pot ceases and the only empty pot remains. So long as the lust for the interanal bases such as the eye, the ear, etc., as 'mine my eye, etc.,' develops throughout the round of rebirths, the round of dukkha-sufferings will develop so long.

2. The new firewood is not put on the fire, and the old firewood is also soaked in water. Then the fire is extinguished and it disappears. Similarly, when the torrent of lust which reenjoys at those external and internal bases are cut off and the old latent lust that have been enjoying are also uprooted. Since then the round of dukkha suffering will cease forever.

In this sutta the extinguishment of fire means complete cessation forever without remaining any fire; only ash and charcoal remain; those ash and charcoal will also disappear not before long without remaining anything.

Similarly when an arahat attains to the khandha parinibbāna, all the five internal constituent groups of existence, rūpa-nama, will completely cease forever. It is not

a being but the only corpse like a banana plant or a letpan tree, which is a group of temperature-born atthakalāparūpa together with the relics that will remain. Those corpse and relics, too, will disappear not before long.

kāyassa bheda uddham jīvitapariyādāna ideva
sabbavedayitāni abhinanditāni sīti bhavissanti,
sarīrāni avasissanti. [pāli-text]

kāyassa bheda	= As the body parishes
jīvitapariyādāna uddham	= from the time of death onward,
ideva	= in this very life
sabbavedājitāni	= all the burning of sufferings agreeable and disagreeable
anabhinanditāni	= being free from lust
sīti bhavissanti	= will cease-appease for ever.
sarīrāni avasissanti	= the only corpse and the bone- relics will remain.

As the body parishes from the time of death onward, in this very life, all the burning of sufferings agreeable and disagreeable, being free from lust, will cease-appease forever; the only corpse and the bone-relics will remain.

With reference to the example of the above sutta, for the person of arahat from the time of death onward, the cessation of cutikannajarūpa, the only relics, utujaatthakalapa will remain. It should be understood that there is no trace of anything that goes out from the body of the arahat to nibbāna. If he were a deva-arahat or a brahma-arahat, even the relics, utujaatthakalapa will not remain; all will cease and disappear forever on the death, the cessation of cutikammajarūpa.

Second sutta

A great heap of fire-wood is collected and a great fire is made. So long as the fire-wood is put on the fire, the fire will keep on burning for a long time. Similarly, for the worldly beings, so long as the lust that enjoys the 6 internal bases, the eye, the ear, the nose, the tongue, the body and the mind, which conduces to clinging the parts of one's body, and the 6 external bases, the sight, the sound, the smell, the taste the tangible object and the kusala, akusala and avyākata dhammas, altogether 12 in all, as "my body or the parts of my body or I-I" is prominent, the round of sufferings, the repeated births through out the samsārā will still be going on.

When the new firewood is no more put on the fire, and the old firewood in the fire is also removed, then that fire will be extinguished and it will eventually disappear; the only ash and charcoal will remain; those ash and charcoal, too, will disappear not before long.

Similarly, by contemplating the vipassanā insight of impermanence, suffering and selflessness on the 12 āyatana-bases, the lust that enjoys the 12 āyatana bases is also dispelled; the anusaya latent lust that has ever been enjoying is also uprooted. Since then all will disappear accordingly. As soon as the cutikammajarūpa ceases, the internal materiality and mentalities, nāma-rūpa, will cease completely forever; only the external relics will remain; those external relics, too, will disappear not before long.

Third sutta

An example of a lamp is shown. The flame of a lamp will not be extinguished so long as the oil and the wick are supplied without a break. When the supply of oil and wick is cut off, the flame will be extinguished and it will disappear accordingly. The cessation of khandhā, too,

should be understood as in the second sutta, just as the example of the lamp.

Fourth sutta.

In the third sutta, in showing the example, there runs the phrase “which conduces to clinging”. In the fourth sutta, there runs the phrase “which conduces to fetters”. That is the only difference. It should be understood in the following suttas, too, just in the same way. As in the third sutta, there also comes an example of a lamp.

Fifth sutta

In the fifth sutta, there comes an example of a tree. So long as the main root and the rootlets of a tree are free from diseases, and so long as the nutritive essence of the soil, of the water keep on supplying up to the top of the tree, it will develop for a long time. When all the roots big or small are uprooted, dried and burnt with fire, that tree will dry up, decay and disappear accordingly.

In this example, this body, the 12 āyatana bases that were developing in the successive births in the beginningless round of rebirths (saṃsāra) is similar to a big tree: Ignorance and lust (avijjā tanhā) are similar to the main root and the remaining defilements are to the rootlets.

In another way, the defilements are similar to the main root. Kusala kammās and akusala kammās are similar to the rootlets. The vipassanā-insight, the knowledge of seeing the 12 bases as impermanence, suffering, selflessness 0 is like the mattock or the sword cutting the roots. The noble path and the fruition are like the fire that burns the dry roots to ashes.

Sixth sutta

In the sixth sutta, too, the same example of a big tree as in the fifth sutta.

Seventh sutta

In this sutta, an example of a small plant is shown. If the small plant were well planted with roots earthed up and watered regularly, it will keep on growing. If the roots were dug up and burnt.

Eighth sutta

In the eighth sutta, too, the same example of a small plant.

Ninth sutta

In the ninth sutta and the tenth sutta, too, the same example of a big tree is shown. Those who are not devoid of seeing their bodies which conduced to clinging, as a pleasant thing, the consciousness will come to be after their death. If the consciousness comes to be, mind and matter will come to be successively. For those who are devoid of seeing their bodies as a pleasant thing, the consciousness will not come to be after their death.

Tenth sutta

In the tenth sutta, the only difference is “their bodies which conduce to fetters.”

With reference to the examples expounded above by the Buddha, it should be understood that for the arahatta puggala in the human abode, the only relics, utujarūpa kalāpa will remain. There is no trace of any other thing that goes into nibbāna. For the deva-arahat and brahma arahat there are not even the relics remaining at all.

[This is the essence of ten suttas from nidāna saṃyutta pāli]

Vaccha sutta

Now, vaccha sutta from Majjhima pannāsa pāli will be produced here. Vaccha puribbājaka asked the Buddha what happens to an arahat after his death, the cessation of cutikammaja rūpa. The Buddha answer his question.

Q. Does the arhatta puggala come to be anywhere after his death, the cessation of cutikammajarūpa?

A. It is not to be reckoned as come to be anywhere.

Q. Does he not come to be anywhere?

A. It is not to be reckoned as does not come to be anywhere.

Q. It is to be reckoned as some come to be; it is to be reckoned as also some do not come to be. Are both reckoned?

A. It is not to be reckoned as some come to be; it is not to be reckoned as some do not come to be. Both are not reckoned.

Q. Doesn't neither come to be nor does come to be anywhere?

A. It is not to be reckoned as neither comes to be nor does not come to be anywhere.

Vaccha was not satisfied with the above answers and asked the Buddha; the Buddha then asked him with an example of a big fire to satisfy him.

Q. Vaccha, if there is a big fire in front of you, will you know that there is a big fire, a big flame in front of you?

A. Yes, Lord.

Q. As that big fire, big flame is extinguished just in front of you due to lack of a burner, will you know that that big fire, big flame is extinguished?

A. Yes. Lord, I will.

Q. If you are asked where that fire which has been extinguished goes to, how will you answer?

A. Lord, I'll answer that the fire which has been extinguished goes to nowhere. As the new burner is no more supplied and the old one is also consumed, it is extinguished at that very place. "anāhāro anupādāno nibbutotveva saṅkhyam gacchati."

As there is no more feeder to depend on, it is to be reckoned only as 'has already been ceased appeased'.

It has to be said in the past tense as khīnā=ended; niruddhā= ceases; nibbuto=appeased." As it is no more at present, it is not to be said in the present tense as "upapajjati, nupapajjati."

Then the Buddha explained the first answer four points with reasons.

evameva kho vaccha yena rūpena tathāgataṃ paññā-payamāno paññāpeyya, taṃ rūpān tathāgatassa pahīnaṃ ucchinnamūlaṃ tālavatthukataṃ anabhāvaṃ kataṃ āyatim anuppādadhammaṃ, rūpasāṅkhāvimutto kho vaccha tathāgato gambhiro appameyyo duppariyogāḷho, seyya-thāpi mahāsamuddo upapajjatīti na upeti, nupapajjatīti na upeti, upapajjati ca, na ca upapajjatīti na upeti, nevaupa-pajjati, na na upapajjatīti na upeti—

Depending on the five constituent groups of existence (nāma-rūpa), paññatti-concept of 'arahatta puggala' is given. After the cessation of the cuti-kammajarūpa, those five constituent groups of existence (nāma-rūpa) cease forever without remaining anything, the paññatti-concept of 'arahatta puggala' also disappears.

1. The paññatti-concept which depends on the series of the material group of existence (rūpakkhanda) disappears with the cessation of its series.
2. The paññatti-concept which depends on the series of the sensational group of existence (vedanakkhandha) disappears with the cessation of its series.
3. The paññatti-concept which depends on the series of the perception group of existence (saññakkhandha) disappears with the cessation of its series.
4. The paññatti-concept which depends on the series of the kamma formation group of existence disappears with the cessation of its series.
5. The paññatti-concept which depends on the series of the consciousness group of existence disappears with the cessation of its series. It is just like the fire which depends on the burner ends with the shortage of the burner.

Thus at the time of death, the cessation of cuti-kammajarūpa, the five constituent groups of existence end up and he is free from them and also from the paññatti-concept of the Buddha, that of arahat, that of the being which depend on that five constituent groups of existence. Just as the great ocean that arahatta puggala is authentic. There is no example even to compare with it. It is very difficult to realize with knowledge. It is not the work of the terms 'upapajjati, nupapajjati' etc., which the worldlings used to say.

Counting back from this aeon, world cycle, during the four asaṅkhyeyya and one lakh kappa world cycles there appeared on the earth the Buddhas whose paññatti-concepts alone ‘Taṇhaṅkarā, Medhaṅkarā, Saranaṅkarā, Dīpaṅkarā, etc.,’ remain. The paññatti-concepts depending on the bodies in succession of the former Buddhas in the round of rebirths, saṃsāra, are no more to be heard again. They will neither appear amongst the world of men nor the world of devas nor the world of brahmas. They have never yet been spoken even as the past incidence.

At the time of each Buddha, the successive bodies of the arahats, twenty-four asaṅkhyeyya sixty crores and one lakh in number and their respective paññatti-concepts disappeared altogether; they will neither appear amongst the world of men nor the world of devas nor the world of brahmas.

The successive bodies of the beings who have taken rebirths in the beginningless round of rebirths, saṃsāra, and the respective paññatti-concepts, however, are still appearing successively amongst human beings, devas, brahmas, hell abodes, animal abode, hungry ghosts and demon abodes. Only when compared the appearing of successive bodies of the beings and their paññatti-concepts with the infinite number of Buddhas more than the grains of sand in the river Ganges who had already appeared, those beings who had been emancipated and who had entered into parinibbāna long ago, how much they are authentic, incomparable, hard to understand can be seen.

The Omniscient Buddhas alone know the respective bodies of the persons who had already entered into parinibbāna long ago in the beginningless round of rebirths, saṃsāra, and their respective names, paññatti-concepts. Except Buddhas, there is no individual Buddha, arahat, brahmā, deva and human being who can know them.

[This is how they are authentic, incomparable and hard to understand.]

In this *desanā* of *vaccha sutta*, there have been shown, together with the example of fire, the complete cessation of the ultimates such as materiality and sensation etc. and the *paññatti*-concepts without the substrata remaining, after the cessation of *parinibbānacuti kammajarūpa*, there is no trace of ultimates which go out from the *arahatta puggala* into *nibbāna*; and there is neither *paññatti*-concepts, too, thus it should be understood.

Why is there no trace of dhammas that go out from the body of *arahatta puggala* into *nibbāna*?

The complete cessation of *jāti*-birth from new appearing of the series of the constituent groups of existence of persons, beings who have already attained the arahatship, and the series of ultimates, are called *nibbāna*. The complete cessation of the series of ultimates from reappearing *jāti*-birth, the attainment of complete cessation-appeasement is indeed called the attainment of *nibbāna*. Therefore even in the terms “enter into *parinibbāna*, reach *nibbāna*, go to *nibbāna*” the meaning of having no trace of dhammas which go towards *nibbāna*, is contained altogether at an instance. Thus it should be understood.

In the *majjhimapaṇṇasa* and *diṭṭhi saṃyutta*, too, in the question of King Kosala and the answers by *bhikkhunī Khemā* and the Buddha too: “*hoti tathāgate paramaṃ maraṇā*,” they are all the same as in *vaccha sutta*.

<i>hoti</i>	=	<i>upeti</i>
<i>na hoti</i>	=	<i>na upeti</i>
<i>hoti ca, na ca hoti</i>	=	<i>upeti ca, na ca upeti</i>
<i>neva hoti, na na hoti</i>	=	<i>neva upeti, na upeti</i>

Suttanipāta pāḷi, pārāyana sutta, upasivapaññhā verses, the essence of which will be produced here:—

Upasiva paññhā

Isi-brahmaṇa Upasiva was a jhānalābhī who had already attained ākiñcāññāyatana jhāna. Therefore he asked the Buddha a way basing on ākiñcāññāyatana jhāna to release from the round of sufferings. the Buddha, too, answered the questions.

Four questions and four answers in verses. Out of them the last two questions and two answers in verse will be produced.

tiṭṭhe ce so tattha anānuvāyī,
pūgampi vassāni samantacakkhu.
tattheva so sīti siyā vimutto,
cave tha viññānaṃ ththāvidhassa. [Question]

Samantacakkhu	= Lord of All-seeing!
So	= If he who has already attained to the ākiñcāññāyatana Brahma abode
tattha anānuvāyī	= continuously becomes in that abode
pūgampivassāni ce tiṭṭha	= and stays there for many years
so tattheva vimutto	= does he free himself from the suffering of death, cutimaraṇa-dukka
sīti siyā	= and become appeased forever?
atha	= Or
tathāvidhassa	= does his consciousness pass away and still take births in the round of rebirths?
viññānaṃ cave	[Meaning]

acci yathā vātavegena khittā,
 atthaṃ paleti na upeti saṅkhyāṃ.
 evaṃ muni nāmakāyā vimutto,
 atthaṃ paleti na upeti saṅkhyāṃ [Answer]

acci yathā	=	Just as the flame blown off by the
vātavegena khittā		wind,
atthaṃ paleti	=	goes to disappear
saṅkhyāṃ na upetiyathā	=	is not reckoned
evaṃ	=	just so
nāmakāyā vimutto muni	=	the monk who has been freed from the group of mentalities
atthaṃ paleti	=	goes to cease
saṅkhyāṃ na upeti	=	is not reckoned as a thing in a term of paññatti-concept. [Meaning]

Isi-brahmaṇa Upasiva was the person who had been freed from only physical form through ākiñcaññāyatana jhāna, yet he was required to be freed from mentalities (arūpa). Therefore the Buddha, wishing to show him a way to free himself from the sensual lust of mentalities, expounded “nāmakāyā vimutto.” If he was unable to dispell the arūpatanḥā and was not freed from mentalities he would remain in that brahma abode, and after death he would continue to go through the round of rebirths. If the sensual lust of mentalities arūpatanḥā was dispelled and he was freed from mentalities the series of mind would come to cease at that very abode, just as the flame blown off by the wind would soon come to disappear. He would take no more rebirth and would not come to be called as a thing in a term of paññatti-concept.

Herein this verse, “atthaṃ paleti,” atthaṃ paleti = attained to nibbāna. In the expression “disappear from the

human abode and take rebirth in the deva abode,” just as there are three facts seen clearly,

1. the deva abode that is attained to,
2. the attainer,
3. the act of disappearing from human abode and appearing in the deva abode,

Just so some think out the three facts to see clearly,

1. the place, the nibbāna that is attained to,
2. the attainer, the parinibbuta puggala,
3. the act of disappearing from the state of being five constituent groups of existence (khandhā) and appearing in the supramundane abode (lokuttarā bhummiṭhāna).

But the exposition of that phrase in niddasapāli is

“attham paletīti attham paleti, attham gameti, attham gacchati, nirujjhati, vupasammati, paṭipassambhati.”

attham paletīti	= atthampaleti means
attham paleti	= attain to nibbāna
attham gameti	= reach nibbāna
attham gacchati	= go to nibbāna
nirujjhati	= cease
vūpasammati	= appease
paṭipassambhati	= come to pease [Meaning]

Out of these six words (padas), by the first three words the meaning is commented. By the last three was, “nirujjhati etc,” the essential meaning of “attham paleti” is given in brief.

Though two words (padas) and two sounds are made as “attham paleti”, just to show that the essential meaning is only “khandhā ceases”, it is commented with a word “nirujjhati”.

Khandhā is merely the burning of dukkha-suffering. In order to show that the cessation of the burning of dukkha-suffering is indeed peace, the word “nirrujjhati” is again commented as “vūpasammati, paṭipassambhati.” Therefore the only cessation-appeasement of kilesakhandha (defilements) should be noted as “atthaṃ paleti.”

In “atthaṃ paleti = attain to nibbāna,” nibbāna is the cessation appeasement of the burning dhammas. Therefore “atthaṃ = to nibbāna” is the same as “atthaṃ = to the disappearing, to the cessation.

Just as in the world “maranaṃ nigacchati=come to death” and “marati = die” are the same.

“bhedaṃ gacchati	= bhijjati”,
comes to destruction	= perishes
“jaraṃ gacchati	= jīyyati”
comes to old age	= aged
“pākaṃ gacchati	= paccati”
comes to be well-cooked	= well-cooked

In such kind of words as above, two words and one word have the same meaning.

atthaṃgato so uda vā so natthi,
udāhu ve sassatiyā arogo.
taṃ me muni sādhu viyākarohi,
tathā hi te vidito esa dhammo. [Question]

so atthaṃgato	= If it is said ‘that person comes to disappear’,
so	= the person who comes to disappear
uda	= indeed
natthi vā	= does not exist
udāhu	= or
ve	= indeed

sassatiyā arogo	=	does always exist without perishing anymore?
muni	=	Buddha!
taṃ me sādhu viyākarohi	=	Please tell me well the answer
hi	=	It's good to ask
te esadhammo tathā vidito	=	You really know this dhamma. [Meaning]

In the world, the prominent view is this; 'Khandhā is one thing, the atta, the owner of the khandhā is another; the person-being essentially means that atta-self.

The belief that the owner of that khandhā, person-being is also cut off is natthika view.

[It is uccheda diṭṭhi=annihilation-belief]

It is the same as the view of bhikhu Vamaka at the time of the Buddha. The view: "na hoti tathāgato parammarañā" is, too, natthi view.

The view: 'only khandhā ceases whereas atta, person, being does not cease' is atthi view [eternity belief]

It is the view: "hoti tathāgato parammarañā."

The cessation of khandhā was expounded to brahmaṇa Upasiva in the former verse in pāli term "atthaṃ paleti." As the brahmaṇa was doubtful whether the owner of the khandhā, person was cut off and disappeared with the cessation of that khandhā or he was freed from khandhā and always exist in some way, he continued to ask the question. The Buddha, too, rejected those two wrong views: "atthi, natthi."

atthi ti kho kaccāna eko anto,
natthi ti kho kaccāna dutiyo anto.

[kaccānagotta sutta]

The belief of 'atthi' is also an ignoble extreme.
The belief of 'natthi' is also an ignoble extreme.

In the discourses of the Buddha, there is indeed no person, neither being, nor atta-self, nor jīva-life; there is indeed nāma-rūpa, mind-matter. That mind-matter does not come to be the nature of natthi, nihilism, so long as there are evidently causes: the ignorance and the craving (avijjā, taṇhā) etc., If the causes were dispelled, it will come to cease and there is never existing nature of atthi. Therefore, to the questions asked by brahmaṇa Upasiva with regard to atthi nature and natthi nature, the Buddha answered in a way free from atthi and natthi.

atthaṅgatassa na pamānaṃ'tthi,
yena naṃ vajjum taṃ tassa natthi.
sabbesu dhammesu samuhatesu,
samūhatā vādapathāpi sabbe. [Answer]

- | | | |
|-------------------------------|---|---|
| atatthagatassa | = | For the parinibbuta puggala, the person whose mind and matter, khandhā, have disappeared, |
| pamānaṃ na atthi | = | there is nothing to say "exist or not exist." |
| yena naṃ vijjum | = | that person may be called in the term of paññatti-concept with the help of an ultimate; |
| tassa taṃ natthi | = | for him there is no such thing. |
| sabbe dhammesu
samūhatesu | = | When all the ultimates are taken off and they cease, |
| sabbe vādapathāpi
samūhatā | = | all means of calling will also be taken off and they will cease altogether. |

[Meaning]

In this verse, the meaning of first pāda is also commented with the second pāda. The meaning of second pāda is commented with the third and fourth pāda thus: “sabbesu dhammesu samūhatesu samūhatā vādapathāpi sabbe.”

[The full meaning in detail is as in the same way answered to Vaccha paribbājaka.]

In brief...Only when the five constituent groups of existence, khandhā ultimates are present, there can be paññatti-concept with regard to being. Wherever there are no five constituent groups of existence, khandhā ultimates, there can be no paññatti-concept with regard to being. At the cessation parinibbāna, those five constituent groups of existence, khandhā ultimates completely cease forever without remaining anything. If those dhammas cease, the paññatti-concept connected with his body, too, will disappear. After the cessation of kammajarūpa, parinibbāna-cuti, there is not any trace of the ultimate dhammas and the paññatti-concepts that reach asaṅkhatanibbāna.

In this verse, in the two pādas: “sabbesu dhammesu samūhatesu, samūhatā vādapathāpi sabbe,” the Ven.Sāriputta commented thus:-

“sabbesu dhammesu samūhatesūti
sabbesu khandhesu, sabbesu āyatanesu,
sabbāsu dhātūsu.”

Therefore, at the cessation of kammajarūpa, parinibbāna cuti, whatsoever constituent groups of existence, khandhā, āyatana bases, elements cease altogether completely forever; there is not any trace of them without remaining anything; thus this meaning is evident.

For the Ven.Sāriputta commented thus:

“samūhatā vādapathāpi sabbeti vadapaṭhā vuccanti
kilesā ca khandhā ca abhisāṅkhārāca, tassa vādāca,

vādapathā ca, aññivacanā ca, aññivacanapatā ca, nirutti ca niruttipathā ca, paññatti ca, paññattipathā ca uhatā, samūhatā uddhatā, samuddhatā, uppātitā, samuppātitā, panhīnā samucchinā vūpasantā, paṭipassaddhā, abhappattikā, ñāṇagginā dadḍhāti samūhatā vādapathāpi sabbe.”—

it is evident that after the cessation of kammajarūpa, parinibbāna cuti, there is no trace of any ultimate dhamma and paññatti-concept dhamma connected with that person. The term “parinibbuta puggala, parinibbuta puggala” is used only for the prominent five constituent groups of existence, nāma-rūpa, just before the cessation of kammaja-rūpa, parinibbāna, in terms of the past.

It is used or called not because there is in nibbāna a trace of the sense of ultimate and paññatti-concept connected with the body of that person. Therefore the Buddha expounded thus: “saṅkhyamnopeti” or “attham paleti, na upeti saṅkhyam” or “samūhatā vādapathāpi sabbe.”

1. Thus, the example of the cessation of the flame of the fire in the air has been given in this upasiva paññhā, and
2. it has been expounded: “samūhatā vādapathāpi sabbe”.

Hence basing upon these facts, it should be understood that all the ultimates and paññatti-concepts connected with that person have ceased altogether and disappeared completely forever without remaining anything; and that if he were a human arahat the only relics will remain; and that if he were a deva-arahat or a brahma-arahat even the relics will never remain.

In this upasiva paññhā, as the attainment of parinibbāna from the ākincaññāyatana arūpa abode was ex-

pounded, the example of the flame of the fire blown off in the air was shown to suit the condition.

[This is upasiva paññhā.]

The meaning from vedanā saṃyutta

Also in vedanāsaṃyutta of salāyatana saṃyutta pāḷi;

“so vedanā priññāya, diṭṭhe dhamme anāsavo,
kāyassa bheda dhammatṭho,
saṅkhyam nopeti vedagū.”

the word “saṅkhyam nopeti” should be understood as attham paleti na upeti saṅkhyam.” In that verse:

so	= The person who contemplates the vedanā meditation,
vedanā priññāya	= discerns the three sensations and
diṭṭhe dhamme	= in the present life
anāsavo hoti	= can become an arahat who is free from āsava-fluxions.
kāyassa bheda param	= After the cessation of kammaja-rūpa, cuti-death,
dhammatṭho so vedagū	= that arahat who has already attained to nibbāna
saṅkhyam nopeti	= does not come to be reckoned as anything. [Meaning]

It is commented in the commentary thus:

“dhammatṭhoti asekkhandhammesu, nibbāne, eva vā ṭhito.”

dhammatṭho	= established in asekkha dhamma,
vā	= or established in nibbāna. [Two meanings]

Asekkhadhamma means the fruition of arahatta, i.e., established in the arahata phala. Established in the arahatta
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phala is not established after the dissolution of the body; it is established even before the dissolution of the body. Therefore it should be said: “kāyassa bhedaṃ parināmaṃ = after the cessation of the cuti-kammajarūpa, death; saṅkhyamānopeti = does not come to be reckoned as anything.”

The terms “dhammattho, vedagū” are used only to revere the qualities of the arahat before parinibbāna.

Whereas “dhammattho = established in nibbāna” means “kāyassa bhedaṃ paramāṇaṃ = after the cessation of cuti-kammajarūpa, death; dhammattho = established in anupādisesa nibbāna” thus it can also be said.

Established in that nibbāna, too, means the same as established in the cessation of khandhā. Established in the cessation of khandhā means this. Just as some diseases which have already been cured become no more immune and reappear. Just so, Khandha dukkha, khandha-wound, khandha-diseases which have already ceased forever in nibbāna become immune and never reappear. The cessation exist forever as it is in the complete cessation. That person, too, comes to that cessation. There is no such thing that he will return from that cessation. That is what is meant.

[This is the meaning from vedanā-samyutta.]

Here ends the attainment of nissaraṇanibbāna.

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How happy nibbāna

Now, the meaning from the pāli texts that show how nappy nibbāna is will be produced a little.

“pañcime ānanda kāmagaṇa, katame pañca, cakku-viññeyyā rūpā” etc., comes from vedanāsaṃyutta pāli rahogatavagga, navama sutta.

Ten kinds of happiness.

1. sensual lust happiness,
2. 1st jhāna happiness,
3. 2nd jhāna happiness,
4. 3rd jhāna happiness,
5. 4th jhāna happiness,
6. ākāśānañcāyatana jhāna happiness,
7. viññāṇañcāyatana jhāna happiness,
8. ākiñcaññāyatana jhāna happiness,
9. nevaśāññānāśāññāyatana jhāna happiness,
10. nirodhasamāpatti happiness,

Sensual lust happiness means, in human abode, the wealth of a banker, a rich man, the ruler, the sole ruler, King cakkavatti; in the six deva abodes, the wealth of king of devas, sakkas. This sensual lust happiness is the lowest. The happiness of a bhikkhu who is establishing first jhāna in the bush is much, more pleasant, much more noble than that sensual lust happiness. [abhikkantataram = much more pleasant; paṇītataram = much more noble] [The remaining happiness should also be stated serially in the same way.]

Paramaditthadhammu nibbāna When mind, mental factors and mind made form cease all together and living only with kammaborn rūpa, weatherborn rūpa and nutritiveborn rūpa is called the nirodhasamāpatti happiness. That nirodhasamāpatti happiness is “paramaditthadhamma nibbāna.”

At the end of the religious discourse on the happiness of nirodha-samāpatti, the Buddha said:

thānam kho panetaṃ ānanda vijjati, ayam aññatitthiyā paribbājakā evaṃ vadeyyum, saññāvedayita nirodham samaṇo gotamo āha, tañca sukhasamim paññapeti panītataṃ, tayidaṃ kathaṃsūti, evaṃvādino aññatitthiyā paribbājakā evamassu-vacaniyā “na kho āvuso bhagavā sukhaññeva vedanam sandhāya sukhasamim paññapeti, yattha yattha āvuso sukham upalabbhati, yaḥim yaḥim sukham, taṃ taṃ tathāgato sukhasamim paññapeti” ti.

Meaning. The paribbājaka, the asectics from outside the Buddha sāsanā, said: “Samaṇa Gotama has expounded the nirodha samāpatti, the cessation of mind and mental factors, citta cetasika. That nirodha samāpatti is also called the very noble happiness. How is that? If there are no mind and mental factors, citta cetasika, how can the pleasure be felt? If the pleasure cannot be felt how can it be happiness?” “You should tell them that our Lord Buddha has called not only pleasant feeling as happiness; when happiness is obtained from a certain dhamma, He also calls that dhamma the happiness. Thus you should say.” That is the meaning.

In the text the Buddha said that the enjoyment is the lower happiness; it is not the noble happiness. The cessation appeasement of the internal, unstable dhamma, not subtle, moveable and coarse dhamma is indeed the noblest peace, the perfect happiness.

The meaning from navanipāta aṅguttara pāli...

Also from the navanipāta aṅguttara pāli text there comes as follows.

Once the Ven.Sāriputta said to the bhikkhus:

“sukhamidaṃ āvuso nibbānaṃ” = My brethren, Happiness is indeed this nibbāna.”

Then the Ven.Mahākoṭṭhika said: “kimpanettha āvuso sāriputta sukhaṃ, yadettha vedayitaṃ natthi = My brethren Sāriputta, in nibbāna there is no enjoyment feeling; in this nibbāna where there is no enjoyment feeling how can there be happiness?”

Then the Ven.Sāriputta said; “etadevetthāvuso sukhaṃ, yadettha natthi vedayitaṃ = My brethren Kotthika, in this nibbāna there is no enjoyment feeling; only that non-enjoyment feeling in nibbāna is the happiness.”

Reasons for happiness

Then how nibbāna is happiness has been expounded. There is happiness of kama sensual lust which is enjoyed together with greed. That happiness of sensual lust can severely oppress the person who develops the first jhāna.

Example:

If a person who is infested with leprosy, the very itching disease, becomes severe and basks all the dirty parts of his body before the ember of the red hot fire even in the very hot summer, the itch will disappear and the very good pleasure of contact will be felt. If he is away from the fire, he will be oppressed severely with the itch and will not be able to stand any longer. Those who are not suffering from such leprosy will suffer at the sight of the fire in such a hot summer; they do not wish even to see it.

In this examples, the embers of the red hot fire, the undesirable objects, the utter sufferings in the hot summer have to become the very pleasant, desirable contact for such a leper who is swollen, very itching and unable to stand any longer.

Just so the happiness of kāma sensual lust of men and the happiness of kāma sensual lust of the six deva abodes which are becoming altogether with different kinds of worries have to become noble, very pleasant, desirable thing for the beings who are suffering from and dirty with the leprosy of kāma sensual lust, swollen, very itching and unable to stand any longer.

Just as the embers of red hot fire are indeed undesirable sufferings for those who are free from such leprosy; just so the sensual lust of human beings and devas are the undesirable, horrible things for those who have already attained the first jhāna and have overcome the leprosy of sensual lust. This example of leprosy has been expounded in the māgaṇḍiya sutta, majjhimaṇṇāsa pāḷi.

Thus the sensual lust of human beings and devas appear to them to be the pleasant, desirable things which are liked only by the dirty, swollen leprosy of sensual lust. Indeed they are mere sufferings which cause to burn and torture them.

The state of being free from bad diseases of the sensual lust sensual perception, at the attainment of the first jhāna, is a very peaceful sandiṭṭhika nibbāna.

[This is the meaning of the first vāra from navaka nipāta, aṅguttara pāḷi]

The meaning of the second vāra

There is the happiness of the first jhāna coming together with the initial thinking and the sustained appli-

cation of mind (vitakka, vicāra). Those vitakka and vicāra are the bad diseases of those yogis who are developing the second jhāna. They can severely torture them to be in danger, who are developing the second jhāna.

Example

The leprosy is similar to the lust for jhāna, jhānanikantitaṇhā that enjoys the happiness of the first jhāna which has initial thinking and sustained application of mind. The amber of fire is similar to the happiness of first jhāna. One who is free from that leprosy is similar to the yogi who is free from the lust for the first jhāna, pathama jhānanikanti taṇhā. The state of being free from the lust for the first jhāna in that person is a very peaceful sandiṭṭhika nibbāna.

[This is the meaning of the second vāra]

In the same way, the example of leprosy should be applied to all successive jhānas up to the nevasaññānāsaññāyatana jhāna. Whereas the nirodhasamāpatti is not the thing that tortures the yogi; it is indeed the absolute happiness, diṭṭhadhamma-nibbāna.

The essential meaning in this pāli text

The said sensual lust happiness and the first jhāna happiness, etc., appear to be real happiness only when there is the disease of sensual lust to enjoy. But for those who wish to attain to the higher and higher dhammas, the prevailing of the miscellaneous dhammas will become indeed suffering. The cessation-appeasement of the miscellaneous dhammas is indeed the absolute happiness.

Since the cessation appeasement of miscellaneous dhammas is also the overcoming of the suffering and enjoyment, the freeing of those suffering and enjoyment of interest, delightful, pleasant feeling, pīti-somanassasukha vedanā; it is evident that the overcoming of suffering and

enjoyment, the cessation-appeasement, the nature of santi, is indeed absolute happiness. It should be noted that nibbāna is indeed the absolute happiness without any suffering nor without any enjoyment, Ven.mahā koṭṭhika.

[This is the meaning from the navaka-aṅguttara pāli.]

The meaning from vedanāsaṃyutta pāli.

In vedanāsaṃyutta pāli, a certain monk thought to himself: “The Buddha has expounded the three kinds of feeling, namely pleasant, unpleasant and indifferent feeling and “yaṃkiñcivedayitaṃ, sabbam taṃ dukkhasamim = whatever there are feelings enjoyable or unpleasant they are all indeed suffering. Why does the Buddha expound this?” And when he asked the Buddha, the Buddha said:

“sādhu sādhu bhikkhu tisso imābhikkhave vedanā vuttā mayā sukhā vedanā, dukkhā vedanā, adukkhamasukhāvedanā imā tisso vedanā vuttā mayā; vuttam kho panetaṃ bhikkhu mayā yaṃkiñci vedayitaṃ, sabbam taṃ dukkhasamimti.

taṃ khopanetaṃ bhikkhu mayā simkhārāna-myeva aniccatam sandhāya bhāsitaṃ yaṃkiñci vedayitaṃ, sabbam taṃ dukkha-samimti.

taṃ khopanetaṃ bhikkhu mayā simkhārānam khaya-dhammataṃ, vayadhammataṃ, virāgadhammataṃ, nirodha-dhammataṃ, viparināmadhammataṃ sandhāya bhāsitaṃ yaṃkiñci vedayitaṃ, sabbam taṃ dukkhasamimti.

Meaning

“Bhikkhus, well done, well done, it is true that I have expounded the three feelings, and it is also true that

I have expounded: “yaṃ kiñci vedayitaṃ, sabbam taṃ dukkhasamim = what ever there are feelings enjoyable or unpleasant, they are all indeed sufferings.” Of the two expressions, the three feelings are expounded only with regard to the varieties of feelings. I have expounded that all kinds of sufferings and enjoyments are all sufferings because all the conditioned things saṅkhāras, are impermanence (anicca), perishing (khaya), vanishing (vaya), lustless (virāga), cessation (nirodha) and changing (viparināma).”

The Essential Meaning

In the expression, pleasant, unpleasant and indifferent feelings, not only the unpleasant feeling is included but also the pleasant and the indifferent feelings are included in order to show various kinds of feelings. Why the pleasant and the indifferent feelings are expounded as all are sufferings: “yaṃ kiñci vedayitaṃ, sabbam taṃ dukkhasamim?” Because those pleasant and indifferent feelings are all conditioned things, saṅkhāras, are all impermanence. The sense of impermanence is also not pleasant; it is merely suffering. In regard to the fact of this unpleasantness “there is not at all happiness in the sense of feeling and enjoyment, all are mere suffering,” expounded the Buddha.

In the four noble truths which show the absolute realities, there are no such things as pleasant feeling and indifferent feeling; whatever feelings they are, they are all indeed suffering. For there is not any trace of suffering and enjoyment, the sense of feeling, vedanā, in the asaṅkhata mahānibbāna, it is called “paramasukha = the noble peace, happiness}. If there is the sense of feeling, suffering and enjoyment in the asaṅkhata mahānibbāna, it will not be “paramasukha = the noble peace happiness”, it will be merely suffering.

When talking about nibbāna, those who say that

nibbāna has the enjoyment and the suffering are just disgracing nibbāna. It is the same as saying that nibbāna is not at all happiness, that it is only suffering. Seeing the discourse of the Ven.Sāriputta and the discourse of the Buddha, “yaṃ kiñci vedayitaṃ sabbam taṃ dukkhasamim,” the two enjoyable happiness and appeasement happiness, whatever enjoyable happiness, vedayita sukha, which has been mentioned in the first chapter, is not indeed happiness; it is merely suffering. Only the appeasement happiness, santisukha, is indeed the absolute happiness. Thus it should be noted with faith and confidence.

[This is the meaning from vedanāsaṃyutta pāḷi]

[Here ends how nibbāna is absolute happiness]

The Sense of Noble Happiness

(parama sukha)

Development (bhāvanā)

Now in order to make nibbāna obvious, which has neither feeling nor enjoyment, the meaning of 40 development bhāvanā will be shown in brief.

pañcakkhandhā aniccā dukkhā rogā gaṇḍā sallā
aghā ābādhā pare palokā itṭ. (10)

upaddavā bhayā upasaggā calā pabhaṅgū adhuvā
atāṇā aleṇā asaraṇā rittā. (20)

tucchā suññā anattā ādinavā viparināma-
dhammā asārakā aghamūlā vadhakā vibhavā sāsavā.
(30)

saṅkhala mārāmisā jātidhammā jarādhammā
byādhidhammā maraṇadhammā sokadhammā
paridevadhammā upāyāsadhammā saṃkilesika
dhammā. (40)

The five constituent groups of existence are impermanent, painful (suffering), disease, boil, dart, calamity, affliction, alien, disintegrating, plague (accident) (10)

disaster, terror, menace, fickle, perishable, unenduring, no protection, no shelter, no refuge, empty. (20)

vain, void, not self, danger, subject to change, having no core, the root of calamity, murderous, due to be annihilated, subject to cankers (30)

formed (conditioned) māra's bait, subject to birth, subject to ageing, subject to illness, subject to death, subject to sorrow, subject to lamentation, subject to despair, subject to defilement (40).

Five constituent groups of existence

The materiality feeling, perception, mental formations and consciousness are the five constituent groups of existence. Of them-

1. The materiality means the four great elements (earth, water, wind, fire) and the small materiality (eye, ear, nose, tongue, body, visual object, sound, odour, taste, etc.,) which constitute big or small bodies of beings from the great hell, avīci, up to the highest abode of rūpabrahmā, akaniṭṭha brahmā.
2. Feeling, vedanā, means various kinds of agreeable and disagreeable feelings.
3. Perception, saññā, means since the time of birth the act of perceiving as this is mother, this is father etc.
4. Mental formations, saṅkhārā, means all kinds of thinking, speaking and actions.
5. Consciousness, viññāṇa, means the conscious mind.

[This is roughly the limit of five constituent groups of existence]

[The limit of four constituent groups of existence is the great hell up to nevasaññānāsaññāyatana abode.]

Fear caused by impermanence

As the death, the danger of impermanence accompanies the five constituent groups of existence, those of human beings are impermanence; those of devas are also impermanence; those of brahmas are also impermanence. The state of being, a human being is only a moment; the state of being a deva is also only a moment; being a brahma is also only a moment. When compared with the length of time of the round of rebirths. the constituent groups of existence of the brahmas in nevasaññānāsaññāyatana brahma abode that live 84,000 kappas world cycles are also only a moment.

One may become a human being for a time, and he may become hell beings for a hundred, for a thousand existences. One may become a deva for a time, and he may become hell beings for ten thousand, for one hundred thousand existences. One may become a brahma for a time, and he may become hell beings for one hundred thousand, for one million existences. Being impermanent the beings are fearfully scattered up and down. Being impermanent, even though born as a human being, he is tending towards the hell. Even though born as a deva, he is tending towards the hell; even though born as a rūpabrahma or arūpabrahma, he is tending towards the hell.

Even though born as a human being, he still fears the danger of the hell. Even though born as a deva, he still fears the dangers of the hell; even though born as a brahma, he still fears the danger of the hell.

[This is the great fear caused by impermanence]

If such a grave danger of impermanence can be contemplated, the enjoyment-happiness in human body and human life, in deva's body and deva's life, and in brahma's body and brahma's life, will be discerned as a fearful, terrified, boring, real suffering.

Only when the sensual lust for human life and the birth of the body appease, the danger of the hell will appease. Only when the sensual lust for deva's life and the birth of the body appease, the danger of the hell will appease. Only when personality belief, sakkāyadiṭṭhi and the birth of brahma's body appease, the danger of the hell will appease.

Therefore the great element of asaṅkhata nibbāna which is the appeasement of all sensual lusts, wrong views together with five constituent groups of existence of human beings, devas, and five, four, one constituent groups of existence of brahmas can be understood as the great noble happiness. That appeasement is the only refuge for them who fear the grave danger of niraya avīci hell so as to get free from it.

The associates of hell

The body and happiness of human beings, those of devas and those of brahmas are merely associates of the great niraya avīci hell.

How is it?

1. If a man enjoys with sensual lust and wrong view the eye which constitutes his body as 'my eye, the eye itself is I, or I see', the great hell niraya avīci will accompany his enjoyment.

2. Similarly, he enjoys with sensual lust and wrong view, the ear which constitutes his body as 'my ear or I hear.'
3. as 'my nose or I smell.'
4. as 'my tongue or I know sweet taste, sour taste'
5. as 'my body, my limb or I know' when conscious of the heat, cold, gross, subtle, etc., in touching,

thus, if he enjoys the constituent group of materiality with sensual lust and wrong view, the danger of the hell will accompany that enjoyment altogether. Why? Because if there are sensual lust and wrong view, he will never be free from the danger of the hell.

In the group of feeling, when enjoying the sight, visible object, good or bad, if he enjoys as 'I am pleased, I am delighted,' that is enjoyment grasping for feeling caused by eye-contact. That enjoyment grasping contains the grave danger of the hell altogether. [With regard to sound, etc., they should also be understood in the same way.]

In the group of perception, the enjoyment and grasping as 'I know which it is, what it is; I remember, I don't forget' is the enjoyment-grasping of the group of perception.

In the group of mental formations, things are numerous; only prominent things will be mentioned here.

1. I have mind-contact [enjoyment in phassa contact]
2. I incite, I have intension,
I have no intension [enjoyment in cetanā volition]
3. My mind is calm [enjoyment in one-pointedness of mind ekaggatā]
4. I mind [enjoyment in minding, manasikāra]

5. I think out, I have much thinking [enjoyment in vitakka]
6. I am thinking over such and such object again and again [enjoyment in vicāra, discursive thinking]
7. I like, I am quite satisfied [enjoyment in pītizest]
8. I try hard, I make effort [enjoyment in viriya, effort]
9. I want such a thing; I want to do; I want to speak; I want to see; I want to hear; I want to go, etc., [enjoyment in the desire, chanda]
10. I like, I love, I long for, etc., [enjoyment in lobha greed]
11. I am angry. [enjoyment in dosa hatred]
12. I cannot understand, I cannot perceive, **I can't see** [enjoyment in moha delusion]
13. I have faith and confidence in [enjoyment in **saddhā** faith and confidence]
14. I remember [enjoyment in sati **mindfulness**]
15. I am ashamed of evils, I am **disgusted** [enjoyment in hiri, shame]
16. I fear, I am startled [enjoyment in **fear**, dread ottappa]
17. I offer something [enjoyment **and** grasping at almsgiving and liberality, dāna]
18. I take the precepts [grasping at morality, sīla]
19. I know, I am able, I am clever, I foresee [grasping at wisdom] That grasping contains the danger of the hell]

In the group of consciousness, [grasping as 'I think; I know; my consciousness; my mind] All of these graspings contain the dangers of the hell.

I should be understood that the devas' grasping of their body with sensual lust and wrong view, the brahmas' grasping of their body with sensual lust and wrong view also contain the dangers of the hell and the round of rebirths saṃsāra altogether.

[This is the exposition how human body, human happiness, deva's body, deva's happiness, brahma's body, brahma's happiness are merely the associates of the hell.]

Thus he who fears the danger of the round of rebirths, saṃsārā cannot find the refuge in the state of human beings, devas and brahmas. The only cessation of becoming the bodies of human beings, devas and brahmas is the real refuge.

[This is the chapter dealing with the exposition of the appeasement happiness, which has no suffering, neither enjoyment nor happiness nor delightful feeling, is the real happiness, in connection with the word anicca, impermanence.]

In pāḷi, "pañcakkhāndhā dukkhā" torture is called suffering. Those five constituent groups of existence torture the beings with bodily and mental pains, the dukkha dukkha oppression; torture them with the formations suffering, sankhāra dukkha oppression; torture them with change, viparināma oppression.

Example

Those who want to get paddy, maize, bean, pea, sesame this year had to take the trouble of doing much work such as keeping seeds even last year.

Next year they have to take much trouble in ploughing and with buffellows and oxen; when the rain falls the trouble of clearing the fields, planting and growing; the trouble of guarding; the trouble of reaping and collecting

births. No sooner can they live without rice than they overcome those three kinds of sufferings.

[This is the example; even then it is included in the constituent group of materiality.]

- (a) A worldling, puthujjana, who is wandering in the round of rebirths, saṃsārā, is compared to the farmer.
- (b) Each birth of the body in existence is compared to the yield of paddy, maize, pea, bean and cooked rice each year.
- (c) The formations suffering such as performing and developing charity, morality and development, dāna sīla bhāvanā, in the previous birth wishing new and new body in existence, is compared to the suffering of keeping the seeds in the previous year.
- (d) The suffering or the trouble of living in the next birth, existence.
 - 1. In the round of rebirths, each existence as a human being, each existence as a deva, each existence as a brahma is similar to the field-paddy, maize, pea bean each year.
 - 2. In order to get new groups of existence in the next existence, bhava, the formations sufferings such as giving charity, practising morality and developing jhāna-attainment are similar to the works beginning with the keeping of seeds of paddy, maize, pea beans and the work of ploughing and growing.
 - 3. The rebirth as a human being, as a deva, as a brahma in the next existence is simi-

lar to the sprouts of the paddy, maize, pea beans.

4. In the next existence, formations sufferings, saṅkhāra dukkha, namely the trouble to live after rebirth up to the end of life-span is similar to the trouble of watering incessantly in the field of paddy, maize, pea and beans.
5. The wealth obtained at present is similar to the crop, maize, pea and beans.
6. The joyful, pleasurable, happy feeling, pīti-somanassa-sukhavedanā in that existence is similar to the delicious taste of rice and curry.
7. The suffering of rice in the change, viparināma dukkha in that existence is similar to the rice and curry, the colour, the smell and the taste of which have perished in the mouth after chewing.
8. Death is similar to the act of excrement and urine.

After the rebirth, the nature of change, viparināma, which is perishable at any time, at any moment when favoured with perishable conditions always accompanies the beings.

Therefore, (1) The suffering in change, viparināma dukkha, namely. The perishing which perishes when it gets a chance to perish and the suffering from diseases and (2) the suffering in change, viparināma dukkha, which is caused by taking troubles to get free from the state of loss, etc., should also be understood in the same way as the example.

The intrinsic suffering, dukkha-dukkha, which always accompanies with the formations suffering; the intrinsic suffering which always accompanies with the suffering in change; these intrinsic sufferings should also be understood.

Just as a man who enjoys the rice is tortured by it with the three sufferings; just so a man who enjoys in the body of a human being, a deva and a brahma is tortured by that body, five constituent groups of existence, with the three sufferings in every existence.

Just as a man who is not free from enjoying the crop, pea beans and sesame for incalculable years is tortured every year with the three sufferings; just so a worldling, puthujjana is tortured in every existence of incalculable rebirths with the three sufferings. Only when he overcomes the enjoyment in his body he will be free from those three sufferings.

Therefore, for a man who fears the three sufferings, so as to be free from them, there is no refuge in the human existence and his body; there is neither refuge also in the deva's existence and his body, nor refuge also in the brahma's existence and his body. The cessation or the end of those existences as a human being, as a deva and as a brahma, the only unconditioned asaṅkhata nibbāna is the real refuge for him who wishes to be free from those three sufferings.

[This is the exposition of the appeasement happiness santi-sukha, connected with the word "pañcakkhandhā dukkhā", which has neither suffering nor enjoyment nor interest nor delightful, pleasant feeling, is indeed the ultimate happiness.]

The next words should also be understood in detail in the same way.

pañcakkhandhā rogā

As there are always sufferings from pains namely old age and death, the five constituent group of existence of a human being, of a deva and of a brahma are merely bad diseases. Therefore, the cessation or the end of those five constituent groups of existence is indeed real happiness.

In the story of Jīvaka, see just as the banker of Rājagaha, one who was suffering from bad disease had to abandon one's enjoyment- happiness of the wealth of the banker, of a monarch, of the sole ruler, of King Cakkavatti in hand and had to obtain santi sukha, appeasement happiness, the cure-appeasement of that bad disease. Therefore the Buddha said:

“yamkiñci vedayitaṃ, sabbam taṃ dukkhasamiṃ.”

All sufferings and enjoyments are merely in dukkha sufferings. [meaning]

The absence of even any trace of the sense of suffering and enjoyment is the real happiness that is what is meant. [Also in the remaining 37 terms you should understand in the same way. As the talk about nibbāna will become too much, the remaining terms are not explained herein in detail.]

If you want to know something about the infinite quality of nibbāna, the cessation or the end of the five constituent groups of existence, mantality-materiality, nāma-rūpa, namely the rebirth of a human being, of a deva and of a brahma; you should try to discern clearly the meaning of these 40 terms of developments, bhāvanā in detail.

In this world as there are two kinds of dhammas, namely itṭhasampatti¹ [1. itṭha dhamma—the desirable sense/

sampatti dhamma = the sense of completeness] and anitṭha-vipatti [anitṭha dhamma = the undesirable sense / vipatti dhamma = the sense of incompleteness, destruction.] the desirable completeness and the undesirable incompleteness, destruction, the arising and developing of the desirable completeness are the noble happiness; its decrease and disappearance are the lower sufferings. The decrease and disappearance of the undesirable incompleteness, destruction, are the noble happiness. Their arising and developing are the lower sufferings.

As the five constituent groups of existence, the rebirths of a human being, of a deva and of a brahma have briefly 40 defects, in accordance with 40 terms of bhāvanā, and infinite defects in details, they are indeed the undesirable incompleteness, destruction. Therefore their presence is merely the lower sufferings; their only absence is the noble happiness. There is nothing more to do than their absence.

Example

A man is suffering from leprosy and asthma and always suffering incessantly without a break for relief even for an hour or even for a moment in the incalculable round of rebirths impatiently groaning. If those leprosy and asthma are completely cured, that body will also disappear for ever; there will be no more becoming anything and indeed it will cut out and disappear.

1. This man with the incessant torture of leprosy and asthma living for long days, months, years, rebirths in world cycles.
2. With the cessation-appeasement of leprosy and asthma, the complete disappearance and cut out for ever.

Q. Of these two, which will be happiness for him? Which will be suffering? Which will he wish to get? Which will he wish to abandon? Which is to be praised as the noble thing?

A. In the disappearance and cut out¹ (ucchinna), there is not even any trace of suffering; there is neither even any suffering nor enjoyment too; there is neither worry nor tiredness altogether; not at all suffering nor enjoyment too. Therefore the disappearance and cut out¹ (ucchinna) of leprosy and asthma are the only refuge for happiness. He will wish for only disappearance and cut out¹ (ucchinna); for him only those disappearance and cut out¹ (ucchinna) are to be praised as the noble thing. [example]

In patisambhidāmagga pāli

As being stated: “paneakkhande aniccato dukkhatao ...pa... saṃki-lesikadhammato,” there are 40 fearful defects² (ādinava). Those five constituent groups of existence, which are the rebirths of human beings, devas and brahmas are full of those fearful defects. The man who is living with those leprosy and asthma has to suffer from disease only. Whereas the owners of the five constituent groups of existence, who are wandering in the round of rebirths, saṃsāra, being impermanent, cannot live for ever as a human being, neither as a deva, nor as a brahma, but have to fall into the apāyaniraya hell again and again; they never find any relief even for a breath but have to suffer in the fires of hell again and again for one lakh years, etc., living with leprosy in human abode for one hundred years is better than living in the fires of hell for one hour.

In the Temiya jātika story, as our Buddha-to-be ruled the country, the city of Bārāṇasī for twenty years had

to suffer in the ussada niraya hell for 80,000 years. Not to mention about the common beings. Why is it so? Because of anicca impermanence.

Hence, of those 40 fearful defects¹, (1. defects = ādīnava), even with regard to impermanence, anicca, only, those five constituent groups of existence of human beings, of devas and of brahmas are much more fearful. The mahā-asñkhata-nibbāna, the cessation or the end of those five much more fearful constituent groups of existence should not be debased as non-existence, mere nothingness, abhāva-matta, which is not to be praised; it should not be debased as vain. It should not be debased as if not deserving the qualities namely, deepness, hard to know, peace, noble, noble happiness (gambhīra duddasa duranubodha, santa, paṇita, paramasukha) as stated in the text.

In the endless round of rebirths, anamatagga saṃsāra, so great are the defects of the five constituent groups of existence; so great are the glories of the cessation appeasement. So great is the domain of dukkha suffering; so great is the domain of that cessation appeasement happiness.

[This is the chapter showing the exposition with regard to 40 developments (bhāvanā) to understand clearly the sense of appeasement, santi is the noble happiness, parama sukha, neither suffering nor enjoyment.]

Here ends the sense of noble happiness.

Here ends viññhārakaṇḍa, detail chapter.

Nānāgantha nānāvāda visodhanakaṇḍa

The Chapter on different books, different views and emending Different views on itivuttaka pāḷi

Now the third chapter on different books, different views and em ending will be shown. On some pāḷi, the teachers have different views and have written their own views. Those pāḷi will be produced here and their views will also be shown; and our view will also be shown; you may take whichever you like.

dvemā bhikkhave nibbānadhātuyo, katamādve,
saupādisesā ca nibbānadhātu, anupādisesā ca
nibbānadhātu.

idha bhikkhave bhikkhu araham hoti khīṇāsavo,
tassa tiṭṭhanteva pañcindriyāni, yesam avighātattā
manāpampi paccanubhoti, amanāpampi paccanu-
bhoti, manāpāmanāpampi paccanubhoti, tassa yo
rāgakkhayo, dosakkhayo mohakkhayo, ayam vuccati
bhikkhave saupādisesā nibbāna dhātu.

katamā ca bhikkhave anupādisesā nibbānadhātu.

idha bhikkhave bhikkhu araham hoti khīṇāsavo
tassa idheva sabbavedayitāni sīti bhavissanti ayam
vuccati bhikkhave anupādisesa nibbānadhātu.

dve imā cakkhumatā pakāsitā nibbānadhātu anissitena tādina, ekāhi dhātu idha diṭṭhadhammikā saupādisesā bhavanettisaṅkhayā, anupādisesā samparāyikā yamhi nirujjhanti bhavāni sabbaso.

[Itivuttaka pāli, produced leaving inessential words]

(a) yo rāgakkhayoti rāgassa khayo khīṇākāro, abhāvo, accanta-manuppādo.

(b) sīti bhavissantīti accantarūpasamena saṅkhāra daratha paṭi-passaddhiyā sītalī bhavissantīti, appaṭi-sandhikanirodhena nirujjhissantīti attho.

(c) diṭṭhadhammikāti imasmiṃ attabhāve bhavā vattamānā.

(d) samparīyikāti samparāye khandhabhedato parabhāge bhavā vattamānā.

[The essential words of the commentary]

View of some teachers

With reference to the passage from the pāli: “ekāhi dhātu idha diṭṭha dhammikā saupādisesā, anupādisesā samparāyikā” and the commentary: “yo ragakkhayoti rāgassa khayo, khīṇākāro, abhāvo, accantama-nuppādo. diṭṭhadhammikāti imasmiṃ attabhāve bhavā vattamānā samparāyikāti samparāye khandhabhedato parabhāge bhavā vattamānā,” the two nibbānas which come from this pāli text are the unconditioned, the asaṅkhata dhamma only two abhāvapaññatti, the concept the nothingness only. No more appearing of the defilements, abhāvapaññatti, is called saupādisesa nibbāna; no more appearing of the five constituent groups of existence, abhāvapaññatti, is called anupādisesa nibbāna.

They are not the two asaṅkhata nibbānas, nirodhasaccā, the noble truth of cessation of suffering, as mentioned in the abhidhammattha-saṅgaha. As that asaṅkhata nibbāna, the ultimate, nirodhasaccā, the noble truth of cessation of suffering, is the only dhamma existing for ever, it should not be called “diṭṭhadhammikā” or “samparāyikā”. As it is bhāva dhamma, prominent in ultimate sense, it should not be called, too, “rāgassa khayō khīṇākāro abhāvo”.

[This is the view of some teachers on that pāḷi.]

Another view of some teachers

Of the two nibbānas which come from this pāḷi, saupādisesa nibbāna is the ending of defilements, khīṇākāra paññatti, and the mere absence of defilements, abhāva-paññatti. Therefore, in the commentary it is commented as “rāgassa khayō khīṇākāro abhāvo.”

Whereas anupādisesa nibbāna is the ultimate truth, asaṅkhata mahānibbāna. That great nibbāna is expounded as “samparāyikā.” In the commentary too it is commented as:

“samparāyikāti samparāye khandhabhedato parabhāge bhavā vattamānā”

samparāyikāti	=	samparāyikā means
bhavā vattamānā	=	the nibbāna that becomes
samparāye parabhāge	=	soon after
khandhabhedato	=	the breaking up of the body [meaning]

Referring to this pāḷi and its commentary, nibbāna, the ultimate truth, is not the only one that exists for ever since the former round of rebirths, world cycle. Each nibbāna appears separately in the very fine state only after

the cessation of cuti citta, death-consciousness of each Buddha, of each individual buddha, and of each arahat when passing into parinibbāna. Soon after appearing, as their nibbānas only exist for ever, nibbānas are called nicca dhuva sassata, permanent, firm, lasts for ever.

[This is the view of some teachers on that pāli.]

Our view

In this pāli, also for sapādisesa nibbāna there comes the passage “tassa yo rāgakkhayo.” Also for anupādisesa nibbāna there comes the passage “tassa yo rāgakkhayo.” In the commentary, the only former passage is commented as “yo rāgakkhayoti rāgassa khayo, khīṇākāro, abhāvo, accanta-manuppādo” whereas the latter passage is not commented in any way.

1. Should there be a special meaning in the latter passage quite different from the former, the latter passage would have been commented specifically; but the latter passage had not been commented in any way. This is a fact.
2. In the passage “sāgassa khayo, khīṇākāro, abhāvo, accanta-manuppādo”, the last term “accantamanuppādo” is the name of paramattha asaṅkhata mahānibbāna. This is another fact.
3. That mahānibbāna is still present and does exist when the five constituent groups of existence of an arahat are present and exist. And also after the breaking up of his body the mahānibbāna is still present and does exist. Therefore mahānibbāna deserves to be called “diṭṭha-dhammikā, samparāyikā.” This is another fact.

4. In the commentary, too, mahānibbāna is commented only with the terms “bhava,vattamāna” which convey the meaning “presence and existence;” it is not commented with the terms “uppanna, jāta.” This is another fact.

On account of the facts stated above, we take the two nibbānas in this pāli text and the two nibbānas in sammogavisodanī commentary, in visuddhi magga commentary and in abhidhammattha saṅgaha are also one and the same thing, paramattha asaṅkhatanibbāna.

The view of teachers

The teachers accept the becoming of paramattha asaṅkhata mahānibbāna just only after the cessation of khandhā-kammajarūpa, the kamma-produced materiality of an arahat. In their view, even though reaching the stage of an arahat as there is not yet nibbāna before his cutikammajarūpa, the cessation of kamma-produced materiality, still he should not be said “he has reached nibbāna, he has attained to nibbāna, he is the one who has attained nibbāna”. He merely foresees that nibbāna will arise in the future immediately after the cessation of his kamma-produced materiality, cutikammajarūpa. This is what they mean.

Of the two cessations namely the cessation of defilements and the cessation of khandhā, the constituent groups of existence: at the moment of the noble path and of the noble fruition, magga phala, the defilements cease. At that moment the paramattha asaṅkhata mahānibbāna is not yet present; that arahat is not yet free from rebirth suffering, jātidukkha namely, the arising of some diseases and some illness, the appearing of various kinds of the undesirable, physical suffering; he is not yet free also from the suffering of old age, jarā dukkha; also from maraṇa

dukkha, the suffering of death has not yet been appeased; he is not yet free from the suffering of bringing up his body; he is not yet free from the dangers of fire, flood, tyrant, thieves and robbers, etc.,.

There is not any suffering danger, dukkha bhaya in the para-mattha asaṅkhata mahānibbāna. The arahat lives still in the infinite suffering of dangers; only when his cutikammajarūpa ceases, and that body disappears, those suffering dangers cease altogether. Only then nibbāna arises and he should be said "he has reached nibbāna, he has attained nibbāna."

[This is the view of the teachers]

Here ends different views on itivuttaka pāḷi.

The cessation of defilements is the main thing

Of the two cessations, namely, the cessation of defilements and the cessation of khandhā, the four constituent groups of existence; the only cessation of defilements is indeed the main thing. Whereas the cessation of khandhā is always the follower only.

If a man who kills the poisonous tree happens to cut only its trunk, branch and twig without digging and cutting its roots, he is not fit enough to be called the killer of poisonous tree. Without cutting any trunk, any branch and any twig, the man who only uproots all the roots of it and cuts them and burns them to ashes and throws them away, is indeed the killer of the poisonous tree. The destruction of the roots is the main thing. The destruction of the trunk, of the branch and of the twig is forever the follower only of the destruction of the roots.

The dhamma expounded with various examples of trees, great fire and oil lamp in the ten suttas from nidānavagga saṃyutta pāḷi, that the only destruction of the defilement roots is the main thing has already been shown clearly in the second chapter of this Manual of nibbāna, Nibbāna Dīpani.

Moreover also in the abhidhamma saccavibhaṅga pāḷi, nirodha saccavibhaṅga there come 60 vāra sentences of nirodhasaccavibhaṅga; “cakkhum loke piyarūpaṃ sāta-rūpaṃ, etthesā tanhā pahīyamānā pahiyati, nirujjhamānā nirujjhati,” etc., which shows mainly the cessation-appeasement of defilements.

In the same way, also in the Mahāsatipatṭhāna Sutta, Dīghanikāya; Mahāsatipatṭhāna Sutta, Satipatṭhāna Saṃyutta, Majjhima-Nikāya, etc., there comes mainly the cessation-appeasement of defilements. Moreover, also in the dhamma cakkappavattava sutta, nirodha sacca niddesa—

- (a) tattha katamaṃ dukkhanirodha ariyasaccaṃ
- (a) yo tassāyeva taṇhāya asesa virāganirodho, cāgo, paṭinissaggo, mutti, anālayo — mainly there comes the only cessation-appeasement of defilements. Also throughout the suttas of suttanta piṭaka:
- (b) nibbānaṃ nibbānanti āvuso vuccati, katamaṃ taṃ nibbānanti.
- (b) yo kho āvuso rāgakkhayo, dosakkhayo, mohakkhayo, idaṃ vuccati āvuso nibbānaṃ, etc., in expounding thus about nibbāna, there come so many cases showing mainly the cessation-appeasement of defilements.

Therefore, paramattha asaṅkhata nirodhasaccā mahānibbāna should be obtained not only at the cessation-

appeasement of the cutikhandhā constituent groups of existence of the arahats, but also at the cessation-appeasement of defilements.

It should be obtained not only at the cessation-appeasement of 1500 defilements without leaving any one; but also at the attainment of sotāpattimagga, the complete cessation-appeasement of some defilements, sakkāyadiṭṭhi, the personality-belief, etc. without appearing anymore is included in the paramattha asaṅkhata nirodhasaccā mahānibbāna.

For the stream-enterer, sotāpanna, the cessation-appeasement of the apāyakhandhās and the endless khandhas after seven births are contained together at the same time in the cessation-appeasement of some defilements sakkāyadiṭṭhi- personality-belief, etc. That complete cessation-appeasement of the endless bhavakhandhas, the constituent groups of existence, saṃsāra-round of sufferings, is also paramattha asaṅkhata nirodhasaccā mahānibbāna.

Question: In whom do the two cessation-appeasement reach at the same time?

Answer: The two cessation-appeasements reach at the same time in the stream-enterer, sotāpanna.

Q: Who gets those two cessation-appeasements?

A: The stream-enterer, sotāpanna gets them.

Q: Who has attained to those two cessation-appeasements, the very authentic state?

A: The stream-enterer, sotāpanna has attained to it.

[Here ends how the cessation-appeasement of only defilements is the main thing]

Comparing the remaining sufferings with the sufferings that have already ceases.

The comparison of vaṭṭadukkha, round of sufferings with the sufferings that have already ceased

The comparison of vaṭṭadukkha, round of sufferings remained to encounter, on becoming a sotāpanna, with the vaṭṭadukkha round of sufferings which have already ceased and no more to encounter should be understood through these suttas which will be shown. There come eleven suttas from abhisamayavagga, nidānavagga saṃyutta pāḷi. How?

First sutta

Question: The Buddha, having put some dust on one of His finger nail, said to the bhikkhu: “Bhikkhus, which is much more, the dust on my finger nail or the dust on the whole earth?”

Answer: “If the dust on the whole earth were compared the dust on the finger-nail will be too little; it is not fit to be compared”, said the bhikkhus.

“Bhikkhus, in the same way, if the vaṭṭadukkha sufferings in the remaining seven births of the stream-enterer, sattakkhattuparama-sotapanna puggala were compared with the vaṭṭadukkha sufferings of his future which have already ceased; the vaṭṭadukkha sufferings in the remaining seven births will be too little. They are not fit to be compared,” said the Buddha.

evaṃ mahiddhiko kho bhikkhave dhammābhisamayo evaṃ mahiddhiko dhammacakkhu paṭilabho.
[essential pāḷi of first sutta]

Bhikkhave	= bhikkhus
dhammābhisamayo	= the enlightenment of the four noble truths
evaṃ mahiddhiko	= is of such great power.

dhammacakkhu paṭilābho = the attainment of the sotāpātti
 evaṃ mahiddhiko magga, the eye of wisdom is
 of such great power. [This is
 the meaning]

Thus, the consequence obtained by the stream enterer as soon as he becomes a stream-enterer, namely the appeasement of endless future vaṭṭadukkha sufferings has already been expounded by the Buddha. That consequence, the appeasement is the paramattha asaṅkhata nirodhasaccā mahānibbāna. That appeasement of the endless future vaṭṭadukkha sufferings is the very appeasement which reaches that person.

One who has already practised pāramī-perfections for many births, for many world cycles, then only attains, attains to the cessation-appeasement of some defilements such as personality-belief, etc., he attains, attains to the cessation-appeasement of the endless future vaṭṭadukkha-sufferings. He dwells in the incomparable great interest-pleasure, pītisomanassa, with the thought: "I have already attained, attained to the appeasement of such and such defilements. I have already attained, attained to the cessation-appeasement of such and such vaṭṭadukkha sufferings."

Example: The judge of a law court sentenced a criminal to imprisonment for life. After four or five days, he got the amnesty order and he would be released only after seven days imprisonment with effect from sunrise of that day. The imprisonment for life which he would have to suffer appeased at the same time with the amnesty order. He obtained that appeasement. He attained to that appeasement. The appeasement after seven days was attained not only after seven days. He felt very delighted with the thought: "I have only seven days" dukkha-suffering. I have already been freed from future dukkha suffering."

Another example

A man was punished with seven days imprisonment for a theft of one kyat. Moreover, on the same day being sued by another man, he was punished with seven months imprisonment for a theft of one hundred kyats. Moreover, on the same day being sued by another man, he was punished with seven years imprisonment for a theft of one thousand kyats. On that day, he was sent to the prison. On the same day he got the amnesty order and he was immediately freed from the seven years and seven months imprisonment; only seven days imprisonment remained with him.

Also in this example, the suffering of seven years and seven months' imprisonment ceased and appeased altogether with the amnesty order. He got that appeasement; he attained to it.

Another example

A man owes one lakh kyats. Anyhow he repays and only seven kyats remain. He has to worry about seven kyats only, no more to worry about ninety-nine thousand nine hundred and ninety-three kyats; he becomes appeased. He gets that appeasement; he attains to it.

A man is seriously suffering from one thousand boils all over the body. Having got a good treatment, nine hundred and ninety-three boils are cured and appeased; he has to suffer only the remaining seven small boils on his feet.

Just as the examples mentioned above, the sotāpanna, the stream-enterer too, gets a special advantage, a special privilege of the complete cessation-appeasement of apayadukkha-sufferings. In the woeful course of existence

and the complete appeasement of infinite round of sufferings, vaṭṭadukkha after seven births. He is so much delighted with the interest-pleasure, pītisomanassa.

Second sutta

In the second sutta, there comes an example of a lake, 50 yojanas each in length, breadth and depth, full of water, compared with a tiny drop of water taken with a tip of the grass.

Third sutta

There comes an example of the water of five great rivers and two or three tiny drops of water taken from it.

Fourth sutta

There comes an example of the water of five great rivers all dried up except two or three tiny drops; the remaining two or three tiny drops of water are compared with the water which has already dried up.

Fifth sutta

There comes an example of seven small pieces of earth about the size of a plum-seed and the great earth.

Sixth Sutta

There comes an example of the great earth which has already perished except seven small pieces of earth about the size of a plum-seed. The remaining seven small pieces of earth are compared with the whole earth which has already perished.

Seventh sutta

There comes an example of the water of four great oceans and two or three tiny drops of water taken from it.

Eighth sutta

There comes an example of the water of four great oceans, all dries up except two or three tiny drops of water.

Ninth sutta

There comes an example of seven small pebbles about the size of a mustard seed and the Himalia mountain of three thousand yojanas.

Tenth sutta

There comes an example of the Himalia mountain, all perishes except seven small pebbles; the remaining seven small pebbles are compared with the rock in Himalia mountain that has already perished.

These desanās are the suttanta discourses mainly expounded the cessation-appeasement of the future round of rebirths, infinite dukkha-sufferings, at the attainment of sotāpattimagga.

[Here ends the comparison of the remaining dukkha sufferings with the dukkha sufferings which have already ceased.]

The cessation appeasement of khandhā is not the main thing

In the niddesa of nirodhasacca shown before, the saupādisesa nibbāna, the cessation appeasement of defilements is mainly expounded whereas, in the ten suttas of this nidānavagga saṃyutta pāḷi, the anupādisesa nibbāna, the cessation appeasement of the resultant khandhā constituent groups of existence is mainly expounded.

Of these two cessation appeasements, the only cessation appeasement of defilements expounded in the nirodhasacca niddesa is the main thing. Whereas the cessation appeasement of khandhā constituent groups of existence is included altogether in the cessation appeasement of defilements. Therefore in the abhidhammapāḷi, only kilesa-defilements are expounded as 'pahātabba dhammā' which deserves to be abandoned by magga, the noble path. Whereas the resultant Khandhā-constituent groups of existence are expounded as 'apahātabba dhammā' which deserves not to be abandoned by magga, the noble path.

Therefore kilesanibbāna, saupādisesanibbāna, the cessation-appeasement of defilements which has been mainly expounded in the catusacca desanā, nirodhaariya saccā niddesa should not be said that it is not nirodhaariyasaccā, asaṅkhatadhātu paramattha mahānibbāna.

The defilements which have already ceased and appeased at the moment of sotāpattimagga, the noble path of a stream-enterer, will never lie latent again and will never arise again; they have completely ceased and appeased forever that cessation appeasement is readily connected with the anupādisesa nibbāna, one and the same thing. It exists forever as it has already ceased in the infinite round of rebirths, saṃsārā. It will never lie latent again, the sakkāyadiṭṭhi, personality-belief never will arise again and vicikiccā, sceptical doubt never will arise again. In the same way the apāyadukkha, vaṭṭadukkha woeful round of sufferings which have already ceased and appeased at the moment of sotāpattimagga never will arise again as if the cessation-appeasement perishes.

In order to get an advantage of such cessation appeasement, to attain to it, he has to practise the parami-dhammas for many births, for many kappa-world cycles. He

cannot get it yet within one birth, can neither yet attain to it. He cannot get it yet also within two births; can neither yet attain to it. After so many births, only when he attains or attains to the sotapattimagga, the noble path of stream-enterer, he can attain or attain to that cessation-appeasement. Therefore when he becomes sotapanna, stream-enterer, he indeed attains partly to the asaṅkhatadhātu paramattha mahānibbāna, saupādisesa nibbāna.

A man, being burnt with fire all over the body, goes into a big river or a big lake, full of very cold water, reaches the water at the shore, deep about the breadth of a finger till the whole body is dipped in water; all the heat of the fire ceases and appeases in his body beginning with the breadth of a finger. That cessation-appeasement of the heat is connected with the cessation-appeasement of the heat all over the body and becomes one and the same appeasement. Thus it should be noted.

[This is—saupādisesa nibbāna is also asaṅkhatadhātu paramattha ultimate. That nibbāna is also attained by the ariyas noble ones beginning with a stream-enterer, sotāpanna. This is our view. You may take whichever you like.]

Here ends how the cessation appeasement of khandhā is not the main thing.

With regard to the pāli “dvemā” etc.

Parinibbuta puggala—kinds of parinibbuta puggalas, who have already attained to nibbāna and appeased will be shown here—

1. The parinibbuta puggala who has already attained saupādisesa nibbāna, the cessation-appeasement of all defilements,

2. The parinibbuta puggala who has already attained anupādisesa nibbāna, the cessation-appeasement of all khandhā constituent groups of existence.

Of the two, the arahat who has already attained the arahattamagga and attained to kilesaparinibbāna in saupādisesa nibbāna element is also called parinibbuta-puggala in the text. On becoming ariya noble one, he attains nibbāna, he attains to nibbāna. On becoming arahat, he exists in nibbāna.

[This is the explanation with example yutti reasons that on becoming ariya noble one, he is called one who has already attained, attained to nibbāna.]

The usual meaning in the pāli-texts

The usual meaning prominent in the pāli-texts will be produced a little here

anukampakassa kusalassa,
ovādamhi ahaṃ t̥hitā,
ajjhagā amataṃ santaṃ,
nibbānaṃ padamaccutaṃ.

[vimānavatthu pāḷi]

ajjhagā	= adhigacchin [its commentary]
t̥hitā patit̥hitā	= Having established in the
anukampakassa	teachings of the compassionate
kusalassa ovādamhi	Buddha, the incomparably good
	in all,
ahaṃ nibbānaṃ ajjhagā	= have I attained, attained to
	nibbāna,
accutaṃ	= immovable
amataṃ	= deathless
santaṃ	= peaceful
padam	= attainable [meaning]

[This is the verse spoken to Mahāmoggalāna by a sotāpanna devī meaning she herself has already attained, attained to nibbāna.]

Which nibbāna has she attained? As she has experienced clearly with body and knowledge, the cessation-appeasement of (sakkāyadiṭṭhi vicikicchā) personality-belief and sceptical doubt in her, she has also attained to kilesa-nibbāna and saupādisesa nibbāna.

As the cessation appeasement of apāyakhandhā of four lower worlds, cessation-appeasement of khandhās of the infinite births after seven births, the cessation-appeasement of these khandhās are not different from the cessation-appeasement of defilements, they are of one and the same thing; because of that cessation of khandhā, khandha-nibbāna is also attained, attained to.

[This is pāḷi reference to show the attainment, the attainment to nibbāna on becoming sotāpanna the stream-enterer.]

What to say of sakadāgāmi and anāgāmi, once-re-turner and never-returned. The person who becomes arahat at the moment of arahattamagga is usually called the person who is attaining parinibbāna; on attaining the arahatta-phala he is usually called the parinibbuta puggala, the one who has already attained parinibbāna.

Santi kho devānaminda cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasañhita rājanīyā, tañce bhikkhu na abhinandati, na abhivadati, na ajjhosāya titthati tassa taṃ na abhinandato na abhivadato na ajjhosāya tiṭṭhato na taṃ nissitaṃ viññānaṃ hoti, tadupādānaṃ anupādāno devānaminda bhikkhu parinibbāyati.

The one who enjoys with lust and clings to the desirable visual object does not attain parinibbāna. The one

who is free from the enjoyment with lust and free from clinging to the desirable object attains parinibbāna in the present life. Two vāra sentences vice versa for visual object; for the sound, the smell the taste, the contact and the mind object, too, two vāra sentences each vice versa total twelve vāra sentences.

The king of devas, sakka asked the Buddha: “In the present life, some teachers have already attained the appeasement; whereas some teachers have not. What is the cause? And the pañcasīkha deva also asked the Buddha. To these questions the Buddha expounded in the saḷāyatana saṃyutta pāḷi [Whereas in the Aṅguttara pāḷi, Ven. Ananda expounded]. In this pāḷi, the person who attains the arahatta-magga and overcomes upādāna-clinging is called “parinibbāyati”; parinibbāyati = the fire of defilements is extinguished or attains kilesaparinibbāna. [Meaning]

[This is the pāḷi reference showing the arahatta-maggasaccā is called the person who attains parinibbāna.]

The person who exists in Nibbāna

There are many pāḷi references showing that the arahatta puggala is called the person who exists in nibbāna, or parinibbuta puggala, the persons who has already attained parinibbāna by way of kilesa nibbāna.

Kathaṇca puggalo ummujjītvā tiṇṇo hoti pāraṅgato thale tiṭṭhati brahmano so āsavānaṃ khayā anāsavaṃ cetovimuttim pañṇavimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, evaṃ puggalo ummajjitvā tiṇṇo hoti pāraṅgato, thale tiṭṭhati brāhmano.

Kathaṇca puggalo
hoti brāhmano

= How is the person called the
noble one,

ummajjitvā	= who rises from the round of vaṭṭa sufferings,
tiṇṇo	= has already overcome (crossed over) it,
pāraṅgato	= has already attained to the other shore of nibbāna,
thale tiṭṭhati	= exists on the land of nibbāna?
so āsavānaṃ khayō diṭṭheva dhamme sayāṃ abhiññā	= that person, as the fluxions are exhausted only in this present life realizes by himself
anāsavaṃ	= free from āsava fluxions
cetovimuttiṃ	= the emancipation of mind
paññāvimuttiṃ	= the emancipation with knowledge
sacchikatvā	= sees face to face
upasāmpajja viharati	= reaches and dwells
evaṃ puggalo ummujjitvā	= thus that person rises from the round of sufferings
tinno	= has already overcome (crossed over) it,
pāraṅgato	= has already attained to the other shore of nibbāna,
thale tiṭṭhati	= exists on the land of nibbāna
brāhmaṇo hoti	= is the noble person

thale tiṭṭhati brāhmaṇoti brāhmaṇo
thale tiṭṭhati, dīpetiṭṭhati, tāne tiṭṭhati,
lene tiṭṭhati, parāyane tiṭṭhati, saraṇe
tiṭṭhati, nibbāne tiṭṭhati

[Mahāniddeśa pāli]

With reference to this āṅguttara pāḷi, puggalapaññatti pāḷi and mahāniddeśa pāḷi, an arahat who has already attained to the arahattaphala is called the person who has already attained to the other shore of nibbāna, the person who exists in saupādisesa nibbāna as usually stated in the pāḷi texts — thus it should be noted.

arahattla parinibbuta puaggala

There are many instances shown in the pāḷi text that even that arahattapuggala who has already attained to the kilesaparinibbāna with the element of saupādisesa nibbāna is called “parinibbuta puaggala.”

dabbo so parinibbuto thitatto.

Dabbo = By the name of dabba or the wise,
so ahaṃ parinibbuto = that I have already extinguished the
fire of defilements or have already
attained to parinibbāna

thitatto = have already attained to the
firmness

[The meaning of Dabbathera's pāḷi saying to himself]

In this Theragāthā, the arahatta puaggala is called parinibbuta puaggala.

danto so parinibbuto thitatto.

(Odliya Theragāthā pāḷi)

vīro so parinibbuto thitto

(Vīra Theragāthā pāḷi)

sīti bhūtosmi nibbuto.

(Rakkhita Theragāthā pāḷi)

sesakenamhi nibbuto.

(Daṇḍasumana Theragāthā pāḷi)

Thus, there are many instances shown clearly in the pāli-texts that as the arahat has already attained to kilesa-parinibbāna with the element of saupādisesa nibbāna, he is usually called parinibbuta puggala. Moreover, in the nava-nipāta aṅguttara pāli:—

khemappatto khemappattoti āvuso vuccati,
kittāvatānukho āvuso khemappatto vutto
bhagavatāti.

idhāvuso vivicceva kāmehi vivicca akusalehi
dhammehi savitakkam savicāram vivekajam
pītisukham pathamam jhānam upasampajja
viharati, ettāvatā kho āvuso khemappatto
vutto bhagavatā pariyāyenāti—etc.

there come nine vāra-sentences, ten khemappatta puggalas, counting from the first jhāna-attainer up to the nirodhasamāpatti attainer, the arahatta puggala. [Khemappatto = the person who has already attained to nibbāna, the state of nodanger]

Of the ten khemappatta puggalas, the former eight persons have already attained to vikkhambhana nibbāna; therefore the Buddha said in a way 'pariyāyena'. Whereas the remaining two persons are anāgāmi puggala, arahatta puggala, never returner and the arahat. The attainment to nirodha samāpatti and saupādisesa nibbāna is called 'khemappatta.' Therefore in the remaining vāra sentences the Buddha said chiefly 'nippariyāyena'.

In the same way, there come nine vāra sentences, ten amatappatta puggalas beginning with "amatappatto amatappattoti āvuso vuccati", [amatappatto=the person who has already attained to the deathlessness, nibbāna.]

Then there come nine vāra-sentences, ten abhaya-patta puggalas beginning with "abhayappatto abhayappattati

āvuso vuccati” [abhaya-ppatto = the person who has already attained to the state of no danger, nibbāna.]

Thus in this pāḷi, there come thirty attainers of nibbāna. It means that of those thirty, also twenty-four attainers have already attained to vikkhambhana nibbāna. Six attainers are said they have attained to chiefly mukhya nibbāna, nirodha samāpatti; chiefly mukhyas nibbāna saupādisesa nibbāna element.

Since the attainment to vikkhambhana nibbāna is usually called the attainer of nibbāna, why shouldn't the stream-enterer and once-returner who have already attained to samuccheda nibbāna be called the attainers of nibbāna?

[This is our view showing that there are many instances of enough evidence in the pāḷi-texts usually saying that—

1. saupādisesa nibbāna is also asaṅkhata paramattha ultimate,—
2. the ariyas, noble ones who have already attained, attained to saupādisesa nibbāna are also called the attainers of nibbāna,
3. the arahatta puggala should also be called the parinibbuta puggala. Please take whichever you like.]

Here ends the explanation with regard to pāḷi 'dvemā, etc.'

Different views with regard to udāna pāli

Now, the passages from udāna pāli will be produced here—

(a) atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkha-
taṃ.

(b) no cetāṃ bhikkhave abhavissa ajātaṃ abhūtaṃ
akataṃ asaṅkhatāṃ, na yidha jātassa katassa
asaṅkhatassa nissaraṇaṃ paññāyetha.

(c) yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ
akataṃ asaṅkhatāṃ, tasmā jātassa bhūtassa katassa
saṅkhatassa nissaraṇaṃ paññāyatīti.

(a) bhikkhave = bhikkhus.
ajātaṃ atthi = there is non appearing or the ces-
sation-appeasement of jāti-birth;
abhūtaṃ atthi = there is also non-arising or the
cessation-appeasement of arising.
akataṃ atthi = there is also non-doing or free
from doing
asaṅkhatāṃ atthi = there is also non-repeated forma-
tion or free from the sufferings of
repeated formation

(b) bhikkhave = bhikkhus.
noce abhavissa = hadn't there been
etaṃ ajātaṃ = this non-appearing
etaṃ abhūtaṃ = this non-arising
etaṃ akataṃ = this non-doing
etaṃ asaṅkhatāṃ = this non-repeated formation
evaṃ = then
idha = in this world
na paññāyetha = there wouldn't have been
nissaraṇaṃ = the overcoming

jātassa	= of the appearing
bhūtassa	= of the arising
katassa	= of the doing
saṅkhatassa	= of the repeated formation [meaning]

(c) bhikkhave	= bhikkhus
yasmā ca kho	= For there is non-appearing
ajātaṃ atthi	
abhūtaṃ atthi	= there is non-arising
akataṃ atthi	= there is non-doing
asaṅkhatam atthi	= there is none repeated formation
tasmā	= therefore
nissaranam	= there is the overcoming
paññāyati	
jātassa	= of the appearing
bhūtassa	= of the arising
katassa	= of the doing
sankhatassa	= of the repeated formation [meaning]

Our view

At first our view on this pāḷi will be shown. In accordance with the anuloma paticcasamuppāda desanā, the law of dependent origination in direct order: “avijjāpaccayā saṅkhārā, saṅkhāra paccayā viññānam” etc., if there is vividly the cause, avijjā-ignorance; kamma formations will surely appear. If there are vividly kamma-formations, the viññāna-consciousness will appear. If there is vividly viññāna-consciousness, nāma-rūpa mind-matter will surely appear. Thus, so long as there are causes which conduce to all tebhummaka vaṭṭadhammas, existence in the three stages of beings, they will be appearing in the anamatagga endless round of rebirths, saṃsārā.

[This is the way of jāta, bhuta, kata, saṅkhata]

Way of asaṅkhata

In accordance with the paṭiloma paṭicca samuppāda desanā, the law of dependent origination in reverse order, when the yogi tries hard and attains the vijjāñāṇa knowledge, the avijjā-ignorance will cease and appease without remaining anything. If there is no avijjā-ignorance, saṅkhāra kamma formations never will appear. As there are no saṅkhāra kammaformations, viññāṇa-consciousness never will appear. As there is no viññāṇa-consciousness, nāma-rūpa, mind-matter never will appear. Thus, if the causes which can conduce to all tebhummaka vaṭṭa dhammas cease and appease without remaining anything, they never will appear.

[This is the way of ajāta, abhūta, akata, asaṅkhata]

The nature of jāta, ajāta

Thus, if there is the cause which can establish the tebhummaka vaṭṭadhamma, the existence in the three stages of beings to appear, there is also the nature of jāta, the complete appearing. If there is no cause that can establish it to appear, there is also the nature of ajāta, the complete non-appearing.

Thus, in order to show that there is not only the nature of jāta for tebhummaka vaṭṭadhamma, there is but also the nature of ajāta, the Buddha has expounded thus:

“atthi bhikkhave ajātaṃ abhutaṃ
akataṃ asaṅkhataṃ”

bhikkhave	=	bhikkhus,
dhammānaṃ	=	for tebhummaka vaṭṭadhamma
ajātaṃ atthi	=	there is non-appearing

[For the remaining terms please give meaning as before]

If there had not been the nature of ajāta non-appearing and had there been the only nature of jāta-appearing; the greed would have been always appearing in the beings and there would not have been a moment of non-appearing. The hatred would have been always appearing and there would not have been a moment of non-appearing. The delusion would have been always appearing and there would not have been a moment of non-appearing.

If there had not been the nature of ajāta non-appearing and had there been the only nature of jāta-appearing; the avijjā-ignorance would have been always appearing incessantly in the beings throughout the anamatagga saṃsārā the endless round of rebirths and there would not have been a moment of non-appearing. If the avijjā-ignorance had been always appearing incessantly, the kamma-formations, good and evil cetanā-volitions too, would have been always appearing incessantly throughout the saṃsāra round of rebirths. If the kamma-formations had been appearing, too, viññāna-consciousness would have been always appearing in the saṃsāra-round of rebirths. Then, as a result there would never have been cessation-appeasement, the overcoming of tebhummaka vaṭṭadhamma.

Another way

If there had not been, for tebhummaka dhamma, the nature of ajāta-non-appearing and there had been the only nature of appearing; the evil conducts would have been always appearing incessantly in all beings; these beings would have been always only in the four lower worlds; and there would never have been cutting out of the unwholesome dhammas, free from evil conducts, emancipation from the dukkha-sufferings of the apāya lower worlds. In order to show such meaning the Buddha has expounded:

“nocetam bhikkhave abhavissa ajātaṃ
abhūtaṃ akataṃ asaṅkhataṃ, nayidha
jātassa bhūtaṃ katassa saṅkhataṃ
nissaraṇaṃ paññāyetha.”

There is indeed the nature of ajata-non-appearing for tebhummaka vaṭṭadhamma. In the beings the avijjā-ignorance is always appearing; only when the vijjā-knowledge is attained, then the avijjā-ignorance comes to be the nature of ajāta-non-appearing it ceases and appeases; the saṃsāra vaṭṭadhammas such as kamma-formations come to be the nature of ajāta-non-appearing; they cease and appease. They are free. In order to show this meaning the Buddha has expounded:

“yasmā kho bhikkhave atthi
ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ,
tasmā jātassa bhūtaṃ katassa
saṅkhataṃ nissaraṇaṃ paññāyati.”

ajātaṃ = non-appearing, ending means the paramattha asaṅkhata mahānibbāna. [The term abhūtaṃ also has the same meaning as ajātaṃ]

akataṃ atthi = there is also non-doing or free from doing tebhummaka vaṭṭa-dukkha sufferings

asaṅkhataṃ atthi = there is also non-repeated formation or free from the saṅkhāra-dukkha sufferings. [all terms are meant for mahānibbāna]

[This is the meaning we prefer “atthi bhikkhave ajātaṃ” in the suttanta pāli.]

The view of teachers

The teachers who prefer the arising of nibbāna in very tiny jāti-appearing do not take that meaning in that pāli; they take that the Buddha has said: “ajātaṃ abhūtaṃ” referring to nibbāna to be the absence of coarse jāti-appearing as in tebhummaka saṅkhata dhammas.

Also in the commentary—

1. vedanādayo viya hetu paccaya samavāya-saṅkhātaya kāraṇa-sāmaggiyā na jātaṃ na nibbattanti ajātaṃ.
2. Kāranena vinā Sayameva na bhūtaṃ na pātu-bhūtaṃ na uppannanti abhūtaṃ.
1. As it is not the dhamma caused by the favourable condition it is called ajāta-non appearing.
2. As it is not the dhamma arising itself without any cause, it is called abhūta-non-arising.

Of these two, as commented: “It is not the dhamma arising itself without any cause,” they take the meaning of nibbāna as “merely arising dhamma with cause”.

Our view

According to the wish of the Buddha, whatever appearing it is, it is not without any cause; hence the appearing due to cause is a kind.

According to the wish of the holders of wrong views, ahetuka diṭṭhi, adhiccasamuppannika diṭṭhi, whatever appearing it is, it is not with any cause; hence the appearing not due to cause is a kind. Thus, there are two kinds of appearing in this world.

Of these two, in nibbāna there is neither any ap-

pearing caused by the favourable conditions, nor any other appearing without any cause. Thus, to reject all kinds of appearing the Buddha said: “ajātaṃ, abhūtaṃ.”

[This is the meaning of the passage from the commentary]

Still in accordance with this commentary, nibbāna is completely free from calling whatsoever appearing; there is neither coarse appearing nor very fine appearing; thus the teacher commentator has shown the meaning.

[This is our view. You may take whichever you like.]

In the sutta of the udānapāli beginning with “atthi bhikkhave tadāyatanam”, the teacher commentator has commented “tadāyatananti taṃ kāraṇam” which means being the object of magga phala, the path and the fruition, it is called “tadāyatana.”

The view of teachers

They take that the lokuttarā supramundane place where the parinibbūta puggala, the attainers of parinibbāna exist forever is called “tadāyatana.” As they have taken “āyatana conveys the meaning the place to exist” it is suitable.

The place to exist

apatitthe anālambe,
ko gambhīre na sīdati.

[saṃyutta pāli, question verse]

ko na sīdati = Who won't be drowned
gambhīre = in the ocean of saṃsāra round of
 rebirths, which is so deep as the depth
 from the top highest brahma abode down
 to the bottom avīci hell,

apatitthe = no firm footing
 anālambe = nothing to catch hold of?

 patitthe anālambe, sekkho gambhīre
 na sīdati = Only sekkha puggala, the noble learner
 won't be drowned [answer verse]

tinno pāraṅgato, thale titthati brahmano [pāli] with reference to these pāli, nibbāna should be understood as the place to exist.

Our view

Those who haven't attained to the cessation-appeasement of sakkāyadiṭṭhi personality-belief, have neither firm footing nor anything to catch hold of, to prevent from falling into a big precipice so deep as from the top highest brahma abode down to the bottom mahāavīci hell. Within the wink of an eye, they can fall from vasavatti deva abode into the mahāavīci hell, from the cuticitta death-consciousness to the paṭisandhi rebirth-consciousness. There is also no place for a firm footing, secure from falling into the mahāavīci hell as a rebirth after death.

There is no place to catch hold of which is safe from falling into the avīci hell as a rebirth after death.

After the dissolution of each khandhā, the opportunity of taking rebirth has no place for a firm footing, to catch hold of, just like the great space of a big precipice as deep as the depth from the top highest brahma abode down to the bottom mahāavīci hell.

For those who are very much frightened on seeing such a state of worldling, puthujjana, there is no place by way of existence, bhavagati, forever safe from falling down, for a firm footing, to catch hold of.

Whereas by way of dhammagati, there is the only cessation-appeasement of defilements. Only when reaching the special advantage, the specific state of the cessation-appeasement of defilements that always accompany in their mind continuity, they will never fall down and will be safe forever. Apart from the special advantage, the specific state of cessation-appeasement of defilements and the cessation-appeasement of khandhā five constituent groups of existence, there is never a place to get a firm footing, to exist and to take a refuge in, to be free from that falling down. The only dhamma nature, namely, the cessation-appeasement of defilements and the cessation-appeasement of khandhā, is the real dhamma nature that can dispel and escape from falling down. Just to show that there is a prominent dhammagati to exist, to take refuge in, the Buddha has expounded: “atthi bhikkhave tadāyatanam.”

[This is our view, you may take whichever you like.]

Here ends the different views with regard to udāna pāḷi.

Different views with regard to kathāvatthu pāḷi

Now the abhidhamma kathāvatthu pāḷi will be shown here—

1. Right view teacher questions, and wrong view teacher answers;
2. Wrong view teacher questions, and right view teacher answers; thus come right view teacher, wrong view teacher, question and answer, vice versa.

parinibbuto puggalo atthattamhīti, āmantā.

parinibbuto puggolo sassatoti, na-hevaṃ vattabbe.

[question right view, answer wrong view]

parinibbuto puggalo = Does the person, who has already
attamhi atthi extinguished the fire of defilements
and the fire of khandhā, remain in
nibbāna or in the disappearance of
rūpa nāmakhandhā?

iti = this is the question.

āmantā = yes sir, the person remains. [this is
the answer]

Wrong view teacher

The person is always present even before attaining parinibbāna; and also when attaining parinibbāna, only khandha nāma-rūpa cease and disappear; whereas the person never ceases and never disappears; the person remains, exists in nibbāna where nāma-rūpa cease and appease. Thus the wrong view teacher has the view. Therefore, he answers: “āmantā=yes sir the person remains.”

parinibbuto puggalo = Is the person, who has already
sassato extinguished the fire of defilements and the fire of khandhā,
permanent?

iti = this is the question.

evam navattabbe = thus it should not be said that
the person is permanent. [This is
the answer.]

Even though the wrong view teacher gets a chance to answer as he wishes that the parinibbuto puggala is permanent in nibbāna, he answers: “nahevaṃ vattabbe” for fear of becoming entangled with sassatadiṭṭhi, eternity-belief.

As the former answer does not agree with the latter answer, there come so much refutation by the right view

teacher: “ājānāhi niggaham” etc., The meaning is not different.

pariniḥbuto puggalo natthattamhīti, āmantā.
 parinibbuto puggalo ucchinnoti, nahevaṃ vattabbe.
 [question wrong view, answer right view.]

parinibbuto puggalo = Isn't the person, who has already
 extinguished
 attamhi natthi the fire of defilements and the
 fire of khandhā, present in
 nibbāna or in the cessation-ap-
 peasement of rūpanāma Khandhā?
 iti = this is the question.
 āmanta = the person isn't present.
 [This is the answer.]

Right view teacher

The person isn't present even before attaining parinibbāna; as there is no right to take that the person is present in nibbāna after the parinibbāna, the right view teacher answers.

“āmantā = the person isn't present”
 parinibbuto puggalo ucchinno = Is the person, who has
 already extinguished the
 fire of defilements and
 the fire of khandhā, cut
 out and does he disap-
 pear in the cessation of
 nāma-rūpa, mentality /
 and materiality?
 iti = this is the question.

nahevaṃ vattabe

= it should not be said
that the person is cut
out and he disappears.

[This is the answer.]

As there is nothing to say that the person originally non-existent is cut out, the answer is given “nahevaṃ vattabbe.” If he says the person is cut out at the attainment of parinibbāna, it is the same as taking that the person is present before attaining parinibbāna.

The answer to the former question is “the person isn’t present in nibbāna”, because the person isn’t present either before or after the attainment of parinibbāna, it is answered “āmantā.” This right view teacher’s is the proper view.

Wrong view teacher

To the question “Isn’t parinibbuta puggala present in nibbāna?” although the answer has already been given thus “the person isn’t present.” the wrong view teacher asks again: “If the person isn’t present, is that person cut out?”, the right view teacher answers again: “It shouldn’t be said that that person is cut out.”

If the person isn’t present in nibbāna, the person must be cut out; if not cut out, the person must be present in nibbāna. The right view teacher’s former answer does not agree with the latter answer. Thus there comes yet much refutation on the right view teacher. The meaning is not different.

Our view

In accordance with this pāḷi, if we take that the parinibbuta puggala, the person who has already attained parinibbāna is always present and exists in nibbāna, it

should be understood-that it will become sassatadiṭṭhi, eternity-belief.

As the right view teacher's answer comes: "parinibbuto puggalo ucchinnoti, nahevaṃ vattabbe," if we take that the person has already been cut out at the attainment of parinibbāna, it will become ucchedadiṭṭhi, annihilation-belief, won't it?

Only for those who have already taken that the person, the being is originally present, is cut out at the attainment of parinibbāna, it will become ucchedadiṭṭhi, annihilation-belief. If they take that the person is not cut out but exists forever in nibbāna, it will become sassatadiṭṭhi, eternity-belief.

For those who have already taken that originally there is no person, no being, there is only rūpa-nāma, materiality-mentality, saṃsāra round of rebirths is cut out, the succession of rūpa-nāma is cut out, it will not become ucchedadiṭṭhi, annihilation-belief; it will become only sammādiṭṭhi, right view.

[This is our view.]

The teachers

Referring to this pāḷi, if they take that all are cut out and come to vain, nothing (tuccha, abhāva) without remaining anything, on attaining parinibbāna, then it will become ucchedadiṭṭhi, annihilation-belief. You may take the suitable one.

There is no parinibbuto puggala

In nibbāna there is only nibbāna; there is no parinibbuto puggala in nibbāna, who is enjoying the bliss or happiness of nibbāna. Thus come in again and again in kathāvatthu pāḷi. How?

kalyāṇapāpakānaṃ kammānaṃ vipāko upalabbhatīti kalyāṇa pāpakānaṃ kammānaṃ vipākassa paṭisaṃvedī upalabbhatīti, āmantā.

nibbānaṃ upalabbhatīti nibbānassa paṭisaṃvedī upalabbhatīti, nahevaṃ vattabbe.

apāyikaṃ dukkhaṃ upalabbhatīti āpāyikassa dukkhassa paṭisaṃvedī upalabbhatīti, āmantā.

nibbānaṃ upalabbhatīti nibbānassa paṭisaṃvedī upalabbhatīti, nahevaṃ vattabbe.

nerayikaṃ dukkhaṃ upalabbhatīti nerayikassa dukkhassa paṭisaṃvedī upalabbhatīti, āmantā.

nibbānaṃ upalabbhatīti nibbānassa paṭisaṃvedī upalabbhatīti, nahevaṃ vattabbe.

vipāko atthīti vipākassa paṭisaṃvedī atthīti, āmantā.

nibbānaṃ atthīti nibbānassa paṭisaṃvedī atthīti, nahevaṃ vattabbe.

Ritth view teacher

Shows the excerpts that there is only nibbāna and there is no person, no parinibbūta puggala enjoying the happiness of nibbāna, and rejects the wrong view.

kalyāṇapāpakānaṃ kammānaṃ vipāko

upalabbhati = The resultant of wholesome and un-wholesome kamma actions is obtained,

iti = therefore

kalyāṇapāpakānaṃ kammānaṃ vipākassa paṭisaṃvedī.

upalabbhati	=	is the person who suffers, enjoys the resultant of wholesome and unwholesome actions obtained?
iti	=	[This is the right view question.]
āmantā	=	the person is obtained.
iti	=	[This is wrong view answer.]
nibbānaṃ upalabbhati	=	nibbānaṃ is obtained.
iti	=	therefore
nibbānassa paṭisamvedī upalabbhati	=	is the parinibbuta puggala who enjoy nibbāna also obtained?
iti	=	[This is the right view question.]
evam navattabbe	=	thus it should not be said that the person is obtained.
iti	=	[This is wrong view answer.]

Whereas the view: “there is no parinibbuta puggala, person, in nibbāna, who is enjoying the happiness of nibbāna” is taken by the wrong view teacher in the same way as the right view teacher. [Also in the latter pāli it should be understood in the same way.]

Here ends different views with regard to kathāvatthu pāli.

Different views with regard to khandhasamyutta pāli

With regard to the term “ucchinno” which comes from kathā-vatthu pāli, the meaning of yamaka sutta of khandhasamyutta pāli, will be shown here—

khināsvo bhikkhu kāyassa-bhedā ucchijjati, vina-
ssati, na hoti param maraṇā [wrong view of yamaka
bhikkhu]

khināsava bhikkhu = the arahat, whose cankers have
already been exhausted

ucchijjati vinassati = is cut out and disappears.

kāyassa bheda
param maraṇā = after the breaking up of his
body, after death

na hoti = does not become anything.
[This is the meaning]

As the yamaka bhikkhu takes that the person is in reality, the being is in reality, the arahat is in reality; the arahat who is in reality before death is cut out at the attainment of khandhapariniḥṣāṇa. Thus he maintains the wrong view. If you think of strictly the facts of dhamma examined by the Ven. Sariputta to set him free from wrong view, how he has taken will also be prominent, and how he has been freed will also be prominent.

Question: Friend, yamaka bhikkhu, 'Is the five constituent groups of existence, khandhā, namely materiality, sensation, perception, formation and consciousness permanent or impermanent, nicca or anicca'?

Answer: anicca, impermanent.

Q: Is the khandhā, five constituent groups of existence, a happy kind or a suffering kind?

A: It's a suffering kind.

Q: Should the five constituent groups of existence, suffering khandhā be clung to as my body and atta-self kind?

Different views with regard to udāna pāli

Now, the passages from udāna pāli will be produced here—

(a) atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkha-
taṃ.

(b) no cetāṃ bhikkhave abhavissa ajātaṃ abhūtaṃ
akataṃ asaṅkhatāṃ, na yidha jātassa katassa
asaṅkhatassa nissaraṇaṃ paññāyetha.

(c) yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ
akataṃ asaṅkhatāṃ, tasmā jālassa bhūtaṃ katassa
saṅkhatassa nissaraṇaṃ paññāyatīti.

(a) bhikkhave = bhikkhus.
ajātaṃ atthi = there is non appearing or the ces-
sation-appeasement of jāti-birth;
abhūtaṃ atthi = there is also non-arising or the
cessation-appeasement of arising.
akataṃ atthi = there is also non-doing or free
from doing
asaṅkhatāṃ atthi = there is also non-repeated forma-
tion or free from the sufferings of
repeated formation

(b) bhikkhave = bhikkhus.
noce abhavissa = hadn't there been
etaṃ ajātaṃ = this non-appearing
etaṃ abhūtaṃ = this non-arising
etaṃ akataṃ = this non-doing
etaṃ asaṅkhatāṃ = this non-repeated formation
evam = then
idha = in this world
na paññāyetha = there wouldn't have been
nissaraṇaṃ = the overcoming

jātassa	= of the appearing
bhūtassa	= of the arising
katassa	= of the doing
saṅkhatassa	= of the repeated formation [meaning]

(c) bhikkhave	= bhikkhus
yasmā ca kho	= For there is non-appearing
ajātaṃ atthi	
abhūtaṃ atthi	= there is non-arising
akataṃ atthi	= there is non-doing
asaṅkhatam atthi	= there is none repeated formation
tasmā	= therefore
nissaranam	= there is the overcoming
paññāyati	
jātassa	= of the appearing
bhūtassa	= of the arising
katassa	= of the doing
sankhatassa	= of the repeated formation [meaning]

Our view

At first our view on this pāli will be shown. In accordance with the anuloma paticcasamuppāda desanā, the law of dependent origination in direct order: “avijjāpaccayā saṅkhārā, saṅkhāra paccayā viññānam” etc., if there is vividly the cause, avijjā-ignorance; kamma formations will surely appear. If there are vividly kamma-formations, the viññāna-consciousness will appear. If there is vividly viññāna-consciousness, nāma-rūpa mind-matter will surely appear. Thus, so long as there are causes which conduce to all tebhummaka vaṭṭadhammas, existence in the three stages of beings, they will be appearing in the anamatagga endless round of rebirths, saṃsārā.

[This is the way of jāta, bhuta, kata, saṅkhata]

Way of asaṅkhata

In accordance with the paṭiloma paṭicca samuppāda desanā, the law of dependent origination in reverse order, when the yogi tries hard and attains the vijjāñāṇa knowledge, the avijjā-ignorance will cease and appease without remaining anything. If there is no avijjā-ignorance, saṅkhāra kamma formations never will appear. As there are no saṅkhāra kammaformations, viññāṇa-consciousness never will appear. As there is no viññāṇa-consciousness, nāma-rūpa, mind-matter never will appear. Thus, if the causes which can conduce to all tebhummaka vaṭṭa dhammas cease and appease without remaining anything, they never will appear.

[This is the way of ajāta, abhūta, akata, asaṅkhata]

The nature of jāta, ajāta

Thus, if there is the cause which can establish the tebhummaka vaṭṭadhamma, the existence in the three stages of beings to appear, there is also the nature of jāta, the complete appearing. If there is no cause that can establish it to appear, there is also the nature of ajāta, the complete non-appearing.

Thus, in order to show that there is not only the nature of jāta for tebhummaka vaṭṭadhamma, there is but also the nature of ajāta, the Buddha has expounded thus:

“atthi bhikkhave ajātaṃ abhutaṃ
akataṃ asaṅkhataṃ”

bhikkhave	=	bhikkhus,
dhammānaṃ	=	for tebhummaka vaṭṭadhamma
ajātaṃ atthi	=	there is non-appearing

[For the remaining terms please give meaning as before]

If there had not been the nature of ajāta non-appearing and had there been the only nature of jāta-appearing; the greed would have been always appearing in the beings and there would not have been a moment of non-appearing. The hatred would have been always appearing and there would not have been a moment of non-appearing. The delusion would have been always appearing and there would not have been a moment of non-appearing.

If there had not been the nature of ajāta non-appearing and had there been the only nature of jāta-appearing; the avijjā-ignorance would have been always appearing incessantly in the beings throughout the anamatagga saṃsārā the endless round of rebirths and there would not have been a moment of non-appearing. If the avijjā-ignorance had been always appearing incessantly, the kamma-formations, good and evil cetanā-volitions too, would have been always appearing incessantly throughout the saṃsāra round of rebirths. If the kamma-formations had been appearing, too, viññāna-consciousness would have been always appearing in the saṃsāra-round of rebirths. Then, as a result there would never have been cessation-appeasement, the overcoming of tebhummaka vaṭṭadhamma.

Another way

If there had not been, for tebhummaka dhamma, the nature of ajāta-non-appearing and there had been the only nature of appearing; the evil conducts would have been always appearing incessantly in all beings; these beings would have been always only in the four lower worlds; and there would never have been cutting out of the unwholesome dhammas, free from evil conducts, emancipation from the dukkha-sufferings of the apāya lower worlds. In order to show such meaning the Buddha has expounded:

“nocetam bhikkhave abhavissa ajātaṃ
abhūtaṃ akataṃ asaṅkhataṃ, nayidha
jātassa bhūtaṃ katassa saṅkhataṃ
nissaraṇaṃ paññāyetha.”

There is indeed the nature of ajata-non-appearing for tebhummaka vaṭṭadhamma. In the beings the avijja-ignorance is always appearing; only when the vijjā-knowledge is attained, then the avijjā-ignorance comes to be the nature of ajāta-non-appearing it ceases and appeases; the saṃsāra vaṭṭadhammas such as kamma-formations come to be the nature of ajāta-non-appearing; they cease and appease. They are free. In order to show this meaning the Buddha has expounded:

“yasmā kho bhikkhave atthi
ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ,
tasmā jātassa bhūtaṃ katassa
saṅkhataṃ nissaraṇaṃ paññāyati.”

ajātaṃ = non-appearing, ending means the paramattha asaṅkhata mahānibbāna.
[The term abhūtaṃ also has the same meaning as ajātaṃ]

akataṃ atthi = there is also non-doing or free from doing tebhummaka vaṭṭa-dukkha sufferings

asaṅkhataṃ atthi = there is also non-repeated formation or free from the saṅkhāra-dukkha sufferings.
[all terms are meant for mahānibbāna]

[This is the meaning we prefer “atthi bhikkhave ajātaṃ” in the suttanta pāli.]

The view of teachers

The teachers who prefer the arising of nibbāna in very tiny jāti-appearing do not take that meaning in that pāli; they take that the Buddha has said: “ajātaṃ abhūtaṃ” referring to nibbāna to be the absence of coarse jāti-appearing as in tebhummaka saṅkhata dhammas.

Also in the commentary—

1. vedanādayo viya hetu paccaya samavāya-saṅkhātaya kāraṇa-sāmaggiyā na jātaṃ na nibbattanti ajātaṃ.
2. Kāranena vinā Sayameva na bhūtaṃ na pātu-bhūtaṃ na uppannanti abhūtaṃ.
1. As it is not the dhamma caused by the favourable condition it is called ajāta-non appearing.
2. As it is not the dhamma arising itself without any cause, it is called abhūta-non-arising.

Of these two, as commented: “It is not the dhamma arising itself without any cause,” they take the meaning of nibbāna as “merely arising dhamma with cause”.

Our view

According to the wish of the Buddha, whatever appearing it is, it is not without any cause; hence the appearing due to cause is a kind.

According to the wish of the holders of wrong views, ahetuka diṭṭhi, adhiccasamuppannika diṭṭhi, whatever appearing it is, it is not with any cause; hence the appearing not due to cause is a kind. Thus, there are two kinds of appearing in this world.

Of these two, in nibbāna there is neither any ap-

pearing caused by the favourable conditions, nor any other appearing without any cause. Thus, to reject all kinds of appearing the Buddha said: “ajātaṃ, abhūtaṃ.”

[This is the meaning of the passage from the commentary]

Still in accordance with this commentary, nibbāna is completely free from calling whatsoever appearing; there is neither coarse appearing nor very fine appearing; thus the teacher commentator has shown the meaning.

[This is our view. You may take whichever you like.]

In the sutta of the udānapāli beginning with “atthi bhikkhave tadāyatanam”, the teacher commentator has commented “tadāyatananti taṃ kāraṇam” which means being the object of magga phala, the path and the fruition, it is called “tadāyatana.”

The view of teachers

They take that the lokuttarā supramundane place where the parinibbuta puggala, the attainers of parinibbāna exist forever is called “tadāyatana.” As they have taken “āyatana conveys the meaning the place to exist” it is suitable.

The place to exist

apatitthe anālambe,
ko gambhīre na sīdati.

[saṃyutta pāli, question verse]

ko na sīdati = Who won't be drowned
gambhīre = in the ocean of saṃsāra round of
 rebirths, which is so deep as the depth
 from the top highest brahma abode down
 to the bottom avīci hell,

apatitṭhe = no firm footing
anālambe = nothing to catch hold of?

	patiṭṭhe anālambe, sekkho gambhīre	
na sīdati	=	Only sekkha puggala, the noble learner won't be drowned [answer verse]

tinno pāraṅgato, thale tiṭṭhati brahmano [pāḷi] with reference to these pāḷi, nibbāna should be understood as the place to exist.

Our view

Those who haven't attained to the cessation-ap-
peasement of sakkāyadiṭṭhi personality-belief, have neither
firm footing nor anything to catch hold of, to prevent from
falling into a big precipice so deep as from the top high-
est brahma abode down to the bottom mahāavīci hell.
Within the wink of an eye, they can fall from vasavatti
deva abode into the mahāavīci hell, from the cuticitta death-
consciousness to the paṭisandhi rebirth-consciousness. There
is also no place for a firm footing, secure from falling into
the mahāavīci hell as a rebirth after death.

There is no place to catch hold of which is safe from falling into the avīci hell as a rebirth after death.

After the dissolution of each khandhā, the opportunity of taking rebirth has no place for a firm footing, to catch hold of, just like the great space of a big precipice as deep as the depth from the top highest brahma abode down to the bottom mahāvīci hell.

For those who are very much frightened on seeing such a state of worldling, puthujjana, there is no place by way of existence, bhavagati, forever safe from falling down, for a firm footing, to catch hold of.

Whereas by way of dhammagati, there is the only cessation-appeasement of defilements. Only when reaching the special advantage, the specific state of the cessation-appeasement of defilements that always accompany in their mind continuity, they will never fall down and will be safe forever. Apart from the special advantage, the specific state of cessation-appeasement of defilements and the cessation-appeasement of khandhā five constituent groups of existence, there is never a place to get a firm footing, to exist and to take a refuge in, to be free from that falling down. The only dhamma nature, namely, the cessation-appeasement of defilements and the cessation-appeasement of khandhā, is the real dhamma nature that can dispel and escape from falling down. Just to show that there is a prominent dhammagati to exist, to take refuge in, the Buddha has expounded: “atthi bhikkhave tadāyatanam.”

[This is our view, you may take whichever you like.]

Here ends the different views with regard to udāna pāli.

Different views with regard to kathāvatthu pāli

Now the abhidhamma kathāvatthu pāli will be shown here—

1. Right view teacher questions, and wrong view teacher answers;
2. Wrong view teacher questions, and right view teacher answers; thus come right view teacher, wrong view teacher, question and answer, vice versa.

parinibbuto puggalo atthattamhīti, āmantā.

parinibbuto puggolo sassatoti, na-hevaṃ vattabbe.

[question right view, answer wrong view]

parinibbuto puggalo = Does the person, who has already
attamhi atthi extinguished the fire of defilements
and the fire of khandhā, remain in
nibbāna or in the disappearance of
rūpa nāmakhandhā?

iti = this is the question.

āmantā = yes sir, the person remains. [this is
the answer]

Wrong view teacher

The person is always present even before attaining parinibbāna; and also when attaining parinibbāna, only khandha nāma-rūpa cease and disappear; whereas the person never ceases and never disappears; the person remains, exists in nibbāna where nāma-rūpa cease and appease. Thus the wrong view teacher has the view. Therefore, he answers: “āmantā=yes sir the person remains.”

parinibbuto puggalo = Is the person, who has already
sassato extinguished the fire of defilements and the fire of khandhā,
permanent?

iti = this is the question.

evam navattabbe = thus it should not be said that
the person is permanent. [This is
the answer.]

Even though the wrong view teacher gets a chance to answer as he wishes that the parinibbuto puggala is permanent in nibbāna, he answers: “nahevaṃ vattabbe” for fear of becoming entangled with sassatadiṭṭhi, eternity-belief.

As the former answer does not agree with the latter answer, there come so much refutation by the right view

teacher: “ājānāhi niggaham” etc., The meaning is not different.

parinibbuto puggalo natthattamhīti, āmantā.
 parinibbuto puggalo ucchinnoti, nahevam vattabbe.
 [question wrong view, answer right view.]

parinibbuto puggalo = Isn't the person, who has already
 extinguished
 attamhi natthi the fire of defilements and the
 fire of khandhā, present in
 nibbāna or in the cessation-ap-
 peasement of rūpanāma Khandhā?
 iti = this is the question.
 āmanta = the person isn't present.
 [This is the answer.]

Right view teacher

The person isn't present even before attaining parinibbāna; as there is no right to take that the person is present in nibbāna after the parinibbāna, the right view teacher answers.

“āmantā = the person isn't present”
 parinibbuto puggalo ucchinno = Is the person, who has
 already extinguished the
 fire of defilements and
 the fire of khandhā, cut
 out and does he disap-
 pear in the cessation of
 nāma-rūpa, mentality /
 and materiality?
 iti = this is the question.

nahevaṃ vattabe = it should not be said
that the person is cut
out and he disappears.

[This is the answer.]

As there is nothing to say that the person originally non-existent is cut out, the answer is given “nahevaṃ vattabbe.” It he says the person is cut out at the attainment of parinibbāna, it is the same as taking that the person is present before attaining parinibbāna.

The answer to the former question is “the person isn’t present in nibbāna”, because the person isn’t present either before or after the attainment of parinibbāna, it is answered “āmantā.” This right view teacher’s is the proper view.

Wrong view teacher

To the question “Isn’t parinibbuta puggala present in nibbāna?” although the answer has already been given thus “the person isn’t present.” the wrong view teacher asks again: “If the person isn’t present, is that person cut out?”, the right view teacher answers again: “It shouldn’t be said that that person is cut out.”

If the person isn’t present in nibbāna, the person must be cut out; if not cut out, the person must be present in nibbāna. The right view teacher’s former answer does not agree with the latter answer. Thus there comes yet much refutation on the right view teacher. The meaning is not different.

Our view

In accordance with this pāḷi, if we take that the parinibbuta puggala, the person who has already attained parinibbāna is always present and exists in nibbāna, it

should be understood-that it will become sassatadiṭṭhi, eternity-belief.

As the right view teacher's answer comes: "parinibbuto puggalo ucchinnoti, nahevaṃ vattabbe," if we take that the person has already been cut out at the attainment of parinibbāna, it will become ucchedadiṭṭhi, annihilation-belief, won't it?

Only for those who have already taken that the person, the being is originally present, is cut out at the attainment of parinibbāna, it will become ucchedadiṭṭhi, annihilation-belief. If they take that the person is not cut out but exists forever in nibbāna, it will become sassatadiṭṭhi, eternity-belief.

For those who have already taken that originally there is no person, no being, there is only rūpa-nāma, materiality-mentality, saṃsāra round of rebirths is cut out, the succession of rūpa-nāma is cut out, it will not become ucchedadiṭṭhi, annihilation-belief; it will become only sammādiṭṭhi, right view.

[This is our view.]

The teachers

Referring to this pāḷi, if they take that all are cut out and come to vain, nothing (tuccha, abhāva) without remaining anything, on attaining parinibbāna, then it will become ucchedadiṭṭhi, annihilation-belief. You may take the suitable one.

There is no parinibbuto puggala

In nibbāna there is only nibbāna; there is no parinibbuto puggala in nibbāna, who is enjoying the bliss or happiness of nibbāna. Thus come in again and again in kathāvatthu pāḷi. How?

kalyāṇapāpakānaṃ kammānaṃ vipāko upalabbhatīti kalyāṇa pāpakānaṃ kammānaṃ vipākassa paṭisaṃvedī upalabbhatīti, āmantā.

nibbānaṃ upalabbhatīti nibbānassa paṭisaṃvedī upalabbhatīti, nahevaṃ vattabbe.

apāyikaṃ dukkhaṃ upalabbhatīti āpāyikassa dukkhassa paṭisaṃvedī upalabbhatīti, āmantā.

nibbānaṃ upalabbhatīti nibbānassa paṭisaṃvedī upalabbhatīti, nahevaṃ vattabbe.

nerayikaṃ dukkhaṃ upalabbhatīti nerayikassa dukkhassa paṭisaṃvedī upalabbhatīti, āmantā.

nibbānaṃ upalabbhatīti nibbānaṃ paṭisaṃvedī upalabbhatīti, nahevaṃ vattabbe.

vipāko atthīti vipākassa paṭisaṃvedī atthīti, āmantā.

nibbānaṃ atthīti nibbānassa paṭisaṃvedī atthīti, nahevaṃ vattabbe.

Ritth view teacher

Shows the excerpts that there is only nibbāna and there is no person, no parinibbata puggala enjoying the happiness of nibbāna, and rejects the wrong view.

kalyāṇapāpakānaṃ kammānaṃ vipāko

upalabbhati = The resultant of wholesome and un-wholesome kamma actions is obtained,

iti = therefore

kalyāṇapāpakānaṃ kammānaṃ vipākassa paṭisaṃvedī.

upalabbhati	=	is the person who suffers, enjoys the resultant of wholesome and unwholesome actions obtained?
iti	=	[This is the right view question.]
āmantā	=	the person is obtained.
iti	=	[This is wrong view answer.]
nibbānam upalabbhati	=	nibbānam is obtained.
iti	=	therefore
nibbānassa paṭisamvedī upalabbhati	=	is the parinibbuta puggala who enjoy nibbāna also obtained?
iti	=	[This is the right view question.]
evam navattabbe	=	thus it should not be said that the person is obtained.
iti	=	[This is wrong view answer.]

Whereas the view: “there is no parinibbuta puggala, person, in nibbāna, who is enjoying the happiness of nibbāna” is taken by the wrong view teacher in the same way as the right view teacher. [Also in the latter pāḷi it should be understood in the same way.]

Here ends different views with regard to kathāvatthu pāḷi.

Different views with regard to khandhasamyutta pāḷi

With regard to the term “ucchinno” which comes from kathā-vatthu pāḷi, the meaning of yamaka sutta of khandhasamyutta pāḷi, will be shown here—

khināsvo bhikkhu kāyassa-bhedā ucchijjati, vinassati, na hoti param maraṇā [wrong view of yamaka bhikkhu]

khināsava bhikkhu = the arahat, whose cankers have already been exhausted

ucchijjati vinassati = is cut out and disappears.

kāyassa bheda
param maraṇā = after the breaking up of his body, after death

na hoti = does not become anything.
[This is the meaning]

As the yamaka bhikkhu takes that the person is in reality, the being is in reality, the arahat is in reality; the arahat who is in reality before death is cut out at the attainment of khandhapariniibbāna. Thus he maintains the wrong view. If you think of strictly the facts of dhamma examined by the Ven.Sariputta to set him free from wrong view, how he has taken will also be prominent, and how he has been freed will also be prominent.

Question: Friend, yamaka bhikkhu, 'Is the five constituent groups of existence, khandhā, namely materiality, sensation, perception, formation and consciousness permanent or impermanent, nicca or anicca'?

Answer: anicca, impermanent.

Q: Is the khandhā, five constituent groups of existence, a happy kind or a suffering kind?

A: It's a suffering kind.

Q: Should the five constituent groups of existence, suffering khandhā be clung to as my body and atta-self kind?

- A: No, it shouldn't be clung to as my body, my atta-self.
- Q: As it being the real suffering, should that khandhā which cannot be clung to as atta-self be taken as a person, as a being?
- A: No, it should not be taken as a person, as a being.
- Q: Khandā, is not also a person nor a being; there is neither a person nor a being apart from khandhā. If there is really neither a person nor a being; the view you have taken that the arahat is cut out when he dies is proper?
- A: I have taken through ignorance. But now on hearing the dhamma delivered by you, I am free from that wrong view. I come to know the four noble truths.
- Q: If someone asks you, "what will an arahat become after death?" what will you say?
- A: The khandhā is really an impermanent kind; all impermanent kinds are really suffering. Since there is not even arahatta puggala, there is no such thing as the arahatta puggala dies; there is nothing to say that he is cut out after death or he is not cut out; only the khandhā, the real suffering kind ceases, it disappears—thus I will answer.

The Ven. Sāriputta said, sādhu, sādhu, sādhu! well done, well done, well done.

Essential meaning

Looking at these questions and answers:—Not seeing the impermanence of khandhā, the five constituent

groups of existence he has become *atta-ditṭhi*, belief in *atta*-self, a being. As he believes in *atta*-self, he becomes *uccheda-ditṭhi*, annihilation-belief that the *arahattapuggala* is cut out when he dies.

If the *anicca* impermanence is discerned, the *dukkha* suffering is discerned. If the *dukkha* suffering is discerned, the *anatta* selflessness is discerned. If the *anatta*-selflessness is discerned the *attaditṭhi*, *puggala-ditṭhi*, the belief in self and person disappear. If the *attaditṭhi* disappears, there is no *arahatta* *puggala* in reality will be discerned. If he sees that there is no *arahatta* *puggala* in reality, the wrong view that the person is cut out after death disappears. Only when there is originally *arahatta* *puggala* in reality, it can be said that the *arahatta* *puggala* is either cut out or is not cut out. Without the presence in reality, if the view “the *arahatta* *puggala* is cut out after death” is taken, it becomes *uccheda-ditṭhi*, annihilation-belief. If the view “the *arahattapuggala* is not cut out after death” is taken, it becomes *sassataditṭhi* eternity-belief. The eternity-belief takes that the person, the being is the only one in one life-birth; the only one even in the successive births.

Whereas the *khandhā*, the five constituent groups of existence change more than one hundred times from old to new even within the wink of an eye. Therefore, the *khandhā*, the five constituent groups of existence are not *nicca*-permanent as the people think them to be a person, a being. They are only *anicca*-impermanent *dhamma* vanishing more than one hundred times even within the wink of an eye. There is not any other thing apart from *khandhās*. These *khandhas* which are vanishing,, changing swiftly as such can give so much sufferings to them who are bringing up. The things that give so much *dukkha*-sufferings should not be taken as my *atta*-self.

Atta means

Only when there is wrong clinging mind, there is atta-self. If there is no wrong clinging mind, then there is no atta-self. If there is no atta-self, too, there is no person, no being to think of. If there is neither person nor being, there is not even such thing as the person dies, the person lives, the being dies the being lives. If there is neither death nor alive, there is neither cut out nor does not cut out after death. In spite of the absence, if taken the presence, the ucchedatitthi, sassataditthu, the annihilation-belief, the eternity-belief will come in; it will become an obstruction to the path of magga and phala. If he maintains that view, what to say of the path and the fruition, he cannot realize even the vipassanā-insight. He does not deserve to be called as the one who sees the Buddha, who sees the dhamma, who sees sāsana the teachings of Buddha. [Be careful]

[This is our view with regard to yamaka sutta pāli.]

The view of the teachers

With regard to this yamaka sutta, those who have already taken that the arahatta puggala is cut out when he dies, will become ucchedaditthi. They will be free from ucchedaditthi only when they take that he is not cut out. Thus they maintain such view. Please take the suitable one.

So far as I have already taken the passages from suttantapāli and abhidhamma pāli, and explained them properly together with the view of teachers, you can understand also the remaining pāli properly. Therefore the remaining suttanta and abhidhamma pāli which are connected with the cessation-appeasement of khandhā of arahattapuggala will not be shown here.

The commentator and the former sub-commentator, who have already made the exposition of the pāli words of the Buddha, have so much wonderful knowledge that they comment them very wonderfully. Nowadays, as the deep knowledge is necessary for the people to understand the essential meaning, they have different views on those commentary and former sub-commentaries. There are very much to consider which is proper and which is improper also in the latter sub-commentaries and latter versions. Only those who have already studied widely the original pāli words of the Buddha and have known properly the wish of the Buddha can take the essential meaning mainly also in the wonderful expositions in former versions, commentary and former sub-commentary. And they will be able to choose which is reasonable and which is not reasonable in the latter sub-commentaries and the latter versions.

Therefore, in this nibbānakathā, without showing many passages from the commentary, sub-commentary and the versions; only the passages of the original pāli, the words of the Buddha and the words of the arahats are taken out and explained clearly the nature of nibbāna.

[Here ends how the different views with regard to khandha-samyutta pāli]

The explanation of the view of some versions

Now, a few parts of some pāli text, the commentary, the sub-commentary and the versions will be explained a little.

yathā paccayaṃ hi pavattimattameva
yadidaṃ sabhāva dhammo nāma [Tikākyaw]

yadidaṃ yo ayaṃ = there is the ultimate dhamma
sabhāva dhammo
nāma atthi

so yathāpaccayam = that ultimate dhamma is merely the
pavattimattameva action on condition

sabbepi hi dhammā taṃ taṃ
kariyāmatṭava honti, na tesu
dabbam vā santhānam vā
viggaho vā upalabbhati.

[paramattha dīpanī tikā, the new sub-commentary to
abhi-dhammattha saṅgaha]

hi-saccam sabbepi dhammā taṃ taṃ kariyāmatṭava

honti = It is true all ultimates are merely
actions of those those thinking,
knowing, experiencing etc.,

tesu = In those ultimates,

dabbam vā = the substance or

santhānam vā = the figure or

viggaho vā = the body

na upalabbhati = cannot be obtained.

Meaning

The image of a man or of a face in the mirror is thought to be a real man or a real face in appearance. However, even though the image is taken out, not even an atom of its substance can be obtained. The image of a man, of the sun, of the moon, of the cloud, of the trees in the clear water are thought to be a real man, etc., in appearance. However, for taking out the substance, not even a single atom can be obtained.

saṅkhata paramattha

Similarly, the citta mind, the ultimate dhamma, too, is merely the action of thinking, knowing. Even though all

the minds of the infinite beings be collected, not even a particle as small as an atom can be obtained. [52 cetasika mental factors should also be understood in the same way]

Of the 28 materialities the pathavi, the earth earth element also, in the ultimate nature, is merely hardness, softness action, the state of hardness, softness. There is not even a particle of an atom that can be obtained. But, being materiality, if more than one crore are collected, they can become a particle of an atom etc., The remaining elements of water, fire and wind should also be understood in the same way. Even though the remaining 24 upādā rūpa, the derivatives be collected in any way, the substance of which cannot be obtained even as much as an atom.

Thus, even though two kinds of mentalities, namely mind and mental factors are collected in more than one crore, even an atom of the substance cannot be obtained. Of the four great elements of materialities, namely water, earth, fire and wind, in each element, too, in the ultimate nature, even an atom* (*atom=here means the finest dust particle that can be seen in the sun ray coming through a hole on the wall etc.,) of the substance cannot be obtained; what to say of in the minor materialities, upādārūpa, the derivatives.

Nibbāna, the cessation-appeasement, the act of ceasing and appeasing, is not the kind that ever arises. Since it is merely the cessation-appeasement of becoming, arising, merely the ending, the disappearing of the mind, mental factors and materialities which are always appearing, it is much more delicate than the ever-appearing mind, mental factors and mentalities more than one million times. The mind, mental factors and materialities, the saṅkhata paramattha, the conditioned ultimates are prominent in the state of arising incessantly.

Asaṅkhata paramattha

Nibbāna, asaṅkhata paramattha, the unconditioned ultimate is prominent in the nature of peace, which is the cessation-appeasement, the ending of the arising of saṅkhata paramattha, the conditioned ultimates. If should there be no cessation-appeasement, no ending, there would not be cessation-appeasements of defilements in the three worlds; and if should there be no cessation-appeasement, no ending of defilements, then there would be no Buddha, there would be no paccekabuddhas, there would be no arahats, there would be no ariyās, noble ones.

Saṅkhata paramattha kriyā

So far with such words as above, all the ultimate dhammas in reality have not even an atom of substance; they are merely kriya actions, merely state. Even though they are merely kriya actions, the saṅkhataparamattha kriya actions of such kind are the arising kriya actions.

Asaṅkhata paramattha kriyā

The cessation, the disappearing of those saṅkhata kriya actions is the kriya action of asaṅkhata paramattha. Therefore, if you want to find out whether nibbāna, the asaṅkhatakriya action is prominent in the ultimate nature, or not, you should not find out as you do saṅkhata kriya-action; you should find out whether there is indeed cessation-appeasement of defilements or there is indeed cessation-appeasement of khandhas, five constituent groups of existence.

In the three worlds, if you believe that there are buddha, paccekabuddhas individual buddhas and ariyā noble ones, you should understand with confidence that there should be the cessation-appeasement or ending of defile-

ments. Such understanding is not paccakkha diṭṭha, realization or seeing; it is only anumāna, understanding by inference. Those who have already experienced or realized that the ever present defilements in them have already ceased and appeased can realize with paccakkha diṭṭha.

Some people say “The cessation-appeasement is merely the absence of defilements, abhāva. The cessation-appeasement of khandhā is merely the absence of khandhā, abhāva. Abhāva is merely the absence and it is nothingness, it is not a profound nature, not hard to know, not hard to see; it is not glorious; how can the abhāva, tuccha, absence of anything, voṇṇ* be the thing to stand on, to exist, to depend on, to take shelter or to take refuge?”

[Such kind of blaming has already been cleared before]

Some sub-commentators also do not mean to say that that cessation-appeasement of defilements, the cessation-appeasement of khandhā is nibbāna.

They take the view: “There is a particular (specific) kind of natural element which conduces that cessation-appeasement; only that great natural element is really mahā-nibbāna which is full of infinite quality such as authentic, hard to see, etc.,. The cessation-appeasement is merely the resultant of that nibbāna.”

The teachers’ view does not agree with the examples from the pāli text shown in the second chapter. The defilements, and khandhas are incomparable; they are a mass of very grave dukkha-sufferings and dangers only. Grave as the defilement sufferings, khandhā sufferings, great is the glory in the cessation-appeasement of those defilements and of those khandhas.

If you can expect how much grave is the ill consequence, the dukkha suffering state of the greed present in the beings, you can expect how much great will be the release, the cessation-appeasement of greed. Please expect the ill-consequence, the dukkha-suffering state of the hatred. Please expect the ill-consequence the dukkha-suffering state of the delusion; the ill-consequence, the dukkha-suffering state of diṭṭhi wrong view, etc., 1500 defilements respectively.

Just as the faggot is the fuel for fire, all the tebhummaka rūpa-nāma, materialities and mentalities are merely fuel for the fires of 1500 defilements.

The deadly poisonous juice is similar to the defilements. The big poisonous trees are similar to the tebhummaka khandhas of three stages of beings. Just as the big poisonous trees are the places for developing poisonous juice, just so the tebhummaka khandhas of the three stages of beings are the places for developing defilements, for developing all dangers. If you can expect how much grave is the ill-consequence of defilements, dukkha-sufferings developed in each of 81 lokiya mundane citta-consciousness, you will be able to expect how much great is the happiness of the release, cessation-appeasement of each citta-consciousness.

[The remaining rūpa-nāma, too, should be understood in the same way]

bhāva, abhāva

The appearing or the presence of saṅkhata, the conditioned dhammas is bhāva; whereas the non-appearing or the absence is abhāva. The appearing or the presence of 1500 defilements, 'bhāvapakka' (= on the side of existence) is the state of vain, dukkha-sufferings. The non-appearing

or the absence, abhāvapakkha (=on the side of non-existence) is the state of glorious, blessed, great happiness. Never think lowly of the abhāva. The abhāva, the release from so grave dangers, enemies and catastrophes is the great happiness blessing.

Merely bhāva

Even though it is called abhāva in the sense of the absence of defilements and khandhās, yet it is indeed the bhāva prominent in the nature of asaṅkhata paramattha dhamma, the unconditioned ultimate.

If there were no bhāva there would not be in the three worlds the buddha, paccekabuddhas and ariyas the noble ones. The happiness of human beings, the happiness of devas and the happiness of brahmas are followed by the defilements, the danger of old age, the danger of death, the danger of apāya, the woeful course of existence. The happiness of human beings in them would soon disappear and become abhāva absence and would be suffering gravely in the apāyaniraya hell.

In the same way the happiness of devas in them would soon disappear and become abhāva absence and would be suffering gravely in the apāyaniraya hell. The happiness of brahmas in them would soon disappear and become abhāva absence and would be suffering gravely in the apāyaniraya hell. Thus, even though tebhumma sukha, the happiness of the three worlds is called bhāvasukha, being anicca dhammas impermanence, it instantly disappears and becomes abhāva absence just as the only magic shown by a magician.

Real bhāva

The only santibhāva is eternal, permanent, real bhāva. There is no such thing that the santibhāva will

change and the cessation-appeasement will disappear, become abhāva, and the defilements dukkha-sufferings will reappear and the khandhadukkha sufferings will reappear.

Thus, so far with the explanations, in accordance with many pāli concepts shown in the second chapter, the cessation-appeasement of kilesa-defilement and khandhas is nibbāna. There is nothing more to find out better than that cessation-appeasement. Even though you try to find out, there wouldn't be any other happiness that excels the great santisukha peaceful happiness, the cessation-appeasement of the grave anamatagga vaṭṭadukkha-sufferings.

There is not any other santisukha sītalasukha, peaceful happiness better than the cessation-appeasement of dukkha-sufferings—thus this meaning is shown.

Example. Those who are stricken with and oppressed by smallpox all over the body can be free from that disease only when that disease, the part of their body ceases, appeases and disappears. Therefore, the refuge for them is the only cessation-appeasement of apart of their body; there is no refuge other than this.

The real dhamma that can save them from that suffering is the only cessation-appeasement of that disease; there is no other real dhamma that can save them other than this. Therefore the real refuge for them is the only cessation-appeasement of that disease; there is no refuge other than this.

The dhamma that is free from that danger of their dukkah-suffering is the only cessation-appeasement of that disease. Therefore, the dhamma for them to take shelter, to rely on, to take-refuge, to depend on is merely the cessation-appeasement of that disease.

Thus, for those who are suffering from the danger of disease, the abhāva, the cessation-appeasement of that disease.

Thus, for those who are suffering from the danger of disease, the abhāva, the cessation appeasement of the disease is

dīpaṃ	=	similar to the great island.
nātho	=	is the refuge
patittho	=	is to confide
tānaṃ	=	is the salvation
lenaṃ	=	is the shelter
gati	=	to stand on, to exist
parāyaṃ	=	to rely on.

The only abhāva is the refuge

Similarly, the khandhā, rūpa nāma, materiality mentalities, in accordance with the words of the Buddha: “pancakkhandhe aniccato, dukkhato, ragato, gaṇato, sallato, aghato, ābūdhātu,” which are appearing in their bodies, are serious disease, serious illness. For those who are suffering from the danger of disease, illness, high fever of khandhas; the cessation-appeasement of those defilements and khandhas, abhāva is indeed entrusted as the dhamma to stand on to exist, to depend on, to take shelter, to rely on.

[This is our view showing that the abhāva, the cessation-appeasement of the grave danger of sufferings, defilements and khandhas, in the nature of santi-appeasement is (ekantabhāva, niccabhāva, duvabhāva, thāvarabhāva, saccabhāva) the real bhāva, permanent bhāva, firm bhāva, eternal bhāva, true bhāva, the ultimate nibbāna.]

Whereas the author of maṇiḍīpa says that before the attainment of khandhā parinibbāna, too, as the khandha-

dukkha suffering is vividly present in him, the arahatta-puggala cannot yet be said that he has already attained nibbāna. And also after the cessation of khandhā, as it has already ceased without remaining anything, he cannot claim that he has already attained to or attained to nibbāna. Therefore, by the word “attained to nibbāna” mere objectifying with knowledge is meant. There is no other attainment apart from objectifying. That is what the author means to say. [That is not proper]

Also before the attainment of khandha parinibbāna, the arahat has certainly attained by way of experiencing, (kāyasacchikiriya kicca) to the kilesa nibbāna, the cessation-appeasement of defilements which always accompanies in him. Also at the time of attaining khandha parinibbāna, he certainly reaches, attains to attains khandhaparinibbāna. Thus it should be noted. It has already been shown before, too.

In the milīṇḍapañhā there come seven discussions about nibbāna. In the last discussion:—

Q: “Is there any place for nibbāna to exist?” said King Milinda.

A: “There is no place for nibbāna to exist” said Ven. Nāgasena.

Q: “If there is no place to exist, there isn’t nibbāna. The word ‘encounter nibbāna’ is also wrong,” said the King.

A: Even though there is no place to exist, yet there is nibbāna. The word ‘encounter nibbāna’ is also right.

Example: If a man who makes fire rubs two pieces of wood, he will get fire. There is no place for that fire to exist beforehand. To the Sakkavatti king-to-be who is practising the duties of cakkavatti king, the cakkaratana carriage

comes. There is no place for cakkaratana carriage to exist beforehand. Just so, even though there is no place to exist, yet there is nibbāna. One who practises vipassanā-insight meditation really encounters nibbāna. Thus answered the Ven-Nāgasena.

In this discussion, seeing the example of the sakkaratana carriage comes to the cakkavatti king-to-be when practising the duties of cakkavatti, and the example of rubbing wood to get fire, nibbāna too, has never existed forever before the arahat attains to parinibbāna. They take that nibbāna for him to abide in arises immediately after his parinibbāna cuti-death.

Whereas in milindapaññhā pāḷi, only in the example of fire, in the example of cakkaratana carriage, the present state of appearing (of fire and cakkaratana carriage) is mentioned; but on the side of nibbāna the state of appearing is not mentioned. The only encountering nibbāna is mentioned thus: “sammā patipanno nibbānaṃ sacchikaroti.” Therefore in milindapaññhā pāḷi, even though there is no direction, no place for nibbāna to exist, there is certainly nibbāna. If the dhamma can well be practised, nibbāna can certainly be encountered. So far this meaning is understood.

In connection with this nibbāna, the only words of ariyā noble ones who have already seen nibbāna by penetrating enlightenment are the pamāna-authority. If the words are of the persons who have never seen nibbāna, even though they are authors' words of the books, still they can never be taken safely. But don't fear too much for mistaking the words about nibbāna. Only in the bodhipakkhiya dhamma, the 37 factors pertaining to the enlightenment, the mistaken ideas are much to be feared. Those who are not practising the 37 bodhipakkhiya dhamma and however talking rightly about nibbāna, they are very far away from that nibbāna.

Example

Those who have already been bound hand and foot lightly and put on a big timber raft and drifted along the river, without stopping for the wink of an eye, may float down stream towards the sea. Even though they are talking rightly about the upland, yet they are farther and farther away from that upland they are talking about.

Similarly those who do not practise the 37 bodhipakkhiya dhammas by being bound tightly with the ropes of sensual lust for the objects, namely, food, clothes, dwelling places of seats and beds, houses, monasteries, water pools, lakes, shading places and indulge daily in them developing avijjā ignorance, paññābhisankhāra apanñābhisankhāra formation good, formation evils, are carried down stream daily towards the four lower worlds, the sea of three vattas. Even though they sometimes happen to talk rightly about nibbāna, yet they are merely farther and farther away from the upland nibbāna they are talking about.

Even though they may talk wrongly about nibbāna, as they understand rightly bodhipakkhiya dhammas and practise properly to dispell the great darkness of avijjā-ignorance which envelops in their bodies, practise daily to defeat new and old, good and evil kama actions, the seeds of apāya four lower worlds of suffering, the seeds of vaṭṭa, the seeds of dukkha-suffering, the seeds of bhava rebirths, the seeds of saṃsārā; those who are rowing up stream stage by stage of practice towards the vivaṭṭa dhammā, the upland nibbāna, the seven visuddhi purification may talk wrongly about nibbāna, but they will indeed reach ultimate nibbāna.

There is the saṃsāra mahāogha, the great current; there is also a way out of that saṃsāra mahāogha, going up to the shore; there is also a way floating down to the

middle of mahāogha, the great current where there is no shore.

Six oghas

The eye in the present body is one of the endless saṃsāra mahāoghas, great current. The ear, the nose, the tongue, the body and the mind are also each endless saṃsāra mahāogha. Thus the total 6 internal bases ajjhattikāyatana make 6 endless saṃsāra mahāogha the great currents.

Of those 6 mahāoghas, the eye in its internal body has no origin in the saṃsāra so as to determine the time when it begins; it is too long; the domain of the eye is as deep as mahāvīci, the great hell; as wide as the endless east, west, south, north; it can extend to the infinite cakka-vālā universes.

The thinking and clinging to his internal eye base as 'my eye, I see, my body' is the drowning in the eye saṃsāramahāogha, the great current.

The enjoying, indulging in the visual objects is the down floating in the middle of shoreless mahāogha, the great current.

These beings in multitude are drowned in their eye saṃsāramahāogha, the great current respectively for the endless period of saṃsāra round of rebirths and are floating down only in the middle of shoreless mahāogha, the great current up till now.

Now, there is the thinking and clinging to his internal eye as 'my eye, I see, my body'. The disappearing, the cessation-appeasement of that clinging is the other shore of the eye saṃsāramahāogha, the great current.

The man who is drowned and floating down in the eye ocean, when freed from his clinging to his eye, will reach the other shore of eye saṃsāramahāogha, the great current.

You should do the work of dispelling the great darkness of avijjā-ignorance which covers that eye, to abandon the lustful enjoyment and indulgence in the visual objects and cut out the clinging to the present eye. That work is the up-stream rowing to the upland nibbāna, the other shore of eye-saṃsāramahāogha, the great current.

[This is the talk about Bhāva and abhāva]

Payogasampatti

Payoga, the work of dispelling the darkness of avijjā-ignorance present in his eye means the work of contemplating to realize the impermanence, suffering, disease, broil, etc., the defects ādinavas that come from 40 bhāvanā development. It is the work of contemplation on the eye to attain the knowledge of impermanence, dukkha-suffering and selflessness (aniccavijjā ñāṇa, dukkhavijjāñāṇa, anattavijjā ñāṇa).

Example

There is a broil on his body; the very tiny maggots happen to germinate actively. When that man having a cloudy vision, looks at them, mistakes them to be his good flesh and desires to develop it; he is delighted with the thought that the new flesh is rising up. He mistakes the biting of tiny maggots and the itching to be the itching caused by the rising up of new flesh.

Once when looking through a clear microscope, all the maggots are seen. Only then he gets greatly terrified with his liver and intestines trembling. He cannot sleep

well; he cannot eat well. He fears so much for he expects if those maggots do not disappear but lust long they will eat away the inner layer of the skin and the inner flesh till the liver, the heart and the intestines will be seen.

In this example

1. The broil is similar to this body.
2. The tiny maggots are similar to the eye-base.
3. The sick eye is similar to the very mind-eye of puthujjana worldling.
4. The clouds in the eye are similar to avijjā.
5. The inventor of the microscope is similar to the Ven.sāriputta mahāthera who has already expounded the 40 bhāvanā development.
6. The microscope is similar to the knowledge aniccavijjāñāṇa, dukkhavijjāñāṇa, anattavijjāñāṇa.
7. Thinking maggots to be his own good flesh and blood is similar to the thinking and clinging to the eye which is a part of his body to be 'my eye'. On seeing those visual objects, thinking, and clinging to those objects as 'I see' and even the eye as a living attajiva, a self and a life.
8. Only when looking through a microscope, the sight of active maggots, not his own flesh, which can be a danger to life is similar to the instant appearing and vanishing of active eye element, when developing bodhipakkhiya dhamma and seeing with the knowledge of impermanence, dukkha-suffering and selflessness (aniccavijjāñāṇa, dukkha-vijjāñāṇa and anattavijjāñāṇa)

9. On seeing the maggots, as soon as knowing that they are maggots, the fearful sight of coming various big or small troubles of sufferings is similar to the insight of 40 (bhāvanā) fearful things in that eye.

Only when seeing the active movements just as knowing clearly that they are not a part of his body, they are maggots; just so the eye-element in the two eyes is prominent only when seeing the udayabbaya ñāṇa, momentary appearing and momentary vanishing, it is prominent that the eye is not a person, the eye is not a being, the eye; is not I, it is only a mass of dukkha-suffering.'

[This is the talk showing: "As he does not get the microscope of the knowledge of impermanence, suffering and selflessness, aniccavijjāñāṇa, dukkhavijjāñāṇa, anattavijjāñāṇa; and showing the payoga sampatti, the work of rowing up stream to the other shore of the eye-saṃsāramahāogha, the great current in which he was drowned and floating down up till now."]

Also in the internal ear-saṃsāramahāogha, nose-saṃsāramahāogha, tongue-saṃsāramahāogha, body-saṃsāramahāogha, mind-saṃsāramahāogha, how long the period of time, how deep, how wide, etc. Should be understood in detail just as in the eye-saṃsāramahāogha, the great current.

Special

1. The clinging to his ear as "my ear". When hearing a certain sound "I hear it." My ear is my, atta-self that hears; it is the owner, jīva-life" means his drowning and drifting away in his ear-saṃsāramahāogha, the great current. The cut out and cessation-appeasement of that clinging is the other shore of that ear-saṃsāramahāogha, the great ocean.

2. The clinging to his nose as “my nose,” when smelling certain odour “I smell it,” my nose is my atta-self that smells, it is the owner, jīva-life” means his drowning and drifting away in his nose-samsārā mahāogha, great current. The cut out and cessation-appeasement of that clinging is the other shore of that nose-samsārā mahāsamuddrā the great ocean.
3. The clinging to his tongue as “my tongue,” when eating and knowing the taste of sweetness, sourness etc., ‘I know the taste, my tongue is my atta-self that tastes, the owner, jīva-life” means his drowning and drifting away in his tongue-samsāra mahāogha the great current. The cut out and cessation-appeasement of that clinging is the other shore of that tongue-samsārā mahā samuddrā the great ocean.
4. The clinging to his body as “my body,” when contacting with a certain touch and knowing as “I touch, I know; big and small parts of my body are my atta-self that contacts and knows; it is the owner, jīva-life” means his drowning and drifting away in his body-samsāra mahāogha, the great current. The cut out and cessation-appeasement of that clinging is the other shore of that body-samsārā mahāsamuddrā the great ocean.
5. The clinging to his mind as “my mind,” whenever thinking and knowing “I think, I know; my mind is my atta-self that thinks and knows; it is the owner, jīva-life” means his drowning and drifting away in his mind-anamatagga samsāra mahāogha the great current. The cut out and cessation-appeasement of that clinging is the

other shore of that mind-samsārā mahāsamuddrā
the great ocean.

Thus you should note properly the samsārā whirlpool; nibbāna, the other shore of samsārā whirlpool; how he is drowned in his whirlpool; how he is freed, how he gets out and reaches the other shore of his whirl pool [understand the remaining facts in detail as already shown for the eye]

- (a) samuddo samuddo ti bhikkhave assutavā puthujjano bhāsati, neso bhikkhave ariyassa vinaye samuddo, mahā eso bhikkhave udakarāsi mahā udakaṇṇavo
- (b) cakkhu bhikkhave purisassa samuddo, tassa rūpamayo vego, yo tam rūpamayaṃ vegam sahati, ayaṃ vuccati bhikkhave attam cakkhusamuddam saūmiṃ sāvattam sagāham sarakkhasam tinno pāraṅgato thale tiṭṭhati brāhmaṇo.
- (c) sotam bhikkhave purisassa samuddo, tassa saddamayo vego, yo tam saddamayaṃ vegam sahati, ayaṃ vuccati bhikkhave attani sotasamuddam saūmiṃ sāvattam saāham sarakkhasam tinno pāraṅgato thale tiṭṭhati brāhmaṇo.
- (d) ghānam bhikkhave purisassa samuddo, tassa gaṇḍhamayo vego, yo tam gandhamayaṃ vegam sahati, ayaṃ vuccati bhikkhave attani ghānasamuddam saūmiṃ sāvattam sagāham sarakkhasam tinno pāraṅgatto thale tiṭṭhati brāhmaṇo.
- (e) jivhā bhikkhave purisassa samuddo, tassa rasamayo vego, yo tam rasamayaṃ vegam sahati, ayaṃ vuccati bhikkhave attani jivhāsamuddam saūmiṃ sāvattam sagāham sarakkhasam tinno pāraṅgato thale tiṭṭhati brāhmaṇo.

(f) kāyo bhikkhave purisassa samuddo, tassa photthabbamayo vego, yo taṃ phatthabba mayāṃ vegāṃ sahati, ayaṃ vuccati bhikkhave attani kāyasamuddaṃ saūmiṃ pāvattaṃ, sagāhaṃ sarakkhasaṃ tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.

(g) mano bhikkhave purisassa samuddo, tassa dhammamayo vego, yo taṃ dhamma mayāṃ vegāṃ sahati, ayaṃ vuccati bhikkhave attani manosamuddaṃ saūmiṃ sāvaṭṭaṃ sagāhaṃ sarakkhasaṃ tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo [saḷāyatana saṃyutta pāḷi]

- (a) bhikkhave = bhikkhus,
- asutavā puthujjano = the worldlings who haven't heard my dhamma
- samuddo samuddo = say 'the ocean, the ocean'
- bhāsatī
- bhikkhave = bhikkhus,
- ariyassa vinaye = in the teachings of the Buddha who has the noble conduct,
- eso = what the worldlings say
- samuddarā ocean,
- na samuddo = is not a real ocean.
- eso = what the worldlings say
- 'samuddarā ocean'
- mahāudakarāsi = is the great mass of water
- mahāudakaṇṇavo = is the great water ocean.

(b) bhikkhave	= bhikkhus
purisassa cakkhu	= the eye, eye-element of a being
samuddo	= is a real ocean
tassa rūpamayo vego atthi	= there is the velocity of wave caused by the impression of visual sight in that eye-ocean.
yo	= a certain man
rūpamayam tam vegam sahati	= can suppress and dispel that wave velocity caused by the impression of visual sight
ayam vuccati	= this man is called
tinno	= the one who has already crossed over
attani cakkhusamuddam	= the eye-samsāra the great ocean in his body.
saūmiṇ	= together with the waves
sāvattam	= together with the great whirl- pool
sagāham	= together with the sharks and big fishes that catch the be- ings.
sarakkhasam	= together with the water giants
pāraṅgato	= who has already reached the other shore of nibbāna.
thale tiṭṭhati brāhmaṇo	= the noble one who has already landed on the land of nibbāna.

(c)bhikkhave	= bhikkhus
purisassa sotamsamuddo	= the ear, ear-element of a being is a real ocean
tassa saddamayo vego atthi	= There is the velocity of wave caused by the impression of sound in that ear samuddrā ocean.
yo saddamayam tam vegam sahati	= a certain man can suppress and dispel that wave velocity caused by the impression of sound
ayam vuccati	= this man is called
tinno	= the one who has already crossed over
attani sotasamuddam	= the ear-samsāra, the great ocean in his body.
saūmiṇ	= together with the waves
sāvaṭṭam	= together with the great whirl- pool
sagāham	= together with the sharks and big fishes that catch the beings
sarakkhasam	= together with the water giants
pāraṅgato	= who has already reached the other shore of nibbāna.
thale tiṭṭhati brahmaṇo	= the noble one who has already landed on the land of nibbāna.

(d)bhikkhave	= bhikkhus
purisassa ghānaṃsamuddo	= the nose, nose-element of a being is a real ocean.
tassa gandhamayo vego atthi	= there is the velocity of wave caused by the impression of odour in that nose-ocean
yo gandhamayaṃ taṃ vegaṃ sahati	= a certain man can suppress and dispel that wave velocity caused by the impression of odour
ayaṃ vuccati	= this man is called
tiṇṇo attani ghānasamuddaṃ	= one who has already crossed over the nose- saṃsārā the great ocean in his body.
saūmiṇ	= together with the waves
sāvaṭṭaṃ	= together with the great whirlpool
sagahaṃ	= together with the sharks and big fishes that catch the beings.
sarakkhasaṃ	= together with the water giants
pāraṅgato	= who has already reached the other shore of nibbāna
thale tiṭṭhati brāhmaṇo	= the noble one who has already landed on the land of nibbāna.
(e)bhikkhave	= bhikkhus,
purisassa jivhāsamuddo	= the tongue, tongue-element of a being is a real ocean.

tassa rasamayo vego atthi = there is the velocity of wave
caused by the impression of
taste in that tongue ocean.

yo rasamayam tam = a certain man can suppress
vagam sahati and dispel that wave velocity
caused by the impression of
taste

ayam vuccati = this man is called

tinno attani jivhāsamuddam = the one who has already
crossed over the tongue
saṁsārā the great ocean in
his body.

saūmiṇ = together with the waves

sāvattam = together with the great
whirlpool

sagāham = together with the sharks and
big fishes that catch the
beings.

sarakkhasam = together with the water giants

pāraṅgato = who has already reached
the other shore of nibbāna.

thale tiṭṭhati brāhmaṇo = the noble one who has al-
ready landed on the land of
nibbāna.

(f) bhikkhave = bhikkhus

parisassa kāyo samuddo = the body, body-element of a
being is a real ocean

tassa phoṭṭhabbamayo = there is the velocity of wave
vego atthi caused by the impression of
touch in that body ocean.

yo phoṭṭhabbamayo = a certain man can suppress
vego sahati and dispel that wave velocity
caused by the impression of
touch

ayam vuccati = this man is called

tiṇṇo attani = the one who has already
kāyasamuddam crossed over the body-
saṃsāra the great ocean in
his body.

saūmiṇ = together with the waves

sāvaṭṭam = together with the great
whirlpool

sagāham = together with the sharks and
big fishes that catch the
beings

sarakkhasam = together with the water giants

pāraṅgato = who has already reached
the other shore of nibbāna.

thale tiṭṭhati brahmaṇo = the noble one who has al-
ready landed on the land of
nibbāna.

(g) bhikkhave = bhikkhus

purisassa mano samuddo = the mind, mind-element of
a being is a real ocean.

tassa dhammamayo = there is the velocity of waves
vego aṭṭhi caused by the impression of
 mental objects in that mind
 ocean.

yo dhammamayaṃ taṃ = a certain man can suppress
vegaṃ sahati and dispel that wave velocity
 caused by the impression of
 mental objects.

ayaṃ vuccati = this man is called

tinno attani mano = the one who has already
samuddaṃ crossed over the mind-saṃsānā
 great ocean in his body.

saūmiṇ = together with the waves

sāvaṭṭaṃ = together with the great whirlpool

sagāhaṃ = together with the sharks and big
 fishes that catch the beings.

sarakkhasaṃ = together with the water giants

pāraṅgato = who has already reached the other
 shore of nibbāna.

thale tiṭṭhati = the noble one who has already
brāhmaṇo landed on the land of nibbāna.

Meaning

The greatest body of water in the world is called samuddra ocean. That ocean is 84,000 yojanas in width and the same in depth. The length is the same as the circumference of the world cakkavāla whereas the depth of the eye is from the bottom mahāvīci great hell up to the top akaniṭṭha brahma abode. The whole breadth is infinite

cakkavālas; the length is the saṃsārā, the beginningless and endless round of rebirths.

The waves of wrath, enmity (kodha, upanāha); the great whirlpool of sensual lust for rūpa-materialities; the gāha, the four clingings; the gaints of old age and death—so much dangers exist in the eye-ocean.

So long as he clings to the eye as ‘my eye’ for saṃsāra round of rebirths, he is drowned in that eye-ocean for saṃsāra round of rebirths. When his clinging to the eye is cut out, he will cross over the eye-ocean and land on the shore of nibbāna. [Also in ear-ocean etc., it should be understood in the same way]

Thus, in line with the nirodhasacca vibbaṅga pāḷi, “cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā pahiyamānā pahiyati, nirujjhamānā nirujjhati, etc., “The cut out of the sensual lust clinging to his external eye is the nibbāna obtained at the eye.”

“The cut out of the sensual lust of clinging to his internal organs, namely the ear, the nose, the tongue, the body are the nibbānas obtained at his ear, nose, tongue and body.”

“The cut out of the sensual lust clinging to his internal mind is the nibbāna obtained at his mind.”

With the above meaning the Buddha has expounded.

“imasmiṃ byāmamatte kaḷevare sasaññamhi samanake lokañca paññapemi lokasamudayañca lokanirodañca lokanirodhagāminiñca paṭipailaṃ—”

<p>imasmiṃ byāmamatte kaḷevare</p>	<p>in this putrid body of a fathom high, together with the mind which has perception,</p>
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lokañca paññapemi	= I expound also the world, the truth of suffering dukkhasaccā.
lokasamudayañca paññapemi	= I expound also the cause of the world dukkhasaccā.
lokanirodhañca paññapemi	= I expound also nibbāna, the cessation of the world dukkhasaccā.
lokanirodhagāminiñca paṭipadam paññapemi	= I expound also the path of practice leading to nibbāna, the cessation of the world dukkhasaccā,

Meaning

It means— “Also the truth of suffering, dukkhasaccā, I expound in this body; also samudayasaccā in this body, also nirodhasaccā in this body, also maggasaccā in this body I expound.”

dukkhasaccā means the organs of the body such as eye, ear, nose, etc., as already shown before.

samudayasaccā means the craving which is contained in the body.

maggasaccā means the eightfold path such as right view, right thinking, etc., which are contained in the body. Therefore those three noble truths are chiefly expounded and obtained in this body.

Whereas nirodhasaccā, being the cessation- appeasement of suffering, is not obtained by way of containing in the body; as it can only be realized in connection with the body it is expounded in the body.

Whereas the teacher, referring to this pāḷi, have the view that there becomes each nibbāna in regard to each khandhā of the parinibbūta puggala.

With these words, it means the enjoyment clinging to his eye is the drowning in the samsārā, the round of

rebirths. The cut out of that clinging is the crossing over and reaching the other shore beyond the saṃsāra, the round of rebirths. The one who is indulging in the desire of eye etc., is the one who is far away from that other shore—is meant. One who is exerting the work of cutting out the enjoyment—clinging to the eye etc., is only called the one who is near to that other shore.

One near to nibbāna

In talking about nibbāna, whether talking rightly or not, since he is exerting the practice of dhamma, he is the one nearer to the ultimate nibbāna day by day. This present life bhava, existence of a human being in sāsana, the teachings of Buddha, is the life bhava near to nibbāna.

One far away from nibbāna

After death, if he takes rebirth in the people who are not in the teachings of Buddha, or if he takes rebirth in the four lower worlds, he will be longer and longer, farther and farther away from nibbāna which is near at present.

Therefore those who will die while enjoying and clinging to their eyes etc., the parts of their bodies, inspite of talking about real nibbāna, are called the ones who are farther and farther away from nibbāna day by day. This meaning is shown.

[This is shown in connection with payogasampatti]

Here ends the explanation of the passages of some views of some versions.

Here ends the chapter on different books, different views and emending.

Ending

ettāvatā ca—

- (a) khetta pāḷigāme sanne,
kārīte gāmabhojinā.
suvibhatte suvisāle,
dhammikārāma nāmake.
- (b) dhammanande vihāramhi,
suvicitta manosame:
vasatā mahato bhikkhu,
gaṇassa dhammavācinā.
- (c) dhammacchandehi sādhuhi,
yācītena mayā katā.
nibbānadīpanī esā,
nekasutta samosaṭā.
- (d) puññenetenā nibbānaṃ,
laddhā sandiṭṭhikaṃ idha
paramatthaṃ ārādhentu,
janā sabbepi subbatā-ti.

ettāvatā ca = I will continue, with so much
length of talk—

(a) khettapāḷigāme = In the village of “lesin”, Monywa
Township,

esanne = in the north east

gāmabhojinā kārīte = the village headman, who is de-
lighted in the dhamma, newly
built in 1260 Myama era.

suvibhatte = in the well planned with fence,
pagoda, sīma, trees, gardens just
like the creation by devas,

suvisāle = the wide dhammikārāma
dhammikārāma kyaungtaik
nāmake

(b) suvicitte manorame = wonderfully decorated, pleasant
to the eyes of the people

dhammanande = in the big monastery 'dhammikā-
vihāramhi nanda' by name

vasatā mayā = living, I (the teacher of Ledi
Taw-kyaung monastery)

(c) dhammavācinā = living and teaching the textual
dhammas

mahato = a great number of bhikkhus.
bhikkhuganassa

dhammacchandehi = as requested by the god men
sādūhi yācitenā who have much desire to hear
the nibbāna dhamma.

nekasutta samosaṭā = where so many suttanta pāḷi are
collected and come in

esā nibbānadīpanī = have written this "nibbānadīpanī."
katā

- (d) etena puññena = Because of the good work of writing this version,
- sabbepi janā = may all beings have good
subbatā conduct
- idha sandiṭṭhikam = and obtain the sammuti nibbāna,
nibbanam laddhā tadaṅga-nibbāna that can be encountered in this life and
- paramattham = may quickly attain the incomparable ultimate paramattha nibbāna.
ārādentu
- iti = here ends the words for nibbāna dīpanī.

A Letter from U Shwe Zan Aung, Sub-divisional Officer

Ven. Ledi Sayādaw,

Kindly accept my humble veneration to you. In the visuddhi-magga sub-commentary, the exposition on upasamānussati, there is the passage “tenāha ekañhi saccam na dutiyamatthi.”

To the insight knowledge contemplating from outside one of the continuity of the paramatthakhandha of the arahat which is flowing continuously like the current of the river, that khandhā appears to be momentary dhamma.

When a drop of water flowing in the river moves from one place to another, it appears in the first place and disappears on moving to the second place and disappears on moving to the second place and another drop appears. Just so, it is said in the continuity of khandhā, when the ultimate paramattha dhamma is moving and changing, the new dhamma appears at the latter moment after the cessation of the paramattha dhamma of the former moment. Here in if we understand properly the samanantara-paccaya, the relation of immediate contiguity, we will know that the short moments {uāda, thī, baṅga) are also the time paññatīi-concept which can be determined from mahākāla.

Thus having appeared by upāda the continuity of khandhā is called in terms of paññatti-concept as “jāti dhamma.” Being old and it perishes by ‘thī, baṅga,’ it is called “viparināma dhamma.” Therefore, having appeared to be due to the cause, that continuity of that khandhā is called “saṅkhata dhamma.” Having appeared that it will become in relation to paccaya condition it is called “sapaccaya dhamma.” That para-mattha khandhā, being the prominent samvijjavāna dhamma, will appear to be paccuppanna dhamma, the present dhamma, which is appearing well.

But to the pativedhanana that disearns internally or realizes the continuity of khandhā, it will appear as “ajāta, aviparināma asaṅkhata, apaccaya, kālavimutta.” Why? The arahat while attaining the arahatta phala, nibbāna, will overcome the time-concept, the space concept (kāla-paññatti, akālapaññatti) etc., and will realize internally. Thus while realizing his khandhā which is free from asava fluxions, he does not see any sign or form of formations. Therefore in accordance with two kinds of realizations, external and internal, the same ultimate paramattha dhamma gets two names, saṅkhata asaṅkhata, the conditioned and the unconditioned.

In the same way, although nibbāna is one and the same dhamma it also gets two names saupādisesa nibbāna and anupādisesa nibbāna in accordance with two kinds of realizations. Therefore, without talking about the pariyāya names of nibbāna, if we were to talk in terms of mere para-mattha ultimate, the khandhā of the arahat will be nibbāna; nibbāna will be the khandhā. Only when we take as above, it will agree with the passages: “nibbānampi khandha-paibaddameva visuddhimagga mahātīkā; “nibbānampi hi khandhe paticca paññāpanato sarīrasminyeva paññāpesi” sārattadīpanī; aññe khandhā aññaṃ nibbānaṃ, aññopuggaloti nahevaṃ vattabbe” kathāvatthu; “imasminyeva kalevare

byāmamatte samanake saviññānake lokañceva paññapemi, lokasamudayañca, lokanirodhañca, lokonirodhagāminipaṭi-padañca” sagāthāvagga saṃyutta pāḷi. In these passages saupadisesa nibbāna is not mentioned; the only nibbāna is mentioned. therefore only a part of pariyāya nibbāna should not be taken.

If we take like that it will be the same as there is khandhā in nibbāna and therefore isn't it contrary to the term khandhaparinibbāna? No, I don't think it will be contrary to it. Why? Because Khandhaparinibbāna should be noted as the term used for those who contemplate and see from outside. Even though the coarse khandhā, upadhi, which has already been known from outside ceases and appeases, it should be taken that the continuity of santivanta khandhā which can only be realized internally still remains and it is prominent. Even though it is prominent the Buddha said to King Kosala; “rūpādisaṅkhāvimutti” is meant for those who know from outside.

Though it is called “rūpasāṅkhāvimutta,” the anuṭikā, the commentary on tikā says, nibbānaṃ sukhumarūpāgati-kanti viññāyati.” Therefore even though it is said “saññāvimutta ...p... viññāṇa saṅkhāvimutta,” the commentator of mūlayamaka says, “nāmadhammāti cattāro arūpino khandhā nibbānañca.” So nibbāna is taken to be nāma-mentality. Therefore, even though it is not the coarse nāmarūpa, yet it is liable to be nāmarūpa,, asaṅkhata paramattā. dhamma has been expounded in many ways as nibbāna for the worldlings who know from outside.

Thus even though the continuity of the santivan-takhandhā is neither sassata nor uccheda, neither eternity nor annihilation, why do the teachers say “sassata dhuva”? Because in the knowledge of those who realize internally, even though the paññatti-concept of (upāda, thī, bainga) is

not visible, yet it is always appearing, it should be called “dhauva” in accordance with the words of the grammarian of saddānīti, “duvanti nibbānasseva adhivacanam bhavatum arahati.” I should like to know whether it is proper to take that one and the same ultimate gets the two terms as saṅkhata and asaṅkhata through external and internal knowledge.

Swe Zang Aung

5-10-1917

Nibbāna Visajjanā

Answer to the question on Nibbāna

**Veneration to Him, the Most Exalted, the Purified,
the Supremely-Enlightened Buddha.**

**Answer from Ven.Ledi Sayadaw, the President, The Foreign
Buddha Sasana Propagation Society**

The 4th waxing day of Tazaungmone 129 Bur.era

With reference to the letter of Maung Shwe Zan Aung, 23rd line, page 292 of uisuddhimaggatīkā upasamā nussati exposition, “tenāha ekañhi saccam na dutiyamatthīti” the complete cessation appeasement of the only craving is the real cessation appeasement of dukkha suffering. It is meant there is no other second cessaion-appeasement apard from this what the wrong view holders say. Of the two realizations, namely external and internal, the external realization means the anubodha ñāna of vipassanā-insight yogi, puthujjana the worldlings. Anubodhañāṇa means the three vipassanā insight of the three characteristics before the ralization of paṭivedha, the work of the enlightenment of maggañāṇa.

The internal realization means the *pativedhañāṇa*, the realization of the four noble truths at the moment of *ariyamaggañāṇa*.

Of the four, the realization of *dukkhasaccā* means the dispelling of moha-delusion which is covering the *dukkhasaccā*.

The realization of *samudayasaccā* means the dispelling of moha-delusion which is covering the *dukkhasaccā*.

The realization of *samudayasaccā* means the dispelling of craving.

The realization of *nirodhasaccā* means the encountering of *nibbāna*, the cessation appeasement of that craving.

The realization of *maggasaccā* means the making of appearing of the noble eightfold path altogether.

Thus when the four works are completed at the same moment of *magga*, the darkness which covers the four noble truths in that person will disappear from that moment, and the four noble truths will be clear and exist for ever in that person. That person can easily realize any of the four noble truths. [This stage of becoming is called the realization of the four noble truths]

Example

A man gets his two eyes thick cloudy visions; he cannot see even a single visual object. ONce he gets a powerful kind of eye-drops of *vijjāmaya* medicine. That man applies eye-drops to his both eyes while lying on his back and sleeps. As he hasn't got any sleep for many days and nights due to pains in his eyes; and as he gets relief of pain because of eye-drops he can sleep very well. As a result of the eye-drops, the cloudy vision in his eyes is

completely cured at once and the eyes get clear sight as if being born. That man falls asleep and only awakes at day break. But his eyes have got light before midnight. As soon as he gets the light he is able to see visual objects as other people are. He is fit to say that he sees. For he falls asleep he hasn't yet looked at any object. [Please note as this example]

Of the two realizations, the external realization, the anubodhañāṇa is the suitable ñāṇa that enables the yogis to realize the pativedhañāṇa of appearing, aging and destruction (upāda, thī, banga). He hasn't yet realized with clear light as it is real.

The pativedhañāṇa, the internal insight can realize with clear light the appearing, aging and destruction as it is real.

Therefore to the knowledge of the worldlings who are contemplating from outside, the continuity of paramattha khandhā of the arahat which is incessantly flowing like the current of the river just appears and it is suitably known as the momentary dhamma.

To the knowledge of ariyā the noble ones who are contemplating internally that khandha appears and is realized with clear light as the momentary dhamma altogether.

Just in the same way as the example of the drops of water carried away with the current of the river, in the ever-changing and moving of the ultimate paramattha dhamma in the continuity of that khandhā after the cessation of the ultimate paramattha of the former moment, the new appearing in the next moment can roughly be discerned by the vipa-ssanā insight yogi worldlings. Only to the ñāṇa-insight of the ariya noble ones, it can be realized with clear light that the new dhamma appears after the cessation of the former ultimate paramattha dhamma.

Moreover, in the state ment in your letter, "Herein we will know that the short moments (upāda, thī, Baṅga) are also the time paññatti concept which can be determined from mahā kāla, big moment," the short moments (upāda, thī, baṅga) are the kālapaññatti concept calling the specific paramattha ultimate.

Therein, the specific paramattha ultimate means the beginning of appearing is called 'jāti,' the beginning of appearing is the specific paramattha ultimate. 'jāti' is the specific nāmapaññatti concept; soon agter appearing, existing before ceasing is called 'thi'. The existing is the specific paramattha ultimate. 'Thī' is the specific nāma paññatti concept. In the existing, take jarā, the aging as the specific ultimate dhamma. The ceasing and disappearing at the end of existing is called 'baṅga'. The ceasing and disappearing is the specific parannattha ultimate 'baṅga' is the specific nāmapaññatti concept.

Thus the nāmapaññatti concept 'upāda, thī, baṅga' and the kālapaññatti, time paññatti concept 'little moment' are the terms used for calling and determining the specific paramattha ultimate (jāti, jarā, maraṇa) birth, old age and death. In this case, too, the worldlings can see only coarse jāti, jarā, maraṇa. The only ariyā, the noble ones can see many of those jāti, jarā and maraṇa in the wink of an eye, in a flash of lightning.

In the expression [having appeared by upāda the continuity of khandhā is called in terms of paññattii concept as "jāti dhamma". Being old and it perishes by 'thī, baṅga,' it is called "viparināma dhamma". Therefore having appeared to be due to the cause, that continuity of that khandhā is called "saṅkhata dhamma". Having appeared that it will beocme in erelation to paccaya condition it is called "sapaccaya dhamma" as the paramattha ultimate nature, the new and new appearing in the continuity of khandhā, is

indeed present, the suitable terms, the pannatīi-concepts 'upāda, jāti dhamma' come into the knowledge. In the same way, there is indeed the paramattha ultimate nature of aging and perishing in the continuity of khandhā, the suitable paññatti-concept of 'viparināma dhamma' indeed appears in the knowledge. As that continuity of khandhā indeed appears due to cause, it is called 'saṅkhata' or 'sapaccaya' which are suitable to it.

In the statement in your letter: "paramattha khandhā, being the prominent samvijjamāna dhamma, will appear to be paccuppanna dhamma which is appearing well," the term 'samvijjamāna' means not only the well-appearing of paccuppanna dhamma but also the term for the prominent ultimate nature even in the three kālas the past and the future.

Then in the statement in your letter: "to the paṭivedhañāna that discerns internally or realizes the continuity of khandhā, it will appear as "ajāta, aviparināma, asaṅkhata, apaccaya, kālavimutta," only in the mind of the fool worldlings, it appears to be ajāta, aviparināma, asaṅkhata, apaccaya, due to the covering of santati-paññatti concept. Whereas in the knowledge of ariyā the noble ones, as it reaches the paṭivedha enlightenment which can penetrate that santati-paññatti concept and the continuity of khandhā always appears really as jātidhamma, viparināmadhamma, saṅkhata dhamma, sapaccayadhamma.

Then, in the statement in your letter: "Why? The arahat, while attaining the arahattaphala, nibbāna, will overcome the time-concept, the space concept (kālapaññatti, ākāsapaññatti) etc., and will realize internally." while attaining the arahatta phala, the arahat sees only nibbāna he does not see arahattaphala. Nibbāna is the asaṅkhata dhamma, the unconditioned; whereas the arahatta phala is the saṅkhata,

dhamma, the conditioned a group of the mind and the mental factors. That person, at that moment overcomes the *kālapaññatti*-concept, and the *akāsapaññatti*-concept, etc., and realizes nibbāna with *paṭivedhañña*. The arahatta phala puggala, while attaining phala, sees only nibbāna apart from his *khandhā*; he does not see his *khandhā*.

Then, in the statement in your letter, “in accordance with two kinds of realizations, external and internal, the same ultimate paramattha dhamma gets two names, *saṅkhata* and *asaṅkhata*, the conditioned and the unconditioned,” the two realizations, external and internal, have already been shown clearly before,. Those two realizations are different only as the realization by suitable *anubodha* and the realization by penetration. Therefore, there are no *pariyāya* terms, *saṅkhata* dhamma and *asaṅkhata* dhamma for the same paramattha ultimate in accordance with two kinds of realizations. *Saṅkhatadhamma* can never get the *asaṅkhata* *pariyāya* term. The *asaṅkhata* dhamma, too, can never get *saṅkhata* *pariyāya* term.

Why can it be said thus? Because, in the *dharmasaṅganī dukamātikā* there come only two parts, two sides as “*sapaccayā dhammā apaccayā dhammā*,” *saṅkhatā*, *asaṅkhatā-dhammā*; there doesn't come the third part, third side which gets two names as “*saṅkhatā* as well as *asaṅkhatā*.”

In accordance with the sub-commentary, *tikākyaw*, “*abhidhamme abhāvopi, nisedhoyeva sabbathā*,” if there is no other statement in the *abhidhammā* that other statement is the refuted dhamma; and it should be rejected that there is no other single dhamma which gets two names, *saṅkhatā* as well as *asaṅkhata*. In the *suttanta* dhamma, too there come only two sides thus: “*dvemā bhikkhave dhātuyo saṅkhatāca dhātu asaṅkhatāca dhātu, imākho bhikkhave dve dhātuyo*”

there doesn't come as the third part, third side as "saṅkhatā as well as asaṅkhatā", which gets two names. [For this case there is already kathāvatthu pāḷi, the puggala kathā.]

Then in the statement in your letter, "without talking about pariyāya names of nibbāna, if we were to talk in terms of mere paramattha ultimate, the khandhā of the arahat will be nibbāna; nibbāna will be khandhā," the term pariyāya means the continuity of (upāda, thī, baṅga) the jāti dhamma, viparināma dhamma, saṅkhata, sapaccaya dhamma, as has already been shown in the external realization. Mere paramattha ultimate means the ajāta, aviparināma, asaṅkhata, apaccaya, kālavimutta, as already been mentioned in the internal realization. In this answer, as it has already been cleared before, it is prominent that the khandhā of arahat is not nibbāna nibbāna is not ehe khandhā of the arahat.

Moreover, in your statement [Only when we take as above, it will agree with the passages: "nibbānampi khandhapaṭibaddhameva" visuddhimagga mahātṭhā; "nibbānampi hi khandhe paticca paññāpanato sarīrasminñyeva paññāpesi" sārattadīpanī; "aññe khandhā aññaṃ nibbānaṃ, aññopuggaloti, nahevaṃ vattabee" kathāvatthu; "imasminñyeva kalevare bhyāmamatte samanake saviññānake lokañceva paññāpemi, lokasamudayañca, lokanirodhañca, lokanirodhagāminipaṭipadañca" sagāthāvagga saṃyutta pāḷi] if you take khandhā to be nibbāna, and nibbāna to be khandhā, it will not agree with even visuddhimagga ṭīkā 'nibbānapaṭibaddameva which you have already referred to.

How doesn't it agree? In the term 'kāyapaṭibadda', by kāya is meant the parts of the body such as hands and legs; by 'kāyapaṭibadda' is meant the robes etc., which are not parts of the body but connected with it. In the same way, also in this case, by khandhapaṭibaddameva" is meant the dhamma which is not ehe khandhā, which is connected

with the khandhā must be taken as nibbāna. The dhamma connected with khandhā means, in the words “the cessation appeasement of avijjā-ignorance, the cessation-appeasement of tanhā craving, the cessation-appeasement of defilements, the cessation-appeasement of mind and matter, nāma rūpa,” the cessation-appeasement, nibbāna, can be realized and can be talked in connection with khandhā, it is said “nibbānampi khandha paṭibaddameva.” By that word too, it is evident that khandhā is not nibbāna, nibbāna is not khandhā.

The second passage “nibbānampi hikhandhe paticca paññāpanato sarīrasmiṇyeva paññāpesi” is the same as the first passage “khandha paṭibaddhameva.”

The third passage aññe khandhā, aññam nibbānam, añño puggaloti, nahevaṃ vattabbe’ the two phrases ‘aññe-khandhā, aññam nibbānam’ are real, But ‘añño puggalo’ is not real. therefore, even though you take that the khandhā of the arahat is not nibbāna, nibbāna is not eh khandha of the arahat, it will not contradict this pāḷi.

In the fourth passage “imasmiṇ yeva kaḷevare byā-mamaṭṭe samanake saviññāṇake lokañceva paññāpemi, loka samudayañceva loka nirodhañca lokanirodhagāminipatipadañca,” “imasmiṇyeva kaḷevare,” the ādhārapada, the term for existence, is related to the terms ‘lokañceva’, ‘lokasamudayañcea’ ‘lokanirodhagāmini patipadañca’ as the lection to a part, ādhāra to ādhar. Whereas, lokanirodhañca, in khandhapatibaddhameva, as the cessation of avijjā, the cessation of tanhā, etc. are connected with the khandhā, the Buddha has expounded “imasmiṇyeva kāḷevare lokanirodhañca paññāpemi.” Therefore, even though you take that khandhā is not nibbāna, nibbāna is not khandhā, it will not contradict this pāḷi.

Moreover in the statement in your letter, "In these passages, saupādisesa nibbāna is not mentioned; only nibbāna is mentioned. therefore only a part of pariyāya-nibbāna should not be taken", a part of pariyāya, nibbāna means the saupādisesa nibbāna. That saupādisesa nibbāna is not pariyāya nibbāna, it is indeed paramattha ultimate nibbāna.

How? The cessation-appeasement of defilements such as avijjā ignorance is not pariyāya-cessation; it is the cessation of paramattha ultimate without remaining anything, no more to reappear. You should not note a part of pariyāya nibbāna; you should note that all including anupādisesa nibbāna are nibbāna, that is what is meant.

It is true, after the attainment of khandhā parinibbāna, the cessation-appeasement of the infinite births and the future khandhās, too, is one and the same cessation-appeasement of avijjā-ignorance in the arahat; so in talking about that anupādisesanibbāna, too, it should be said in connection with khandhā, namely avijjā, tanhā, kilesā, nāma-rūpa.

In talking about the future, too, it has been stated in connection with thus: "the infinite births of the past and the future successive births have already ceased and appeased without remaining anything. In such talking as it is always connected with khandhā, it is said "khandhapti-baddameva" and "nibbānampi hi khandha paṭicca paññapanato." It is said as above not because after the khandha parinibbāna, the very delicate khandhā-continuity of the arahat whose āsava fluxions have exhausted contain permanently and firmly forever together with anupādisesa nibbāna.

So far with the above explanations, accomplished is the work of answering to your statement in your letter "If we take like that it will be the same as there is khandhā-

dhā in nibbāna and therefore isn't it contrary to the term khandhaparinibbāna? No, I don't think it will be contrary to it. Why? Because. khandhaparinibbāna should be noted as the term used for those who contemplate and see from outside. Even though the coarse khandhā, upadhi, which has already been known from outside ceases and appeases, it should be taken, that the continuity of santivanta khandhā, which can only be realized internally still remains and it is prominent."

Moreover in the kosalasamyutta pāḷi, "rūpa saṅkhāvimutto kho mahārāja tathāgato appameyyo gambhīro seyyathāpi mahāsamuddo, vedanā saṅkhāvimutto, ...pa... saññā saṅkhāvimutto ...pa... seyyathāpi mahāsamuddo," the meaning is as follows. In the arahatta puggala there is no paññatti-concept of being in the ultimate sense. It is merely paññatti-concept by which to understand the paramattha ultimate which is present by nature. That paññatti-concept, too, can be realized on saṅkhatarūpa and nāma. After the attainment of khandhaparinibbāna, the paramattha ultimate, the asaṅkhata nibbāna, being the very delicate (very fine, very authentic) dhamma, cannot be realized; just as the one who goes into the great ocean cannot get any foothold on anything; the being who attains to nibbāna cannot get any foothold on the paññatti concept of the person, of the being. Just as nibbāna is so deep as mahāsamuddrā, that paññatti-concept, too, is also deep. Therefore you should note that the Buddha has expounded: "appameyyo gambhīro seyyathāpi." that is not meant for those who knows from outside.

Also in anutikā pāṭha "nibbānaṃ sukhumarūpagatikanti viññāyati." just as 16 sukhumarūpa are included in dhammāyatana, dhammadhātu, nibbāna is said to be sukhumagatikam, that is what is meant. It is not said just because nibbāna is the same as the very fine rūpa.

In calling nibbāna as nāma mind, it is called nāma-mind not because it is nāma-consciousness, mental factors, cetasika nāma. It is not the dhamma which can be felt as rūpadhamma materiality; because it can be known only with its term thinking the natural sense of it, it is called nāma.

Moreover, in your statement, “Therefore even though it is not the coarse nāma-rūpā, yet it is liable to be nāma-rūpa, saṅkhata paramattha dhamma has been expounded in many ways for the worldlings who know from outside”, nibbāna is neither coarse rūpa-nāma nor liable to be rūpanāma; it has the nature, very far away from coarse rūpa-nāma. It should not be called khandhā; it is liable to be rūpanāma neither; it has the nature very far away from khandhā. there is also no such asankhata dhamma paramattha ultimeter which is liable to be rūpa-nāma, liable to be khandhā. That nibbāna has been expounded in pariyāya many ways not for the worldlings who know from outside. In accordance with the quality of dhamma “paccattam veditabbam viññūhi” it has been expounded for the ariya noble ones who have already attained the paṭivedhañāna, the enlightenment as well as for kalyāna puthujjana good worldlings.

Moreover, in the statement in your letter “Thus even though the continuity of the santivanta khandhā is neither sassata nor uccheda, neither eternity nor annihilation, why do the teachers say, “sassata dhuva”? Because in the knowledge of those who realize internally, even though the paññatti concept of (upāda, thī, banya) is not visible, yet it is always appearing, it should be called “dhuva” in accordance with the words of the grammarian of saddāmiti, “duvanti nibbānasseva adhivacanam bhavitum arahati”, the continuity of santivanta khandhā means the continuity of khandha, the very fine-rūpa visesa, nāmavisesa, special rūpa and special nāma, that ever exist by itself in anupādisesa

nibbāna. As that continuity of khandhā, being complete with the santiguna, the quality of appeasement, the cessation appeasement of vaṭṭadukkha sufferings is called santivanta khandhā. taht khandhā itself is nibbāna. That khandha itself is parinibbuta puggala. That is what is meant.

In this word, the nature of santi, the appeasement of vaṭṭadukkha sufferings is indeed asaṅhatanibbāna. In nibbāna there is not any khandhā to depend on. On account of getting a khandhā there is also no paññatti-concept by which to call parinibbuta. If there were that khandhā or the parinibbutapuggala in that nibbāna really, it will certainly be sassatadiṭṭhi, eternity-belief. Sassatadiṭṭhi means the wrong view taking that khandhā to be his atta-self and that atta-self and that person cease at the khandhaparinibbāna, but cross over and exist in anupādisesa nibbāna.

In your letter, “the supposition in the knowledge of those who realize internally” are all the state of sassatadiṭṭhi, eternity-belief. Ucchedadiṭṭhi, annihilation-belief means the wrong view taking that khandha to be his atta-self and that atta-self and that person altogether cease at the khandha parinibbāna.

Herein, the special difference between the two extremes, sassatadiṭṭhi ucchedadiṭṭhi and the majjhimapaṭipadā the middle path of right view will be shown. The special difference is this. those who are firmly taking “khandhā to be the atta-self of a person, of a being; and person really exists; the being is really present; atta-self is really present even before the khandha parinibbāna,” will become either sassatadiṭṭhi or ucchedadiṭṭhi with regard to khandhaparinibbāna. They will never avoid the two extremes, the worn views. why? Because he has already maintained the attadiṭṭhi firmly as “the khandhā to be the atta-self of a person of a being and the person really exists; the being is really present; the atta-self is really present even before

the khandhā parinibbāna". Those who hold that attadiṭṭhi self-belief primarity will become either of the two wrong views, sassatadiṭṭhi and ucchedadiṭṭhi, when dying. Therefore expounded are the two extremes, unable to free, in the kathāvatthu pāli thus:—

parinibbuto puggalo atthattamhīti, āmantā.
parinibbuto puggalo sassatoti,
nahevaṁvattabbe --.

and

natthattamhīti, āmantā,
parinibbuto puggalo ucchinnoti.
nahevaṁvattabbe --.

"Even before khandhaparinibbāna, that khandha is not a person, a being, it is not atta-self of a person, of a being it is mere sabhāva dhamma, mere khandhā, there is neither person nor a being nor an atta-self" thus realizing with knowledge is called sammādiṭṭhi, the right view. Those who hold that right view have no attadiṭṭhi primarily and so are not likely to become sassatadiṭṭhi, ucchedadiṭṭhi; they establish in the middle path, majjhimapaṭipadā.

Majjhimapaṭipadā means this:—

It there is avijjā-ignorance, then the vaṭṭadhamma will be appearing in successive births. Majjhima paṭipadā will not become ucchedadiṭṭhi; if the avijjā-ignorance ceases at the attainment of arahattamagga, the vaṭṭadhamma such as saṅkhāra, etc., no more become after that birth. [This is the majjhimapaṭipadā, the middle path]

In majjhimapaṭipadā the middle path, as there is no attadiṭṭhi self-belief primarily there will be no more branches of views, sassata-diṭṭhi and ucchedadiṭṭhi with regard to the time of death and the khandha parinibbāna. [In this fact the remaining words need not be explained anymore.]

In the last words of your letter “whether it is proper to take that one and the same ultimate gets the two terms as saṅkhata and asaṅkhata through external and internal knowledge,” one and the same paramattha dhamma is saṅkhata by realizing internally; that is what is meant.

In fact on the side of the worldlings who know from outside a certain dhamma of the khandhā appears to be asaṅkhata image as they are unable to see the upāda, thī and banga, being covered with vipallāsa hallucination, nibba-saññā, permanent perception, etc., permanent perception means this. There is a saying “the beings have a day to be reborn and a day to die. A day to be reborn means in the whole life the beings have the only first day to take birth once. A day to die means the last day in that life they die only once:

“Between the date of birth and the date of death, even there may be asaṅkheyya years long, there is no new and new appearing; there is also no death,” thus thought by the persons who are not well informed. That is (nicca saññā, nicca citta, nicca diṭṭhi) permanent perception, permanent consciousness and permanent view. Puggala, satta, atta, jīva, all are a kind of paññatti and asaṅkhata. Clinging khandhā as a person is taking the khandhā, saṅkhata as the person asaṅkhata.

In the same way. the clinging of the khandhā as a being, as an atta, as a jīva-life is the clinging of the khandhā saṅkhata as asaṅkhata, as a being, as an atta, as jīva. Whereas the vipassanā insight yogis, the good worldlings persons and the ariyā noble ones who realize any of the khandhā, can see clearly the upāda, thī, banga and so they can dispel vipallāsa hallucination, nicca saññā, etc., by opposite, by repression and by destruction, and clearly see it as it is saṅkhata.

Thus the khandhā which is always appearing and vanishing with upāda, thī, baṅga appears to the worldlings who have full hallucination as the asaṅkhata image. But it cannot become asaṅkhata by nature. Whereas in the knowledge of the persons who have already established anubodha ñāṇa, paṭivedha ñāṇa, the khandha does not appear as asaṅkhata image, as a person, as a being, etc. The saṅkhata image which is always burning with the appearing, aging, perishing by the fires of jāti, jarā, maraṇa is evident.

Therefore, with the internal and external realization, the only one paramattha ultimate usually does not become two terms, saṅkhata and asaṅkhata. the khandhas never will become asaṅkhata. The nibbāna, the cessation-appeasement of vaṭṭadukkha which is by nature very far away from khandhā, exists forever as the state of asaṅkhata, permanence, firmness. It never will become saṅkhata.

Herein on the side of nibbāna, the cessation-appeasement of vaṭṭadukkha-sufferings, there are no rūpa-nāma khandhas, the following pāḷi should be cited.

evaṅca kho eso bhikkhu paṇho pucchitabbo.
 kattha āpoca pathavī, tejo vāyo nagādhati.
 kattha dighaṅca rassaṅca,
 anum thūlaṁ subhāsubham.
 kattho māmāṅca rūpaṅca,
 asesam uparujjhatīti
 tartra veyyākaranam bhavati.
 viññānam anidassanam
 anantam sabbatopabham.
 ettha āpoca pathavī, tejo vāyo na gādhati.
 ettha dighaṅca rassaṅca anum
 thūla subhāsubham
 ettha nāmaṅca arūpaṅca,
 asesam uparujjhati.

vinññānassa nirodhena,
ettha tam uparujjhatīti.

[dighanikāya, sīlakkhandha vagga pāli, kevatta sutta, page 181]

“atthi bhikkhave tadāyatanam, yattha neva pathavi,
na āpo, na tejo, na vāyo, na ākāsānañcāyatanam, na viññā-
nañcāyatanam, na akiñcaññāyatanam, na nevasaññā saññā-
yatanam, nāyam loko, na paraloko, na ubho candimasūriyā,
tatrāpāham bhikkhave neva āgatiṃ vadāmi, na gatiṃ, na
ṭhikṭiṃ, nacutiṃ, na upapattiṃ, apatittham appavattam
anārammaṇa meva tam, esevanto, dukkhavassāti.”

[udānapāli, pāṭaligāmaṇavagga, tadāyatana sutta,
pg.117 Hanthāvati press]

With reference to these pāli, there is not any other
dhamma, likely to be khandhā, the very fine kind; thus it
should be understood.

kevatta sutta pāli meanings

evañcakho eso bhikkhu	= Bhikkhus, this question should be asked
pañho pucchitabbo	= in this way.
kattha āpoca pathavi, tejo vāyo nagādhati	= Where can't the water element, the earth element, the fire el- ement, the wind element get the foothold?
kattha dighañca rassañca, anum thūlam subhāsubham	= Where can't the long or the short or the small or the large, the pleasant thing or the unpleasant thing get the foothold?

kattha nāmāñca rūpañca, asesam uparujjhatīti = where does the nāmakkhandhā or rūpakkhandhā cease without remaining anything?

tatra veyyākaranam bhavati = There is the answer to that question.

viññānam anidassanam anantam sabbatopabham = A certain dhamma is realized well only with the knowledge of ariyā the noble ones. There is no example to show as such; having no appearing and vanishing, neither formere eage nor latter-edge; it is hindin in all places.

ettha āpoca pathavī, tejo vāyo na gādhati = In this dhamma, the water element or the earth element or the fire element of the wind element cannot get foothold.

ettha dīghañca rassañca anum thūla subhāsubham = In this dhamma, the long or the short the little or the large, the pleasant or the unpleasant things cannot get a foothold.

ettha nāmāñca rūpañca, asesam uparujjhati = In this dhamma nāma and rupa cease without rmainin anything.

vinññānassa nirodhena, ettha tam uparujjhatīti = As the birth-consciousness ceases by way of not appearing in this nibbāna, the non-appearing and cessation all those water element, earth element, etc., cease and appease.

iti veyyākaranam bhavati = this is the answer.

In this pāḷi, as it is said the water element, earth element, fire element, wind element have no foothold in nibbāna; it should be understood that all rūpa-materialities are not in nibbāna. As it is said the long, short, big, little, pleasant and unpleasant things do not get foothold in nibbāna, it should be understood that the paññatti-concepts of the person, the being the self, the life etc., also are not in nibbāna. As it is said that nāma-khandhā, rūpakhandhā cease and appease without remaining anything, not only coarse rūpa, coarse nāma, but also very fine dhamma liable to be rūpa and nāma, are not in nibbāna without remaining, anything is not only to be called khandhā but also fine dhamma, liable to be khandhā are not in nibbāna without remaining anything. Thus it should be said.

Nirodha, cessation is of two kinds. Saṅga nirodha is one, the destruction of the dhamma which has already appeared due to favourable conditions. Anuppādanirodha, the absence is one; even the non appearing due to the cessation appeasement of causes. In the pāḷi “viññānaṁ nirodhena” saṅga-nirodha is not needed, only the anuppādanirodha is needed.

[In this pāḷi, of the two meanings of viññāna, in the former viññāna the meaning of knowing the object should not be taken. the meaning only should be realized with the knowledge of ariya, the noble-ones, should be taken]

udānapāḷi meaning

atthi bhikkhave
tadāyatanam

= bhikkhus, there is the special
dhamma in which to take refuge

yattha veva pathavī, na āpo, na tejo, na sāyo, na ākāsānañcāyatanam, na vaññānañcāyatanam, na ākiñcāññāyatanam, na nevasaññānasaññāyatanam	= In the dhamma there is neither earth element nor water element, nor fire element nor wind element nor four nāma- kkhandhā of ākāsānañcāyatanam, nor four nāmakkhandhā of viñ- ñānañcāyatana, nor four nā- makkhandhā of ākiñcāññā- yatana, nor four nāmakkhandhā of nevasaññānasaññāyatana,
nāyam loko, naparaloko	= there is neither the present world nor the next world after death.
na santi ubho candimasūriyā	= there are no both moon and sun,
bhikkhave api tatra	= bhikkhus, indeed in the special dhamma
āgatim aham neva vadāmi	= I do not say something comes from another place too.
gatim neva vadāmi	= I do not say going from there to another birth.
ṭhitiṃ na vadāmi	= I do not say existing in that dhamma
na cutim, na upapattim	= passing away from that bhava, taking rebirth in another exist- ence,
tam apatittham natthi	that special dhamma has no land to land on as a great ocean.

appavattam natthi = not always appearing, does not
anārammaṇameva look at any other dhamma just
like the mind and the mental
factors do.

eseva esoeva dukkhassa = only this special dhamma is
anto the end of saṁsāra vaṭṭadukkha
sufferings. [The meaning is
understandable].

The statement in your letter, “even though it is not the coarse nāmarūpa, yet it is liable to be nāmarupa, saṅkhata paramattha dhamma has been expounded as nibbāna” is contrary to the abhidhamma.

How contrary. In the abhidhammā, there come only two groups, namely “rūpino dhammā, arūpinodhammā = materiality and non-materiality” and so there is not the third koti group as “nevarūpīnārūpī = neither materially nor non-materiality” as though it isn’t coarse rūpa and liable to be coarse rūpa.

For there come only two groups “citta dhammā, no cittādhamma; and cetasikādhammā, no cetasikā dhamma; is or isn’t cittakhandhā, is or isn’t cetasikakhandhā”, it should be understood that there isn’t third group as “nevacitta nācitta, neva cetasika nācetasika.”

[Here ends the answer to Maung Shwe Zan Aung’s letter]

If you are not yet clear on my answer write to me again.

Note: In deeding such an outhentic dhamma, please don’t rely on the short words of the subcommentaries, the secondary. Rely only on the original pāḷi, the words of the Buddha and the arahats.

aniccāvata saṅkhārā,
uppādavaya dhammino.
uppajjitvā nirujjhanti,
tesaṃ vūpasamo sukho

[sutta mahāvā pāli]

- saṅkhārā** = The kamma-formations which can appear only when made by the four causes, namely good or evil actions, consciousness, heat or cold, nutrition.
- aniccāvata** = are all impermanent as they cannot exist, become useless after appearing or as they vanish and perish.
- uppādavayadhammino** = have the cause and nature of appearing and vanishing quickly just like the tidal waves without partiality.
- uppajjitvā** = if conditioned by the four causes, no one can prevent them and they will appear suddenly by force.
- nirujjhanti** = no one can control at the time of destruction and will cease and disappear.
- tesaṃ vūpasamo** = the only great state of no danger, the deathless nibbāna, the cessation appeasement of tebhummaka saṅkhāra dhamma which are appearing and vanishing against the will of the beings.

Nibbāna Dīpani

sukho = is the greatest happiness, the complete ending, the cessation-appeasement of dukkha sufferings without remaining anything, which is infinite times much more blissful than the vedanā sukha, the enjoyable happiness which can appear only wehn 6 phassa-contacts press on 6 sense-objects, accompanied with the torture, change and the destruction, the fuse of fearful burning fires.

Here ends nibbānavisajjanā.

THE END



R.A.D.P- 24/29.12.2004 (1000) "litho" (G80)

