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The 'Ledi' Dhammā on Nibbāna

by

MAHĀ THERA LEDI SAYADAW,
AGGAMAHĀ PANDITA, D.LITT.

Nibbāna Dīpanī
(The Manual of Nibbāna)

Nibbāna Vissajjanā
(Answer to the Question on Nibbāna)

Ledi Nibbān

Sāsanā - 2550 Christ - 2006 Myanmar - 1368

LEDI SAYADAW
The Ledi Dhammā on Nibbāna

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What is Nibbāna?

❁ When Defilements (*Kilesa*) and Aggregates (*Khandhā*) become extinct without any remainder, never to reappear, it is peace--by sign as well as by nature.

❁ Here, dissolution is not concerned with Baṅga phenomenon, Death (*maraṇa*), or Impermanence(*anicca*). It is parting ways with any moe appearance or birth (*uppāda-jāti*). Nibbāna is an extinction(*Nirodha*) to be differentiated from the above three kinds of dissolution.

❁ For every genuine Buddhist's need to know of the nature and characteristics of Nibbāna, **The Ledi Dhammā on Nibbāna**,compiled in gist from Ledi Mahāthera's **Nibbāna Dīpanī**, **Nibbāna Vissajjanā** and **Ledi Nibbān** treatise, is now being distributed for your appreciation.

❁ **The Ledi Dhammā on Nibbāna** Published by Mother Ayeyarwaddy Publishing House is now available at the big book stores across the country.

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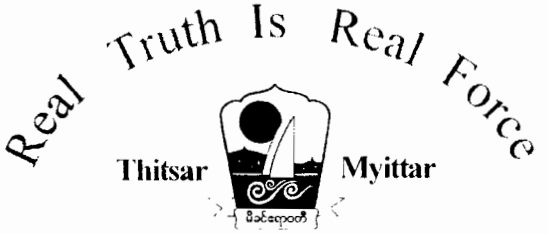
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The Ledi Dhammā on Nibbanā

Nibbanā Dīpanī
(The Manual of Nibbāna)
Nibbāna Visajjanā
(Answer to the Question on Nibbāna)
Ledi Nibbāna

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THE LEDI DHAMMĀ ON NIBBĀNA

by

MAHĀ THERA LEDI SAYADAW,
AGGAMAHĀ PANDITA, D. LITT.

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The Most Venerable Mahāthera Ledī Sayādaw Aggamahāpaṇḍita *D.Litt (1846-1923)*



* The most eminent and highly respected teacher of Tipitaka,

* The most gifted and summit scholar,

* The bravest and boldest author,

* The great pioneer of meditation master,

* The most excellent preacher of the Dhamma,

* The most admired and the brightest eye of the west.

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The Venerable Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

Known to scholars of many countries, the Venerable Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt., was perhaps the outstanding Buddhist figure of this age. With the increase in interest in western lands, there is a great demand for his Buddhist Discourses and writings which are now being translated and reproduced in The Light of the Dhamma.

Bhikkhu Nyāṇa, who was later known as Ledi Sayadaw, was born on Tuesday, the 13th Waxing of Nattaw, 1208 Myanmar era (1846 C.E.) at Saing-pyin Village, Dipeyin Township, Shwebo District. His parents were U Tun Tha and Daw Kyone. Early in life he was ordained a samaṇera and at the age of twenty a bhikkhu, under the patronage of Salin Sayadaw U Paṇḍicca. He received his monastic education under various teachers and later was trained in Buddhist literature by the Venerable San-kyaung Sayadaw, Sudassana Dhaja Atulādhipati Siripavara Mahādhamma Rājādhi-rāja-guru of Mandalay.

He was a bright student. It was said of him, 'About 2000 students attended the the lectures delivered daily by the Ven'ble Sankyaung Sayadaw. One day the Venerable Sayadaw set in Pāḷi twenty questions on pārāmi (perfections) and asked all the students to answer them. None of them except Bhikkhu Nyāṇa could answer those questions satisfactorily.' He collected all these answers and when he attained fifteen vassa and while he was still in San-kyaung Monastery, he published his first book, Pārami Dipani (Manual of Perfections).

During the reign of King Theebaw he became a Pāḷi lecturer at Mahā Jotikārama Monastery in Mandalay. A year after the capture of King Theebaw, in 1887 C.E, he removed to a place to the north of Monywa town, where he established a monastery under the name of Leditawya Monastery. He accepted many bhikkhu-students from various parts of Burma and imparted Buddhist education to them. In 1897 C.E. he wrote Paramattha Dipani (Manual of Ultimate Truths) in Pāḷi

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Later, he toured in many parts of Burma for the purpose of propagating the Buddha Dhamma. In towns and villages he visited he delivered various discourses on the Dhamma and established Abhidhamma classes and meditation centres. He composed Abhidhamma rhymes of Abhidhamma Saṅkhitta and taught them to his Abhidhamma classes. In some of the principal towns he spent a vassa imparting Abhidhamma and Vinaya education to the lay devotees. Some of the Ledi meditation centres are still existing and still famous. During his itinerary he wrote many essays, letters, poems and manuals in Burmese. He has written more than seventy manuals,* of which eight have been translated into English and published in The Light of The Dhamma.

He was awarded the title of Aggamahāpaṇḍita by the Government of India in 1911 C.E. Later, the University of Rangoon conferred on him the degree of D. Litt. (honoris causa). In the later years he settled down at Pyinmana where he died in 1923 C.E. at the ripe age of 77.

* See Appendix at the end of this book.

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Memorandum from

LEDI DĪPANĪ PROPAGATION SOCIETY

WHEN THE BUDDHA GAINED ENLIGHTENMENT, he gave discourses after discourses to beings for up to 45 vassa (or years) before passing away and entering parinibbāna. He left his teachings , the Dhamma. to represent him after his demise: so the Buddha can be deemed still alive, so to speak.

THE GREAT BENEFACTOR VEN. LEDI SAYADAW, making selections from the corpus of the Buddha's teachings and expounding on them, had authored a 100-plus treatises called dīpanīs in line with what the Buddha had taught, disseminating the true knowledge of the Dhamma in the process.

FROM THE BEGINNING, the great benefactor Ven. Ledi Sayadaw had wished to widely distribute his dipanis, at home and abroad. Moreover, at a meeting of a major Buddhist organization abroad he gave guidance that it was high time especially to propagate the Buddha's teachings, translated into various languages, all over the world.

THE LEDI DĪPANĪ PROPAGTION SOCIETY

Led by Aggamahāpaṇḍita LEDI BHADDANTA KELĀSA, the 9th Ledi Sayadaw and presiding sayadaw of Maha Ledi Monastery in Monywa, Sagaing Diviaion; Aggamahāpaṇḍita BHADDANTA KUNḌALA, (Ashay Ledi Taik Monastery) Monywa: Aggamahāpaṇḍita BHADDANTA JOTIKA, (Myoma Shwegu Taik Monastery) Monywa: Dvipiṭakadhara Dvipiṭakovida Aggamahāpaṇḍita LEDI BHADDANTA JĀGARĀBHIVAMSA, presiding sayadaw of Kalaywa Tawya Sarthintaik Monastery on Nagalainggu Pagoda Hillok in Yangon and principal of the Monastic Education School of

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Progress of Border Areas and National Races Department, Yangon, presiding sayadaw of Ledi Vipassanā Centre at No-337A, Pyay Road, Sangyoṅg, Yangon, and Joint Secretary of the State Sangha Mahā Nāyaka Committee, the Ledi Dīpanī Propagation Society was established, which had since been joined by learned bhikkhus and lay scholars.

THE SAYADAW'S WISH TO BE FULFILLED

To have the Great Benefactor Ledi Sayadayv's wish fulfilled, and to have the following copies of Ledi treatises in English distributed for free by Vice-Chairman of Ledi Dīpanī Propagation Society, Chairman of Ledi Kammatthānācariya Committee, Joint Secretary of State Sangha Mahā Nāyaka Committee, Ovādācariya Sayadaw of International Theravāda Buddhist Tawya Monastery and of Ledi Vipassanā Centre Aggamahāpaṇḍita, Dvipiṭakadhara Dvipiṭakakovida Aggaṇīahaganthāvacakapaṇḍita Ledi Bhaddanta Jāgarābhivaṃsa and would-be donors from inside and ouside of the country, in accordance with five objectives of the Fourth World Buddhist Summit, namely: 1) To enhance the friendship, mutual understading and co-operation among countries accepting the Buddhist faith; 2) To help the Buddhists maintain their faith and practice between themselves; 3) To spread the Buddhist education based on Pariyatti-scriptural learning; 4) To bring about a peaceful and prosperous world for hummankind from the Buddhist perpective; and 5) To propagate the Buddha's teachings in their original form internationally, the Ledi Dīpanī Propagation Society has granted permission for printing of the said treatises (expressed in latest page on this book) to MOTHER AYEYARWADDY PUBLISHING HOUSE.

Ledi Dipani Propagation Society

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THE GREAT PRAYER always resorted to by Mahathera Ledi Sayadaw, author of 100-plus dipanis in line with Buddha Dhamma, having edified the people of this world

Tena bhagavatā jānatā passatā arahatā sammāsambuddhena desitāni paññattāni tīṇi piṭakāni, katamāni tīṇi?

Vinaya piṭakaṁ suttanta piṭakaṁ abhidhamma piṭakanti.

Imāni tīṇi piṭakāni-

1. Ādi kalyāṇāni,
2. Majjhe kalyāṇāni,
3. Pariyosāna kalyāṇāni,
4. Satthāni,
5. Sabyañja nāni,
6. Kevalaparipuṇṇāni,
7. Parisuddhāni,
8. Sikkhattayasaṅgahitassa brahmacariyassa pakāsakāni,
9. Atthagambhīrāni,
10. Dhammagambhīrāni,
11. Desanāgambhīrāni,
12. Paṭivedhagambhīrani,
13. Sīlakkhandhabhājanāni,
14. Samādhikkhandhabhājanāni,
15. Paññakkhandhabhājanāni,

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16. Vimuttikkhandha bhājanāni,
17. Vimuttiñāṇadassanakkhandha bhājanāni,
18. Abbhiññāsaṁvattanikāni,
19. Pariññāsaṁvattanikāni,
20. Sambodha saṁvattanikāni,
21. Virāga saṁvaṭtanikāni,
22. Nirodha saṁvattanikāni,
23. Nibbāna saṁvattanikāni,

Namo tesaṁ tiṇṇaṁ paṭikānaṁ ādikalyāṇānaṁ majjhekalyāṇānaṁ pariyāsānakalyāṇānaṁ satthānaṁ sabyañjanānaṁ kevala paripuṇṇānaṁ parisuddhānaṁ sikkhattaya saṅgahitassa brahmacariyassa pakāsakānaṁ atthagambhīrānaṁ dhammagambhīrānaṁ desanāgambhīrānaṁ paṭivedha gambhīrānaṁ silakkhandhabhājanānaṁ samādhikkhandha bhājanānaṁ paññakkhandha bhājanānaṁ vimuttikkhandha bhājanānaṁ vimuttiñāṇadassanakkhandha bhājanānaṁ abhiññāsaṁvattanikānaṁ pariññāsaṁvattanikānaṁ sambodhasaṁvattanikānaṁ virāgasaṁvattanikānaṁ nirodhasaṁ vattanikānaṁ nibbāna saṁvattanikānaṁ

Dutiyampi namo tesaṁ tiṇṇaṁ piṭakānaṁ ādikalyāṇānaṁ...p...ibbānasaṁvattanikānaṁ.

Tatiyampi namo tesam tiṇṇampiṭakānaṁ ādikalyāṇanaṁ ...p...nibbānasaṁvattanikānaṁ.

This could be also called the 23 attributes of the three pitakas.

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The Great Prayer on Tipiṭaka Dhamma Cetiya

Up to the 5th Waning Moon of Wagaung, 1367 Myanmar Era, or Buddhist Era 2549 (24-8-2005), the 84000-Article Dhamma Day, the Mahāthera had cherished and taught and disseminated the dhammacetī consisting of the Three Piṭakas, Five Nikāyas, Nine Parts, and 84000-article Dhamma, as canonical Pāḷi, plus aṭṭhakathās and ṭīkās.

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Regular Curriculum for the study of Piṭakas Canonical Pali, Commentaries and Subcommentaries

Piṭaka	Canonical Pāḷi		Aṭṭhakathā		Ṭīka	
	No.of Book	Pages	No.of Book	Pages	No.of Book	Pages
Vinaya	5	2260	4	1360	6	2673
Suttanta	3	779	3	992	5	1992
Abhidhamma	12	4987	3	1461	3	1458
Total	**20**	**8026**	**10**	**3813**	**14**	**6123**

The Threefold Piṭaka, with its five Collections, is often called Dhamma cetī

This still guides us on the right path, on behalf of the long-demised Buddha.

He had intimated to his dear brother Ānanda to the effect that, he alone was close to entering parinibbāna, but his 8400-article Dhamma would remain to guide the humankind. The Buddha's Dhamma, comprising suttanta, vinaya and abhidhamma, has since remained the Teacher after he had gone to the other shore of nibbāna.

Khandha-and-Dhammacetiya Example

The benefactor-mahathera Ledi Sayadaw taught in Paṭissasamuppāda dīpani (p.24)thus:

One who venerates the Dhammacetiya out of the four cetiyas--Dhātucetiya, Dhammacetiya, Paribhogacetiya and Uddissakacetiya--

Is likely to venerate the gold or sliver plates inscribed with the canonical Pāḷi, i.e. Paṭissasamuppāda

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desanā, etc., according to the scriptures.

One who is constantly mindful of the virtues of Dhamma is like unto a shrine/temple, worthy of veneration by men and devas, according to Visuddhimagga aṭṭhakathā.

The 84,000 articles of the Dhamma are representative of the Buddha, according to his teachings.

In consideration of all these, anyone, man or woman, who learns by rote the canonical Pāḷi such as Paṭissasamuppāda desanā, in long or short form, and observes them is like unto a dhamma ceti; and as such is worthy of veneration by men and devas.

Dhammacetiya-piṭaka to be preserved at all levels

Equally spread in the deva realm and the human world, the Buddha himself built up that so-called ceti in 45 years, consisting of 84,000 articles. Thus has the Dhammacetiya been built. It continued in existence for 450 years, by way of memorization by bhikkhu disciples.

Q. How long did the breast-milk(Dhamma)last?

A. It lasted for 450 years.

Palm-leaf writing

After a lapse of 450 years the palm-leaf writing appeared to the benefit of posterity. To be exact, the Buddha's teachings were first inscribed on palm leaves at the Fourth Buddhist Council(Saṅgāyanā)held in Ceylon.

At the Fifth Buddhist Council (Buddhist Era 2400)the stone slab became the agent to be inscribed with the Buddha's teachings. So the palm-leaf MSS with inscriptions of Dhamma had lasted about 1950 years.

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Stone Inscription

By Buddhist Era 2400, in the precincts of Mahalokamarazein Kuthodaw Pagoda were seen a total of 729 stone inscriptions comprising: those on Suttanta(410 slabs), those on the five texts of Vinaya (111slabs), and those on Abhidhamma(208 slabs).

Also in the precincts of Sandamuni Pagoda on Nanmyay Bontha royal site were set up a total of 1774 inscriptions on Vinaya aṭṭhakathās and ṭīkās, viz. 1772 stone slabs and two iron plates inscribed with historical records.

Usually each stone inscription was housed in a small shrine, they altogether are now known as the world's largest book, essentially a sāsana heritage as well as a historical one.

End of palm-leaf writing

According to the chronicles, the time towards the end of Konbaung Period, that is, King Mindon's reign, is the most prosperous one for Pitaka literature and the Sāsanā.

Then, the Myanmar nation had more than 690,000 monks, and Mandalay was home to about 80 titled mahatheras venerated by the king. Moreover, at 179 scriptural learning centres were seen 60,000-plus student bhikkhus under the tutelage of 3,000 teaching monks.

But disaster struck a serious blow to Sāsana in 1885, when King Thibaw himself was held captive by the British.

At the royal secretariat the British plundered all the traditional chests in search of treasures, with the result that palm-leaf writings and parabaik folding books were ruined or destroyed. Some were burnt up at the

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rubbish heap by the sanitary workers of Indian origin. Knowing this, Taunggwin commissioner on 11th waning moon of Tazaungmon sent a written request for sparing the traditional manuscripts, through royal scribe U Mye, to Col. Saledin. The colonel then announced his order that no one was allowed to burn the traditional manuscripts, or to destroy or take hold of them.

Later the secretariat in Yangon became the repository of those traditional MSS, altogether amounting to 40-plus cartloads.

Thus happened the loss of our sāsana heritage and the demise of palm-leaf writing.

However, the burning of palm-leaf scriptural writings brought forth the virtues of dhammacetiya stone inscriptions, which had been produced laboriously.

Ledi Bhaddanta Jāgarābhivaṁsa

(Dvipiṭakadhara Dvipiṭakakovida; Aggamahāpaṇḍita)

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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 Preader 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 Tawyakyaung Sayadaw) will write the Nibbāna Dīpanī, showing the sabhāva yuti, the inferences from Pālī Text, the Commentaries and Sub-commentaries.

The Manual contains three chapters:

1. Saṅkhepa kaṇḍa,
2. Vitthāra kaṇḍa, and
3. Nānāgantha nānāvāda visodhana kaṇḍa.

Of these three chapters,

1. In Saṅkhepa kaṇḍa, the meaning in the Abhiḍhammattha Saṅgaha will be explained briefly in Burmese without giving reference to the Pāḷī Text.

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2. In Vitthāra kaṇḍa, only the original Pāḷī Text will be explained with its meaning.
3. In the third chapter, various views of the books and teachers of the later time will be explained.

Saṅkhepa kaṇḍa

The meaning of the three terms from the Abhidhammattha-saṅgaha

1. Lokuttarasaṅkhātaṁ = which is called supramundane.
2. Catumaggañānia sacchikātabbaṁ = that can be seen face to face by the four Path knowledges.
3. Maggaphalānaṁ ālambanabhūtaṁ = which is the dependable object of the Path and Fruition.

It is called Nibbāna because it has gone out of the territory of three kinds of lust (vāna tahā).

1. By the term 'lokuttara saṅkhātaṁ', Nibbāna is not a concept (paññatti), it is the ultimate reality (paramat-tha)

Lokuttaraṁ = supramundane; the dhamma that goes out of the world. Since concepts (paññatti) come to be only with the terms prescribed by people, they cannot go beyond the world. Hence we should understand that the supramundane (lokuttara) is not a concept (paññatti); it is the ultimate reality. How it is ultimate reality will be clear later on.

(This is the meaning of the first term.)

'Catumaggañāṇena sacchikātbbaṁ' — Nibbāna is not the work of ignorant worldlings (bālaputhujjano) who are far from the path Knowledge (maggañāṇa); it is only the work of the persons who have already attained the Path knowledge (maggañāṇa).

How is it not the work of ignorant worldlings? Such talking as 'the sun, the moon and the stars do exit or do not exist' is not the work of the blind. Although the blind do not see them, you should not take that the sun, the moon and the stars do not exist.

Even though the blind say:

'Such is the form of the sun,
such is the form of the moon;

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such is the colour of the sunlight
such is the colour of moonlight'

It is just funny. Similarly a worldly a worldling who has no knowledge of the constituent groups of existence, sense-organs and sense-objects, elements, and dependent origination (Khandhā, āyatana, dhātu, paticca-samuppāda) is an ignorant worldling. Nibbāna is not the work of ignorant worldlings.

[Expand as the above example.]

[This is — how Nibbāna is not the work of the ignorant worldlings. It is shown by the term "Catumaggañāṇena.]

'Sacchikātabbaṁ' shows there is Nibbāna for good worldlings by inference (anumāna).

Only after one has known by infernce 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 mālambana bhūtaṁ' shows Nibbāna is not only ultimate reality but also has incomparable power.

The Paths and the Fruitions (magga, phala) 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.

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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 saṅgaha:

"tadeva sabhāvato ekavidhampi kāranapariyāyena saupādisesa-nibbānadhātu ca anupādisesa-nibbāna cāti duvidhaṁ hoti."

Nibbāna is onefold according to its intrinsic nature of peace (satilakkhaṇā). 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 (santilakkhaṇā)', the cessation of lusts and the constituent groups of existence (khandhā) forever is the sign of peace (santilakkhaṇā), 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-enterere (sotapanna) ceases forever. There is no more self-illusion to appear in his mind continuim later on. [So also does cease the sceptical doubt (vicikicchā) forever. There is no more sceptical doubt to appear in his mind continim later on.]

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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 (uppādajāti). 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. (asankhata), 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

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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 'sanimitta' dhamma. It means the dhamma that has form, sign speck.

The cure, appesement, is 'animittta' 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 the 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 not 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 striken 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

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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 froms of men striken 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-returner (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-returner (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 formless 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.

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(2) With the attainment of the Path of once-returner (sagadāgāmimagga), 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-returner (anāgāmimagga), 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 instalments,
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 'asaṅkha tamahānibbāna'; the defilements and the constituent groups of existece (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

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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, appeasemet; 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 saṁsārā), 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.'

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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'.

Anupadisesa... 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 atttains the cessation of defilements and the cessation of constituent groups of existence.

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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 Dipaṅkara Buddha sāsanā, exitsts 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 Dipaikarā 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 the certain place. Only after the death of a tree, another tree grew. Each tree lived

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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 furits ceased; flowers and fruits ceased; germinating seeds disappeared. As there were no more flowering and fruiting for the remaining 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.

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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 existance. 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 croes and one lakh people were emancipated. In each batch twenty-four asaṅkhyeyya sixty croes 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 saṁsāra) twenty-four asaṅkhyeyya, sixty croes 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 (asaṅ-khata) the separate ultimate element. (paramatha 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 sensuous 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.

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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 (saṁsārā) 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 forever throughout the beginningless round of rebirths (anamatagga saṁsāra).

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.

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Here ends the exposition of saupādisesa and anupādisesa nibbāna.

Suññata. animitta, appanihita nibbāna

akārabhedena = according to its qualities,
tividhaṁ 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) appanihitañca = appaṇihita 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 (aṅ 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 minding. 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.

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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 (silavisuddhi, 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 from, 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 arahattaphala 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 (saṁsāra), 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

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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 saṁsārā, 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.]

Appanihita 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. the 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 Cakka vatti; among the devas the wealth of King Cātumahārājika, King Sakka of Tāvatiṁsa, King Suyāma, King Samtusita, King Sunimmita, King Vasavatti; and among brahmas the wealth of King Brahma of the first jhāna and his power are indeep 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 (samsāra) 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 his still burning with

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a desire to become king Cakkavatti. The wealth of kings of man, 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 disapper 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 burining desire of sensual lust to enjoy new and new happiness.

Sensual desire, whichever in unwholesome or wholesome states (akusala, kusala), is merely the burning or 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 wordly 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 brāhmas 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 arahattamagga, the sensual desire completly ceases forever.

From that time the sensual desire for happiness in the three abodes (tebhummaka sukha) ceases forever. At the time of mahāparinibbāna cuti the sensual desire (chandapanidhi) ceases forever. From that time all sensual desires completely ceases forever. There-

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fore the unconditioned great bliss (asaṅkhata mahānibbāna) is called the appanihita nibbāna.

[This is appanihita nibbāna]

These three terms, namely suññata nibbāna, animitta nibbāna and appanihita nibbāna, in accordance with the pāliword "ākārabhedena= in quality", also have three kinds of qualities:

(1) being free from all troubles (palibodha)

(2) being free from all from, size, image and appearance

(3) being free from all sensual desires

Depending on these 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 tebhummaka dhamma are mere suffering, and so do not like them; the quality of nibbāna, being free from all troubles, appanihita, 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 opression 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; (justos): 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 (kāmatanhā) and longing for good existences (bhavatanhā) as suffering dukkha and are very much disgusted, the quality of appanihita of nibbāna appears as so noble.

The aforesaid two qualities, suññata and animitta, appear to them who have very much lust for existence (bhavatanhā) to be not becoming, none existence (abhāva) and useless (tuccha). The quality of appanihita appears to them who have very much sensual lust to be

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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 appanihita nibbāna.

Answer to the first question

If the said cessaion 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, sukhuma) etc.? [There 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 becomming in the beginningless round of rebirths (saṁsāra); and the efforts of the perfection (pārami) of the Buddha, of the individual buddhas, of the disciples to bring about the cessation of deflements 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 (pārami) 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 nearly a concept (paññatti) there would have been real Buddhas, real arahats in this world. There is indeed the cessation of the defilement and the consituent groups of existences. Therefore there had been real Buddhas and real arahats who had no more defilements.

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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 striken 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 would. 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 Sāsaṅā that can be obtained:-

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

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

Pariñña kicca means two kinds of discening:

(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.

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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 (pariñña ñāna) you will discern that there is no more person, neither a being, nor a man nor a woman. If you contemplete with the knowledge of discernment (pariñña ñāna) 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 (pariñña ñāna) becomes stronger and stronger. The more prominent is the sense of hardness, cohesion etc., the batter 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 (pariñña kicca)]

Bhāvanā kicca means develpoing the dhamma to gain strength, sharpness and progress successively. If you develope the concentation 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 (pariñña ñāna), be developed successively to gain strength and power? The pannatti- concept cannot be developed; it is just like the very pannatti- 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,

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kāyena ceva	=	with the body of five constituent groups of existence (khandhāpañcaka) or also with the mental body;
pativijjha passati	=	and one has to penetrate and see
taṁ	=	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 Pāḷi Text the encounter, the experience (sacchi- karaṇa) should be understood. How is amarita nibbāna ecountered with the body? In the case of fire- burnt on one's head and its extinguishment, the fireburnt 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'sbody.

In the case of small- pox striken 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 crure- appeasement, the gastric trouble and its cure- appeasement are readily felt also with the body.

In the case of a furture 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

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hatred and delusion be dispelled for a moment (tadanga), 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 disernment (pariñña 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 amataṁ dhātuṁ phusitvā nirupadhiṁ. [itivuttaka pāḷi]

phusitvā	=	having been experienced
kāyena	=	with the body,
amataṁdhātum	=	the nibbāna element,
nirūpadhiṁ	=	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 paramaṁ saccaṁ sacchikaroti, paññāya ca taṁ paṭivijjha passati.
[majjhimapaṇṇāsa caṅkī sutta]

pahitatto samāno	=	when one abandons one's body and mind
sacchikaroti	=	one has to encounter
paramam saccaṁ	=	the noblest truth of cessation

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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 forever 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 spectical 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 sacchikarana." Which reference to the Pāḷi text: "kāyena amataṁ dhātuṁ 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]

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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 disappering 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- entered (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 consituent groups of existence in the hell would also be attained only in the future.

At the moment of the Path of the stream- entered (sotāpatti magga), the cessation of that wrong view and scepital doubt (sakkāyadiṭṭhi vicikiccā) 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 "saupādiseasa 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

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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 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 "kāyasacchikaraṇa 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.

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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 parths 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, sakkāyadiṭṭhi and vicikicchā, etc. that forever accompany in the mind continuum in the endless round of rebirths? In fact there is "kāya sacchikaraṇa" in

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the amarita nibbāna. The stream- enterer feels glad excessively for the whole life with a thought: "Now, the sakāyadiṭṭhi and vicikicchā which always accompany in my mind continuum have already ceased; they have been appeased, have been overcome; the evil deeds, akusalakammapatha 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 undersirable 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

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happiness of appeasement (santisukha) which is free from the undersirable 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, fourty, fifty, one hundred, two hundred, three hundred, 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 in called the appeasement happiness (santisukha).

In the jātaka 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 certain 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).

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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 abandoing 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. Thefore we should understand that the appeasement- happiness (santi sukha) is nobler than the enjoymenthappiness (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

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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 danger of arms and ammunitions, dangers of fires, floods. tyrants, robbers, thieves and enemies.

Just so, those who have presonality-belief and sceptical doubt in their mind continuum, inspite if 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 (micchāditṭhi), to become the permanent holders of wrong views (niyata micchāditṭhi), who never can free themselves from the avīciniraya-hell even though this world parishes. 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, sabbalokādhi-paccena, sotāpattiphalaṁ varaṁ."

sotāpatti phalam varam	=	the fruition of sotāpatti is more noble
ekarajjena vā	=	than the wealth of king cakkavatti,
pathabyā	=	in the four great inslands,
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

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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 ia 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, khadha 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 sukhuma)?

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

As the cessation of great and long existences of the round of rebirths (saṁsāra), 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 unkown (anamatagga) as much as sufferings are incalculable, infinite in

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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 sholud 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 (saṁsāra), 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 worldcycles, 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 questiom.

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

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Vitthārakaṇḍa
Seven kinds of Nibbāna

Now the second chapter, the vitthāra kaṇḍa.

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 kaṇḍa).

In brief nibbāna is of seven kinds namely.

1. micchādiṭṭhi nibbāna,
2. sammuti nibbāna,
3. tadaṅaga nibbāna,
4. vikkhambhana nibbāna,
5. samuccheda nibbāna,
6. patipassaddhi nibbāna,
7. nissaraṇa nibbāna.

Out of them,

Micchādiṭṭhi nibbāna

The nibbāna which is thought out and grasped by the wrong-view-holders (micchādiṭṭhi) from outside the Buddha Sāsanā is called micchādiṭṭhi nibbāna. That micchādiṭṭhi nibbāna comes in the pāḷi terms – "pañca diṭṭha dhamma nibbāna vāda", and in the terms of mũlapariyāya sutta, "nibbānaṁ nibbānato sañjānāti," etc.

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In the two pāḷi–

"Idha bhikkhave ekacco samaṇo vā brahmaṇo vā evaṁ vādī hoti evaṁ diṭṭhi, yato kho bho ayaṁ attā pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho bho ayaṁattā paramadiṭṭha dhamma nibbāanaṁ patto hotīti" etc., there are five diṭṭhadhamma 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 like. His self (atta) is called the one which reaches the very noble ditthadhamma nibbāna; there is not any other diṭṭhadhamma nibbāna nobler than this.
   [firs nibbāna, first view]
2. A human attains to the first jhāna which is free from sensous things, sensualities, as he abides in the first jhāna; he attains to the first jhāna abode. His self atta is the one that reaches diṭṭhadhamma 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.
5. The only attainment of fourth jhāna is paramadiṭṭha dhamma nibbāna.
   [fifth nibbāna, fifth view]
   [Here ends 5 kinds of micchādiṭṭhi nibbāna, 5 micchāvāda]
   nibbānaṁ nibbānato sañjānāti, nibbānaṁ nibbānato saññatvā nibbānaṁ maññati, nibbānto maññati, nibbānasamiṁ maññati, nibbānaṁ meti maññati, nibbānaṁ abhinandati, taṁ kissa hetu, apariññātaṁ tassāti vadāmi. [mūlapariyāya sutta pāḷi]

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

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

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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, uppddavas, are all sammuti nibbāna.

This sammuti nibbāna comes in the pāḷi, "mano nibbāti tāvade, rogo vūpasammati, antarāyo vūpasammati" etc.

In the three verses uttered by Kisagotami on seeing the glory of Siddhatta, the would be buddha, beginning with "nibbātanūna sā nāri", nibbāna meant by the term nibbutā is also sammuti nibbāna.

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 pāḷi-text:

"svāhaṁ abbuḷahasallosami,
sītibhūtosami nibbuto.
na socāmi na rodāmi,
tava sutvāna māṇava." etc.

Though that sammuti nibbāna has the only charact eristic 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 uipatti destructions
sammulti nibbāna 4

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the cessation of those 4 lower worlds
sammuti nibbāna 4
the peace free from 5enemies 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 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 sāmmuti nibbāna 96

In detail... sammuti nibbānas are as many as universes (cakkavāḷa nanta), and as wide as infinite world cycles (kappa anaṇta), 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 strories 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 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 ginen 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-appeasemnent of a fatal disease, the peace

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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 sammuit nibbāna is not like the other ultimates which have neither subsance 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 give 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 "tadaṅga nibbāna". This tadaṅga nibbāna should be understood in the pāḷi text mūlapaṇṇāsa, sallekha sutta, majjhima nikāya.

vihimsakassa purisapuggalassa avihiṁsā hoti parinibbānāya.

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

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

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

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

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

pāṇātipātissa purisa puggalassa pāṇātipātā veramaṇi hoti parinibbānāya [pāḷi 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 unswholesome dhamma.

3. adinmādāyissa purisapuggalassa = For him who used to steal other's properties.
adinnādānā veramaṇī = the wholesome morality of refraining from stealing
parinibbānāya hoti = is for the appeasement of the unwholesome akusala of stealing

4. abrahmacārissa purisapuggalassa = For the man who used to induldge in ignoble conduct
veramanī abrahmacariyā = the wholesome kusala of refraining from the ignoble conduct
parinibbānāya hoti = is for the appeasement of that ignoble conduct.

5. musāvādissa purisapuggalassa = For the man who used to tell lies
veramanī musāvādā = the wholesome (kusala) refraining from telling lies
parinibbānāya hoti = is for the appeasement of the unwholesome (akusala) telling lies.

6. pisunavācassa purisapuggalassa = For the man who used to back bite

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	pisunāya vācāya veramanī	= the wholesome refraining from back-biting
	parinibbānāya hoti	= is for the cessation (appeasement) of back-biting.
7.	pharusavācassa purisapuggalassa	= For the man who used to use harsh language
	pharusāya vācāya veramani	= the wholesome (kusala) refraining 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) refrining 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 hoyi	= 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.	micchādiṭṭhissa purisapuggalassa	= For the man, the holder of wrong veiws.
	sammādiṭṭhi	= the right view
	parinibbānāya hoti	= is for the cessation appeasement of wrong veiws

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12. micchāsaṅkappassa = For the man who used to think
purisapggalassa wrongly
sammāsankappo = right thinking
parinibbānāya hoti = is for the cessation appeasement of wrong thinking

13. micchāvācassa = For the man who used
purisapuggalassa to speak wrongly
sammāvācā = the wholesome kusala of speaking rightly
parinibbānāya hoti = is for the cessation appeasement of wrong speech.

14. micchākammatassa = For the man who used
purisapuggalassa to do wrong actions
sammākammanto = the wholesome kusala of doing right actions
parinibbānāya hoti = is for the cessation appeasement of wrong actions.

15. micchāājīvassa = For the man who used
purisapuggalassa to live by wrong livelihood
sammāājīvo = the wholesome (kusala) right livelihood
parinibbānāya hoti = is for the cessation (appeasement) of wrong livelihood

16. micchāvāyamassa = For the man who used
purisapuggalassa to exert wrongly
sammāvāyāmo = right exertion
parinibbānāya hoti = is for the appeasement of unwholesome akusala of wrong exertion

17. micchāsatissa = For the man who has
purisapuggalassa wrong mindfulness
sammāsati = right mindfulness
parinibbānāya hoti = is for the appeaemet of wrong mindfulness.

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18. micchāsaṁādhissa = For a man who used to
purisapuggalassa concentrate wrongly
saṇṃāsamādhi = right concentration
parinibbānāya hoti = is for the appeasement of wrong concentration

19. micchāñāṇissa = For the man who has a
purisapuggalassa wrong knowledge which thinks out mysteriously in the unwholesome akusala
saṁmāñāṇaṁ = 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
purisapuggalassa to indulge in the wrong views
saṁmāvimutti = right emancipation
parinibbānāya hoti = is for the overcoming of the unwholesome 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 restless
purisapuggalassa
anuddhaccaṁ = the state of being free from restlessness
parinibbānāya hoti = is for the appeasement of the akusala, restlessness.

23. vicikicchassa = For the man who has scepticl doubts
purisapuggalassa
tinnaṁvicikicchatā = the overcoming of sceptical doubts
parinibbānāya hoti = is for the appeasement of akusala of sceptical doubts.

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24.	Kodhanassa purisapuggalassa	= For the man who used to be angry.
	akodho	= the state of being free from anger
	parinibbānāya hoti	= is for the appeasement of akusala the anger
25.	upanāhissa purisapuggalassa	= For the man who has enmity against others
	anupanāhitā	= the state of being free from enmity
	parinibbānāya hoti	= is for the appeasement of the akusala enmity.
26.	makkhissa purisapuggalassa	= For the man who used to be ungrateful
	amakkho	= the state of being free from ungrateful to others
	parinibbānāya hoti	= is for the appeasement of ungrateful to others
27.	palāsissa purisapuggalassa	= For the man who used to talk ills of others,
	apalāso	= the state of being free from talking ills of others
	parinibbānāya hoti	= is for the appeasement of akusala of talking ills of others
28.	issukissa purisapuggalassa	= For the man who used to envy others
	anissukitā	= the state of being free from envy
	parinibbānāya hoti	= is for the appeasement of akusala of envy.
29.	macharassa purisapuggalassa	= For the man who is selfish.
	amacchariyaṁ	= the state of being free from selfishness
	parinibbānāya hoti	= is for the appeasement of akusala of selfishness
30.	saṭhassa purisapuggalassa	= For the man who is treacherous

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asāṭheyaṁ = the state of being free from treachery
parinibbānāya hoti = is for the appeasement of akusala of treachery.

31. māyāvissa purisapuggalassa = For the man who used to trick others
amāyāvitā = the state of being free from trickery
parinibbānāya hoti = is for the appeasement of akusala of trickery.

32. Thaddhassa purisapuggalassa = For the man who is stubborn
athaddhiyaṁ = the state of being free from stubbornness
parinibbānāya hoti = is for the appeasement of akusala of stubbornness.

33. Atimānissa purisapuggalassa = For the man who is extremely conceited
anatimāno = the state of being free from extreme conceit
parinibbānāya hoti = is for the appeasement of akusala of extreme conceit.

34. dubbacassa purisapuggalassa = For the man who is difficult to be admonished
sovacassatā = the state of being easily admonished
parinibbānāya hoti = is for the appeasement of akusala of being difficult to be admonished.

35. pāpamittassa purisapuggalassa = For the man who has bad companions
kalayānamittatā = the state of having good friends
parinibbānāya hoti = is for the appeasement of having bed companions

36. pamattassa purisapuggalassa = For the man who is heedless in wholesome kusala
appamādo = the state of being heedful in wholesome kusala

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parinibbānāya hoti = is for the appeasement of akusala of heedlessness.

37. asaddhassa purisapuggalassa = For the man who had no faith-and confidence
saddhā = the state of having faith-and-confidence.
parinibbānāya hoti = is for the appeasement of the akusala of non faith-and-confidence.

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 purisapuggalassa = For the man who has no fear of the dangers of apāya and saṁsāra, the four lower worlds and the round of rebirths.
ottappaṁ = 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
bāhussaccaṁ = the state of having much knowledge of the pāḷi text
parinibbānāya hoti = is for the appeasement of the akusala of little knowledge

41. kusitassa purisapuggalassa = For the man who is lazy
vīriyārambho = the state of being diligent
parinibbānāya hoti = is for the appeasement of the akusala of laziness.

42. mutthasatissa purisapuggalassa = For the man who is heedless
upatthitasatitā = the state of having heedfulness
parinibbānāya hoti = is for the appeasement of the akusala of heedlessness.

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43. duppaññassa purisapuggalassa = For the fool
pāññāsampadā = the state of being wise
parinibbānāya hoti = is for the appeasement of foolishness

44. sanditthiparāmāsī ādānagāhī duppatinissaggissa purisapuggalassa = For the man who used to catch hold of his wrong views tightly and it is very difficult for him to dispell his wrong views
asanditthiparāmāsī anādānagāhī suppatinissaggitā = the state of not catching hold of his wrong views tightly and the 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 tadaṅga parinibbānas 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 association of mahānibbāna.

[This is tadaṅga nibbāna]

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Vikkhambhaṅa nibbāna

Mahaggata jhānas drive away and dispell some dhammas. The appeasement of those dhammas from appearing for a long time is called "vikkhambhana nibbāna". The number of this vikkhambhana nibbāna should be understood through reading anguttara navaka nipāta pāḷi text.

sanditṭhikaṁ nibbānaṁ sanditṭhikaṁ nibbānanti āvuso vuccati, kittāvatā nukho āvuso sanditṭhikaṁ nibbānaṁ vuttaṁ bhagavatāti.

idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pīti sukhaṁ pathamaṁ jhānaṁ upasampajja viharati, ettāvatāpi kho āvuso sanditṭhikaṁ nibbānaṁ vuttaṁ bhagavatā pariyāyenāti.

āvuso	=	Brothren,
paṇḍitehi vuccati sanditṭhikaṁ nibbānaṁ sanḍitṭhikaṁ nibbānanti	=	the wise say much sanditṭhika nibbāna sanditṭhika nibbāna,
āvuso	=	brothren,
kittāvatā	=	by how much appeasement
bhagavatā vuttaṁ nukho	=	did the Buddha say sanditṭhika nibbāna?
sanditṭhikaṁ nibbānaṁ iti pucchi	=	said the Ven. Mahākoṭṭhika to the Ven. Ānan-da.
āvuso	=	Brothren,
idha bhikkhu	=	the bhikkhu in the teachings of the Buddha,
vivicca eva kāmehi	=	being just devoid of objective and subjective sensualities
vivicca eva akusalehi dhammehi	=	just devoid of evil thoughts
paṭhamaṁ jhānaṁ upasampajja viharati	=	enters upon and abides in the first jhāna,
savitakkaṁ savicāraṁ	=	which is accompanied by initial application and sustained application of the mind.
vivekajaṁ pītisukhaṁ	=	and filled with rapture and happiness, born of detachment.

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āvuso kho	=	brothren, indeed
etāvatāpi	=	by the appeasement of the
bhagavatā		objective and subjective sensualities, too,
pariyāyena vuttaṁ	=	the Buddha said in a way
sandiṭṭhikaṁ nibbānaṁ	=	sandiṭṭhikanibbāna
iti	=	said the Ven. Ānanda.

1. The nibbāna experienced with his body before the attainment to parinibbāna is called sadiṭṭhika 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 intial 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 ākāsānañcā - 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 viññanañcā -yatana jhāna, the cessation of ākāsānancāyatana saññā - perception is the sandiṭṭhika nibbāna.
7. For the person who enters upon and abides in the akiñcaññā - 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-saññayatana 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.

punacaparaṁ āvuso bhikkhu nevasaññānā-saññāyatanaṁ sama-tikkamma saññāvedayita nirodhaṁ upasampajja viharati,

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paññāyaca ssa disvā āsavā parikkhinā honti, ettāvatā kho āvuso sanditṭhikam nibbānaṁ vuttaṁ bhagavatā nippariyāyenāti. [The last sentence]

punacaparaṁ āvuso	=	Moreover, brethren,
bhikkhu	=	the bhikkhu,
nevasaññānāsaññāyatanaṁ samatikkamma	=	having overcome the nevasaññānāsaññā yatana jhāna,
sannāvedayitanirodhaṁ 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 vuttaṁ	=	the Buddha said certainly
sanditṭhikaṁ nibbānaṁ	=	sanditṭhikanibbāna
sanditṭhikaṁ nibbānaṁ	=	sanditṭhikanibbāna
iti		said the Ven. Ānandā

In the last sentence nirodha samāpatti is also mukhya sanditṭhika nibbāna, one; and on attaining arahatta magga the complete cessation of defilements āsavas without remaining anything of āsavas is also mukhya sanditṭhika 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 "nibbānaṁ nibbānanti āvuso vuccati kittāvatā nukho āvuso nibbānaṁ, vuttaṁ bhagavatāti, idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi" etc., without the term 'sanditṭhika', there come nine nibbānas just as stated in the first sutia.

Third sutta — Similarly in the third sutta, too, "tadaṅga anibbānaṁ tadaṅganibbānanti āvuso vuccat" etc. there come nine nibbānas in terms of tadaṅga nibbāna.

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Fourth sutta — In the fouth sutta, "diṭṭhadhamma nibbānaṁ diṭṭhadhamma nibbānanti āvuso vuccati" etc. there come nine nibbānas in terms of diṭṭha dhamma nibbāna.

Fifth sutta — In the fifth sutta, "khemaṁ khemanti āvuso vuccati" etc., there come nine nibbānas in terms of khanan.

Sixth sutta — In the sixth sutta "khemappatto khemappattoti āvuso vuccati etc, there come nine nibānas 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 amataṁ.

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

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

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

Eleventh sutta — In the eleventh sutta, "passaddhi passaddhiti āvuso vuccati" etc., there come nine nibbānas in terms of passaddhi.

Tweleveth 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 the 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; where as in human and deva abodes they exist only in them who have already practised jhānas.

[This is vikkhambhana nibbāna]

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Sumuccheda nibbāna

Only human never returners and arahats, deva never retuners 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 pāḷi text, the case being yet the vikkhambhanakicca, the work of a long time abandoning, "tadaṅga nibbānaṁ tadaṅga-nibbānanti 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 abandonibg and the abandoned dhammas respectively are going on, the work of a long time abandonment, (vikkhambhanakicca) should also be called temporary abandonment (tadaṅga). This vikkam-bhana nibbāna is a crore times and so nobler than 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 paṭisam-bhidāmagga pāḷi. Samuccheda nibbāna is still nobler than that vipassanāsiddha tadaṅga nibbāna.

Seven kinds of samuccheda nibbāna

Samuccheda nibbāna means saupādisesa nibbāna as mentioned in the Abhidhammattha siṅgaha; 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 pāḷi. 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 kile-supādisesa. Nibbāna attained by that person is also "saupādisesa nibbāna'.

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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 khandhaparinibbāna 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, saupadisesa 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 saddhā nusārisekkha 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. Here in saupādisesa nibbāna means 18 tadaṅga

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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 anupādisesa nibbāna, altogether 14. Out of these 14, the 7 saupādisesa nibbānas are called 7 samuccheda nibbāna.
[This is a number of samuccheda nibbāna]

patipassaddhi nibbāna means the fruition of arahatta. The patipassaddhi nibbāna, the fruition of arahatta should be understood as in the netti pāḷi "saupādisesā bibbāna dhātu vijjā" and in the maṅgala sutta pāḷi "nibbāna sacchikiriyāca."

[This is paṭipassaddhi nibbāna.]

Nissaraṇa nibbāna means the paramatha 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 bhavanettisaṅkhayā, anupādisesā samparāyikā yamhi nirujjhanti bhavāni sabbaso". saupādisesanibbāna is diṭṭhadhammika nibbāna; and anupādisesa nibbāna is samparāyika nibbāna.

In the commentary too, it has been commented thus: "diṭṭhadhammikāti imasamiṁ attabhāve bhavā vattamānā. samparāyikāti sam-parāye khandha bhedato parabhage bhavā vattamānā".

diṭṭhadhammikāti	=	diṭṭhadhammika means imasamiṁ
attabhāve bhavā	=	it happens in the present existence.
vattamāna		
samparāyikāti	=	samparāyikā means samparāye khandha
bhedato parabhāge	=	it happens after the dissolution of the present body.

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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; ths 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, vattamānaṁ, pavattamānaṁ' 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 saṁsārā, it should be said 'vattamānā.' as it never appears by way of appearing, uppāda-jati, 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-jati just like any other saṅkhata dhamma apart from nibbāna. There is the appearing by way of very fine birth-jāti; saūpādisesa nibbāna begins to appear when the path and the frution appear. Where as 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 the commentary, there come 'Bhavā, vattamānā.'

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Therefore, saupādisesa nibbāna and anupādisesa nibbāna which come from 'dvemā bhikkhave' itivuttaka pāḷi are not paramattha asaṅkhata-mahānibbāna. This pāḷi means the asankhatapaññatti-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 abhāvapāññatti-concepts are expounded: this view is not reasonable.

The varieties of this ultimate asaṅkhata mahānibbāna, namely saupādisesa, anupādisesa two terms and suññata, animitta, appanihita 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 extranal āyatana-bases,such as sight, sound, etc., 6 nibbānas.

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

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

at the 6 sensations, such as cakkhu sampphassaja 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, saddataṇhā, 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 mahāsatipaṭṭhāna 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 appeameyya. So great is the number of nibbānas just in accordance with the places for cessation of lust.

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

[This is the nubmer of saupādisesa nibbāna, kilesa nibbāna]

Anupādisesa asaṅkhyeyya

Even though not mentioned paricularly in the vibbaṅga pāḷi, by the term 'dukkhanirodha' the number of anupādisesa nibbāna, khandha parinibbāna may be great asaṇkhyeyya appameyya, respec-

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tively 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 (paticca-sumuppāda), '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 nissaruṇa nibbāna. Here ends 7 kinds of nibbāna.

The attainment of nissarana nibbāna

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

There are ten suttas in nidānavagga saṁyuttapāḷi, 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 internal bases such as the eye, the ear, etc., as 'mine my eye, etc.,' develops throughout the round of rebiths, 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;

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

kāyassa bhedā uddhaṁ jivitaparilyādāna ideva
sabbavedayitāni abhinanditāni sīti bhavissanti,
sarīrāni avasissanti. [pāḷi-text]

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

As the body parishes form 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, utujaaṭṭhakalapa 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, utujaaṭṭhakalapa will not remain; all will cease and disappear forever on the death, the cessation of cutikammajarūpa.

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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 buring 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 āyatanabases, 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 "whihc conduces to fetters". That is the only difference. It

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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 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 (saṁsāra) 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 kammas and akusala kammas are similar to the rootlets. The vipassanā-insight, the knowledge of seeing the 12 bases as impermanence, suffering, selflessness 0 is like the mattlock 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 sutts

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

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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 saṁyutta pāḷi]

Vaccha sutta

Now, vaccha sutta from Majjhima pannāsa pāḷi 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 cutikammajarāpa?

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 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?

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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 their is a big fire infront 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 infront of you due to lack of a burner, will you know that the 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 anwer?

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 saṅkhyaṁ gacchati."

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

It has to be said in the past tense as khinā= 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 tathāgataṁ paññā-payamāno paññāpeyya, taṁ rupāṅ tathāgatassa pahīnaṁ ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṁ kataṁ āyatiṁ anuppādadhammaṁ, rūpasaṅkhā vimutto khovaccha tathāgato gambhiro appameyyo duppariyogāḷho, seyya-thāpi mahāsamuddo upapajjatīti na upeti, nupapajjatīti na upet, upapajjati ca, na ca upapajjatīti na upeti, nevaupa-pajjati, na na upapajjatīti na upeti —

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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 (rūpakkhandhā) disappears with the cessation of its series.
2. The paññatti-concept which depends on the series of the sensational group of existence (vedanakkhandhā) disappears with the cessation of its series.
3. The paññatti-concept which depends on the series of the perception group of existence (saññakkhandhā) disappears with the cessation of its series.
4. The paññitti-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 cutikammajarūpa; 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 the 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 knowlege. It is not the work of the terms upapajjati, nupapajjati etc., which the worlding used to say.

Counting back from this aeon, world cycle, during the four asaṅkhyeyya and one lakh kappa world cycles there aprpeared on the earth the Buddhas whose paññatti-concepts alone Taṇhaṅkarā, Medhaṅkarā, Saranaṅkarā, Dipaṅkarā, etc, remain. The paññatti-concepts depending on the bodies in succession of the former Buddhas in the round of rebirths, saṁsāra, are no more to be heard again.

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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, saṁsāra, and the repective 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, saṁsāra, 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 pannatti-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?

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The complete cessaion of jāti-birth from new appearing of the series of the constituent groups of existenge of persons, beings who have already adained 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 saṁyutta, too, in the question of King Kosala and the answers by bhikkhunī Khemā and the Buddha too: "hoti tathāgate paraṁ maraṇā," they are all the same as in vaccha sutta.

hoti	=	upeti
na hoti	=	na upeti
hoti ca, na ca hoti	=	upeti ca, na ca upeti
neva hoti, na na hoti	=	neva upeti, na upeti

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

Upasiva pañhā

Isi-brahmaṇa Upasiva was a jhānalābhi who had already attained ākiñcāññāyatana jhāna. Therefore he asked the Buddha a way basing on ākiñcaññāyatana 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 sıti siyā vimutto,
cave the viññānaṁ ththāvidhassa. [Question]

Samantacakkhu	=	Lord of All-seeing!
So	=	If he who has already attained to the ākiñcaññāyatana Brahma abode
tattha anānuvāyī	=	continuously becomes in that abode

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pūgampivassāni ce tiṭṭha = and stays there for many years
so taṭṭheva vimutto = does he free himself from the suffering of death, cutimaraṇa-dukkha
sīti siyā = and become appeased forever?
atha = Or
tathāvidhassa = does his consciousness pass
viññāṇaṁ cave away and still take births in the round of rebirths?
[Meaning]

acci yathā vātavegena khittā,
atthaṁ paleti na upeti saṁkhyaṁ.
evaṁ muni nāmakāyā vimutto,
atthaṁ paleti na upeti sankhyaṁ [Answer]

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

Isi-brahmana Upasiva was the person who had been freed from only physical from through ākiñcañnñāyatana 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 arūpataṇhā and was not fred 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 arūpataṇhā was dispelled and he was freed from mentanlities 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

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no more rebirth and would not come to be called as a thing in a term of paññatti-concept.

Here in this verse, "attham paleti," attham 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 niddasapāḷi is

"attham paletīti attham paleti, attham gameti, attham gacchati, nirujjhati, vupasammati, paṭipassambhati."

attham paletīti	=	attham paleti 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 "nirrujjhati".

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,

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paṭipassambhati." Therefore the only cessation-appeasement of kilesakhandha (defilements) should be noted as "attharn paleti."

In "attharn paleti = attain to nibbāna," nibbāna is the cessation appeasement of the burning dhammas. Therefore "attharn = to nibbāna" is the same as "attharn = to the disappearing, to the cessation.

Just as in the world "maranarn nigacchati = come to death" and "marati = die" are the same.

"bhedarn gacchati	=	bhijjati",
comes to destruction	=	perishes
"jararn gacchati	=	jiyyati"
comes to old age	=	aged
"pākarn gacchati	=	paccati"
comes tobe well-cooked	=	well-cooked

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

atthangato so uda vā so natthi,
udāhu ve sassatiyā arogo.
tarn me muni sādhu viyākarohi,
tathā hi te vidito esa dhamma. [Question]

so atthangato	=	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!
tarn me sādhuviyākarohi	=	Please tell me well the answer
hi	=	It's good to ask
te esadhammo tathā vidito	=	You really know this dhamma. [Meaning]

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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 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 paraṁmaraṇā" is, too, natthi view.

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

It is the view; "hoti tathāgato paraṁmaraṇā."

The cessation of khandhā was expounded to brahmaṇa Upasiva in the former verse in pāḷi term "atthaṁ 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."

atthī ti kho kaccāna eko anto,
natthīti kho kaccāna dutīyo 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 pamānaṁa' tthi,
yena naṁ vajjuṁ taṁ tassa natthi.

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sabbesu dhammesu samuhatesu,
samūhatā vādapathāpī sabbe. [Answer]

atatthangatassa	= For the parinibbuta puggala, the person whose mind and matter, khandhā, have disappeared.
pamānaṁ na atthi	= there is nothing to say "exist or not exist.
yena naṁ vijjuṁ	= that person may be called in the term of paññatti-concept with the help of an ultimate;
tassa taṁ 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 samuhatā 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 kammajararūpa, 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 samūhatatesu, samūhatā vādapathāpi sabbe," the Ven. Sāriputta commented thus:-

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"sabbesu dhammestu samūhatesūti
sabbesu khandhesu, sabbesu āyatanesu,
sabbāus dhātūsu.

Therefore, at the cessation of kammajarūpa. parinibbāna cuti, what so ever 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:

"samuhatā vādapathāpi sabbeti vādapṭhā vuccanti kilesā ca khandhā ca abhisaṅkhārāca, tassa vādāca, vādapathā ca, adhivacanā ca, adhivacanapatā ca, nirutti ca niruttipathā ca, paññatti ca, paññattipathā ca uhatā, samūhatā uddhaṭā, samuddhaṭā, uppāṭitā, samuppāṭitā, panhīnā saṁucchinnā vūpasantā, paṭipassaddhā, abhabbuppattikā, ñāṇagginā daḍḍhāti 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, parinibuta 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: "saṅkhyaṁnopeti" or "atthaṁ paleti, naupeti saṅkhyaṁ" or "samuhatā 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 pannatti-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

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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 expounded, 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 saṁyutta

Also in vedanāsaṁyutta of salāyatana saṁyutta pāḷi:

"so vedanā priññāya, diṭṭhe dhamme anāsavo,
kāyassa bhedā dhammaṭṭho,
saṅkhvaṁ nopeti vedagū."

the word "saṅkhyaṁ nopeti" should be understood as atthaṁ paleti na upeti saṅkhyaṁ." 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 bhedā paraṁ	=	After the cessation of kammajarūpa, cuti-death,
dhammaṭṭho so vedagū	=	that arahat who has already attained to nibbāna
saṅkhyaṁ nopeti	=	does not come to be reckoned as anything. [Meaning]

It is commented in the commentary thus:

"dhammaṭṭhoti asekkhandhammesu, nibbāne, eva vā ṭhito."

dhammaṭṭho	=	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 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:

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"kāyassa bhedā par.ṁ = after the cessation of the cuti-kammajarūpa, death; saṅkyaṁ nopeti = does not come to be reckoned as anything."

The terms "dhammaṭṭho, vedagū" are used only to revere the qualities of the arahat before parinibbāna.

Where as "dhammaṭṭho = established in nibbāna" means "kāyassa bhedā paraṁ = after the cessation of cutikammajarūpa, death; dhammaṭṭho = 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-saṁyutta.]

Here ends the attainment of nissaraṇanibbāna.

How happy nibbāna

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

"pañcime ānanda kāmaguṇa, katame pañca, cakku viññeyyā rūpā" etc., comes from vedanāsaṁyutta pāḷi 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,

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6. ākāsānañcāyatana jhāna happiness,
7. viññānancāyatana jhāna happiness,
8. ākiñcaññāyatana jhāna happiness,
9. nevasaññānāsaññayatana 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. [abhikkantataraṁ = much more pleasant; paṇītataraṁ = much more noble] [The remaining happiness should also be stated serially in the same way.]

Paramadiṭṭhadhammu nibbāna When mind, mental factors and mind made form cease all together and living only with kammaborn rūpa, weatherborn rūpa and nutritivebon rūpa is called the nirodhasamāpatti happiness. That nirodhasamāpatti happiness is "paramadiṭṭhadhamma nibbāna."

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

> thānaṁ kho panetaṁ ānanda vijjati, ayaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ, saññāvedayita nirodhaṁ samaṇo gotamo āha, tañca sukhasamiṁ paññapeti panitataraṁ, tayidaṁ kathaṁsūti, evaṁvādino aññatipttihyā paribbājakā evamassu-vacanīyā "na kho āvuso bhagavā sukhaññeva vedanaṁ sandhāya sukhasamiṁ paññapeti, yattha yattha āvuso sukhaṁ upalabbhati, yahiṁ yahiṁ sukhaṁ, taṁ taṁ tathāgato sukhasamiṁ 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

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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 navaipāta aṅguttara pāḷi text there comes as follows.

Once the Ven. Sāriputta said to the bhikkhus:

"sukhamidaṁ āvuso nibbānaṁ = My brothren, Happiness is indeed this nibbāna."

Then the Ven. Mahākoṭṭhika said: "kiṁpanettha āvuso sāriputta sukhaṁ, yadettha vedayitaṁ natthi = My brothren 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; "etadevatthāvuso sukhaṁ, yadettha natthi vedayiṭaṁ =My brothren 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 felf. If he is away from the fire, he will he oppressed severely with the itch and will

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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 undersirable, 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 māgaṅḍiya sutta, majjhimapṇṇāsa 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 application 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.

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Example

The leprosy is similar to the lust for jhāna, jhānanikantaṇhā 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 sanditthika nibbāna.

[This is the meaning of the second vāra]

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

The essential meaning in this pāḷi text

The said sensual lust happiness and the fist 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 absoulte happiness. It should be noted that nibbāna is indeed the absolute happiness without any suffering nor without any enjoyment, Ven.mahā kotthika.

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

The meaning from vedanāsaṁyutta pāḷi.

In vedanāsaṁyutta pāḷi, a certain monk thought to himself: "The Buddha has expounded the three kinds of feeling, namely plesant. unpleasant and indifferent feeling and "yaṁkiñcivedayitaṁ,

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sabbaṁ taṁ dukkhasamiṁ = 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; vuttaṁ kho panetaṁ bhikkhu mayā yaṁkiñci vedayitaṁ, sabbaṁ taṁ dukkhasaṁimti.
>
> taṁ khopanetaṁ bhikkhu mayā simkhārānaṁyeva aniccataṁ sandhāya bhāsitaṁ yaṁkiñci vedayitaṁ, sabbaṁ taṁ dukkhasaṁimti.
>
> taṁ khopeanetaṁ bhikkhu mayā simkhārānaṁ khayadhammataṁ, vayadhammataṁ, virāgadhammataṁ, nirodhadhammataṁ, viparināmadhammataṁ sandhāya bhāsitaṁ yaṁkiñci vedayitaṁ, sabbaṁtaṁ 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: "yaṁ kiñci vedayitaṁ, sabbaṁ taṁ dukkhasamiṁ = 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 saṁkhāras, are impermenence (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: "yaṁkiñci vedayitaṁ, sabbaṁ taṁ dukkhasamiṁ?" Because those pleasant and indifferent feelings are all conditioned things, saṁkhāras, are all impermanence. The sense of

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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, hapiness". If there is the sense of feeling, suffering and enjoyment in the asaṅkhata mahānibbāna, it will not be "paramasukha = the noble peace hapiness",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, "yaṁ kiñci vedayitaṁ sabbaṁ taṁ dukkhasamiṁ," 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 vedanāsaṁyutla 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 ītt. (10)

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

tucchā suññā anattā ādīnavā viparināmadhammā asārakā aghamūlā vadhakā vibhavā sāsavā (30)

saṅkhala mārāmisā jātidhammā jarādhammā byādhidhammā maraṇadhammā sokadhammā paridevadhammā upāyāsa-dhammā saṁkilesika 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 sonstituent 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 constittue big or small bodies of bings from the great hell, avīci, up to the highest abode of rūpa-brahmā, akaniṭṭha brahmā.
2. Feeling, vedanā, means various kinds of agreeable and disagreeable feeling.
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.

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[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 beingngs 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.

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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 associaties 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 tasts, sour taset'
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 groups 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

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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]

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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 saṁsāra 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, saṁsārā 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 dukka 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 sush 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 when the paddy is ripe, the trouble of separating grains from the stalk and putting them into the granaries.

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All kinds of troubles begining with the trouble of keeping the seeds last year till the putting the grains into the granaries this year are merely saṅkāra formations of rice, maize, pea, sesame which have been kept in the granaries.

Moreover, the troubles of taking them out from the granaries and drying in the sun, pounding, grinding and cooking, and the trouble-taking till putting into the mouth, the throat and the stomach are also saṅkhāradukkha or rice, suffering due to formations.

Each rice grain becomes cooked rice for putting into the mouth, only after they had taken the troubles of keeping the paddy in the granaries and more than one thousand or ten thousands of troubles, saṅkhāra dukkhas, the formations suffering. Hence each cooked rice grain tortures the beings who cannot live without rice with more than one thousand or ten thousands of saṅkhāra dukkhas, formations suffering.

[This is the saṅkhāra dukkha, formations suffering in the cooked rice.]

Begining from the keeping of seeds in the previous year and all sorts of working to get rice, maize, pea, beans are all merely perishable things whenever met with dangers.

Before reaching the mouth, there are many facts and conditions for the paddy to perish, more than one thousand or ten thousands. If met with the dangers of fire, flood, robbers etc., or if the rain and the wind do not favour, if any condition goes wrong, much physical and mental sufferings will come to be.

[This is also viparināma dukka in rice, suffering in change.]

On seeing the perishable nature of the seeds etc., when met with the perishable condition, liable to damage; the trouble of keeping grains in the granaries to preserve from damage; the trouble of maintaining, worrying about the paddy with the thought that the perishable condition may come.

[This is also viparināma dukkha from rice, suffering in change.]

That rice perishes badly since it is chewed. On reaching the stomach if it cannot be digested one may get into trouble with different

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kinds of diseases. Even if it is digested the different kinds of suffering connected with stool, urine, phlegm etc., may come to be.

[This is the last viparināma dukkha, suffering in change.]

Dukkha-dukkha, the intrinsic suffering mixes with (1) saṅkhāra dukkha, formations sufferings in cooked rice, beginning with the keeping of seeds till putting into the mouth as the mossel of food and (2) the three kinds of aforesaid viparināma-dukkha of rice, suffering in change.

So that rice tortures the beings who cannot live without it with the intrinsic suffering; tortures also with the formations sufferings; and tortures also with the suffering in change.

So, that rice tortures the beings, who cannot live without it, with the intrinsic suffering; tortures also with the formations sufferings; and tortures also with the suffering in change. So long as they cannot live without rice, those three kinds of sufferings will follow them in successive 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, saṁsārā, is compared to the famer.

(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

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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 similar 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, pītisomanassa-sukhavedanā in that existence is similar to the delicilous 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 wich 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.

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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 worlding, 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 if Jivaka, 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, appease-

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ment happiness, the cure-appeasement of that bad disease. Therefore the Buddha said:

"yaṁkiñci vedayitaṁ, sabbaṁ taṁ dukkhasmiṁ."

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, nāmarūpa, 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 iṭṭhasampatti [1. iṭṭha dhamma = the desirable sense/sampatti dhamma = the sense of completness] and aniṭṭhavipatti [aniṭṭha 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 undersirable 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.

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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 completly 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 out[1] (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 out[1] (ucchinna) of leprosy and asthma are the only refuge for happiness. He will wish for only disappearance and cut out[1] (ucchinna); for him only those disappearance and cut out[1] (ucchinna) are to be praised as the noble thing. [example]

In patisambhidāmagga pāḷi

As being stated: "paneakkhande aniccato dukkhatao ...pa... saṁki-lesikadhammato," there are 40 fearful defects[2] (ādīnava). 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, saṁsāra, 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

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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 jātaka 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 defects[1], (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 mahāasṅikhata-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, abhāvamatta, 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, paṇīta, paramasukha) as stated in the text.

In the endless round of rebirths, anamatagga saṁsāra, 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 vithārakaṇḍa, detail chapter.

Nānāgantha nānāvāda visodhanakaṇḍa

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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 khiīnāsavo, tassa tiṭṭhanteva pañcindriyāni, yesaṁ avighātattā manāpampi paccanubhoti, amanāpampi paccanubhoti, manāpāmanā-pampi paccanubhoti, tassa yo rāgakkhayo, dosakkhayo mohakkhayo, ayaṁ vuccati bhikkhave saupādisesā nibbāna dhātu.

katamā ca bhikkhave anupādisesā nibbānadhātu.

idha bhikkhave bhikkhu araham hoti khīnāsavo tassa idheva sabbavedayitāni sīti bhavissanti ayaṁ vuccati bhikkhave anupādisesa nibbānadhātu.

dve imā cakkhumatā pakāsitā nibbānadhātu anissitena tādinā, ekāhi dhātu idha diṭṭhadhammikā saupādisesā bhavanetti-saṅkhayā, anupādisesā samparāyikā yamhi nirujjhanti bhavāni sabbaso.

[Itivuttaka pāḷi, produced leavıng inessentıal words]

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

(b) sīti bhavissantīti accantarūpasamena saṅkhāra daratha paṭi-passaddhiyā sītalī bhavissanti, appaṭi-sandhi-kanirodhena niru-jjhissantīti attho.

(c) diṭṭhadhammikāti imasmiṅ attabhāve bhavā vattamānā.

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(d) samparīyikāti samparāye khandhabhedato parabhāge bhavā vattamānā.

[The essential words of the commentary]

View of some teachers

With reference to the passage from the pāḷi: "ekāhi dhātu idha diṭṭha dhammikā saupādisesā, anupādisesā samparāyikā" and the commentary: "yo ragakkhayoti rāgassa khayo, khīnākāro, abhāvo, accantama-nuppādo, diṭṭhadhammikāti imasamin attabhāve bhavā vattamānā samparāyikāti samparāye khandhabhedato parabhāge bhavā vattamānā," the two nibbānas which come from this pāḷi 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 "samarāyikā". As it is bhāva dhamma, prominent in ultimate sense, it should not be called, too, "rāgassa khayo khināākāro 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, khīnakāra, paññatti, and the mere absence f defilements, abhāvapaññatti. Therefore in the commentary it is commented as "rāgassa khayo khiṇākāro 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"

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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 pāḷi.]

Our view

In this pāḷi, also for sapādisesa nibbāna there comes the passage "tassa yo rāgakknayo." 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, accantamanuppādo" 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, accantamanuppādo", 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.

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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 pāḷi 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 cutikamma-jarūpa, 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, tyran, thieves robbers, etc.,.

There is not any suffering danger, dukkha bhaya in the paramattha asaṅkhata mahānibbāna. The arahat lives still in the infinite suffering of dangers; only when his cutikammajarūpa ceases, and that

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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 if 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 saṁyutta pāḷi, that the only destruction of the defilement roots if the main thing has already been shown clearly in the second chepter of this Manual of nibbāna, Nibbāna Dīpanī.

Moreover also in the abhidhamma saccavibhaṅga pāḷi, nirodha saccavibhaṅga there come 60 vāra sentences of nirodha-saccavibhaṅga; "cakkhuṁ loke piyarūpaṁ sātarupaṁ, etthesā tanhā pahīyamānā pahīyati, nirujjhanānā nirujjhati" etc., which shows mainlythe cessation-appeasement of defilements.

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

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(a) tattha katamaṁ dukkhaniorodha ariyasaccaṁ

(a) you tassāyeva taṇhāya aseas virāganirodho, cāgo, paṭinissaggo, mutti, anālayo— mainly there comes the only cessation-appeasement of defilements. Also throughout the suttas of suttanta piṭaka:

(b) nibbānaṁ nibbānanti āvuso vuccati, katamaṁ taṁ nibbānanti.

(b) yo kho āvuso rāgakkhayo, dosakkhayo, mohakkhayo, idaṁ vuccati āvuso nibbānaṁ, 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 araharts, 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 endless khandhas after seven births are contained together at the same time in the cessation-appeasement of some defilements sākkāyadiṭṭhi-personality-belief, etc. That complete cessation appeasement of the endless bhavakhandhas, the constituent groups of existence, saṁaāra-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.

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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 stotāpanna, 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 saṁyutta 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.

"Bhikkus, in the same way, if the vaṭṭadukha sufferings in the remaining seven births of the stream-enterer, sattakkhattuparamasotapanna 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.

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

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Bhikkhave	= bhikkus
dhammābhisamayo	= the enlightenment of the four noble truths
evaṁ mahiddhiko	= is of such great power.
dhammacakkhu paṭilābho evaṁ mahiddhiko	= the attainment of the sotāpātti magga, the eye of wisdom is of such great power. [This is the meaning]

Thus, the consequence obtained bythe 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 pāramit-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 interestpleasure, pītisomanassa, with the thought: "I have alrady attained, attained to the appeasement of such and such defilemnets. I have already attained to the cessation appeasement of such and such vaṭṭadukkha sufferings."

Example: The judge of a law court sentenced a criminal toimprisonment for life. After four or five days, he got the amnestly 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 amnesty order. He obatined 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. Ihave already been freed from future dukkha suffering."

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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 thef 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 remaing 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 appeasment of infinite round of sufferings, vaṭṭadukkha after seven births. He is so such delighted with the interest-pleasure, pitisomanassa.

Second sutta

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

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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 alrady 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

The 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 drys up except two ot 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 reamaining seven small pebbles are compared with the rock in Himalia mountain that has already perished.

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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 saṁyutta 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 grouops of existence is included altogether in the cessation appeasement of defilements. Therefore in the abhidhammapāḷi, only kilesadefilements 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, nirodhaarrya saccā niddesa 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, saṁārā. It will never lie latent again, the sakkāyadiṭṭhi, personality-belief never will arise again and vicikiccā, secptical doubt never will arise again. In the same way the apāyadukkha, vaṭṭadukkha woeful

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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 paramidhammas for many births, for many kappaworld 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 strem-enterer, he can attain or attain to that cessation-appeasement. Therefore when he becomes sotapanna, stream-enterer, he indeed attains partly to the asaṇkhatadhātu 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 pāḷi "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 definlments,

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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 parinibbutapuggala 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 pāḷi-texts

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

anukampakassa kusalassa,
ovādamhi ahaṁ ṭhitā,
ajjhagā amataṁ santiṁ,
nibbānaṁ padamaccutaṁ.

[vimānavatthu pāḷi]

ajjhagā	=	adhigacchin [its commentary]
ṭhitā patiṭṭhitā	=	Having established in
anukampakassa		the teachings of the
kusalassa ovādamhi		compassionate Buddha, the incomparably good in all,
ahaṁ nibbānaṁ ajjhagā	=	have I attained, attained to nibbāna.
accutaṁ	=	immovable
amataṁ	=	deathless
santaṁ	=	peaceful
padaṁ	=	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

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(sakkāyadiṭṭhi vicikicchā) personality-belief and sceptical doubt in her, she has also attained to kilesanibbāna 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, khandhanibbāna 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-returner and never-returener. The person who becomes arahat at the moment of arahattamagga is usually called the person who is attiaining parinibbāna; on attaining the arahattaphala he is usually called the parinibbuta puggala, the one who has already attained parinibbāna.

Santi kho devānaminda cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasañhita rājaniyā, tañce bhikkhu na abhinandati, na abhivadati, na ajjhosāya tiṭṭhati tassa taṁ na abhinandato na abhivadato na ajjhosāya tiṭṭhato na taṁ nisstaṁ viññānaṁ hoti, tadupādānaṁ anupādāno devānaminda bhikkhu parinibbāyati.

The one who enjoyes with lust and clings to the desirable visual object does not attain parinibbāna. The one who is free from the enjoyment with lust and tree 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 vara 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 saṁyutta pāḷi [Whereas in the Aṇguttara pāḷi, Ven. Ananda expounded]. In this pāḷi, the person who attains the arahattamagga and overcomes upādāna-clinging is

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called 'pari-nibbāyati"; parinibbāyati = the fire of defilements is extinguished or attains kilesaparinbbāna. [Meaning]

[This is the pāḷi reference showing the arahattamaggasaccā 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.

Kathañca puggalo ummujjitvā tiṇṇo hoti pāraṅgato thale tiṭṭhati brahmaṇo so āsavānaṁ khayā aṇāsavaṁ cetovimuttiṁ paññāvimuttim diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati, evaṁ puggalo ummajjitvā tiṇṇo hoti pāraṅgato, thale tiṭṭhati brāhmaṇo.

kathañca puggalo	=	How is the person called the
hoti brāhmano		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 āsavānaṁ khayo	=	that person, as the fluxions
diṭṭheva dhamme		are exhausted only in this
sayaṁ abhiññā		present life realizes by himself
anāsavaṁ	=	free from āsava fluxions
cetovimuttiṁ	=	the emancipation of mind
paññāvimuttiṁ	=	the emancipation with knowledge
sacchikatvā	=	sees face to face
upasaṁpajja viharati	=	reaches and dwells
evaṁ puggalo	=	thus that person rises
ummujjitvā		from the round of sufferings
tinno	=	has already overcome (crossed over) it,
pāraṅgato	=	has already attained to the other shore of nibbāna,

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thale tiṭṭhati = exists on the land of nibbāna
brāhmaṇo hoti = is the noble person
thale tiṭṭhati brāhmanoti brāhmano
thale tiṭṭhati, dīpetiṭṭhati, tāne tiṭṭhati,
lene tiṭṭhati, parāyane tiṭṭhati, saraṇe tiṭṭhati,
nibbāne tiṭṭhati
[Mahāniddesa pāḷi]

With reference to this aṅguttara pāḷi, puggalapaññatti pāḷi and mahānippesa pāḷi, an arahart 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 puggala."

dabbo so parinibbuto thitatto.

Dabbo = By the name of dabba or the wise,
so ahaṁ parinibbuto = that I have already extinguished the fire of defilements or have already atained to parinibbāna
ṭhitatto = have already attained to the firmness
[The meaning of Dabbathera's pāḷi saying to himself]

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

danto so parinibbuto thitotto.
(Odlīya Theragāthā pāḷi)
vīro so parinibbuto thitto
(Vīra Theragāthā pāḷi)
sīti bhūtosmi nibbuto.
(Rakkhita Theragāthā pāḷi)
sesakenamhi nibbuto.
(Daṇḍasumana Theragāthā pāḷi)

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Thus, there are many instances shown clearly in the pāḷi-texts that as the arahat has already attained to kilesaparinibbāna with the element of saupādisesa nibbāna, he is usuaslly called parinibbuta puggala. Moreover, in the navanipāta aṅguttara pāḷi;-

khemappatto khemappattoti āvuso vuccati,
kittāvatānukho āvuso khemappatto vutto bhagavatāti.
idhāvuso vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṁ savicāraṁ vivekajaṁ
pītisukhaṁ pathamaṁ jhānaṁ 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. [Khemappatta= the person who has already attained to nibbāna, the state of no danger]

Of the ten khemappatta puggalas, the former eight persons have already attained to vikkhambhana nibbāna; thaerefore 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 abhayappatta 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.

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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 pāḷi

Now, the passages from udāna pāḷi will be produced here-

(a) atthi bhikhave ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ.

(b) no cetaṁ bhikkhave abhavissa ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ, na yidha jātassa katassa asaṅkhatassa nissaraṇaṁ paññāyetha.

(c) yasmā ca kho bhikkhave atthi ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ, tasmā jālassa bhūtassa katassa saṅkhatassa nissaraṇaṁ paññāyatīti.

(a)	bhikkhave	=	bhikkhus.
	ajātaṁ atthi	=	there is non appearing or the cessation-appeasement of jāti-birth;
	abhūtaṁ atthi	=	there is also non-arising or the cessation-appeasement of arising.
	akataṁ atthi	=	there is also non-doing or free from doing
	asaṅkhataṁ atthi	=	there is also non-repeated formation or free from the sufferings of repeated formation
(b)	bhikkhave	=	bhikkhus

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	noce abhavissa	=	hadn't there been
	etaṁ ajātaṁ	=	this non-appearing
	etaṁ abhūtaṁ	=	theis non-arising
	etaṁ akataṁ	=	this non
	etaṁ asaṅkhataṁ	=	this non-repeated formation
	evaṁ	=	then
	idha	=	in this world
	na paññāyetha	=	there wouldn't have been
	nissaranaṁ	=	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 ajātaṁ atthi	=	For there in non-appearing
	abhūtaṁ atthi	=	there is non-arising
	akataṁ atthi	=	there is non-doing
	asaṅkhataṁ atthi	=	there is none repeated formation
	tasmā	=	therefore
	nissaranaṁ paññāyati	=	there is the overcoming
	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 viññāṇaṁ" 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

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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, saṁsārā.

[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 kamma formations, viññāṇa-consciousness never will appear. As there is no viññāṇa-consciousness, nāmarūpa, 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 ajātaṁ abhutaṁ
akataṁ asaṅkhataṁ"

bhikkhave	=	bhikkhus,
dhammānaṁ	=	for tebhummaka vaṭṭadhamma
ajātaṁ atthi	=	there is non-appearing

[For the remaining terms please give meaning as bafore]

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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 saṁsārā 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 saṁāra round of rebirths. If the kamma-formations had been appearing, too, viññāna-consciousness would have been always appearing in the saṁsāra-round of rebriths. 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 incessantlty 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 words. In order to show such meaning the Buddha has expounded:

"nocetam bhikkhave abhavissa ajātaṁ
abhūtaṁ akataṁ asaṇkhataṁ, nayidha
jātassa bhūtassa katassa saṅkhatassa
nissaraṇaṁ paññāyetha."

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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 saṁsāra 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
ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ
tasmā jātassa bhutassa katassa
saṅkhatassa nissaraṇaṁ paññāyati."

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

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

asaṅkhataṁ 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 ajātaṁ" in the suttanta pāḷi]

The view of teachers

The teachers who prefer the arising of nibbāna in very tiny jāti-appearing do not take that meaning in that pāḷi; they take that the Buddha has said: "ajātaṁ abhūtaṁ" 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 jātaṁ na nibbattanti ajātaṁ.

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2. Kāranena vinā Sayameva na bhūtaṁ na pātubhūtaṁ na uppannanti abhūtaṁ.

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 nether any appearing caused by the favourable conditions, nor any other appearing without any cause. Thus, to reject all kinds of appearing the Buddha said: "ajātaṁ abhūtaṁ"

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

Still in accordance with this commentary, nibbānā 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 udānapāḷi beginning with "atthibhikkhave tadāyatanaṁ", the teacher commentator has commented "tadāyatananti taṁ kāraṇaṁ" which means being the object of magga phala, the path and the fruition, it is called "tadāyatana."

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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.

[saṁyutta pāḷi, question verse]

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

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There is no place to catch hold of which is safe from falling into the avici 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 exit 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 tadāyatanaṁ."

[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.

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wrong view teacher, question and answer, vice versa.

parinibbuto puggalo atthattamhīti, āmantā.

parinibbuto puggolo sassatoti, na-hevaṁ vattabbe.

[question right view, answer wrong view]

parinibbuto puggalo attamhi atthi	= Does the person, who has already extinguished the fire of defilements and the fire of khandhā, remain in nibbāna or in the disappearance of rūpa nāmakhandhā?
iti	= this is the quesion.
āmatnā	= yes sir, the person remains. [this is the answer]

Worng 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 sassato	=	Is the person, who has already extinguished the fire of defilements and the fire of khandhā, permanent?
iti	=	this is the question.
evaṁ 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 parinibbuta puggala is permanent in nibbāna, he answers: "nahevaṁ vattabbe" for fear of becoming entangled with sassataditthi, eternity-belief.

As the former answer does not agree with the later answer, there come so much refuration by the right view teacher:

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"ājānāhi niggahaṁ" etc., The meaning is not different.

parinibbuto puggalo natthattamhiti, āmantā.

parinibbuto puggalo ucchinnoti, nahevaṁ vattabbe.

[question wrong view, anser right view.]

parinibbuto puggalo attamhi natthi	=	Isn't the person, who has already extinguished the fire of defilements and the fire of khandhā, present in nibbāna or in the cessation-appeasement 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 ever before attaining parinibbāna; as ther 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 disappear in the cessation of nāma-rūpa, mentality and materiality?
iti	=	this is the question.
nahevaṁ 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 "nahevaṁ vattabbe". It he says the person is cut out at the attainment of parinbbāna, it is the same as taking that that the person is present befcre attaining parinibbāna.

The answer to the former question is "the person isn't present in nibbāna", because the preson isn't present either before

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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 preson 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 foremer 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 persent and exists in nibbāna, it should be understood-that it will become sassataditthi, eternity-belief.

As the right view teacher's answer comes: 'parinibbuto puggalo ucchinnoti, nahevaṁ vattabbe," if we take that the person has already been cut out at the attainment of parinibbāna, it will become ucchedaḍitthi, annihilation-belief, wont" 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 ucchedaditthi, annihilation-belief. If they take that the person is not cut out but exists forever in nibbāna, it will become sassataditthi, eternity-belief.

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

[This is our view.]

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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 parinibbuta puggala

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

kalyāṇapāpakānaṁ kammānaṁ vipāko upalabbhatīti kalyāṇa pāpakānaṁ kammānaṁ vipākassa patisaṁvedī upalabbhatīti, āmantā.

nibbānaṁ upalabbhatīti nibbānassa paṭisamvedī upalabbhatīti, nahevaṁ vattabbe.

apāyikaṁ dukkhaṁ upalabbhatīti āpāyikassa dukkhassa paṭisaṁvedī upalabbhatīti, āmantā.

nibbānaṁ upalabbhatīti nibbānassa paṭisaṁvedī upalabbhatīti, nahevaṁ vattabbe.

nerayikaṁ dukkhaṁ upalabbhatīti nerayikassa dukkhassa paṭisaṁvedī upalabbhatīti, āmantā.

nibbānam upalabbhatīti nibbāṇassa paṭisamvedī upalabbhatīti, nahevaṁ vattabbe.

vipāko atthīti vipākassa paṭisamvedī atthīti, āmantā.

nibbānam atthīti nibbānassa paṭisamvedī atthīti, nahevaṁ vattabbe.

Ritht view teacher

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

Kalyānapāpakānaṁ kammānaṁ vipāko

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

iti = therefore

Kalyānapāpakānaṁ kammānaṁ vipākassa patisamvedī.

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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.]
nibbānaṁ upalabbhati = nibbānaṁ is obtained.
iti = therefore
nibbānassa paṭisamvedī upalabbhati = is the parinibbuta puggala who enjoy nibbāna also obtained ?
iti = [This is the right view question.]
evaṁ 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 worng 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 khandhasaṁyutta pāḷi

With regard to the term "ucchinno" which comes from kathā-vatthu pāḷi, the meaning of yamaka sutta of khandhasaṁyutta pāḷi, will be shown here—

khināsvo bhikkhu kāyassa-bhedā ucchijjati, vinassati, na hoti paraṁ maraṇā [wrong view of yamaka bhikkhu]

khiṇāsava bhikkhu = the arahat, whose cankers have already been exhausted
ucchijjati vinassati = is cut out and disappears.
kāyassa bhedā = after the breaking up of his body, after
paraṁ Maraṇa = death
na hoti = does not become anything. [This is the meaning]

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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 khandhaparinibbāna. 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 suffenig 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 com to know the four noble truths.

Q: If someone asks you, "what will an arahat become after death?" what will you say?

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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-diṭṭhi, belief in attaself, a being. As he believes in atta-self, he becomes ucchedadiṭṭhi, 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 discered, the anatta selflessness is discerned. If the anatta-selflessness is discerned the attadiṭṭhi, puggala-diṭṭhi, the belief in self and person disappear. If the attadiṭṭhi disappears, there is no arahattla 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 puggla is 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 puggla is cut out after death" is taken, it becomes ucchedadiṭṭhi, annihilation-belief. If the view "the arahatapuggala is not cut out after death" is taken, it becomes sassatadiṭṭhi 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 that one hundred times from old to new even within the wink of any eye. Therefore, the khandhā the five

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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 that 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, ther 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 alife, there is neither cut out nor does not cut out after death. Inspite of the absence, if taken the presence, the ucchedatiṭṭhi, sassataditṭhu, 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 Buddhs, who sees the dhamma, who sees sāsanā the teachings of Buddha. [Be careful]

[This is our view with regard to yamaka sutta pāḷi.]

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 ucchedaditṭhi. They will be free from ucchedaditṭhi 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 suttan-tapāḷi and abhidhamma pāḷi, and explained them properly together with the view of teachers, you can understand also the remaining

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pāḷi properly. Therefore the remaining suttanta and abhidhamma pāḷi 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 pāḷi 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 pāḷi 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 foremer 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 later versions.

Therefore, in this nibbānakathā, without showing many passages from the commentary, sub-commentary and the versions; only the passages of the original pāḷi, the words of the Buddha and the words of the arahats are taken out and explained clearly the nature of bibbāna.

[Here ends how the different views with regard to khandha-saṁyutta pāḷi]

The explanation of the view of some versions

Now, a few parts of some pāḷi text, the commentary, the sub-commentary and the versions will be explained a little.

yathā paccayaṁ hi pavattimattameva
yadidaṁ sabhāva dhammo nāma [Tikākyaw]

yadidam yo ayaṁ = there is the ultimate dhamma

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sabhāva dhammo
nāma atthi
so yathāpaccayaṁ = that ultimate dhamma is merely the
pavattimattameva action on condition

sabbepi hi dhammā taṁ taṁ
kariyāmattava honti, na tesu
dabbaṁ vā santhānaṁ vā
viggaho vā upalabbhati.

[paramattha dīpani tikā, the new sub-commentary to abhidhamattha saṅgaha]

hi-saccaṁ sabbepi dhammā taṁ taṁ kariyāmattāva

honti = It is true all ultimates are merely actions of those those thinking, knowing, experiencing etc.,
tesu = In those ultimates,
dabbaṁ vā = the substance or
santhānaṁ 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]

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Of the 28 materialities the pathavī, 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 colected 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 obatined; 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

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there be no cessation-appeasement, no ending of defilements, then there would be no Buddha, there would be no paccekabuddhas, there would be no arahaṭs, 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 kryiya actions.

Asaṅkhata paramattha kriyā

The cessation, the disappearing of those saṅkhata kriya actions is the kriya action of asaṅkhata paramattha. Therfore, if you want to find out whether nibbāna, the asaṅkhatakriya action is prominent in the ulitimate 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 defilements. 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 ceaed 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, voun* be the thing

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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 cessaion-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 cessaion-appeasment; only that great natural element is really mahānibbāna 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 pāḷi 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 kandhas 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,

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dukkha-sufferings developed in each of 81 lokiya mundance 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; wheras the non-appearing or the absence is abhāva. The appearing or the presence of 1500 defilements, 'bhāvakkha' (= 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, bleassed, 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 sasṅkhata 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 then 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

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absence and would be suffering gravely in the apāyaniraya hell. Thus, even though tebhummaka sukha, the happiness of the threee 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 santibbhāva will change and the cessation-appeasement will disappear, become abhāva, and the defilements dukkha-sufferings will reappear and the khandha-dukkha sufferings will reappear.

Thus, so far with the explanations, in accordance with many pāḷi concerpts 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 excells the great santisukha peaceful happiness that excells 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 striken 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.

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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

dīpaṁ	=	Similar to the great island
nātho	=	is the refuge
patittho	=	is to confide
tānaṁ	=	is the shelter
gati	=	to stand on, to exist
parāyaṁ	=	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, ābūdhatu," 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 defiement 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 manidipa says that before the attainment of khandhā parinibbāna, too, as the khandhadukkha suffering is vividly present in him, the arahatta-puggala cannot

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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 alrady attained to or attained to bibbāna. Therefore, by the word "attained to nibbāna" mere objectifying with knowledge is meant. There is no other attainment apart from obhectifying. 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 miliṇḍapañhā 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 nibāna' 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 men 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,

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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 miliṇḍapañhā 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 appearaing is not mentioned. The only encountering nibbāna is mentioned thus: "sammā patipanno nibbānaṁ sacchikaroti". Therefore in milindapañhā 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

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and induldge daily in them developing avijjā ignorance, paññābhisankhāra apaññābhisankhāra formation good, formation evils, are carried down stream daily towards the four lower worlds, the sea of three vattas. Even thugh 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 saṁsārā; those wo 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 saṁsāra mahāogha, the great current; there is also a way out of that saṁsāra mahāogha, going up to the shore; there is also a way floating down to the middle of mahāogha, the great current were there is no shore.

Six oghas

The eye in the present body is one of the endless saṁsāra mahāoghas, great current. The ear, the nose, the tongue, the body and the mind are also each endless saṁsāra mahāogha. Thus the total 6 internal bases ajjhattikāyatana make 6 endless saṁsāra mahāogha the great currents.

Of those 6 mathāoghas; the eye in its internal body has no origin in the saṁsāra so as to determine the time when it begins; it is too long; the dormain of the eye is as deep as mahāavīci, the great hell; as wide as the endless east, west, south, north; it can extend to the infinite cakkavälā universes.

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The thinking and clinging to his internal eye base as 'my eye, I see, my body' is the drowning in the eye saṁsāramahāogha, the great current.

The enjoying, induldging 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 saṁsāramahāogha, the great current respectively for the endless period of saṁsāra 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 saṁsāramahāogha, the great current.

The man who is drowned the floating down in the eye ocean, when freed from his clinging to his eye, will reach the other shore of eye saṁsāramahāogha, 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 induldgence 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-saṁsāramahāogha, the great current.

[This is the talk about Bhāva and abhāva]

Payogasampatti

Payoga, the work of dispelling the darkness of avijja-ignorance present in his eye means the work of contemplating to realize the impermanence, suffering, disease, broil, etc., the defects ādīnavas 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, anattavijjāñāṇa).

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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 them 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 worlding.
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 bhāvnā development.
6. The microscope is similar to the knowledge aniccavijjāñāṇa, dukkhavijjāñāṇa, anattavijjāñaṇa.
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 similer to the instant

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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, dukkhavijjāñāna, anattavijjāñāna; and showing the payoga sampatti, the work of rowing up stream to the other shore of the eye-saṁsāramahāogha, the great current in which he was drowned and floating down up till now."]

Also in the internal ear-saṁsāramahāogha, nose-saṁsāramahāogha, tongue-saṁsāramahāogha, body-saṁsāra-mahāogha, mind-saṁsāramahāogha, how long the period of time, how deep, how wide, etc. Should be understood in detail just as in the eye-saṁsārāmahāogha, 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-saṁsārā-mahāogha, the great current. The cut out and

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cessation-appeasement of that clinging is the other shore of that ear-saṁsārāmahāsamuddrā the great ocean.

2. The clinging to his nose as "my nose", when smelling certain odour "I samell it," my nose is my atta-self that smells, it is the owner, jīva-life" means his drowing and drifting away in his nose-saṁsārā mahāogha, great current. The cut out and cessation-appeasement of that clinging is the other shore of that nose-saṁsārā 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, jiva-life" means his drowning and drifting away in his tongue-saṁsāra mahāogha the great current. the cut out and cessation-appeasement of that clinging is the other shore of that tongue-saṁsārā mahāsamuddrā the great ocean.

4. The clinging to his body as "my body", when contacting with a cretain 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, jiva-life" means his drowning and drifting away in his body-saṁsāra mahāogha, the great current. The cut out and cessation-appeasement of that clinging is the other shore of that body-saṁsārā 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 drowing and drifting away in his mind-anamatagga saṁsāra mahāogha the great current. The cut out and cessation-

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appeasement of that clinging is the other shore of that mind-saṁsārā mahāsamuddrā the great ocean.

Thus you should not properly the saṁsārā whirlpool; nibbāna, the other shore of saṁsāra whirlpool; how he is drowned in his whirlpool; how he is freed, how he gets out and reaches the other shore of his whirlpool [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 taṁ rūpamayaṁ vegaṁ sahati, ayaṁ vuccati bhikkhave attaṁ cakkhusamuddaṁ saūmiṁ sāvattaṁ sagāhaṁ sarakkhasaṁ tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.

(c) sotaṁ bhikkhave purisassa samuddo, tassa saddamayo vego, yo taṁ saddamayaṁ vegaṁ sahati, ayaṁ vuccati bhikkhave attani sotasa-muddaṁ saūmiṁ sāvattaṁ saāhaṁ sarakkhasaṁ tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.

(d) ghānaṁ bhikkhave purisassa samuddo, tassa gaṇḍhamayo vego, yo taṁ gandhamayaṁ vegaṁ sahati, ayaṁ vuccati bhikhave attani ghānasa-muddaṁ saūmin sāvaṭṭaṁ sagāhaṁ sarakkhasaṁ tiṇṇo pāraṅgatto thale tiṭṭhati brāhamaṇo.

(e) jivhā bhikkhave purisassa samuddo, tassa rasamayo vego, yo taṁ rasamayaṁ vegaṁ sahati, ayam vuccati bhikkhave attani jivhāsamuddaṁ saūmiṁ sāvattaṁ sagāhaṁ sarakkhasaṁ tiṇṇo pāraṅgato thale tiṭṭhati brālımaṇo.

(f) kāyo bhikkhave purisassa samuddo, tassa phot-thabbamayo vego, yo taṁ phatthabba mayaṁ vegaṁ sahati, ayaṁ vuccati bhikkhave attani kāyasamuddaṁ saūmiṁ pāvattaṁ, sagāhaṁ

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sarakkhasaṁ tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.

(g) mano bhikkhave purisassa samuddo, tassa dhammamayo vego, yo taṁ dhamma mayaṁ vegaṁ sahati, ayaṁ vuccati bhikkhave attani manosamuddaṁ saūmiṁ sāvaṭṭaṁ sagāhaṁ sarakkhasaṁ tiṇṇo pāraṇgato thale tiṭṭhati brāhamaṇo [saḷāyatana saṁyutta pāḷi]

(a)

bhikkhave	=	bhikkhus,
asutavā puthujjano	=	the worlddings who haven't heard my dhamma
samuddo samuddo		
bhāsati	=	say 'the ocean, the ocean'
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 worldling 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
tasa rūpamayo vegao atthi	=	ther is the velocity of wave caused by the impression of visual sight in that eye-ocean.
yo	=	a certain man
rūpamayaṁ taṁ vegaṁ sahati	=	can suppress and dispel that wave velocity caused by the impression of visual sight
ayaṁ vuccati	=	this man is called

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	tiṇṇo	=	the one who has already crossed over
	attani cakkhusamuddaṁ	=	the eye-saṁsāra the great ocean in his body.
	saūmiṁ	=	together with the waves.
	savattaṁ	=	together with the great whirl-pool
	sagāham	=	together with the sharks and big fishes that catch the beings.
	sarakkhasaṁ	=	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 sotaṁsamuddo	=	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 saddamayaṁ taṁ vegaṁ sahati	=	a certain man can suppress and dispel that wave velocity caused by the impression of sound
	ayaṁ vuccati	=	this man is called
	tinno	=	the one who has already crossed over
	attani sotasamuddaṁ	=	the ear-saṁsāra, the great ocean in his body.
	saūmiṁ	=	together with the waves
	sāvaṭṭaṁ	=	together with the great whirlpool
	sagāhaṁ	=	together with the sharks and big fishes that catch the beings
	sarakkhasaṁ	=	together with the water giants
	pāraṅgato	=	who has already reached the other shore of nibbāna.

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	thale tiṭṭhati brahmaṇo	=	the noble one who has already landed on the land of nibbāna.
(d)	bhikkhave	=	bhikkhus
	purisassa ghānaṁsamuddo	=	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 gandhamayaṁ taṁ vegaṁ sahati	=	a certain man can suppress and dispel that wave velocity caused by the impression of odour
	ayaṁ vuccati	=	this man is called
	tiṇṇo attani ghānasamuddaṁ	=	one who has already crossed over the nose-saṁsāra the great ocean in his body.
	saūmiṁ	=	together with the waves
	sāvaṭṭaṁ	=	together with the great whirl-pool
	sagahaṁ	=	together with the sharks and big fishes that catch the beings.
	sarakkhasaṁ	=	together withe water giants
	pārangato	=	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	=	ther is the velocity of wave caused by the impression of taste in that tongue ocean.
	yo rasamayaṁ taṁ vagaṁ sahati	=	a certain man can suppress and dispel that wave velocity caused by the impression of taste
	ayaṁ vuccati	=	this man is called
	tinno attani	=	the one who has already crossed

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	jivhāsamuddaṁ		over the tongue saṁsārā the great ocean in his body.
	saūmiṁ	=	together with the waves
	savaṭṭaṁ	=	together with the great whirlpool
	sagāhaṁ	=	together with the sharks and big fishes that catch the beings
	sarakkhasaṁ	=	together with the water giants
	pāraṅgato	=	who has already reached the other shore of nibbāna
	thale tiṭṭhati brāhmaṅo	=	the noble one who has already 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 vego atthi	=	there is the velocity of wave caused by the impression of touch in that body ocean.
	yo phoṭṭhabbamayo vego sahati	=	a certain man can suppress and dispel that wave velocity caused by the impression of touch
	ayaṁ vucccati	=	this man is called
	tiṇṇo attani kāyasamuddaṁ	=	the one who has already crossed over the body saṁsāra the great ocean in his body.
	saūmiṁ	=	together with the waves
	sāvaṭṭaṁ	=	together with the great whirlpool
	sagāhaṁ	=	together with the sharks and big fishes that catch the beings
	sarakkhasaṁ	=	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.

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(g)	bhikkhave	=	bhikkhus
	purisassa mamno samuddo	=	the mins, mind-element of a being is a real ocean.
	tassa dhammamayo vego aṭṭhi	=	there is the velocity of waves caused by the impression of mental objects in that mind ocean.
	yo dhammamayaṁ taṁ vegaṁ sahati	=	a certain man can suppress and dispel that wave velocity caused by the impression of mental objects.
	ayaṁ vuccati	=	this man is called
	tinno attani mano samuddaṁ	=	the one who has already crossed over the mind-saṁsānā great ocean in his body.
	saūmiṁ	=	together with the waves
	sāvaṭṭaṁ	=	together with the great whirlpool
	sagāhaṁ	=	together with the sharks and big fishes that catch the kings.
	sarakkhasaṁ	=	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.

Meaning

The greates 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 cakkavāḷa whereas the depth of the eye is from the bottom mahāavīci great hell up to the top akaniṭṭha brahma abode. The whole breadth is infinite cakkavālas; the length is the saṁsārā, the beginningless and endless round of rebirths.

The waves of wrath, enmity (kodha, upanāha); the great whirlpool of sensual lust for rīpa-materialities; the gāha, the four clingings; the gaints of old age and death— so much dangers exist in the eye-ocean.

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So long as the clings to the eye as 'my eye' for saṁsāra round of rebirths, he is drowned in that eye-ocean for saṁsāra 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 piyarūpaṁ sātarūpaṁ, etthesā pahiyamānā pahiyati, nirujjhamānā nirujjhati, etc., "The cut out of the sensual lust clinging to his enternal 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.

"imasmiṁ byāmamatte kaḷevare sasaññamhi samanake lokañca paññapemi lokasamudayañca lokanirodañca lokanirodhagāminiñca paṭipailaṁ-"

imasmiṁ byāmamatte kaḷevare	=	in this put rid body of a fathom high, together with the mind which has perception,
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 dukkhassaccā.
lokanirodhagāminiñca paṭipadaṁ paññapemi	=	I expound also the path of practice ledading 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 nirodhassaccā in this body, also maggasaccā in this body I expound."

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dukkhasaccā means the organs of the body such as eye, ear, nose, etc., as already shown before.

samudayassaccā 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. Therfore those three noble truths are chiefly expounded and obtained in this body.

Whereas nirodhassaccā, 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 parinibbuta puggala.

With these words, it means the enjoyment clinging to his eye is the drowning in the saṁsārā, the round of rebirths. The cut of that clinging is the crossing over and reaching the other shore beyond the saṁsāra, the round of rebirths. The one who is induldging 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 takling rightly or not, since he is exerting the practice of dhamma, he is the one mearer to the ultimate nibbāna day by day. This present life bhava, existence of a human being in sāsanā, 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.

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Therfore 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,
kārite gāmabhojinā.
suvibhatte suvisāle,
dhammikārāma nāmake.

(b) dhammanande vihāramhi,
suvicitta manosame:
vasatā mahato bhikkhu,
gaṇassa dhammavācinā.

(c) dhammacchandehi sādhūhi,
yācitena mayā katā.
nibbānadīpanī esā,
nekasutta samosaṭā.

(d) puññenetena nibbānaṁ
laddhā sandiṭṭhikaṁ idha
paramatthaṁ ārādhentu,
janā sabbepi subbatā-ti.

ettāvatā ca = I will continue, with so much length of talk—

(a) khettapāḷigāme = In the villlage of "lesin", Monywa Township,

esanne = in the north east

gāmabhojinā kārite = the village headman, who is delighted in the dhamma, newly built in 1260 Myanma era

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	suvibhatte	=	in the well planned with fence, pagoda, sīma, trees, gardens just like the creation by devas,
	suvisāle dhammikarāma nāmake	=	the wide dhammikārāma kyaungtaik
(b)	suvicitte manorame	=	wonderfully decorated, pleasant to the eyes of the people
	dhammanande vihāramhi	=	in the big monastery "dhammikānanda' by name
	vasatā mayā	=	living, I (the teacher of ledi Tawkyaung monastery)
(c)	dhammavācinā	=	living and teaching the textual dhammas
	mahato bhikkhuganassa	=	a great number of bhikkhus.
	dhammacchandehi sādūhi yācitena	=	as requested by the god men who have much desire to hear the nibbāna dhamma.
	nekasutta samosaṭā	=	where so many suttanta pāḷi are collected and come in
	esā nibbānadipanī katā	=	have writen this "nibbānadīpanī"
(d)	etena puññena	=	Because of the good work of writing this version,
	sabbepi janā subbatā	=	may all beings have good conduct
	idha sandṭṭhikaṁ nibbanaṁ laddhā	=	and obtain the sammuti nibbāna, tadaṅga-bibbāna that can be encountered in this life and
	paramatthaṁ ārādentu	=	may quickly attain the incompa rable ultimate paramattha nibbāna.
	iti	=	here ends the words for nibbāna dīpanī.

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Nibbāna Visajjanā

A Letter from
U Shwe Zan Aung, Sub-divisional Officer

Ven. Ledi Sayādaw,

Kindly accept my humble verceration to you. In the visuddhi-magga sub-commentary, the exposition on upasamānussati, ther is the passage "tenāha ekañhi saccaṁ na dutiyamathīti."

To the insight knowledge contemplating from outside one of the continuity of the paramatthakhandha of the arahat which is flowing continously 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 ulimate paramattha dhamma is moving and changing, the new dhamma appears at the lattter 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 paññatii-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 "viparinama 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

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prominent samvijjamāna 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 asankhata, apaccaya, kālavimutta." Why? The arahat while attaining the arahatta phala, nibbāna, will over-come 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 inbbāna is one and the same dhamma it also gets two names saupādisesa nibbāna and anupādisesa nibbāna is accordance with two kinds of realizations. Therefore, without talking about the 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 the khandhā. Only when we take as above, it will agree with the passages: "nibbānampi khandhapaibaddameva visuddhimagga mahātīkā; "nibbānampi hikhandha paticca paññāpanato sarīrasminyeva paññapesi" sārattadīpanī; aññe khandhā aññaṁ nibbānaṁ, aññopuggaloti nahevaṁ vattabee" kathāvatthu; "imasmiṁyeva kalevare byāmamatte samanake saviññānake lokañceva paññapemi, lokasamudayañca, lokanirodhañca, lokonirodhagāminipaṭi-padañca" sagāthāvagga saṁyutta 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

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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 "rūpasaṅkhāvimutta," the anuṭīkā, the commentary on tikā says, nibbānaṁ sukhumarūpāgatikanti viññayati" Therefore even though it is said "saññāvimutta...p... viññaṇa 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 paramatth dhamma has been expounded in many ways as nibbāna for the worldings who know from outside.

Thus even though the continuity of the santivantakhandhā 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 adhivacanaṁ bhavituṁ 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

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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 Tazaungnone one 129 Bur.era

With reference to the letter of Maung Shwe Zan Aung, 23rd line, page 292 of uisuddhimaggatīkā upasamā nussati exposition, "tenāha ekañhi saccaṁ 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 maggañāṅa.

The internal realization means the pativedhañaṇa, the realization of the four noble truths at the moment of ariya-maggañaṇa.

Of the four, the realization of dukkhasaccā means the dispelling of moha-delusion which is covering the dukkhasaccā.

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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 he making of appearing of the noble eightfold path altogether.

Thus when the four works are compteled 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 trths. [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 leeps. 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 paṭivedhañāṇa of appearing, aging and destruction (upāda, thī, banga). He hasn't yet realized with clear light as it is real.

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The pativedhañāna, the internal insight can realize with clear light the appearing, aging and destruction as it is real.

Therfore to the knowledge of the worldings who are contemplating from outside, the continuity of paramattha Khandhā of the arahat whichis incessanlly flowing like the currrent of the river just appears and it is suitabley known as the momentary dhamma.

To the knowledge of ariyā the noble ones who are contemplating internally that khandha appears and is realized with clearlight 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 khandhāā after the cessation of theultimate paramattha of the former moment, the new appearing in the next moment can roughly be discerned by the vipa-ssanā insight yogi wordlings. Only to the ñāṇa-insight of the ariya boble ones, it can be realized with clear light that the new dhamma appears after the cessation of the former ultimate paramaṭṭha dhamma.

Moreover, in the statement 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 kālapñatti 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 nāma-paññatti 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 dis-appearing at the end of existing is called 'baṅga'. The ceasing and disappearing is the specific parannattha ultimate 'baṅga' is the specific nāmapaññatti concept.

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Thus the nāmapāññatti concept 'upāda, thī, baṅga' and the kālapaññtti, time paññatti concept "little moment' are the terms used for calling and determining the specific paramatha ultimate (jāti, jarā, maraṇa) birth, old age and death. In this case, too, the worldings 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 paññatti concept as "jāti dhamma". Being old and it perishes by "thī, baṅga,' it is called "viparināma dhamma". Therfore having appeared to be due to the cause, that continuity of that khandhā is called "saṅkhata dhamma'. Having appeared that it will become in erelation to paccava 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 pannatiii-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 int he knowledge. As that continuity of khandhā indeed appears due to cause, it is called 'saṅkhata" or "sapaceaya' which are suitable to it.

In the statement in your letter: "paramattha khandhā being the prominent saṁvijjamāna dhamma, will appear to be paccuppanna dhamma which is appearing well," the term 'samvijjamāna" means not only the well-appearing of paccupanna 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 worldings, it appears to be ajāta, aviparināma, asaṅkhata,'apaccaya, due to the covering of santati-paññatti concept. Whereas in the knowledge of ariyā

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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 over-come the time-concept, the space concept (kālapñātti, ākāsapañňatti) 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 over-comes the kālapañňatti-concept, and the akāsapañňatii-concept, etc., and realizes nibbāna with paṭivedhañāṅa. 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 relization by suitable anu-bodha 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. Sajkhatadhamma can never get the asaṅkhata pariyāya term. The asaṅkhata dhamma, too, can ner get saṅkhata pariyāya term.

Why can it be said thus? Because, in the dhammasaṅganī 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

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other statement in the abhidhammā that other statement is the refected dhamma; and it should be rejected that there is no other single dhamma which gets two names as "saṅkhatā as well as asaṅkhata." In the suttanta dhamma, too there come only two sides thus: "dvemā bhikkhave dhātuyo saṅkatāca 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 dhammam 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 mahāṭṅkā; "nibbānampi hi khandhe paticca paññāpanato sarirasmiṅyeva paññapesi" sāratthadipanī; "aññe khandhā aññaṁ nibbānaṁ, aññopuggaloti, nahevaṁ vatttabee" kathāvatthu; "imasmiṅyeva kaḷevare bhyāmamatte samanake saviññānake lokañceva paññāpemi, lokasamudayañca, lokanirodhañca, lokanirodhagāminipaṭipa dañca" sagāthāvagga saṁyutta pāḷi] if you take khandhā to be nibbāna, and nibbāna to be khandhā, it will not agree with even visuddhimagga ṭikā 'nibbānapaṭibaddhameva 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 'kāyaparioadda' is meant the robes etc., which are not parts of the body but connected with it. In the same way, also in this case.

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by khandhapaṭibaddhameva" 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 "he cessation appeasement of avijja-ignorance, the cessation-appeasement of taṇhā 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 paññapesi' is the same as the first passage 'khandha paṭibaddhameva'.

The third passage aññe khandhā, aññaṁ nibbānaṁ, añño puggaloti, nahevaṁ vattabe' the two phrases 'aññekhandhā, aññaṁ nibbānaṁ' 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 contradiet this pāḷi.

In the fourth passage "imasmiṁ yeva kaḷevare byāmamaṭṭe samanake saviññaṇake lokañceva paññapemi, loka samudayañceva loka nirodhañca lokanirodhagāminipatipadañca," 'imasminyeva kaḷevare,' the ādhārapada, the term for existence, is related to the terms 'lokañceva', 'lokasamudayaṁcea' '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 "imasmiṁyeva kāḷevare lokanirodhañca paññapemi." 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 pariyāyanibbāna should not be taken", a part of pariyāya, nibbāna means the saupādisesa

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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 pari-nibbāna, the cessation-appeasement of the infinite birbs and the future khandhās, too, is one and the same cessation-appeasment of avijjā-ignorance in the arahat; so in talking about that anupādi-sesanibbāna, too, it should be said in connection with khandhā, namely avijjā, taṇhā, kilesā, nāmarūpa.

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 "khandhapṭi-baddameva" and "nibbānampi hi khandha paṭicca paññapanato". It is said as avove 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 in nibbāna and therefore isn't it contrary tothe term khandhaparinibbāna? No, I don't think it will be contrary to it. Why? Because, khan-dhaparinibbāna 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 shuld be taken, taht the continuity of santivanta khandhā, which can only be realized internally still remains and it is prominent."

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Moreover in the kosalasamyutta pāli, "rūpa saṅkhāvimutto kho mahārāja tathāgato appameyyo gambhiro seyyathāpi mahāsamuddo, vedanā sapkhāvimutto, ...pa... saññā saṅkhāvimutto ...pa... seyyathāpī 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 paramatha ultimate which is present by nature. That paññatti-concept, too, can be realized on saṅkhatarūpa and nāma. After the attainment of khandha-parinibbāna, the paramattha ultimate, the asaṅkhata nibbāũna, being the very delicate (very fine, very outhentie) dhamma, cannot be realized; just as the one who goes into the great ocean cannot get any foothold on anyting; 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 paññattti-concept, too, is also deep. Therefore you should note that the Buddha has expounded: "appameyyo gambhiro seyyathāpi" that is not meant for those who knows from outside.

Also in anutikā pāṭha "nibbānaṁ sukhumarūpagatikanti viññāyati." just as 16 sukhumarūpa are included in dhammāyatana, dhammadhātu, nibbāna is said to be sukhumagatikaṁ, that is what is meant. It is not notsaid 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 fators, 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 naure very far away from khandhā. There is also no such asaṅkhata dhamma paramattha ulimater. Which is

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liahle to the rūpa-nāma, liable to the khandha. That nibbāna has been expouned in pariyāya many ways not for the worldlings who know from ourside. In accordance with the quality of dhamma "paccattaṁ veditabbaṁ viññūhi" it has been expounded for the ariya noble ones who have already attained the paṭivedhañāṇa, 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 esternity 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 bee çalled "dhuva" in accordance with the words of the grammarian of saddāmiti "duvanti nibbānasseva adhivacanaṁ bhavituṁ 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 vattadukkha 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 sassataditthi, eternity-belief. Sassataditthi 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 relize internally" are all the state of sassataditthi, eternity-belief. Ucchedadiṭṭhi, annihitation-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.

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Herein, the special difference between the two extremes, sossatadṛṭṭhi 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 extrement, the worn views why? Because he has already main tained the attadiṭṭhi firemly as "the dkhandhā 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 pāḷi 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 neighter 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, ucchedadiṭhi; they establish in the middle path, majjhimapaṭipadā.

Majjhimapatipadā 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

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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 ucchedaditthi 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 sajkhata by realizing internaly; that is what is meant.

In fact on the side of the worldings 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 note well informed. That is (nicca saññā, nicca citta, nicca diṭṭhi) permanent perception, permanent consiousness and permanent view. Puggala, satta, atta, jiva, all are a kind of paññātti 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 worldings persons and the ariyā noble ones who realize any of the khandhā, can see clearly the upāda, thī, baṅga and so they can dispel vipallāsa hāllucination,

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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 worldings who have full hallucination as the asaṅkhata image. But it cannot beome asajkhata 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 jāta, jarā, marana is evident.

Therefore, with the internal and exteranal realization, the only one paramattha ulimate 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.

evañca kho eso bhikkhu pañho pucchitabbo.
kattha āpoca pathavī, tejo vāyo nagādhati.
kattha dighañca rassañca,
anuṁ thūlaṁ subhāsubhaṁ.
kattho māmāñca rūpañca,
asesaṁ uparujjhatīti
tartra veyyākaranaṁ bhavati.
viññānam anidassanaṁ
anantaṁ sabbatopabhaṁ.
ettha āpoca pathavī, tejo vāyo na gādhati.
ettha dīghañca rassañca anuṁ
thūla subhāsubhaṁ
etha nāmañca arūpañca,
asesaṁ uparujjhati.

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vinñāṇassa nirodhena,
ettha taṁ uparujjhatīti.

[dīghanikāya, sīlakkhandha vagga pāḷi, kevaṭṭa sutta, page 181]

"atthi bhikkhave tadāyatanaṁ, yattha neva pathavī, na āpo, na tejo, na vāyo, na ākāsānañcāyatanaṁ, na viññā-nañcāyatanaṁ, na akiñcaññāyatanaṁ, na nevasaññā saññāyatanaṁ, nāyaṁ loko, na paraloko, na ubho candimasūriyā, tatrāpāhaṁ bhikkhave neva āgatiṁ vadāmi, na gatiṁ, na ṭhiktiṁ, nacutiı, na upapattiṁ, apatitthaṁ appavattaṁ anārammaṇa meva taṁ, esevanto, dukkhavssāti."

[udānapāḷi, pāṭaligāmavagga, tadāyatana sutta, pg.117 Hanthāvati press]

With reference to these pāḷi, there is not any other dhamma, likely to be khandhā, the very fine kind; thus it should be understood.

Kevaṭṭa sutta pāḷi meanings

evañcakho eso bhikkhu	=	Bhikkhus, this question should be asked
pañho pucchitabbo	=	in this way.
kattha āpoca pathavī, tejo vāyo nagādhati	=	Where can't the water element, the earth element, the fire element, the wind element get the foothold?
kattha dighañca rassañca, anuṁ thūlaṁ subhāsubhaṁ	=	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, asesaṁ uparujjhatīti	=	where does the nāmakkhandhā or rūpakkhandhā cease without remaining anything?
tatra veyyākaranaṁ bhavati	=	There is the answer to that question.

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viññānam anidassanam anantaṁ sabbatopabhaṁ	=	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 hinding 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 anuṁ thūla subhāsubhaṁ	=	In this dhamma, the long or the short the little or the large, the pleasant or the unpleasant things cannot get a foothold.
etha nāmañca rūpañca, asesaṁ uparujjhati	=	In this dhamma nāma and rupa cease without rmaining anything.
vinññanassa nirodhena, ettha taṁ uparujjhatīti	=	As the birth-consciousness ceases by way of not appearing in this nibbāna, the nonappearing and cessation all those water element, earth element, etc., cease and appease.
iti veyyākaraṇaṁ 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,

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liable to be khandhā are not in nibbāna without remaining anything. Thus it should be said.

Nirodha, cessation is of two kinds Binga nirodha is one, the destruction of the dhamma which has already appeared due to favourable coditions. Anuppādanirodha, the absence is one; even the non appearing due to the cessaion appeasement of causes. In the pāḷi "viññaṅassa nirodhena" baṅga-nirodha is not needed, only the anuppādanirodha is needed.

[In this pāḷi, of the two meanings of viññana, 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]

udānapāli meaning

atthi bhikkhave	=	bhikkhus, there is the special
tadāyatanaṁ		dhamma in which to take refuge
yattha veva pathavī,	=	In the dhamma there is
na āpo, na tejo, na sāyo,		neither earth element nor water
na ākāsānañcāyatanaṁ,		element, nor fire element nor
na vaññānañcāyatanaṁ,		wind element nor four nāma-
na ākiñcāññāyatanaṁ,		kkhandhā of ākāsānañcāyatanaṁ,
na nevasaññānasaññāyatanaṁ		nor four nāmakkhandhā of viññānañcāyatana, nor four nāmakkhandhā of ākiñcāññā-yatana, nor four nāmakkhandhā of nevasaññānasaññāyatana,
nāyaṁ 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
āgatiṁ ahaṁ neva vadāmi	=	I do not say something comes from another place too.

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gatim neva vadāmi	=	I do not say going from there to another birth.
ṭhitiṁ na vadāmi	=	I do not say existing in that dhamma
na cutiṁ, na upapattiṁ	=	passing away from that bhava, taking rebirth in another existence,
taṁ apatitthaṁ natthi	=	that special dhamma has no land to land on as a great ocean.
appavattaṁ natthi anārammaṇameva	=	not always appearing, does not look at any other dhamma just like the mind and the mental factors do.
eseva esoeva dukkhassa anto	=	only this special dhamma is 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 materitily nor nonmateriality" 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

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only on the original pāḷi, the words of the Buddha and the arahats.

aniccāvata saṅkhārā,
uppādavaya dhammino.
upajjitvā nirujjhanti,
tesaṁ vūpasamo sukho

[sutta mahāvā pāḷi]

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.
tesaṁ 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.
sukho	=	is the greatest happiness, the complete ending, the cessation-appeasement of dukkha sufferings without remaining anything, which

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is infinite times much more blissful than the vedanā sukha, the enjoyable happiness which can appear only when 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.

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Ledi Nibbān

Namo tassa bhagavato arahato sammāsambuddhassa

First Mahā Nibbāna

Tattha yadā attadiṭṭhi sahagatā
taṇhā samucchinnā hoti, tadā sabbe
duccaritadhammāca apāyabhavāca samucchinnā
honti, taṅkhaṇato paṭṭhāya tassa
puggalassa bhavābhavesu duccaritabhayehica
apāyadukkhehica vimokkho
hoti, idaṁ buddhasāsane saupā
disesaṁ nāma asaṅkhataṁ pathama
Mahā Nibbānaṁ hoti.

Tattha - Of the four truths, *yadā*- at a certain time, *attadiṭṭhisahagatā* - that occurs in conjunction with the wrong concept of self, taṇhā- the craving that forms samudaya sacca, the truth that this craving for the aggregates of existence is what causes suffering, *samucchinnā*-having been totally eliminated, *hoti*- this has occurred. *Tadā* -At that time, *sabbe* - all, *duccaritadhammāca* - aspects of evil as well as, *apāyabhavāca* - the miserable realms of existence , *samucchinnā*- are totally severed and extinguished.

Taṅkhaṇato- from the moment that the obsession with the erroneous concept of self occurring in conjunction with craving ceases, *paṭṭhāya* -beginning from that moment, *tassapuggalassa* - the person in whom the delusion of identifying oneself in any of the aggregates of existence has been extinguished, *havābhavesu* - in any of the various forms of existences, *duccaritabhayehisa* - from the dangers of evil conduct as well as, *apāyadukkhehica* -suffering in the miserable states of existence, *vimokkho* - have been emancipated, hoti- this has occurred.

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Idam, This state of being free and far removed from the dangers of committing evil deeds and being consigned to the miserable realms of existence, *Buddhasāsane* - in the sphere of Buddha's teachings, *saupādisesaṁnāma* - this type of attaining nibbāna known as saupādisesa, that is to say, while still exhibiting remnants of defiling passions and the aggregates of existence , *asaṅkhataṁ* - that is free of and far removed from conditioning, pathama *mahānibbānaṁ* -the first great nibbāna, *hoti*- this has taken place.

Thus concluded the First Mahā Nibbāna

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The Second Mahā Nibbāna

Yadā diṭṭhi vippayuttā kāma taṇhā
samucchinnā hoti, tadāsabbe kāmapuññā bhisaṅkhārāca
kāma sugatibhavāca samucchinnā honti. Taṅkhaṇato
paṭṭhāya
tassapuggalassa anāgate bhavābhavesu
kāmapuññābhisaṅkhārehica
kāmakilesa vici taraṅga saṅkho
bhitehi duccaritadurācāra durājīva
bahulehi accāsanna apāyaduggati
vinipatanadhammehi kāmasugati bhavehica
vimokkho hoti, idaṁ buddhasāsane saupādisesaṁnāma
asaṅkhataṁ dutiya mahānibbānaṁ hoti.

Yadā- At a particular time, *diṭṭhivippayuttā* - that which is not accompanied by the wrong outlook of celebrating self, kāmataṇhā- the craving for sensual pleasures, *samucchinnā-* having been totally severed, *hoti-* this has taken place. *Tadā-* At the moment when this lust has been severed and extinguished, *sabbe-* all, *kāmapuññābhi saṅkhārāca-* the puññabhisaṅkhāra that is also known as moral consciousness as well as, kāmasugati-bhavāca - the blissful life of sensual existence, *samucchinnā-* being totally severed and extinguished, *hoti*-has occurred.

Taṅkhaṇato - From the moment that this craving for sensual pleasures which is not accompanied by wrong concepts ceases, *paṭṭhāya* - beginning from that moment, *tassapug-galassa*-that person who has been cleared of lust shall, *anāgate* -in the future, *bhavābhavesu-* in all manner of existences, *kāmapuññā bhisaṅkhārehisa* - moral consciousness that is also known as

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puññābhisaṅkhāra as well as, *kamakilesavicitaraṅgasaṅkhobhitehi*- that which has been buffeted by wave upon wave of defiling passions for libidinous pleasures, *duccarita durācāra durājīva bahulehi* - and teeming with pursuit of wrong learning, misconduct and earning one's livelihood in a wrong manner, *accāsannaapāya duggativinipatana dhammehi*- being very close to the dangers of the four woeful states of existence, being consigned to these or being punished and having to suffer in these realms, or, *kāmasugatibhavehica* - consignment to life in the blissful realms of sensual pleasure, vimokkho -being delivered from these conditions and be peaceful, *hoti*- this has occurred.

Idaṁ-This state of being delivered from the blissful realms of sensual pleasure *Buddhasāsane* - in the sphere of the Lord Buddha's teachings, *saupādisesaṁnāma* - bearing the name of saupādisesa because of there vestiges of passions and aggregatesof existence still remaining, *asaṅkhataṁ* - that which is unconditioned, *dutiya mahnibbānaṁ* -the second great nibbana, *hoti*- is so.

Thus concluded, the Second Mahā Nibbāna

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The Third Mahā Nibbāna

Yadā rūparāga arūparāga saṅkhatā bhava taṇhā
samucchinnā hoti, tadāsabbe mahaggatapuññābhi
saṅkhārāca rūpārupabrahmabhavāca samucchinnā
honti,takhaṇato paṭṭhāya tassa puggalassa
rūpārūṇapuññābhisaṅkhārehica sassatuccheda
gāhamānātimāna bahulehi aniccaadhūvaviparināma -
dhammehi rūpārūpabhavehicą vimokkho hoti,
idaṁ buddhasasane anupādisesaṁnāma asaṅkhataṁ
tatiya mahānibbānaṁ hoti.

Yadā - in that moment, *rūparāgaarūparāga saṅkhatā*- the yearning for life that is known as rūparāga arūparāga, *samucchinnā*- (being) totally severed, *hoti*- this has taken place. *Tadā*- At that moment, sabbe -the entire amount of, *mahaggatapuññābhisaṅkhārāca* - the merit related to the supramundane that is otherwise expressed as puññābhisaṅkhāra as well as *rūpārūpabrahmabhavāca* -the existences as a corporeal Brahmā being or an incorporeal Brahmā being, *samucchinnā*- are totally severed, *hoti*- this has occurred.

Taṅkhaṇato- From the time that the lust for the corporeal and incorporeal existences have been extinguished, *paṭṭhāya* -beginning with this, *tassapuggalassa* -that person whose lust for life has been extinguished, *rūpārūpa puññābhisaṅkhāre*-from both merit related to the corporeal nature or merit related to the incorporeal nature that is known as puññābhisaṅkhāra, *sassatucchedagāha mānātimāna bahulehi* - belief in the concept of eternally transmigrating souls, belief in the theory of no rebirth after death, being prideful, being overweenigly prideful, or, being greatly entrenched in these wrong concepts and wrong attitudes, *aniccaadhūvaviparināmadhammehi*- the nature of impermanence, inconstancy, infidelity that pervades.

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rūpārūpabhavehica - the corporeal existence as well as the incorporeal existence, *vimokkho*- being freed of these and blessed with peace, *hoti*-occurs.

Idaṁ -This emancipation from this corporeal and incorporeal forms of existence, *Buddhasāsane* -in this sphere of the Lord Buddha's teachings, *anupādisesaṁnāma* -being without any remnant of defiling passions and the aggregates of existence, *tatiyamahānibbānaṁ* - known as the third great nibbāna, *hoti*- is so.

Thus concluded the Third Mahā Nibbāna

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Exposition on the theme that those achieving the First Mahā Nibbāna are far numerous than others during the time of the Lord Gotama Buddha.

Ettha ca asaṅkhatantitassa nibbānassa jarāmaraṇābhāvena niccadhuvāvip ariṇāma dhammattā hadatthāya punamagga bhāvanākiccā bhāvato saṅkhāra dukkhara hitaṁ. Tattha Buddhakālepi devamanusā pathama mahānibbāna pattāeva bahutarā honti; dutiya mahānibbāna pattā appakāva honti; tatiya mahānibbāna pattāpana appaka tarāeva, kasmā indriyadhammānaṁ mudutarabahulattāti.

Ca-To continue, ettha-in this term that designates nibbāna, *asaṅkhatanti* -what is meant by asaṅkhataṁ is that, *tassanibbānassa*-That this nibbāna, *jarāmaraṇabhāvena*-not being wholly susceptible to ageing or death, *niccadhuvāviparinṇāmadhammattā*-and being endowed with the trait of being steadfast, constant and undeceitful, *tadatthāya* - in order to benefit from this nibbāna, *punamaggabhāva nākiccabhāvato* -and not having need to cultivate the four right paths (magga) to nibbāna, *saṅkhāradukkharahitaṁ* - is not beset with the troubles in which the conditioning forces of saṅkhāra subject us to, *hoti* -this is so.

Tattha- In this three aspects of nibbāna, *Buddhakālepi*-during the time of the Lord Buddha, *pathamamahānibbānapattāeva* -those that entered the first nibbana consisting of, *devamanussa* -of gods and men, *bahutarā*- are numerous, *hoti*- this was so. Dutiyamahā-*nibbānapattā* -those that enterred the second great nibbāna consisting of, *devamanussa* - gods and men, appakatarā- being few, honti-this was so. *Tatiyamahānibbānapattā*- those that entered the third great nibbāna consisting of, *devamanussā*- gods and men, appakatarā -being very few, honti -this was so.

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Kasmā - Why this was so, *indriyadhammānaṁ* - with respect to the controlling factors, *mudutarabahulattā* - very numerous were those who were very little developed in this aspect, *itiayaṁ* -this being, *parihāro* -the answer to this question.

(Of the three kinds of nibbāna, because of the fact that vestiges of defiling passions and the aggregates of existence still remain, it is known as the saupādisesa the first great nibbāna, from the time that those that enter it are totally freed from holding all kinds of wrong views, committing all forms of misconduct and all aspects of ignorance should they need to go through various kinds of existence. Though they might be reborn in the celestial realms or the world of humanity, they are never consigned to lowly forms of life but are only born to noble forms of life.

Tattha saupādisesaṁ pathama mahānibbānaṁ pattassatato paṭṭhāya bhavābhavesu saṁsarantassa sabbā micchādiṭṭhiyoca sabbāni duccaritānica sabbāni apāyadukkhānica natthi, devamanussesu saṁsarantassapi hinabhavānāma natthi, paṇitabhavā evaatthi.

Tattha - Of these three kinds of nibbāna, **saupādisesaṁ** - being known as the saupādisesa because there are still vestiges of defiling passions and aggregates of existence still remaining, *pathama mahānibbānaṁ* - the first great nibbāna to which, *pattassa*-the person who arrives, *tato* -from that life onwards, *bhavābhavesu* - through lives great or insignificant, *saṁsarantassa*- should the cycles of rebirths continue, *sabbā*- all kinds of, *micchādiṭṭhiyoca* - wrong outlooks as well as, *sabbāni* - all manner of, *duccaritānica* - misconduct, *sabbāni* - all forms of, *apāyadukkhānica* - miserable states of suffering, *natthi* - become null and void. *Devamanussesu*- Though one still may in these realms of the celestial gods and men, *saṁsarantāssapi* - continue to go through the cycles of rebirths, *hinabhavā-nāma* - base forms of life, *natthi*- do not exist (for that person), *paṇitabhavāeva* - noble forms of life only, *atthi* -exist (for that person).

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Exposition of the future of those arriving at the second great nibbāna and the third great nibbāna

Saupādisesaṁ Dutiya Mahā Nibbānaṁ pattasa tato paṭṭhāya kāmabhavesu paṭisandhieva natthi, uparimaggaṁ labhitvā tasmiṁ bhavevā parinibbāyati jhānaṁ bhāvetvā upari-brahmalokaṁvā gacchati anupādisesaṁ Tatiya Mahā Nibbānaṁ pattassa pana punabbhavonāma natthi, tasmiṁ bhave eva parinibbāyati.

Saupadisesaṁ -Bearing the name of Saupādisesa, *Dutiya Mahānibbānaṁ* - the Second Great Nibbāna, *pattasa* - for the person arriving at it, *tato* - from that time of arrival, *paṭṭhāya* - starting with, *kāmaubhavesu* - in the realms of sensual pleasures, *paṭisandhieva* - undergoing conception, *natthi*- occurs no more. *Uparimaggaṁ* -the concept of the superior path, *labhitva*-having being achieved, *tasmiṁbhavevā* - in that realm of existence, *parinibbāyati* - achieves parinibbāna. *Jhānaṁ* - mental absorption, *bhāvetvā* - being cultivated, *uparibrahmalokaṁvā* - to the higher realms of Brahma supreme beings, *gacchati* - travels.

Pana - Now, the story concerning those achieving the Third Great Nibbāna shall be told; *anupādisesaṁ* - the Third Great Nibbana known as the anupādisesa, to which, *pattassa* - the person arriving, *punabbhavonāma* - having to undergo a new rebirth, *natthi*- no longer exists. *Tasmiṁbhave* eva -In that very existence - *parinibbāyati* - that person achieves parinibbāna.

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Exposition on the Three Streams of Saṁsāra

1) Saṁsāra, the phenomenon of ceaseless cycles of rebirths exists.
2) Saṁsāra vaṭṭa, the phenomenon of cycles of rebirths exists.
3) That saṁsāra vaṭṭa is but suffering is a reality.
4) That escape from suffering in saṁsāra vaṭṭa can occur is a fact.

In that -

1. **Saṁsāra being** - the ceaseless and continual series of existences through world cycles of an individual sentient being, represented by the combination of aggregates of existence, perceptions of sensations and elements ;
and made up of three streams -
the lower saṁsāra ;
the middle saṁsāra ; and
the upper saṁsāra. That being -
lower **saṁsāra**, consisting of the four woeful states of existence;
middle saṁsāra, consisting of the world of humans and the six realms
inhabited by the celestial gods (devā); and
upper saṁsāra, consisting of the twenty realms inhabited by the Brahma supreme beings.

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Three basic ingredients making up saṁsāra vaṭṭa, the vicious cycles of rebirths are:-

1) Kilesa vaṭṭa,
2) Kamma vaṭṭa, and
3) Vipāka vaṭṭa,

with each of these driving forces having particular features in accordance with the level of saṁsāra, so that

there are three vaṭṭa forces giving impetus to vicious cycles in the lower saṁsāra,

three vaṭṭa forces giving impetus to vicious cycles in the middle saṁsāra, and

three vaṭṭa forces giving impetus to vicious cycles in the upper saṁsāra.

ThreeVaṭṭa Related to the Lower Saṁsāra

1) Kilesa vaṭṭa - Being deluded by the five aggregates of existence into believing the existence of a soul.
2) Kamma vaṭṭa -Refers to the infinite amount of past and present immoral actions.
3) Vipāka vaṭṭa - Refers to the resultant physical and mental aggregates of the denizens of the four woeful realms of hell, animals, peta and the asūrakāya.

Why entertaining the delusion of the existence of a soul is called the kilesa vaṭṭa that ensures cycles of rebirths in the lower saṁsāra is because, such a person entertaining this delusion, though inhabiting the world of human beings, is repeatedly consigned to the four netherworlds eventually. In the same way, such persons, though they may inhabit the celestial realms as a god or inhabit the Brahma world as a Brahma supreme beings, nevertheless are repeatedly consigned to the

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netherworlds eventually. That is why aṭṭha diṭṭhi is known as the kilesa vaṭṭa of the four netherworlds.

Why the infinite magnitude of past and present immoral actions is the kamma vaṭṭa that leads to the endless cycles of rebirths in the lower saṁsāra or netherworlds is because in the continuum of such a sentient being, in the past infinite numbers of rebirths, as well as those of the present, wrongs have been committed that has caused attadiṭṭhi to dominate, and as a result of being in its grasp up to the present, these infinite number of past immoral actions have led to the accumulation of demerits that destines them to the netherworlds. In the future as well, as long as the delusion of self continues to exercise its hold, the infinite accumulation of the newly formed immoral actions that lead them to be reborn in the netherworlds constitute this kamma vaṭṭa.

Three Vaṭṭa related the Middle Saṁsāra

1. **Kilesa Vaṭṭa** - means the craving for sensual pleasures (kamma taṇhā).
2. **Kamma Vaṭṭa** -means the moral actions of charity (dāna), observance of precepts (sīla) and religious meditation (bhāvanā) done with the aim of enjoying the life of an elite man or celestial god.
3. **Vipāka Vaṭṭa**- means the aggregates of existence of a human being or celestial god.

The reason why craving for the sensual pleasures is termed kilesa taṇhā is because a person who is dominated by lust, though he may be in the upper realms of existence, will be repeatedly born in the lower realms of either the human world or the celestial deva worlds. That is why it is said that intrinsic lust is related to the cycles of rebirths in the middle saṁsāra.

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By Kamma Taṇhā is meant :-

a penchant for what delights the eye ;
a penchant for what delights the ear ;
a penchant for what delights the nose;
a penchant for what delights the tongue ;
a penchant for what delights the body.

This penchant for these five sensual delights constitute kamma taṇhā. In other words, it is the enjoyment of and attraction to these five sensual delights.

The Three Vaṭṭa Related to the Upper Saṁsāra

1. **Kilesa Vaṭṭa** -means the craving for life.
2. **Kamma Vaṭṭa** - means the nine kusala associated with consciousness of attaining mental absorption (mahaggata citta).
3. **Vipāka Vaṭṭa**-means the aggregates of existence of a Brahma supreme being of either the corporeal or the incorporeal Brahma realms.

By the expression craving for life (bhava taṇhā) is meant -

The enjoyment of the mental states of mental absorption (jhāna), supernormal knowledge (abhiññā) and euphoria on attainment of this mental absorption (samāpatti) for one, then the enjoyment of the miraculous powers that comes with the attainment of this kamma process for another, and together these two aspects of craving constitute the kilesa vaṭṭa pertaining to the upper saṁsāra.

By the term **Kamma Vaṭṭa** is meant the nine mahaggata kusala consisting of the five meritorious deeds associated with the corporeal worlds such as that of the first jhāna, that of the second jhāna and so on, and the four meritorious deeds associated with the incorporeal worlds.

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Saṁsāra Vaṭṭa dukkhato
The suffering during the unending cycles of rebirth being

1) Jāti dukkha;
2) Jarā dukkha ;
3) Maraṇa dukkha ;
4) Soka dukkha ;
5) Parideva dukkha;
6) Dukkha dukkha;
7) Domanassa dukkha ;
8) Upāyāsa dukkha ;
9) Appiyasammpayoga dukkha;
10) Piyavippayoga dukkha;
11) Icchāvighāta dukkha.

For more detailed information on the dukkha mentioned please refer to Dukkhasaccā mūlaniddesa.

This saṁsāravaṭṭa dukkha is of three aspects :-

Dukkha relevant to the saṁsāra vaṭṭa of the Lower Saṁsāra.

Dukkha relevant to the saṁsāra vaṭṭa of the Middle Saṁsāra.

Dukkha relevant to the saṁsāra vaṭṭa of the Upper Saṁsāra.

Buddhabhāsā nibbāna :Nibbāna for Buddhists

Liberation from saṁsāra vaṭṭa dukkha constitute nibbāna.

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Three Kinds of Nibbāna

Nibbāna is of three kinds :-

1) The First Nibbāna ;
2) The Second Nibbāna;
3) The Third Nibbāna.

Of these, the First Nibbāna is characterized by the total termination and absolute non-revival of recurring sufferings related to the cycle of rebirths in the Lower Saṁsāra (the netherworlds).

The Second Nibbāna is characterized by the total termination and the absolute non-revival of recurring sufferings related to the cycle of rebirths in the human and deva worlds of the Middle Saṁsāra.

The Third Nibbāna is characterized by the total termination and the absolute non-revival of recurring sufferings related to the cycles of rebirths in the corporeal and incorporeal realms of the Brahma worlds constituting the Upper Samsāra.

The First Great Nibbāna

With the elimination of attaditṭhi (delusion of believing in the existence of self) together with the accompanying taṇhā(craving), the possibilities of all manner of immoralities (ducarita) and life in the netherworlds (apāya) are eliminated. From the time that a person eliminates the craving associated with the delusion of self (diṭṭhi sampayutta taṇhā), he is freed from the dangers of immoralities (ducarita) and life in the netherworlds. Freedom from these two dangers itself should be termed as the First Great Nibbāna, the attainment of the unconditioned state (asaṅkhata) or Nibbāna with vestiges of defiling passions and the aggregates of existence still remaining (saupādisesa). This First Great Nibbāna is for the streamwinner (sotapanna puggala), the saintly, purified person who has reached the first stage and the once returner (sakadāgāmi puggala), the saintly, purified person on the second stage on the way to nibbāna.

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The person who has realized the concept that there is no such thing as a soul in one's body (anatta ñāṇa) and has totally eliminated the delusion of self (attadiṭṭhi) is freed from the dangers of committing immoralities. That person is also is freed from the results of immoralities committed in the past as well as those committed in the present that consign one to life in the netherworlds. From the moment that the delusion of self has been eliminated, the liability to be reborn in the cycles of suffering in the never-ceasing vortex of lives in the netherworlds in the guise of a denizen of these parts is dispensed with. For these persons, the usual descent to the lower realms and a lowly life, or in other words, to the netherworlds or as a being in these netherworlds are eliminated. The new road for them is to rise from one of the higher realms to the next higher ones.

Even in the world of human beings they are freed from a life in the human world,they are relieved from a life of low moral practice and intellect, lack of prosperity and happiness or physically disabled existence.They enjoy a human existence characterized by high moral practice, a life of wealth, prosperity, happiness and the enjoyment of amenities and an impeccable physique. This is the same for those born in the celestial realms.

The person who has established oneself in the First Nibbāna is freed from the life of a worldling (puthujhana) and assumes the life of a purified person (ariyā). This person is freed from existence as a worldling to become an inhabitant of the supramundane. This person becomes an inhabitant of the First Nibbāna.Though that person may be reborn many times either in the world of human beings, the world of celestial gods (deva) or the realms of the brahma supreme beings, he or she does not become one that is sucked into the vortex of the cycle of rebirths or borne away hither and thither along the raging torrent.

The progress of a person burdened with the delusion of self on this maelstrom of rebirths (saṁsāra) is like a dried-out log cast on a river,now going under the swirling waters and then being hurled along by the current.Those that have eliminated the delusion of self, however, travel serenely on this river,neither plunging into its depths

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nor being swept away every whichway.They are like ships that travel the riverine route putting into ports that they desire,ports that are good destinations (sugati),realms of existence where they enjoy both worldly and supramundane delights. When born as a human being,one enjoys the delights of being a human as well as that of nibbāna. What is meant by the term delights of being a human need not be elaborated on, but how does one enjoy the delights of nibbāna in this context?

Enjoying the Delights of Nibbāna

When one sees those that are committing immoralities, one realizes that these persons are destined for lives in the netherworlds in the future and one is comforted with the realization that one is spared from such a fate in all future lives. When one comes across denizens of the netherworlds such as a dog, pig, fowl or bird, one senses what great suffering these creatures are in, then realizing that one no longer will have to undergo this kind of suffering in the netherworlds, one is suffused with joy at this prospect. This is how the delights of nibbāna are enjoyed.

As the enjoyment of worldly goods and services are palpable and easily evident, these can be said to be greatly enjoyable. The enjoyment of nibbāna, on the other hand, is not easily evident as it consists of an exemption from turmoil. Actually, it is of far greater and grander proportions than the enjoyment of worldly wealth and prosperity. For instance, eternal freedom from the sufferings of hell is millions and billions of times far greater than enjoying the amenities of a universal monarch. In the same way it is millions and billions of times far greater than enjoying the worldly amenities of either a celestial god, Sakka the king of gods or even a king of the Brahma supreme deities. The desire to be fortunate enough to personally experience and benefit from the teachings of the Lord Buddha is not because one wants to sample the mundane delights, it is only for a chance to attain the exemptions from turmoil that nibbāna brings.

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This is how an inhabitant of the First Nibbāna enjoys the delights of nibbāna.

The Second Great Nibbāna

At that particular moment, total annihilation of sensual desires that do not accompany delusive concepts occurs. This is the moment when rejection and extermination of forthcoming rebirths in the pleasurable worlds of sensual desires occur. This also accomplishes the rejection and extermination of all sensual desires. That person is then exempted from the roiling seas churned by the stormy waves of immoral conduct, pursuit of wrongful livelihood and the looming prospect of life in the netherworlds. This great exemption constitutes attainment of the second great nibbāna with the vestiges of passions and aggregates of existence still remaining (saupādisesa) in the sphere where the Lord Buddha's teachings are still extant. (This is the great nibbāna enjoyed by an anāgāmī, the 'non-returner', the saintly, purified person on the third stage of attaining the ultimate delights of nibbāna)

Vividly discerning the sufferings extant in the corpus of aggregates of existence in human beings and celestial gods, in order to reject and eliminate the sensual desires, one attains the path of the anagāmī or 'non-returner', at which point all sensual desires are totally quelled. As soon as these sensual desires are quelled, all existence-generating moral actions leading to life of a human being or that of a celestial god as well as the whole series of forthcoming life forms as a human being or that of a celestial god are utterly destroyed. The metaphor of beholding the sufferings in the life forms of a human being or that of a celestial god is but-

The metaphor of a trunkful of faeces

Imagine a trunk filled with faeces but decorated with various hues, carmine red, chrome yellow etc. on its exterior, and draped

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with all kinds of rich fabrics -silks, satin and velvet. Inside this trunk however, it is filled to the brim with faeces. Three horrid creatures ... an ogre, a ghost and a misshapen demon ... also live in this despicable mess. Poisonous snakes, scorpions and centipedes also infest it while it is also swarming with worms and maggots.

In this metaphorical account,the bodies of the inhabitants of the sensual realms are like this trunk.Craving (taṇhā), pride (māna) and delusion (diṭṭhi) are like the trio made up of an ogre, a ghost and a demon.The rest of defiling passions are like the snakes,scorpions and centipedes infesting the trunk. The processes of birth (jāti), ageing (jarā), death (maraṇa), grief (soka) and lamentation (parideva) are like the worms and maggots swarming in that trunk.

This word picture depicts the sufferings borne by human beings and celestial gods.

This concludes the exposition on the Second Great Nibbāna.

The Third Great Nibbāna

At a particular moment the two kinds of craving, that is, craving for corporeal form in the corporeal realm and the craving for the incorporeal form in the incorporeal realm, are totally eliminated. This has the effect of eliminating existence in the corporeal realms as well as in the incorporeal realms. From that time onwards, that person is freed from the life in the corporeal realms as well as in the incorporeal realms that are menaced by the dangers of:-

sassataditthi - belief in the delusion of eternally transmigrating souls,

ucchedaditthi - belief in the idea of no life after death,

māna- - conceit, and anicca- impermanence.

It also means that one is freed from the menaces of all forms of defiling passions and all forms of existences. This great emancipation is termed a saṅkhata mahānibbāna in the ambit of the teachings of the Lord Buddha. (This is the great nibbāna enjoyed by the saintly,

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purified person on the fourth stage of attaining the blessings of the ultimate nibbāna)

Vividly discerning the suffering extant in the corpus of the aggregates of existence in a Brahma supreme being, one attains the arahatta magga, and as a result the craving for existence is totally eliminated. As soon as the craving for existence is eliminated, all existence generating moral actions leading to existence of a Brahma supreme deity as well as coming generations of the series of Brahma corpuses cease totally and are terminated. This discernment of the suffering extant in the form of a Brahma supreme deity is illustrated by this metaphor :

The metaphor of a trunkful of bran and chaff

Imagine a big trunk filled with bran and chaff, painted in glossy hues of red and yellow and draped with silk, satin and velvet. Inside, in addition to the chaff, there are a trio consisting of an ogre, a ghost and a misshapen demon. All kinds of venomous snakes, scorpions and centipedes also infest its interior. There are also insects feeding on the chaff.

In this metaphorical expression, the corpus of the aggregates of existence of a Brahma supreme deity is like that trunk filled with chaff. Craving,arrogance and delusion (taṇhā, māna and diṭṭhi) are the trio, the ogre,ghost and demon. All other phenomena related to the defiling passions are like the venomous snakes, scorpions and centipedes infesting it. The malevolent prccesses of jāti, jarā and maraṇa are the various insects feeding on the chaff and bran inside the trunk.

That the corpus of the aggregates of a Brahma supreme deity resembles a trunk filled with bran and chaff is founded on the fact that the chaff is totally useless and only fit to sustain insects, ticks or embers.

In the inexorable press of cycles of rebirths that have neither beginning nor end, the corpuses of aggregates of existences that sen-

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tient bei ngs bear are infinite. However, the common denominator for all is suffering as in the netherworlds more or less. Therefore the corpus of aggregates of even the Brahma supreme deity is no more than a trunk filled with chaff.

This is how harm and suffering are reflected in a brahma supreme being.

This concludes the exposition on the Third Great Nibbāna.

Of these three kinds of nibbāna, it is of most importance to attain the first nibbāna at a time when the teachings of the Lord Buddha still endure. There is still the chance that it can be achieved in the present world of the human beings and for devas in the deva worlds. Having the extremely rare chance to be born a human being while the teachings of the Lord Buddha are extant, but not attaining even this first nibbāna, will amount to having lost this golden opportunity and not having reaped the desirable benefits.

There are many who think that nibbāna is not attainable during the time of this Lord Buddha and consider that only possible in the time of the future when the coming Buddha Metteyya's teachings are established. This kind of thinking applies only to those who have been given the assured preordination that it will be so. Those who have received the assured preordination will be attaining it as so preordained,but it will be extremely difficult for those who have not received this kind of preordainment to attain it.

Why it will be so hard to attain

For instance, the time for the teachings of the historical Lord Buddha to disappear and then the event of Metteyya Buddha attaining enlightenment are still very far off. Though one may go through hundreds of thousands of existence in the realms of human beings and the r alms of the celestial gods, the time that the Metteyya Buddha will establish his teachings will not have arrived. Moreover, before this can happen, a person will have to pass through a long intermediate period, a period of darkness when the Buddha's teachings

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have become extinct. During this period of darkness many will be the cycles of rebirths a person will have to go through, during which no one can tell how many times one will be consigned to the netherworlds in which on any occasion one might be reborn hundreds of thousands of times. Should such a fate befall one, the chance of receiving the teachings of the Lord Mettyya Buddha will be extremely slim indeed. This is an aspect that knowledgeable people might consider solemnly.

To learn by heart to a minute degree

1. *cattāro* - the four
   mahābhūtā - primary elements consist of :-
   pathavī - the element of extension or earth element ;
   āpo - the element of cohesion or water element ;
   tejo - the element of heat or fire element ;
   vāyo - the element of motion or air element ;
   ime - are these four.
   tattha - Of these four,
   kakkhaḷabhāvo - the characteristic of hardness on one hand,
   mudubhāvo - and the characteristic of softness on the other
   pathavī - are the essence of pathavī.

   ābandhanaṁ - the character of cohesion, and
   paggharaṇaṁ - the character of oozing as well
   āpo - are the essence of āpo.

   uṇhabhāvo - the condition of being hot, as well as
   sītabhāvo - the condition of being cold,
   tejo - are the essence of tejo.
   vitthambhanaṁ - tension and tautness of pressure, and
   samudīraṇaṁ - motion characterizes
   vāyo - the essence of vāyo or air.
   A further exposition of the four primary elements follows.

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The essence of earth element

The essence of earth element or extension is just the action of being or the condition of being hard. Breaking up an atom to its hundred thousandth part will not yield any solid matter. In the limpid waters of a river, stream, spring or swamp, or in the radiance of the sun, the moon, a star, fire or a ruby or the sound waves from a bell or triangular brass gong, that goes rippling off far and near, or the delightful aromas or fetid odours that waft far and near, this element of extension is fully present It cannot be felt as it is not a substance but rather the character of extension and and hardness. In relation to the excessive expression of this earth element, where the degree of its hardness is not significant, the condition is termed fine and soft.

Thus in the spectrum of hardness,it would range from that of a diamond that should be considered the maximum while that of moonlight and starlight would be conidered the minimum.This is the way in which the earth element should be visualised, that is, in its absolute sense and not in the way men have designated this phenomenon. The hardness of the earth element is in the sense of an abstract motive force, seeing that vāyo, from its absolute character of being glutinous, if a total of earth elements in the millions upon billions should coalesce together, an atom of matter will be formed. Should particular atoms coalesce together, millions upon billions of such atoms might result in a bed-bug.

Progressing in this manner,in the case of sentient beings, the titanic Asurinda god whose height is 4,800 yojana or Mount Sineru, whose exterior dimensions amount to twice 8,400 yojana, the Earth with a depth of 240,000 yojana are built up.From a minute flea and a single atom, all animate and inanimate matter exhibit this earth element of extension and hardness. With the exception of the earth element there is no element that brings about substantive material. The elements of water, fire or air have to cling to the earth element for their existence.

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Mount Sineru and the Earth

In the whole of Mount Sineru or the Earth, earth element in the absolute sense cannot be found anywhere not even on the scale of an atom. Only its nature of extension can be delineated for examination where its material form will not even assume the dimensions of an atom, but will as immaterial as an image appearing in a mirror or on the surface of water. Should its material dimensions become discernible even on the scale of an atom, what has been seen is not earth element in its absolute sense but only misconceiving the designation of form. Should the designation of form be mistaken for material substance, meditation on the phenomena of formation and dissolution might become difficult to discern.

On examination of the Mount Sineru and the Earth, when the earth element is discerned without even noticing an atom of matter, and the absolute nature of solidity and hardness has been noted, meditation on this earth element in the absolute sense evident in smaller animate and inanimate entities become very easy. Though the reflection in a mirror or the surface of water of trees or mountains may be on a scale larger than that of Mount Sineru, such reflections do not have even one atom of matter in them so that should the chance for them to disappear or break apartarise it will occur within a wink of the eye or a flash of lightning. In the same way, though the extent of the earth element may be even larger than the Mount Sineru itself due to the fact that it does not boast even one atom of matter in the absolute sense, that it may undergo dissolution for more than a hundred times within a wink of the eye or a flash of lightning will become evident in one's mind.When one tries to discern this earth element in one's body, it will be advisable to examine part by part to an extent that one is capable of taking on that task.

Dissecting the Head

When dissecting the head, try not to differentiate between its exterior and interior, but try to see through it all. In this operation, its

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appearance,which does not constitute the earth element, tends to obstruct the view. Its designated form also might become a resisting factor.

Try to juggle your perspective in order to gain the proper insight.Try to view the netherparts right down to the soles of the feet as far as one's capacity for insight permits. When a view from head to toe has been achieved, from the vantage point above one's head, a penetrating view of one's anatomy right down to the soles of the feet will be afforded. When one gains an insight of one's own anatomy, an incisive view of the numberless planets of the universe, the innumerable cosmic systems and the sentient beings inhabiting them are open to view.

After the earth element in its absolute sense has been envisioned, perceiving the remaining elements of water, fire and air, the intrinsic fundament of sight, hearing etc. and the extrinsic aspects of form, sound and the like are all too easy.

This concludes the method of incisively perceiving the earth element or pathavī.

The absolute essence of the water element

The absolute reality of the water element consists of the tendency to cling, to adhere and agglutinative construction.When these tendencies are developed to a high degree, the characteristics of wetness and oozing give rise to the flowing and cohesion of the water element. Though these characteristics of the water element be divided into hundreds of thousands of its original manifestation, not even an iota of material solids will be found, for the tendency to cling and cohere is just the behaviour of the water element. This clinging and cohering quality of the water element acts on the other remaining elements of earth, fire and air to form a homogeneous entity. In this way a cell consisting of the four primary elements have a basis to interact with each other. When this element of cohesion is lost, the remaining three elements lose their cohesion and so dissolved within a short while.

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In this world from the sub-atomic particle (paramāṇumrū) to the Asurinda demigod, and in the extrinsic, from the great Mount Sineru, the mountain ranges girdling the cosmos to the earth, the material forms large and small owe their appearance of material substance to the element of water. Apart from this water element or the element of cohesion, there is no
element that can provide the wherewithal to become solids.

Should Mount Sineru with a bulk of twice the height or depth of 84,000 yojana be deprived of this cohesive force, the whole edifice may well disappear within a twinkling of an eye.Should the cohesive element in this earth vanish, the earth may well disappear,its place taken by the void that is space.

The reason for it being that, should there be no more cohesive force holding together these entities of Mount Sineru, the mountain ranges of the cosmos, the rocks on this earth, the homogeneous conglomeration of absolute earth, absolute fire and absolute air will have nothing to hold them together. With the exception of nibbāna with its unconditioned characteristic, all absolute phenomena cannot exist for more than the blinking of an eye or a lightning flash. When visualizing the water element in the absolute sense with reference to the Mount Sineru or the earth, the earth element or the element of hardness or extension should be differentiated from the element of cohesion, examining the latter exclusively. At this, the form or material substance of the object tends to resist this scrutiny. (Should the material form of the object interfere with one's analytical study of the situation, later contemplation on the occurrence or dissolution of the phenomena might be obfuscated.) Only when the absolute aspects are clearly visualized, anicca, dukkha and anatta may be clearly appreciated.

In the same manner that has ben said in connexion with the earth element, when one's perception of the structuring character of the water element has been developed to the point of clarity, the absence of any solidity in the great bulk of Mount Sineru and the earth will become evident as will the fact that they are no more substantial than the reflections of the sky, the clouds, the shining discs of the sun

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and the moon, but are merely manifestations of the structuring character of the āpo element.

When this has been perceived, its manifestations in human beings, in celestial gods and in Brahma supreme deities become all too easy to perceive. The overriding aim in this exercise is to perceive it within the context of various forms of sentient beings. The prologue involving Mount Sineru and the planet earth has been depicted just to facilitate its perception in animate beings. After perceiving it clearly by incisively viewing one's own anatomy from head to the soles of the feet, try to perceive it in the forms of others as well.

Thus concludes this brief talk on the method of incisively perceiving the āpo or water element.

The absolute essence of the fire element

The process of being hot or cold constitute the essence of the fire element..The state of being hot or cold is the exponent of maturation of its associates, the remaining three primary elements in the set of primary elements, by the action of heat. Both its abilitiy to heat and its ability to cool has the capacity to bring its associates, the remaining primary elements, to maturity and to energize their functions to the full.

An egg that has been laid by a hen is energized and brought through various stages of development from a latent embryo to a chick by the constant application of body heat by the brooding mother hen.If the hen does not incubate the egg by sitting on the egg, the latter will not develop into a chick.When the warmth imparted by the hen while the egg was still in her body has been allowed to dissipate after laying, for being unincubated, the egg becomes rotten .

In a similar way, this tejo or element of heat is like the mother hen,while its associates in coming into existence, the earth element, the water element and the air element are like the yolk in an egg. Only when it has the chance to combine with the fire element does the earth element's characteristic hardness develop to the full, like-

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wise does the water element's characteristic cohesiveness develop to the full and the air element's characteristic of motion develop to the full. Without the presence of the element of fire the other elements cannot develop their potentials to the full.

All the water in the great oceans, rivers and that surrounding the earth is the product of sīta, the cold end of the spectrum of heat. They are governed by this coldness and continue to be produced through its function. The great Mount Sineru, the cosmic ranges and the rocks and plates of the earth are also the product of this coldness in spectrum of heat. When contemplating on the element of fire, do not let other elements intrude and concentrate on this element purely. When contemplating on things that are hot, concentrate on its heat and when contemplating on things that are cold, concentrate on its coldness exclusively. Do not let either its appearance,form, material make-up or designation enter into the operation. As this element of fire, or heat and cold, in its absolute sense is represented by not even one iota of matter amounting to as much as an atom, it should be viewed in the abstract way like the reflections of the sun,moon,clouds and skies appear to us.If this clarified view can be contemplated on oneself according to one's capacity to visualize in abstract, its presence in the infinite number of creatures may also be visualized vividly.

This concludes a summary of how to contemplate on the element of fire or tejo in its absolute sense and visuailze it clearly.

The absolute essence of the air element

In a burning flame giving off smoke, the presence of the element of air that has been engendered by the potency of fire itself, sustains and promotes the burning. Due to this air element, it causes the fire to spread, intensifies the burning, intensifies the light radiated by the fire, fans the tongues of flame to reach greater heights, starts the production of smoke and makes flames to leap from one spot to another. These are some of the more evident aspects of the

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intensification and spread of a fire which illustrates at the same time how due to the regulating effect of the air element may dictate the relatively low or high temperatures of the fire element.

A flame that is allowed to come in contact with some inflammable material,may consume and spread throughout this material, thanks to the flammable potential of the material.In a partiular fire that cannot, that is incapable of bursting into flame or spread, it has to be aided by fanning and blowing air into it. Where there is heat, there is always the intensity of heat,and where there is cold, there is always the intensity of cold. This heat and cold and their intensities are separate entities. Heat and cold are the fire element in its absolute sense. Their intensities constitute the air element.

The air element being an intensifier is also the source of strength for the elements of earth, water and heat in the same cell. Where this intensifier is in a cell, similar cells with similar great primary elements are produced as a result. When this intensity is powerful enough, a storm with gale force winds might be produced. This intensifying force of air is that what supports and makes taut air-matresses and air-pillows, the supportive characteristic as expressed in canonical literature. The cold element in Mount Sineru, the cosmic ranges and the lithosphere of the earth planet, aided by the intensifying potential of the air element, can from moment to moment bring about a succession of cells into being until the end of the world-cycle. (Try to get a good mental picture of this process)

Vāyo's instigation

The diffusion of mental phenomena throughout the body begun by the formation of thought in the seat of consciousness or 'heart base', the generation and diffusion of agents that brings on the seasons, and the diffusion of the nutritive elements from food that is ingested in the stomach, the development of an animate being from an embryo in amniotic fluid,the development of a plant,tree,shrub or grass from a sprout ... all result from the instigation of vāyo.

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Try to view the process of burgeoning growth in all inanimate and animate objects beginning with the Mount Sineru, the cosmic ranges ,the earth, one's own anatomy and so on. From atop the head look down till a penetratingly clear view right down to the soles of the feet can be seen.The air element in its absolute sense not even being an iota of material substance, might appear as an image reflected in a mirror or a body of water. A material object that one's perception is used to usually forms an obstruction as one attempts this.Try to blow away this obstruction which is not based on reality but something created by convention, using your intellectual powers of observation.

This concludes the method of how to incisively visualize the air element otherwise known as vāyo.

How the four primary elements of earth, water, fire and air are interdependent on each other and should one be destroyed all the rest would follow suit

The four main activities of firmness, cohesion, heat and momentum,each have their own distinctive character. By location, they dwell where the element of firmness provides a base where they all come into existence, endure and then pass into oblivion simultaneously.

When the element of earth or firmness no longer exists, the three remaining elements also perish. Similarly, when cohesion, the element of water, is lost, the trait of supporting others and being in turn supported by them is lost so that disorganization follows leading to the destruction of all. In the same way, when the element of fire that provides heat and energises is taken away the remaining three elements have no way of fulfilling themselves so that all perish. When the element of air that maintains the sturdiness of all elements is destroyed the remaining three also become enervated and can exist no more.

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In the same way, when the earth element that lends firmness to the organisation be deprived of the air element that makes it full and taut, it can no longer continue on its own. Similarly, when the element of air no longer augments the cohesive nature of the water element with its supportive tension and tautness everything will fall apart. This describes how the four primary elements are dependent on each other and when one is destroyed the rest follow suit.

When one's intellectual capacity to perceive the real nature of the four primary elements well enough, it can be considered that the way to the first great nibbāna has been paved.Of the four primary elements, the tejo element plays the key role as the leader of the group. The whole cosmos including the earth planet made up of land and water masses and all animate and inanimate entities are its product. The full extent of potencies and the resultants of tejo, the fire element, can only be known by the Lord Buddha himself.

This concludes the mode of developing intellectual perception to gain an insight into the (primary) elements.

Exposition of how six kinds of clear and transparent agencies fill the human anatomy

The group of words that have the meaning of clearness and transparency are as follows:-

pasādo= transparency;
maṇḍo= transparency;
accho= transparency; crystal.

From maṇḍo, the Myanmar word for glass, 'man', was derived. This later came to be known as 'mhan'. There are two types:-

utuja dhātu mhan, and
kammaja dhātu mhan.

The shops producing glass in the 'mhan dan' (crystal street) of Mandalay and Yangon in the form of spectacles, telescopes, glass tubes etc. belong to the group utujadhatu-mhan.

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The optical capabilities in the innner sanctum of the stream of consciousness inside the human body belong to the group, kammaja dhātu mhan.

Kammaja dhātu mhan

The kammaja dhātu mhan (agent of transparency born of kamma actions) is of the following six aspects :-

cakkhu-
sota -
ghāna -
jivhā-
kāya, and
mano.

The cakkhu dhātu crystal is located inside the eye. The sota dhātu crystal is located inside the ear. The ghāna dhātu crystal is located inside the nose. The jivhādhātu crystal is located inside the tongue. The kāya dhātu crystal's location is all over the body. The máno dhātu crystal is located in the heart. To a yogī contemplating on the aspect of the six dhātu crystals, his body assumes the form of a pellucid glass column or a column of crystal.
(in the Saṅgraha dvārasaṅgaha, these six dhātu crystals are designated dvāra or 'openings')

Dvāra, openings or doors, are of two kinds-
ākāsadvāra, and
maṇḍa dvāra.

In the homes of those who have accumulated merit, there are two kinds of doors or openings. There are doors for people to get into the house or to go out.There are also vents for air to circulate in and out of the house. Then there are windows, openings in the walls closed by glass panels, that are 'doors of transparency', or 'doors of light'.

The purpose of the glass-panelled 'doors of transparency 'or 'doors of light ' are to let all the images far and near, such as the sun,

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the moon, planets, asterisms, cumulus clouds, nimbus clouds, the sky, the terrain, bodies of water, forests, mountains, trees,houses, monasteries, stupas etc.be seen in their true appearances on the glass panel.All those living inside the house can see all of the images that appear on the panels of glass while those from the outside can look into the house and see all that are therein. Sunlight, moonlight and firelight are the associates of these glass doors. Visualize this aspect in the bodies of men and the celestial gods and the bodies of cows,water buffaloes, elephants, horses as well.

Like a house that has both kinds of doors, the bodies of men and gods, and for that matter the bodies of cows, water buffaloes, elephants, horses, chicken, birds, all have both kind s of doors, ākāsa dvāra as well as maṇḍa dvāra.

The ākasa dvāra

The nine openings in the body, mouth, throat, nose, eye etc and the ninety-nine thousand follicle openings constitute ākāsa dvāra.

The aforesaid -

cakkhu or sight receptor, the eye,
sota or hearing receptor, the ear,
ghāna or smell receptor, the nose,
jivhā or taste receptor, the tongue
kāya or tactile receptor, the body
mano or sensory receptor of consciousness that constitute the ajjhatta-kammaja dhātu crystals are not in the category of ākāsa dvāra doors but represent the glass-panelled openings.

The example of a crystal palace

Imagine a palace with flooring of glass tiles, walled in and roofed over with glass panels. It is also provided with a clear crystal globe at its center. The images of all the cirrus and cumulus clouds above it in the sky, the sun, the moon,stars and planets in the firma-

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ment and at a lower level birds flying around are reflected in the crystal globe inside as well as on the glass tiles of the roof, simultaneously. Similarly, all the objects east of the palace appear in the crystal globe as well as on the glass panels forming the eastern wall of the palace at the same time. Likewise, this scene is repeated on the other remaining sides of the palace north, west, south and below, with objects in a particular direction appearing simultaneously on the corresponding wall or floor and on the crystal globe in the center of the palace.

How the body resembles the crystal palace

Just as the crystal palace has a globe of crystal at its centre, there is the element of transparency and illumination within the heart in one's body. This element of transparency and illumination known as 'mano' is radiant with shimmering light.

"*bhikkhave* = O monks, *idaṁcittaṁ* = this seat of consciousness,

pabhassaraṁ = pulsates with coruscating radiance."

Though the consciousness of an ahetuka person may be bereft of greedlessness, amity and knowledge, out of all that have been experienced within the lifetime, the scenes that would like to be recalled can be summoned to appear on that person's imagery of consciousness The imagery of a dvihetuka person (ie. person in possession of two of the three causative virtues) will be much clear and focussed than that of the ahetuka person while the tihetuka person (with all three virtues) will have the clearest sense reception among the three.

According to the plane of existence

The sense reception gets successively clearer as the planes of existence gets higher. Compared to a tihetuka human being,the sense receptor of the earth-dwelling god is more clear

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- clearer than that in sense reception is the consciousness of a Tavatiṁsa god;

- clearer than the above in sense reception is the consciousness of a Yāmā god;

- clearer than the above in sense reception is the consciousness of a Tusitā god;

- clearer than the above in sense reception is the consciousness of a Nimmānarati god;and this trend continues with the sense recetpion in the consciousness of a Paranimmita-vasavatti god being more clear and progressively getting clearer as the zenith in the planes of existences is approached.

According to the person

Compared to that of a worldling,the sense reception in the consciousness of a rudimentary disciple of a future Buddha is clearer;

the latter's clarity is surpassed by the consciousness of a greater disciple of a future Buddha;

this in turn is surpassed by the consciousness of a chief disciple of a future Buddha;

this in turn is surpassed by the consciousness of a Lesser or Silent Buddha;

this in turn is surpassed by the consciousness of an embryo omniscient Buddha.

The clarity of consciousness of one who has achieved supreme enlightenment and has become a Buddha is however the culmination of clarity and remains unsurpassed. That the set of infinite cosmic systems, the infinite number of planets, the infinite number of animate beings,the infinite number of volitional actions, the infinite number of designations and the only nibbāna that are not reflected in the consciousness of the Omniscient does not exist, without exception, all are perceived.

This clarity of sense reception is like the crystal globe in the centre of the crystal palace. The five sense receptors of the eye, ear, nose, tongue and the body are like the six glass panelled sides of the

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palace. All the objects that can be seen by the eye are perceived by the sense receptors of the eye and the consciousness. All sounds that can be heard by the ear are perceived by the sense receptors of ear and the consciousness. All odours and aromas that can be sensed by the nose are perceived by the sense receptors of the nose and the consciousness. All that can be tasted are perceived by the sense receptors of the tongue and the consciousness. All tactile sensations like hot and cold, roughness and softness, are perceived by the sense receptors of the body and the consciousness. All the rest, the perception of doctrinal concepts (dhammārāmaṇa) are perceived by the sense receptor of the consciousness.

How the sense objects are perceived in two places simultaneously.

When one looks at the moon, its image appears in the sense receptor of the eye as well as the sense receptor of the seat of consciousness. These two images of the moon appear more or less simultaneously in these two places.

The case of a bird's and a man's reflection

When a bird alights on a branch, the bird and its shadow falls on the branch and its shadow more or less simultaneously. In a similar way, the reflection of a man in a mirror smiles,or laughs or scowls at about the same time that person in question smiles, laughs or scowls. This is meant by the term 'simultaneously' in the preceding statement.

The sun's shining disc in the east

As the sun rises in the east, the image of this shining disc penetrates the glass walls facing the east and shines in the crystal globe at the centre of the glass palace. Thus, should a person look at this globe, he would see the sun in all its shining glory without having to look towards the east.

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Similarly, when he views the moon at night in this manner, the image of the moon appears in his eye as well as in his consciousness. These two events take place almost at the same time.

In the event that the image of the moon disappears from the eye, it will still be retained in his mind. When one perceives this phenomenon well, the rest will be readily appreciated.

The impact of the moon's image appearing in the eye and simultaneously in the mind is as powerful as a lightning strike. Similarly, in looking at the sun, its image appears in the eye at about the same time that another appears in the mind. When looking at a man also, his image appears in the eye while another is formed in the consciousness. These appearance have the impact of a lightning strike. Realize that whatever has been perceived by the eye does so in this fashion.

Cakkhuviññāṇacitta

Just as lightning is produced by the interaction between the thunderclouds, or a meteor and meteorites results when cosmic winds collide, or sound is produced when hard objects collide, or sparks fly when flint is struck with a piece of iron, in much the same way, images of the moon etc. by striking on the sensory surface of the eye with the force of a thunderbolt, consciousness of this sensation surfaces repeatedly. Since this consciousness occurs in th eye it is termed cakkhuviññāṇacitta, sense of sight from impact of visual stimuli. When contact with this visual stimuli is no more, this consciousness disappears just like a spark gone dead.

The impact of the image of the moon on the sense receptor of consciousness gives rise to the cognitive process that perceives it as a shining disc of luminous light.

This process is akin to a bell or a triangular brass gong that produces ringing notes when struck with a rod. Just as the sound waves are stilled when the effect of this impact wears off, the cognitive process recognizing the appearance of the moon wears off when the force of its impact is spent. (Know that all objects seen by the eye go through this process)

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This concludes the exposition on the way to perceive the sense receptor of sight, the object and sensation of sight.

Sotaviññāṇacitta

All sound such as the rumbling in the skies, the sound of rushing water and winds, the boom of a drum,the ringing of bells, noises made by people, barking dogs, crowing roosters and birdsong impinge upon the sensory surface of the ear as well as on the sensory surface of the consciousness more or less simultaneously.

This impact which is as powerful as a lightning strike triggers the cognitive process. As this development occurs on the sensory surface of hearing, it is called sotaviññāṇacitta. When the sound waves cease, this cognitive process of hearing is also stilled.

The impact of sound on the sensory surface of consciousness results in the cognitive process of sound occurring and recurring. When the sound dies out, this cognitive process is also quelled.

Because of its impact on the sensory surface of consciousness, the cognitive process of this sound occurs repeatedly. As given in the example of a ringing bell, once the sound waves cease to impinge on it, the cognitive process also ceases. (Know that this process is true for all that is heard by the ear.)

This concludes the exposition on the way to contemplate the interaction between the sensory surface of hearing, sounds and the cognitive process of hearing.

Ghānaviññāṇacitta

The malodorous smell of a dead dog, a corpse, a dead snake or the aroma of jasmines, roses, and perfume all come into contact with the sense receptor of the nose, and more or less at the same time with the sensory surface of the heart (ie. the seat of consciousness)

This impact has the explosive power of lightning and triggers the cognitve process of smell to erupt repeatedly. Since this cognitive process of sensation occurs in the nose it is called ghānaviññāṇa citta.

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In the sensory surface of consciousness, the impact of the smell starts to activate the olfactory cognitive process repeatedly until contact with that smell ceases, as a result of which
the olfactory cognitive process also disappears. (All the odours and aromas that impinge on the nose go through this process.)

This concludes the exposition on the way to contemplate the interaction between the
sensory receptor of smell in the nose, the various odours,aromas and the cognitive process of smelling.

Jivhāviññāṇacitta

Sweet, sour, salty, hot or astringent flavours impinge on the tongue, the sense receptor of taste and more or less at the same time, the sensory surface of the consciousness.

This impact has the explosive power of a lightning strike and the impact of particular flavour on the sense receptor of the tongue triggers the cognitive process of taste repeatedly. This cognitive process is known as the jivhāviññaṇacitta as it occurs on the sensory surface of the tongue. When the flavour ceases to be felt, the cognitive process also vanishes.

The impact on the sensory surface of the consciousness also triggers the cognitive process of this flavour repeatedly, and when this flavour does not come into contact anymore, the cognitive process ceases as well. (Know that any flavour that comes into contact with the tongue goes through the same process.)

This concludes the exposition on how to contemplate on the trio of the sensory surface of the tongue, various flavours and the jivhāviññāṇacitta,the cognitive process of taste.

The Kayaviṇāñña citta

From the fonatelle of the head right down to the soles of the foot, consciousness is diffused all over the body. Pricking with a sharp needle, it can be ascertained that wherever a pricking sensation is felt, it marks a spot where the sensory surface of the body is present.

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All kinds of elements of extension, coarse and fine, of heat from cold to hot, of cohesion, from violent to gentle momentum all end up in the sensory surface of consciousness. Whenever the sensation of warmth is felt in toasting the soles of the feet in front of a fire, or the cooling sensation that comes after washing the soles of the feet with water, these sensations of coolness or warmth impinge once on the sensory surface of the soles of the feet and once on the sensory surface of the consciousness.

This impact is as powerful as the strike of a thunderbolt. As a result of this impact, kāyaviññāṇacitta is felt all over the soles of the foot. In the heart, the seat of consciousness, the cognitive process of peceiving heat and cold occurs repeatedly. When this heat or cold disappears, the cognitive process and the resultant group all pass into oblivion.

In the interior of the body as well as on its exterior, there are spots that are sensitive to ambient temperature, or to pain, or aches, or bites, or stiffness of the muscles, or numbness or pain. How each senation is felt is along the above process.

This concludes the exposition on how to perceive the sensory receptor of the body, sensation of touch and the cognitive process of tactile sensation.

The Manoviññāṇacitta

The passive state of mind (bhavāṅga) that repeatedly asserts itself like the waters of a spring is known as the sensory receptor of consciousness.

When the mind turns towards an object in the past, this object mirrored in the passive state of mind that is the sensory surface is not sharply delineated but blurred and where this is directed towards does not appear in that person's mind. When one sleeps throughout the night, aside from dreams that are dreamt, there is no way of knowing where this passive state of mind was directed during that period or what objects were seen at that time.

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The sensory surface of the passive state of mind is like the ever flowing waters of a river and what one goes on during that period is comparable to dying a little death.

At a particular time when the objects of the mind (ārammaṇa) like the disc of the sun or moon strikes the sensory surface of consciousness after penetrating the sense receptor of the eye, the sensory surface quivers like a snake or worm that has been dealt a blow with a stick or spear. At that point, the impinging object of the mind releases a stream of resultant consciousness like streams of meteors and shooting stars.When this impinging ceases the cognitive process also ceases like the meteors or shooting stars that eventually vanish into nothingness.

All six sensations apart from seeing, hearing, smell, taste and tactile feeling on the body, all are reflected in the sensory surface of the consciousness. At that instance also, this sensory surface of consciousness (mano dhātu) that is the passive state of mind (bhavaṅga) quivers vibrantly and mental advertence and cognitive mpulses (āvajjana, javana) begin their functions of thinking.When impact and reflections of such objects cease, the meteors and shooting stars that have been active now pass into oblivion.

This concludes the exposition on how to contemplate successfully on the trio of manodhātu, dhammāramaṇa and manoviññāṇa.

Exposition on the Three Characteristics of Existence anicca, dukkha and anatta

Any person who wants to gain an insight into these threse characteristics of existence will have to prod all the physical and mental phenomena in one's anatomy, on which these three characteristics thrive, into vigorous turmoil.

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How to prod these phenomena

There are many ways to prod one's anatomy, such as -,
Dividing it into two parts and then prodding ;
dividing it into three parts and then prodding ;
dividing it into four parts and then prodding ;
dividing it into five parts and then prodding ;
dividing it into six parts and then prodding, and so on.

Dividing it into two parts to prod

Dividing it into physical phenomena and mental phenomena constitutes this technique.

Dividing into three parts to prod

Dividing it into three parts based on vedanā or feeling, feeling of pleasure, feeling of displeasure and feeling of neither pleasure nor displeasure constitutes this technique.

Dividing it into four parts to prod

Dividing it into four parts based on āhāra or nutriment, that is three types of mental nourishment (tactile stimulus, volition and mind) besides food for the body, constitutes this technique.

Dividing it into five parts to prod

Dividing it into five parts along the five aggregates of existence constitutes this method.

Dividing it into six parts to prod

This consists of dividing it into six parts based on the four primary elements of earth, water,air and fire plus the two entities of consciousness (viññāṇa)and space (ākāsa) altogether making six portions.

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(Dividing along the lines of 'āyatana '-sense bases results in twelve divisions, along 'dhātu' -elements, results in eighteen divisions, along 'koṭṭhāsa' - parts of human anatomy results in thirty-two divisions and along the constituents of the 'abhidhammā'-higher doctrines are numerous in form.)

For the person who aims to carry on an introspection of his body along the divisions of the three charateristics,the method based on the constituents of the higher doctrines is not needed.The method based on the higher doctrines is only for those desirous of furthering their perfection of the virtue of knowledge (paññā pāramī) or hone up their analytical intellect (paṭisambhidā ñāṇa).When too many components have to be factored in an analysis, the job becomes too unwieldy so that very little headway can be made.If there are too many factors that have to be considered, it becomes difficult for each to be identified clearly as distinctions between each other tend to become blurred when there are too many involved.

Applying the three characteristics to a parameter that cannot be identified with clarity are not the conditions for meaningful meditation. Only when the basics are properly identified can meditation become meaningful.

Even the Lord Buddha lectured on the Abhidhammā method only twice, once in the Tāvatiṁsa realm of the celestial gods and once to Mahāthera Sāriputta while sojourning in the sandalwood forest. There is no instance of anyone being liberated through the expounding of the Abhidhammā method exclusively. Even when lecturing on this method while in the Tāvatiṁsa realm, the Lord Buddha had to resort to making asides with pertinent discourses in bringing emancipation to the audience of celestial gods and Brahma supreme deities.

Remember that those who try to attain mental absorption (jhāna) employing Buddhānussati kammaṭṭhāna (contemplation of the virtues of the Lord Buddhā) do not attain it as the object of contemplation it is too extensive and sublime. The same goes for those trying

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to attain it by employing the Catudhātuvavatthāna kammaṭṭhāna as it is too sublime and too profound.

Mahāthera Sāripuutta had to spend fifteen days in his quest for arhantship as his method of contemplation involved too many fine distinctions and covered too extensive a field. Meanwhile Mahāthera Moggallana's approach involved only a fair number of factors and he achieved the same goal within seven days.

In the case of King Pakkusāti attaining liberation, he did so by using the division into six parts, contemplating the three characteristics superimposed on the four primary elements and doing away with the upādāna (fixation) group; then contemplating on consciousness superimposing the three characteristics on it, does away with the group of mental concomitants; contemplating on space (ākāsa) added only as an accessory as it is quite evident.Taking the construction of a palatial manor with tiered roofs (prāsada) to illustrate, the basic structure with the pillars, cross-beams, rafters, purlins, joists, flooring, buttresses and labour that had gone into its making represent the four primary elements, while the work on architectural ornamentation and embellishments are like the six sensory surfaces.

Peeling away santati

The characteristic of impermanence (anicca lakkhaṇā) is hidden under the covering of the process of continuity (santati). Only when the layer of continuity process is peeled away is the characteristic of impermanence revealed, the scriptural texts say, and this peeling away of santati takes place in many forms; peeling it away in connexion with nutriment (āhāra), in connexion with the four modes of deportment (reclining, sitting, standing and walking), in connexion with illness or injury etc.

Peeling it away in connexion with nutriment "Sabbe sattā āhāraṭṭhitikā "

"Sabbe - Each and every, *sattā* - sentient being, *āhāraṭṭhitikā* - lives in association with nutriment." (Pali canons)

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In the food consumed during a meal, half is fuel and the other half ignition.When there is no food to digest in the stomach, that person feels the pangs of hunger ignite the digestive "fires" that communicate their heat to the viscera and the lassitude and fatigue that is the result of depreciation of the physical make-up of the body as a whole.

Example of a mass of foam from the sea

Imagine a mass of foam the size of a human body, thrown up by the pounding breakers and being hurtled onshore. On land, being deprived of the cohesive power of sea water, bubbles on its exterior as well as its interior begin to pop and collapse. As the bubbles in its interior burst, those that have not burst yet on its exterior implode so that the mass rapidly collapses. (Try to picture this scenario in your mind's eye.)

Example of a hot-air balloon

As the torch fuelled by burning crude-oil is placed inside the body of the balloon, the fumes rise and expand, filling it up with hot air. In the same way, a meal that has been ingested is like the hot-air generating torch inside the balloon. Caloric product from the nutriment, like the ignited fuel in the balloon that rises, expands and fills the space inside the balloon, fills the body with new cells incorporating the four primary elements of earth, water, air and fire.

In this example can be appreciated how food ingested in the stomach produces newly formed primary elements, new physical phenomena and new cells that are transported to fill every nook and cranny inside the body. (Try to get the picture)

Example of a crystal statue

Imagine a figure as large as an actual human being made of glass with a torch placed in its interior. As long as the torch shines, the whole figure will be suffused with light, but as the light emitted

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by the torch gradually dims, the glowing glass figure will also dim proportionately and when the light of the torch finally dies, the glass figure will no longer emit light. As in this example, when the stomach is filled with nutriment, new physical phenomena and cells form and effervesce but as the level of nutriment inside falls, this output also falls and when the nutriment is spent, there is no more output. (Try to get the picture)

How santati is peeled away

How will the body react if, after having the evening meal, it was decided that no more food will be taken thereafter. Try to visualize it using the powers of reason. Before the food that has been digested, due to the action of its caloric content, all the fuel within the body is set ablaze and the four primary elements that act as [redacted] solid understructure of the body become prevalent.

Just as in the example of a lotus pond, propagation of these four elements result in a propagation of the six sensory surfaces of consciousness as well. The six mana dhātu of seeing (cakkhu), hearing (sota), smell (ghāna), taste (jivhā), tactile stimulus of the body (kāya) and the mind (mana) thrive and expand. It is as if a gaunt and arid stretch of forest in a dry spell has just been administered an invigorating deluge of rain that has turned it into a lush, verdant landscape (also try to visualize it in the context of a hot-air balloon).

The eyes are like two bushes within that forest. These two will also have profited from the rains, with former bare branches now sprouting new leaves, this lush green cloak turns vibrantly glossy (Try to picture these bushes in the mind's eye)

When the body is not provided with the necessary nutriment, the eyes will have a vacant listless look about them, but when the stomach is filled with food and enough nutriment is produced, just as in the example of the two bushes that sport lush verdure after the rains, they become radiant, with a new vigour as they are now energised by the injection of this nutriment fuel. Try to visualise this

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description as vividly as possible. How well this word picture is perceived will draw the distinction between a dvihetuka and a tihetuka person. (A dvihetuka person has two inborn traits of philanthrophy and goodwill, while the tihetuka person has all three desirable traits: philanthropy, goodwill and wisdom)

Thus when (the Buddha) described a tihetuka person,he did so with the words-

"Udayatthagāminiyā paññāya samannāgato".

Udayatthagāmiyā - (one) who can actually perceive the creation and development of new physical and mental phenomena and their eventual dissipation and cessation, *paññāya* - with this knowledge, *samannāgato* - (he) has a sufficiency.

Seeing that nutriment that is swallowed leads to the formation of new physical phenomena and new cells similar to the building blocks of forests, mountain ranges, land masses and bodies of water, the cascade of new material and mental phenomena and cells that are being formed should be regarded as ephemeral objects. They should not be regarded as something one may call one's own. Rather it is similar to the a suppurating ulcer where bluebottle flies deposit their eggs and from which maggots later emerge. Though these maggots may have emerged from one's own body it would be in one's interest to nuture them as one's own.

The basic structure of the eye consists of coarse flesh and blood. This structure remains after the death of the person like an empty shell. The fine part of its material structure, however, cease and vanish at death.

This process should not be envisaged in the light of transmutating tangible material. Rather the process of hardening going on inexorably should be perceived as the manifestation of the element of extension or earth. One who can visualize it correctly is a tihetuka person, while one who cannot is a dvihetuka person.

As this development goes on and the organ of the eye gets fully developed, the tendency to identify it with self is formed in the mind. Perceiving the new material pheomena that has been devel-

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oped, the wrong outlook of looking upon them as the mirror of self tends to be formed. Only when these new material forms can be perceived as being temporary phenomena not much different from maggots appearing in an ulcer shall one be freed from the deviant view to be installed on the right track.

The example of the dense undergrowth

Food ingested during the evening meal lasts only as long as midnight after which it gradually deteriorates into the form of fecal matter. At that moment, just as the thick undergrowth in a jungle loset their luxuriant cloak of leaves, shedding them by the handfuls to display their bare network of twigs when deprived of rain and moisture, so do the body, as after midnight, the output of nutriment fuelling the body, filling it, filling the eyes, with the four primary elements and sensory receptors to the brim, drops down gradually, eventually reaching its vanishing point.

The eyeball gradually 'shrinks' likewise, so that the person's vision is overcome by dreariness.This process is identical with the leaf-shedding of the dessicated bush. Try to get the picture. (If you get it you are a tihetuka person, if not, still a dvihetuka)

The example of rivers and streams

Streams, creeks, lakes and ponds interconnected to a flowing river are filled to the brim when the river is in spate, but as the water level in the river drops, their water level also drops down.This is also a process that is rather similar to the scene that follows an inundation of a river that is a reverse of the above. The ajjhattarūpanāma group of the eye that is formed out of the fuel and forces of combustion derived from the ingestion of nutriment lose their energy, and as a result lose their potency. It is then evident that this is a process beyond one's control. It is similar to the mass extinction of newly born maggots dying off within the ulcer in which they were born. Try to get the right picture. (If you percieve the right picture, you are a tihetuka, if not, a dvihetuka !)

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Seven days that nutriment sustains

Inside the stomach, the liquid nutriment, after its caloric essence has been extracted is diffused throughout the whole body, where under the care of the heat element, its dissipation does not happen all at once but happens gradually so that food that is swallowed sustains the body for a period of seven days.

Thus when newly ingested food in the stomach has been processed, due to the sustainability of the nutriment that are like liquid fuel and ignitive components, the fine material diffused throughout the whole body though being destroyed one -by -one every moment, are not consumed all at once but the process is sustained for seven days. After seven days, nothing remains at all and one is pronounced dead.

A raft of lotus as an example

A mass of lotus growing in a pond thrives when the pond is full of water.This clump of lotus does not die off suddenly when the pond dries up as it is still sustained by moisture in the mud and shrivels up and dies only when there is no more moisture in the mud.

The process of dying

While there is still moisture to be obtained from the mud, this moisture is sucked up from the roots of the lotus right up to the extremities of its leaves. As the heat of the sun evaporates this moisture, it retreats gradually from the extremities of the leaves downwards. As moisture retreats, that part of the plant is shrivelled and eventually the whole plant, roots and all, die.

Newly ingested food in the stomach is like water in the pond. When the stomach is exhausted of food, the nutriment that has been obtained from food after ingestion is now diffused all over the body in a manner like the moisture that has been absorbed by the mud. Then, when there is no more food in the stomach, the nutriment sustains the body for seven days just as the lotus is sustained for a time by the water absorbed in the mud.

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Though the growth of lotus does not die as soon as water dwindles in the pond, its power to thrive is lessened and when there is no more water in the pond, it is just vegetating as when the body of water in the pond is no more, water absorbed in the mud is being lost hour by hour, day by day. Similarly, when there is no more food left in the stomach, the nutriment diffused all over the body is also steadily exhausted day by day. This exhaustion of nutriment begins from the extremities like the tips of fingers and toes, ears, eyes and so on to the core, liver and heart, and when there is no more nutriment in this core,the fine material of the liver and heart have ceased and the being is said to have died. (Try to visualise the process in the light of the examples given)

How the caloric fuel,ignition component,gross material and sense receptor in the orb of the eye are worn down and finally cease

From the time that food is exhausted in the stomach, the caloric fuel,ignition component, gross material and sense receptor of the eye begin to lose their energy. A pot of rice that is being cooked spews a mass of bubbling froth when the fire is blazing strongly, but once the fire burns only feebly and dies, the stream of bubbles issuing from the cooking pot become diminished and die out. In the same way, the caloric fuel, ignition component, gross material and sense receptor in the eye begin to lose their energy and die off gradually. The reason that the eyes have been put forward as an example is because the eyes tend to illuminate the sense of sight. Only after this process can be visualized in connexion with the eye that this perceptive analysis be applied throughout the whole body.

How the jīvita rūpa that is the life force, gets to be chopped up into pieces

On its cessation, the sentient being gets gradually wasted. As its fine material decays, its energy is shaved away and its life force chopped into pieces.

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Energy is the element of power in other words, and life is the assemblage of jīvita material.

From the time that its life force is chopped off, it dies little by little. However, as its assemblage of jivita material is still of considerable amount, it is not said to have died yet. Meanwhile, the fine material, subtle energy and life force within its body is being gradually eaten away hour by hour, and the process of their cessation continues for one, two, three, four, five or six days and like the death of a lotus in which its life force gradually retreats from the extremities of its leaves, the life force of a sentient being is spent little by little, from its extremities, head, feet, arms, eyes, ears and so on dying by degrees slowly.

How a sentient being dies

Eventually, when the fine caloric fuel, ignition component, gross material and sensory matter in its heart and liver are totally exhausted, its life force is also spent totally and it is pronounced dead.

The detrimental force of jiraṇa element

From the moment that food is exhausted in the stomach, the detrimental jiraṇa elements diffused all over the body, pounces at this great opportunity, with the jiraṇa elements in the eye burning away the caloric fuel, ignition component, gross material and sensory receptors into oblivion. These entities (ie. caloric fuel, ignition component, gross material and sensory receptors) pass away into nothingness together with the sputtering life force.

In the same way, the fine caloric fuel, ignition component, gross material and sensory receptors filling the cerebral mass together with its life force are gradually consumed by the smouldering fires of the deleterious jiraṇa elements in the brain mass.

Likewise, in other parts of the body as in the liver, lungs or the heart, the same process is taking place and like individual bubbles bursting and ceasing in the mass of seething froth, or like the resin-

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ous nutriment in the clump of lotus retreating, this drama of life force being extinguished goes on. Therefore, try to get this picture by concentrating your attention on one organ and the next throughout the whole body. For, as the Lord Buddha had said,"**pheṇa piṇḍu pamaṁ rūpaṁ** ", meaning -

rūpaṁ = the corporeal phenomenon

pheṇa piṇḍupamaṁ = resembles exactly the aforementioned mass of seething foam.

The earth element or element of extension present throughout the body,

the water element or the element of cohesion,

the fire element or the element of heat or cold,

the wind element or element of tension or tautness,

images of these four primary elements in a fleeting, flurried schedule of wasting away and cessation will be visualized.

The sensory receptors together with their mental concomitants on the other hand, however, resemble the rainbow forming on cumulonimbus clouds. The four primary elements of earth, water, fire and air are like the rain cloud. When the mass of rain clouds is great, the rainbow is prominent as if the robes of a celestial god has been hung out to dry. When the rain clouds are thin,the rainbow appears wanly. When the rain clouds are scattered here and there all over the sky,the rainbow is sectioned into small arcs.When the rain clouds disappear, the rainbow also disappears. (Try to picture this scene vividly)

At this point, the dvihetuka person cannot visualise it, but the tihetuka person visualises it lucidly. When this fleetingly perceivable process of coming into being and then dissipating is actually witnessed, that person is eminently fit to be praised with the words -

Yoca vassasataṁ jīve,
apassaṁ udayabbayaṁ
ekāhaṁ jīvitaṁ seyyo,
passato udayabbayaṁ.

Yoca = that person to whom, *udayabbayaṁ* = the process of physical and mental phenomena going through the phases of *udaya*

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(appearing) and *vaya* (ageing, deterioration), *apassaṁ* = has not even been seen in dream, *vassasataṁ* = for the whole of a century, *jīve* = though he may live, *tassa* = that person's, *jīvatā* = life of a hundred years is surpassed by, *passato* = one who has witnessed. *udayabbayaṁ* =the scene of physical and mental phenomena appearing, ageing and deterioration, *jīvitaṁ* = during his life span of, *ekāhaṁ* = for just a day is, *seyyo* = far better.

Should one be able to actually perceive the shadowy process of deterioration, it will amount to having actually witnessed the characteristic of impermanence (anicca lakkhaṇā). Seeing that the phenomena pass through the agony of wasting away and ultimately death and destruction, one would also have been able to witness the characteristic of suffering (dukkha lakkhaṇā). Seeing that it is devoid of meaning and that this process does not cater to the wishes of the individual, the characteristic of insubstantiality (anatta lakkhaṇā) is also determined. That the process of genesis, stasis, development. dissipation and cessation of these phenomena is beyond one's control is also another facet of this anatta lakkhaṇā.

To witness santati paññatti in actuality

The ingestion of two meals each day results in a continual supply of caloric fuel and component of ignition that produces the earth element, water element and so on. The caloric fuel, ignition components, gross elements and sensory receptors that are being produced inside the body are in a continuum of new ones being produced while those already in existence are dying off. This mix of old and new being in a continual flux is known as santati paññatti.

Due to being shrouded by this santati paññatti, like a deciduous tree being covered with young leaves at a certain time, its condition being denuded of leaves until recently remains unnoticed.

In much the same manner, the caloric fuel, ignition component, gross material and sensory receptors diffused throughout the human body are formed of the nutriment produced from the meal

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ingested in the past These material phenomena lasts for a period of fifteen nārī[1] after which, they pass away like the old leaves that have fallen from the tree in the past. After the passage of seven days, everything is gone leaving no trace behind.

Fifteen nārī after partaking a meal, a second meal has to be eaten to make up for this loss and another fifteen nārī later a third meal is required. Due to these series of replenishments, the fact is that the material from a past meal begins to deteriorate after fifteen nārī and this process continues until eventually nothing remains from this repast. This however goes unseen and unnoticed. Meanwhile, the material from the first meal in the organ of the eye is used up after seven days.

In the same way, the solid matter of the brain, liver, heart, tongue and nine hudred items of flesh, liquid and solid phlegm, liquid and solid bilious matter, blood serum and blood cells, all perish after seven days. From the time the process of deterioration starts fifteen nārī after the ingestion of a meal, to the time everything is consumed, part of the energy and life force diffused all over the body also passes away.

Only when a man has thought of refraining from taking any food or water and then started to contemplate, will he be able to perceive the water molecules in a river moving away with their place taken over by other water molecules now flowing in.

Similarly, that from the time of birth up to this present moment, masses of flesh, cerebral matter, lung tissue, material of the heart, liver and eyes, energy and life force are passing away, hour after hour, will be visualised. This will lead to the realisation that the body has to be continually replenished with food and that the consuming of future meals are only to substitute what has been exhausted from former meals. Realisation of these two points will lead one to the conclusion that the taking of two meals a day is just to prevent a break in the life force by replenishing it.

X'lator's Remarks : In the former Myanmar system of reckoning time,the 24 hour long day of modern times was divided into 60 nari, so that the 15 nari mentioned here will be equivalent to 6 hours as it is reckoned now.

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Life force in a handful of rice grains

Upon realising this, it can be seen that while one is living during the waxing days of the moon, one's life force for the coming waning days of the moon is yet in the grains of rice. It is said that the life force is in the grains of rice because only when food is taken will the agggregates of life, corporeal matter and consciousness, can be developed from it. Without rice to eat there can be no life.

Realising this point, the phenomenon of the whole world at work can be reduced to the need to prolong life or to instil life. That is what the whole of human endeavour of trading or farming, or maintaining orchards or the pursuits of arts and crafts, oratory or acquisition of property amounts to in the end. Try to visualize this scenario through the length and breadth of cosmos in the dimension of time extending through the numberless cycles of rebirths.

Should all the sentient beings inhabiting the whole of universe decide to forgo eating all at once, in a matter of eight, nine or ten days the whole of the universe will be turned into a vast charnel house. Two,three, ten or nine months after that time nothing will remain but heaps of bones scattered all over. (Try to get the picture)

This concludes the peeling away of santati paññatti shrouding the characteristic of impermanence (anicca lakkhaṇa) through the device of exposing its relation to nutriment.

Peeling away santati paññatti in relation to the four deportments (iriyāpatha)

A brief explanation of this will be given.

In this approach, instead of dividing one's time changing from one of the four deportments to the other, one shall try to persist in one position and then contemplating.

Imagine deciding that one will not move a single part of the body, not even blink one's eyes and persist in the reclining position like a corpse. As one stays in that position the primary elements above tend to weigh down on those below. As this goes on heat is produced through friction between these elements.

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As there is no movement, fumes are not exhausted and the elements of fire and air coursing through various organs cannot emit their fumes so that these collect in joints and corners to run rampant. Noticing these developments, if the body should persist in this form for ten or fifteen nārī, the whole lower part of the body will begin to get very hot.

The fire element rising from the lower parts will be diffused throughout the body and the whole body will then be racked with aching sensations and numbness. Without movement and exhaustion of the fumes, the fine material in the interior will be burnt away day by day. Then, the fine caloric fuel, fine ignition component, gross material and fine sensory receptors will deteriorate together with energy giving life force material and will soon end in death. Try to visualise the way the fine material in the interior is destroyed and the way this destruction also shatters energy and life force masses and brings about their expiry.

When this process is actually perceived, the fact that the origins of the corporeal aggregates are in suffering will be realized. Water flowing down from upstream if dammed up in strong weirs, will collect and stay in lakes and pools for days. However, if there is no levee,embankment or barrier to withold this flow, the natural tendency to seek a lower level will not allow the water to wait not even for a flick of an eyelash.

Similarly, the human body will retain its shapeliness and looks if well maintained and looked after. If there is no effort made to maintain it, the body will not wait for a second to make its way towards decline and suffering.

Due to this relentless surge towards decline and suffering that is in its nature, this tendency has to be curbed by judiciously making neccessary changes and taking care to maintain it at all times before a serious breach is made and calamity results.

After reclining for long, it will become neccesssary to get up and sit for a while. If one does not get up, it will not take too long to

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fall into a helpless state from which there will be no recovery. It is the same case with the rest of the four deportments of sleeping, sitting, walking and standing. However, seldom does one notice that changes in one's deportments are made customarily before such a great calamity befalls one.

This is the way in which santati paññatti the continuum process camouflages the fact that it is only through making judicious changes in one's deportment that one is able to go on living in a reasonably normal way.

This concludes a brief exposition on how to visualize the truth of suffering by peeling away the four deportments of the body camouflaging it.

The meditating ascetic (yogī) who has developed a penetrating view of the four primary elements and the six senses mentioned in the foregoing are certain of achieving the first nibbāna realm as its inhabitants who will progress from one to the next higher form of existence,eventually entering the anupādisesa, the third and highest nibbāna during the age of this Lord Buddha's teachings.

What this anupādisesa nibbāna means will be explained as follows:-

Of all purified persons (ariyāpuggala) liberated during the times of all past Buddhas, those who had attained emancipation as stream winners (sotāpanna) numbers the most. Those who are to be counted among such streamwinners include the king of celestial gods Sakka, the celestial gods Cūḷaratha, Mahāratha,Anekavaṇṇa, the Lady Visākhā, the magnate Anāthapiṇḍika going through the vaṭṭajjhāsaya and vaṭṭābhirata processs of being reborn in blissful realms one after the other in succession, enjoying this vaṭṭa of rounds of rebirths in the higher existences, are the lowest ranking and most numerous of the streamwinners.

The nature of saupādisesa, the first mahā nibbāna, is thus :-

the saupādisesa the first mahānibbāna is that which is attained the moment

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-the sotāpatti magga, the path of a streamwinner, is reached ;

- the sakadāgāmi magga, the path of a once returner, is reached;

- the anāgāmi magga, the path of a non-returner, is reached.;

- the arahatta magga, the path of the ultimately purified person, is reached.

All four instances are saupādisesa nibbāna so that canonical literature treats saupādisesa nibbāna as a single entity.It is the first mahanibbāna that a streamwinner gets to enjoy.

The Aṅguttara nikāya, however includes the worlding of merit (kalyāna puthujjana) who has progressed from the realization that dissolution is inherent in the conditioned world (bhaṅga ñāṇa) to the level of vipassanāñāṇa (realization of the three characteristics in all physical and mental phenomena) designating him as a saupādisesa puggala.

Tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti,
avinipātadhammo niyato sambodhiparāyano, thus it is mentioned in the sutta and abhidhamma scriptures.

Tiṇṇaṁ saṁyojanānaṁ - the three saṁyojana reciprocating factors of sakkāyadiṭṭhi,
vicikicchā and sīlabbataparāmāsa ; *parikkhayā*- on account of their termination, extinction and abandonment ; *sotāpanno* - dhammasota formed of observation of precepts, probity and knowledge (sīla, samadhi, paññā) that unwaveringly directs one to nobility, bhavasota, that leads to being conceived in a series of noble realms; *avinipātadhammo* - total exemption from rebirth in hell; *niyato*- being provided with sīla,samādhi and paññā in all afterlives ;
sambhodhi parāyano - being granted the firm option of attaining of desired higher paths and higher fruitions ; *hoti* - this takes place.

Of all the dangers lurking in the viscious cycles of rebirths, the worst, the most despicable and harshest are

- the group of kilesavaṭṭa (the mind defiling passions) that includes sakkāyadiṭṭhi, vicikacchā and sīlabbataparāmāsa ;

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- the kammavaṭṭa of the ten ducarita (ten evil deeds)
- the vipāka vaṭṭa of being reborn in hell.

These three, as it has been said before are the worst, the most despicable and harshest ; other kilesavaṭṭa, kamma vaṭṭa and vipāka vaṭṭa conditions are relatively somewhat bearable.

The remaining kinds of vaṭṭa consist of -

- the three kamma vaṭṭa of kāma taṇhā, kāma kusala and kāmasugati- bhava that leads towards rounds of rebirths in the seven blissful realms given to sensual pleasure (kamma sugati bhūmi);
- the three rūpavaṭṭa consisting of rūpataṇha, rūpakusala and rūpabhava that lead to rounds of rebirths in the 16 corporeal Brahma realms;
- the three arūpa vaṭṭa consisting of arūpataṇhā, arūpakusala and arūpa bhava that lead to rounds of rebirths in the four non-corporeal Brahma realms.

At the moment of attaining sotāpattimagga, the sceptre of three horrible vaṭṭa are no more. During rebirths in the seven blissful sensual realms there is no possibility of being aahetuka person or a dvihetuka person. As a human being or a celestial god, one will not be of lowly station.When reborn as a Brahma, he will not be a Brahma of inferior rank. This blissful, peaceful future where the horrible, despicable and harsh aspects are no more forms the saupādisesa first great nibbāna.

How it came about to be called saupadisesa nibbāna

It came to be known as saupādisesa because the future still holds the promise of being reborn for many times in the realms of human beings, celestial gods and Brahma supreme beings on account of the remaining amount of craving (taṇhā). Because the three horrible vaṭṭa have been eliminated it is called nibbāna. (Because one is still a creature going round the cycles of rebirths it has been named saupādisesa.)

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On examining how the sotāpanna streamwinner goes throug the series of enjoyable existences in the blissful realms ('bon zi san), gets to nibbāna, it is found that -

The plane of existence, avatthā bhūmi, is an epithet for nibbāna a special opportunity, a special station and of a special status.

The world of the worldling,on the other hand, is haunted b the sceptre of the three horrible vaṭṭa, it is known as puthujjana bhūm and lokiya bhūmi (the mundane world) as well.

The life of an ariya is distinguished by the eradication of th three horrible vaṭṭa; it is a special status and realm, it is known as th realm of the pure or ariya bhūmi and as lokuttara bhūmi (th supramundane realm).

In this way, from the time that sotāpattimagga is attained, th elimination of these three horrible vaṭṭa from ever occurring in th coming existences is a special boon, a special status and speciall demarcated sphere so that it is termed a nibbāna realm.

Before the moment of reaching sotapattimagga, countless pa lives had been gone through as a worldling with the sceptre of th three horrible vaṭṭa ever haunting him. The moment tha sotapattimagga is reached he is liberated from this condition whic is a very special situation and is said to have reached the saupādises first great nibbāna.

The escape from the three horrible vaṭṭa is permanent so that can also be said to be on the same plane of anupādisesa nibbāna a there is no dichotomy between these two. The streamwinner on th way to a series of existences in the blissful states becomes a citize of nibbāna, a citizen of the realm of the purified (ariya) and hav been emancipated from lives as a worldling the momer sotāpattimagga is attained. Upādi or the number of existences re maining to be lived are as blissful human beings, blissful gods c blissful Brahma deities during this first nibbāna.

"Tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti", thus th Lord Buddha has declared.

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Avinipātadhammo means the end of the dangers of vinipāta, the fate of a worldling after death, being cast into hell and other undiserable states as kamma sees fit.

The example of a bunch of toddy palm fruit

When bunches of toddy palm fruit are cut down, it cannot be known where each of the bunches will fall. It is not the province of the fruit bunches to determine where each would like to land. They only fall where they are cast down willy nilly. Whether one passes away as a human being, god or Brahma deity, one is cast away anyhow. This prospect is known as the danger of vinipāta, that the wise are chary of, but which the unenlightened accept as an inevitable occurrence met by many.

Only after reaching sotāpattimagga, can one escape from the dangers of the three horrible vaṭṭa, and be reborn in the realm of one's choice after death. If no particular choice is made, one will progress to a better realm than the present. In stating that one reaches the realm of one's choice, it should be understood in the context that for some the attainment of the appropriate mental absorption (jhāna) could be crucial. Thus it has been pronounced "avinipāta dhammo".

Niyato = In saying that from one existence to the next, for world cycles upon world cycles, the observance of precepts, probity and wisdom are replete, means that this repleteness is comparable to a coconut that has been placed any which way on the back of a stallion. A change from one form of the next or even within the same existence, a little shake of the stallion's back can bring it crashing down. On the other hand, the constant qualities of observing the precepts, probity and wisdom of a streamwinner are like the harness and saddlery lined with steel that has been properly installed on the horse.

These stay on for many existences and through the cycles of rebirths like well-appointed saddlery and harness a horse is fitted with. Apart from the qualities of sīla, samādhi and paññā that has

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been furnished with, for the streamwinner, there is always a Buddha in whom he or she could take refuge, dhamma also accompanies the streamwinner constantly, as does the saṁghā monastic order.The teachings of the Buddha are also with him or her constantly. Though the streamwinners may go through many rounds of rebirths through world cycles, the benefices of the omniscient Lord Buddha only increases for them from one existence to the other. The beneficial qualities of the doctrines and the monastic order also remain with them forever. For them there is no existence or world in which the teachings of the Buddha are not extant.

For worldlings, they do not know what kind of life awaits them in the next existence.Being ignorant, they might go through many lives in which thay may commit many atrocious deeds.

Sometimes also they might be seeking succour in false idols mistaking them for Buddhas.

In this rounds of rebirths, the wise deem that worshipping the wicked as if they were gods are a calamitous mistake worthy of abhorrence. It is because of the fact that by worshipping the wrong deity their life will be irreparably ruined and everything turn out the wrong way. There are also those who turn from one false god like 'gosīla' to another 'govata' thinking that their wicked practices are venerable doctrines and in this way are switching from one to the other throughout their rounds of rebirths, and they number in tens of thousands.

On the other hand,those who have become citizens of the supramundane and are the pure and noble, they do not vaccilate from one deity to another but for them the Buddha, the Doctrine and the Saṁghā monastic order are the one and only refuge that they seek.That is why it has been said of them "niyato".

In talking of sambodhiparāyano - that for them the higher paths to nibbāna can be reached at any time according to their wish and will,

It means that it is not required of them to wait for the appearance of the next Buddha for any reason. This is because they will continue to acquire more and more of the thirty seven Bodhipakkhiya

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dhamma (associates of enlightenment) from one existence to the next, their continuum of consciousness ever enlightened by the three institutions of sāsana,until they finally enter the anupādisesa nibbāna.

Thus though it has been said that after the teachings of our historical Lord Buddha finally become extinct and the dark ages last for numberless world cycles awaiting the coming of the next Buddha, they need not fear anything.Because of this it has been proclaimed " **sambodhi parāyano**".

(With these words it has been described how the sotāpanna (streamwinners) who are the lowliest and at the same time most numerous among those who had been emancipated during the time of our historical Buddha, become once they attain the status of streamwinners, at once achieve saupadisesa first great nibbāna, sever their lineage of having been worldlings to become citizens of the supramundane, and at the same time become members of the pure and noble ariya and citizens of nibbāna, that until they reach the akaniṭṭha realm of the non-returners, they are spared from the depredations of the three horrible vaṭṭa, meanwhile enjoying the blissful lives in the forms of human beings, gods or Brahma supreme deities.This is a brief explanation.)

By the words 'until the akiniṭṭha realm is reached', in going through the higher paths and fruitions, the three phases, the second, third and fourth saupādisesa nibbāna are included in this blanket statement. This has been mentioned just in brief so that the wise may grasp its true import as there are a spate of books on the theme of nibbāna that are not much enlightening.

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The āsīsa patthanā prayer supplicated by the venerable Ledi Sayadaw

Puññene tena nibbānaṁ,
laddhāsanditṭhikaṁ idha,
paramatthaṁ ārādhentu,
janā sabbepi subbatā.

Etenapuññena - for composing this work of putting forward a clear and cogent descritpion of nibbāna; *idha* - during this present life ; *sandiṭṭhikaṁ* - that really exists and is discernible with one's own eyes ; nibbānaṁ - nibbāna, where it has eliminated all manner of danger and suffering that is sandiṭṭhika nibbana (the actually existing nibbāna); *laddhā* -may they attain it in reality; *subbatā* - and endeavour to strive for purity, nobility and praiseworthy conduct ; *sabbepi*- all of the; *janā* - sentient beings in the human, celestial and Brahma worlds; *idheva*- during the time of our beloved Gotama Buddha; *paramattaṁ* - that which is the highest, the ultimate; *nibbānaṁ* - nibbāna; *ārādhentu* - may their wishes be fulfilled, their insights ever remain penetrating and effective so that they may be able to enjoy its fruits.

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