



We live with Dhamma Knowledge

Introduction to Nettipakaraṇa The Guide



Venerable Sayadaw
Dr. Nandamālābhivaṃsa

Introduction to Nettipakaraṇa
- The Guide -

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dr. Nandamālābhivaṃsa

Sabbadānaṃ dhamma dānaṃ jināti

The gift of Dhamma excels all gifts

On the occasion of the 78th birthday of Venerable Sayadaw dr. Nandamālābhivamsa, the first edition of this book is donated by Sayalay Dhīrapālī, Selina Ooi and Riët Aarsse (Dhammacāri).

In memory of Late Mr Ooi Chor Chan @Nam and Mdm Khoo Cheng Bee - Ooi Sor Sung

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Riēt - Dhammacāri

Dedication

Ciraṃ tiṭṭhatu saddhammo
May the True Dhamma Perpetuate

Biography of Sayadaw dr. Nandamālābhivaṃsa

Ashin Nandamāla was born on the 22nd of March 1940 in the village of Nyaung-bin in Sint-ku, Mandalay, the Union of Myanmar. His parents were U San Hla and Daw Khin, who were pious Buddhists.

He was ordained a novice when he was ten years old. His preceptor was Sayadaw U Canda, the presiding monk of the prestigious 'Vipassanā' monastery.

Ashin Nandamāla started to learn the *Pāli* language and the basic Buddhist scriptures under the tutelage of his elder brother, Sayadaw U Nārada. At the age of 16, he already passed the Dhammācariya (Dhamma teacher) examination and when he was 21, the Abhivaṃsa examination. He also studied in Sri Lanka and India. He wrote his PhD-thesis about Jainism in Buddhist literature.

Sayadaw is one of the founders of the renowned Buddhist Teaching Centre, Mahāsubodhayon, in Sagaing where about 200 monks receive education in Buddhist philosophy and literature.

In 1995, Ashin Nandamāla was conferred the title of Senior Lecturer, 'Aggamahāganthavācaka paṇḍita' by the Government of Myanmar and in 2000 the title 'Aggamahāpaṇḍita'.

He is Rector of the Sītagū International Buddhist Academy (SIBA) in Sagaing. After being a Visiting Professor at the International Theravāda Buddhist Missionary University (ITBMU) in Yangon since its

opening in 1998, he was appointed rector of this university too, in 2005.

In 2003, he founded '*Dhammavijjālaya* - Centre for Buddhist Studies (CBS)' in Sagaing, connected to Mahāsubodhayon monastery. In 2013, he established the Institute for Dhamma Education in Pyin-Oo-Lwin and recently the Dhamma Vinaya Centre in Hlegu township. These institutes serve both Myanmar people and foreigners for further studies and practise.

Supported by his followers, Sayadaw established the Dayānanda Foundation. As a first result the Mettānanda Hospital in Madaya Township, Mandalay Division, could open its doors in 2016.

Ashin Nandamāla serves as a religious worker to promote and propagate the Buddha's teaching. He has travelled the world to teach Dhamma. Since 2003, he gave yearly Abhidhamma courses in Europe.

In Myanmar, venerable dr. Nandamālābhivaṃsa has given many Dhamma talks to Burmese and non-Burmese audiences for many years.

Sayadaw Nandamālābhivaṃsa teaches Dhamma in a very individual, lively and practical way with many examples from daily life. His talks are filled with citations from the texts and commentaries of *Suttanta* and *Abhidhamma*. Sayadaw teaches with a lot of humour and loving kindness (*mettā*).

Dr. Nandamāla is the author of many books written in Myanmar language, Pāḷi and English.

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Namo tassa bhagavato arahato sammāsambuddhassa

Introduction

"Good morning my Dhamma brothers and sisters."

Today is the first lecture on Nettipakaraṇa. Netti is the Guide; it is the Guide to True Dhamma or the Guide to Nibbāna. The explanations in Netti bring the beings to Nibbāna.

According to tradition, the author of Nettipakaraṇa is Venerable Mahākaccāyana. He was one of the most eminent disciples of the Buddha. When listening to a Dhamma discourse by Mahākaccāyana, the Buddha would be delighted and full of praise of him (Bhagavatā anumoditā). Mahākaccāyana was outstanding (etadagga) in understanding and explaining the Teachings. Suttas by Mahākaccāyana can be found in the Majjhima Nikāya, the Saṃyutta Nikāya and the Aṅguttara Nikāya.

Nettipakaraṇa is confirmed in the First Buddhist Council (Saṅgāyanā) that was held after the Buddha's parinibbāna. Thus, according to the Pāli texts, the Netti originates from venerable Mahākaccāyana. The authorship of Netti can be compared to that of the

Paṭisambhidāmagga (The Path to Analytical Knowledge). According to tradition, it is ascribed to Venerable Sāriputta. Likewise, Nettipakaraṇa is accepted as the work of venerable Mahākaccāyana Thera.

The Peṭakopadesa¹ is also ascribed to a venerable Kaccāyana. This, however, is another person who probably lived in Jambuvana. Later scholars have other opinions about this. But history is just history. So, it is traditionally accepted in this way. I think that because of these similar names, confusion has arisen. In those days, there was mainly an oral tradition, which makes it difficult to know exactly which stories are true and which not.

However, it is important to know that the discourses of venerable Mahākaccāyana are accepted as congruent with the Buddha's teaching. If this would not be so, we would not accept it.

All the Pāli traditions were oral traditions. Up to 450 years after the Buddha's parinibbāna there was no commitment to writing. During the 45 years that the Buddha taught Dhamma, his talks were memorized and orally transmitted. The one who could memorize everything was considered a hero in those days. However, it doesn't imply that there was not a writing system. There was, but not as easy as nowadays.

Even when I was young, it was very difficult to have access to printed books. We were dependent on

¹ A treatise with similarities to Nettipakaraṇa

handwritings. These were difficult to read. Nowadays it is very easy, also with the computers.

Here, in Yangon, in the Kaba Aye Pagoda, the sixth Buddhist council was held in 1954-1956. Then, the Netti text was accepted in the Pāḷi canon. Up to the fifth synod, this text was not included. It is a later work but it is very interesting because it gives directions on how to explain and how to understand the Buddha's teachings. The same counts for Abhidhamma texts, like the Abhidhammasaṅgaha. These were developing texts in those days and nowadays these texts are very useful for increasing our Abhidhamma knowledge.

I hope that by means of the Netti text we can increase our knowledge of the teachings of the Buddha. The Netti looks like the commentaries that explain the Buddha's teaching. It supports our study of the texts.

The famous commentator Venerable Dhammapāla wrote a commentary on the Netti (the Nettipakaraṇa-aṭṭhakathā). He also wrote Paramattha-mañjūsā, a subcommentary on the Visuddhimagga (The Path to Purity by venerable Buddhaghosa). Dhammapāla is from South India. He went to Sri Lanka to study Pāḷi and later he wrote a commentary and mostly subcommentaries.

Another famous commentator is venerable Ānanda. He is not to be confused with the cousin of the Buddha. He wrote the Mūlaṭīkā, the first subcommentary on the

Aṭṭhasālīni, the commentary on the Dhammasaṅgaṇi by Venerable Buddhaghosa. He did not agree on all points with venerable Buddhaghosa. Sometimes he gave his own views.

I remember one point that he did not accept, it concerns the materiality of the 'heart base' ('hadaya vatthu'). Hadaya is considered the material base of the mind. Venerable Buddhaghosa listed it among 28 matters. However, venerable Ānanda reasoned in the subcommentary that hadaya is not the heart organ. Hadaya is mind and it refers to 'manodhātu' and 'manoviññāṇadhātu'; mind element and mind consciousness element. Indeed, sometimes the word hadaya refers to mind, like in expressions as 'heart to heart', 'mind to mind' and thus not to the heart organ. The reference for this view that hadaya is mind is in the Paṭṭhāna (paccayāniddeśa): 'Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti. Taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ sampayuttakānañca dhammānaṃ nissaya paccayena paccayo.'² In this quote, the Buddha did not use the name of hadaya, but mentions just rūpa (matter): "yam rūpaṃ nissaya... - ... tam rūpaṃ", not hadaya rūpaṃ. In this way venerable Ānanda explained that according to

2 Depending on this matter, mind- element and mind-consciousness-element arise. That matter is related to the mind-element, the mind-consciousness-element and their associated states by dependence condition. (translation Agganyani, www.abhidhamma.com)

him, hadaya is not rūpa. Also on some other points he disagreed with venerable Buddhaghosa.

His subcommentary is very difficult to understand. Even in Myanmar, many monks cannot be in touch with this Mūlaṭīkā. Only some scholars can penetrate it. His writing style is also difficult. It is brief and deep. If you wish, you can read this Mūlaṭīkā Commentary.

So in those days, Abhidhamma scholars explained the deep meanings of the Abhidhamma texts. About 500 years after the Buddha's parinibbāna, the Milindapañha³ also appeared. The Nettipakaraṇa is probably earlier than Milindapañha. That is just my opinion. But it is sure that these two texts are earlier than Buddhaghosa, because venerable Buddhaghosa sometimes gives references to Netti and Milindapañha.

In what sense is it called Netti?

The Commentary on Netti explains why it is called Netti. In what sense is it called Netti? The answer given is: 'saddhamma nayanatthena', - 'it is a guide to the true dhammas, therefore it is called Netti'.

Another meaning is also given: by means of the methods in this text, the ones who teach Dhamma can bring the listeners to realize true dhammas.

So, by means of the ways given in the text the teachers can bring the audience to understand the Four

³ The Questions of King Milinda.

Noble Truths and realize Nibbāna. Without the guidance of Netti, without the Guide, the penetration of the meanings of the suttas - as they really are - is impossible, according to the Commentator.

The explanations of the discourses are covered by the Guide and can be done according to the ways presented in the Guide. 'Netti ca sutta pabhavā'; 'Netti is originated in the suttas.' The suttas are originated in the Buddha, so the suttas have the Buddha as their source. Netti has the suttas as its source. The suttas can be understood by means of explanation; the explanation is dependent on the sutta. Without this explanation given in the Guide you cannot understand the discourse.

So, it is an encouragement to study Netti.

Introduction to hāra

What is the meaning of hāra?

Hāra means dispelling of ignorance (aññāṇa), of indecisiveness (saṃsaya) and of perversion (vipallāsa).

Regarding Dhamma, many people are ignorant or confused; this is 'aññāṇa'. Aññāṇa is like avijjā (ignorance, delusion). Hāra means the dispelling of ignorance.

'Saṃsaya' means doubt or indecisiveness about what is true and what is not true.

'Vipallāsa' is perversion or hallucination.

These three are dispelled by hāra. Because these are dispelled, it is called hāra. That is one meaning.

There are 16 types of hāra, 16 ways for the dispelling of ignorance, indecisiveness and perversion. All will be explained later on. Here, I will start explaining the first way, which is desanāhāra.

Desanāhāra

In general, 'desanā' means instruction, discourse or teaching. But here, desanā means the explanation of the meanings of the suttas. The Commentary defines: 'Desiyati saṁvaṇṇiyati suttattho etāyāti desanā', - 'the meaning of the suttas is explained, and thus it is called desanā.'

Desanā is so called because it explains in detail the meaning of the suttas. So, desanā does not mean just the discourse or the teaching.

With the word 'desanā' you need to be careful. Sometimes, 'confession' is also called 'desanā'. The Visuddhimagga explains about 'desanāsuddhi'. When a monk breaks the Vinaya rules, he must confess this. In this context, 'desanā' means confession. In the expression 'Pātimokkhasaṁvarasīlaṁ desanāsuddhi' from the Visuddhimagga, 'desanā' is wrongly translated. It is translated as 'purification by teaching'. This is not correct. It must be 'purification by confession'.

Desanā literally means making others know; to make others to understand the truth. This is by clarification, explanation and expounding: 'Disī Atisaccane'. Desanā is derived from the root vdisa, meaning 'make others

know'; to explain in detail so the other understands. The Buddha often said, "Dhammaṃ vo bhikkhave desessāmi. Sādhukaṃ suṇoṭha manasikarotha". "Oh monks, I will explain dhamma. Pay attention to me, listen attentively". So the literal meaning is 'to make others know'.

Desanāhāra: by detailed explanation of the meaning, ignorance, indecisiveness and perversion are dispelled.

There are 6 points of explanation given in desanāhāra. These are:

1. Assāda
2. Ādīnava
3. Nissaraṇa
4. Phala
5. Upāya
6. Āṇatti

Assāda means enjoyment. What is enjoyment? It is sense pleasure. It is pleasure (sukha), mental happiness (somanassa) and a desirable object (iṭṭhārammaṇa). Craving or attachment is also assāda (taṇhā) and also perversion (vipallāsa). These five are assāda. The objects of craving are included. All mundane states are the object of desire. Only nibbāna is free from desire. So sukha, somanassa, iṭṭhārammaṇa, taṇhā, vipallāsa are assādā. They are mundane states and the object of taṇhā. Because of enjoyment, beings like their lives and delight in this life.

Ādīnava means pain, unhappiness, impermanence. It means evil, danger or faults. We can meet physical pain, mental pain or experience unsatisfactoriness because of impermanence. This is ādīnava. Whatever causes suffering is called ādīnava. The English terms do not cover the whole meaning.

Nissaraṇa means the way of exit from saṃsāra and nibbāna.

Phala means the advantage of instruction.

Upāya means the way that leads to final attainment; that is former practise.

Āṇatti means the Buddha's encouragement.

These six aspects can be found in each sutta. It can be roughly understood with the following illustration:

In the Mahāmaṅgala Sutta it is said, "pūjā ca pūjaneyyānaṃ". It means, 'to honour those who are worthy of honour'.

From the perspective of Abhidhamma, pūjā means that within one who gives honour to those worthy of honour, wholesome states come into being. These wholesome states belong to the mundane states of mind. Then within one, happiness comes into being. This is an enjoyable state. This is called **assāda**.

But the pleasant states are not permanent. It is rising and falling; this is **ādīnava**. When performing pūjā, the happiness is assāda. The impermanence of happiness is ādīnava; happiness does not last forever, after a moment it is gone. That disappointment or unhappy state is ādīnava.

The way of exit from this (**nissaraṇa**) means that one removes the attachment to such happiness. Craving for such happiness causes suffering. Therefore, the attainment of magga (the 8 fold noble path) and nibbāna is the way out. The way of exit is the removal of craving, and the attainment of nibbāna.

By means of honouring, wholesome states increase within one. These wholesome states produce a good effect. This good effect is the advantage of instruction (**phala**).

The cause that produces this fruition is **upāya**. By honouring, the wholesome states increase. This honouring, the qualities of those who are worthy of honour, or one's yonisomanasikāra, wise attention, are also upāya. They are causes for the arising of the fruition.

The Buddha said "*pūjā ca pūjaneyyānam*". He encouraged us to honour those who are worthy of honour. By means of that, you will have fruition, good results. Although the Buddha did not say it directly, the Buddha wanted to hearten one to do so, that is **āṇatti**.

Altogether: By these six points of desanāhāra, one explains the meanings of the sutta completely. Should we know only one point, like honouring those who should be honoured, without any further explanation, we would miss the meaning of the sutta. But by means of the six points of explanation in desanāhāra, we can look into the questions of what is the cause, what is the

exit, what is the way, what is its fruition, what is the encouragement of the Buddha?

Desanāhāra in meditation practise

Desanāhāra can also be applied to meditation practise. How to understand desanāhāra when meditating?

During meditation practise, you experience saṅkhāra, the conditioned phenomena that belong to a mundane state. We enjoy these states, so it is assāda. But these states are impermanent, therefore it is ādīnava. The way of exit from this unpleasant state (nīvaraṇa) is the removal of attachment. Then, by meditating, confidence (saddhā), mindfulness (sati), concentration (samādhi), wisdom (paññā) will increase. This is fruition, phala. Practising and knowing how to practise is upāya. The Buddha said "bhāvanā bhāvetabbā", 'the mind should be cultivated by meditation'. If you wish to attain Nibbāna, you must meditate. This is encouragement, āṇatti.

This is desanāhāra. The explanation of the meaning of suttas in six points can remove ignorance, it can dispel indecisiveness and perversion. So everything becomes clear. This is how to understand desanāhāra, according to the deep meaning of Abhidhamma.

Whatever state or condition there is, it is possible to relate it to these six points. 'Etaṃ buddhāna sāsanaṃ', this is the Buddha's teaching. Whatever action,

performance or activity, the meaning can be explained by these six points of explanation in desanāhāra.

Saṅgahavāro - Comprehensive Section

Note: In the course the Pāḷi text of Nettipakaraṇa was followed, joined by the English translation by venerable bhikkhu Ñāṇamoli⁴. Sayadaw read from both texts and most of the times he explained from the Pāḷi. Therefore, the Pāḷi and the English translation by bhikkhu Ñāṇamoli are included here in the order that they were explained. Generally, the order of the Netti was followed. Thus, from general to more detailed descriptions of the method and meaning.

As advised by Sayadaw, "Read both the Pāḷi and the English translation. I will give the translation of Pāḷi terms and explain the meaning." [RA]

4 The Guide, according to Kaccāna Thera, translated from the Pāḷi by Bhikkhu Ñāṇamoli. PTS, London, 1977. Footnotes in the verses are excluded here.

Saṅgahavāro - Comprehensive Section

This section of Nettipakaraṇa is comprised of five verses and gives a broad overview of the elements of the Guide.

1. "Yaṃ loko pūjayate, salokapālo sadā namassati ca;
Taseta sāsanavaraṃ, vidūhi ñeyyaṃ naravarassa."

*Wise men can know the Dispensation
Glorious of the Glorious Man,
Whom the world and world-protectors
Ever honour and revere.*

The Buddha is a noble (vara) human being (nara). 'Naravarassa' means 'the Buddha'. 'Yaṃ loko pūjayate', means 'the world honours the Buddha'. 'Yaṃ' means indefinitely.

'Lokapālo' means the protector or guardian (pālo) of the world (loka). In Hinduism, the protector is Vishnu, the creator is Brahma and the destroyer is Shiva. According to other religions, God is protector, creator and destroyer, all in one person. But all is anicca, dukkha anatta, there are only rising and ceasing phenomena.

Some human beings believe that the world is protected by the deities. In some suttas, such as the Mahāsamaya Sutta, protecting deities are listed.

Actually, according to the Buddha's teachings, 'lokapāla' refers to hiri (moral shame) and ottappa (moral fear); it refers not to persons but to mental states. Hiri and ottappa are the protectors of the world.

'Salokapalo' here means 'together with ('sa') deities who protect the world'. 'Sadā' (always, ever) namassati (venerate, honour).

'Tassetta sāsanaṃ' means 'the Buddha's noble teaching'. 'Vidūhi ñeyyaṃ' means to be understood (ñeyyaṃ) by the wise (vidūhi).

So altogether we can translate it as: The Buddha who is honoured and revered forever by the world and deities, his noble teaching must be understood by the wise.

The second verse:

"Dvādasa padāni suttaṃ, taṃ sabbaṃ byañjanañca attho ca;
Taṃ viññeyyaṃ ubhayaṃ, ko attho byañjanaṃ katamaṃ."

*Twelve terms [do represent] the Thread,
[Whose] phrasing and [whose] meaning all
Should in both instances be known:
What is the phrasing? What the meaning?*

'Dvādasa padāni' means 12 terms or expressions. Of these 12 words both the word and the meaning must be known. The explanation will follow later on.

The third verse:

"Soḷasahārā netti, pañcanayā sāsanaṃ pariyetthi;
Aṭṭhārasamūlapadā, Mahā kaccānena niddiṭṭhā."

*Sixteen conveyings [as] a guide
[And] five guide-lines the dispensation's
Search [and] eighteen root-terms, [too],
Mahā Kaccāna demonstrated.*

In this verse, hāra is translated as 'conveying'. In the Guide there are 16 hāras ('Solasahārā netti') and five methods ('pañcanayā') of searching the Buddha's teaching ('sāsannassa pariyetṭhi'). 'Aṭṭhārasamūlapadā' means with 18 root terms or key words (mūlapadā). 'Mahā kaccānena niddiṭṭhā' means 'as described by Mahākaccāyana'.

Fourth verse:

"Hārā byañjanavicayo, suttassa nayā tayo ca suttattho;
Ubhayam pariggahītam, vuccati suttam yathāsuttam."

*Conveyings investigate the Thread's
Phrasing, three Guide-Lines the Thread's meaning;
Comprised in both these ways, a Thread
Is called 'according to the Thread'.*

Later on, the meaning will be explained and clarified.

Fifth verse:

"Yā ceva desanā yañca, desitam ubhayameva viññeyyam;
Tatrāyamānupubbī, navavidhasuttantapariyettḥīti."

*[So since] the Teaching and the Taught
Should both be known, the order can
Now follow here in which to test
The Ninefold Thread-of-Argument.*

'Yā ceva desanā' means 'that what is the teaching' and 'yañca' means that what is taught, revealed. 'Ubhayameva viññeyyam' means both of these must be known. 'Tatrāyamānupubbī' means following here in which to test. 'Navavidhasuttanta' means the 9 fold

sayings of the dispensation. 'Pariyeṭṭhīti' means to search for, in the sense of investigating.

This is the Comprehensive Section in brief. Later on, the explanation becomes more detailed.

Uddesavāro - Indicative Subsection.

We continue with Uddesavāro, the indicative subsection. In this section of Nettipakaraṇa, the verses enumerate the 16 hāras, 5 guidelines and 18 key-terms.

It starts with the question: 'What are the 16 hāras?' The answer enumerates them: 'Desanā vicayo yutti padaṭṭhāno lakkhaṇo catubyūho āvaṭṭo vibhatti parivattano vevacano paññatti otaṇo sodhano adhiṭṭhāno parikkhāro samāropano iti.'

We should know these terms; they will be explained later on.

1. Desanā is a teaching
2. Vicayo is an investigation
3. Yutti is the use of terms and meaning
4. Padaṭṭhāno is proximate cause. 'Pada' is cause and 'ṭṭhāna' is also cause, so it is 'cause and cause', which means proximate cause.
5. Lakkhaṇo is characteristics
6. Catubyūho is a fourfold strategy
7. Āvaṭṭo is a conversion
8. Vibhatti is an analysis
9. Parivattano is a reversal
10. Vevacano is a synonym
11. Paññatti is descriptions
12. Otaṇo is ways of entry

13. Sodhano is cleaning
14. Adhiṭṭhāno is terms of expressions
15. Parikkhāro is cause and condition
16. Samāropano is co-ordination.

How to understand these 16 hāras? Now only the words and translation are given. The meaning of this text is very wide; to cover it all in a short explanation is very difficult. But chapter by chapter, it will be understood.

Tassānugīti

In the Pāḷi text now follows 'tassānugīti'. It is a stanza and gives the same enumeration of the 16 hāras. 'Anugīti' means to recite, a verse with repetition. These stanzas are helpful for memorizing.

"Desanā vicayo yutti, padaṭṭhāno ca lakkhaṇo;
Catubyūho ca āvaṭṭo, vibhatti parivattano.
Vevacano ca paññātti, otaraṇo ca sodhano;
Adhiṭṭhāno parikkhāro, samāropano soḷaso."

*As Teaching, Investigation, Construing,
As Footings, and Characteristics,
Fourfold Array, and then Conversion,
Analysis, Reversal too,
As Synonyms, and as Descriptions,
As Ways of Entry, Clearing Up,
Terms of Expression, Requisites,
And for sixteenth Co-ordination*

"Ete soḷasa hārā, pakittitā atthato asaṃkiṇṇā;
Etesanceva bhavati, vitthāratayā nayavibhattīti."

These Modes are the Sixteen Conveyings.

A separate statement [follows on]

With detailed method-analysis for each one

'Ete soḷasa hāra', means these 16 hāras; 'pakittitā' means 'mentioned'. 'Atthato asaṃkiṇṇā' means 'not mixing the meaning'. Altogether it means not mixing the meaning of these 16 hāras that are mentioned in this verse. In the next verse, five guidelines are mentioned.

"Tattha katame pañca nayā?"

What are the five guidelines?

The five nayās, guidelines, are enumerated here:

"Nandiyāvaṭṭo tipukkhalo sīhavikkīḷito disālocano aṅkuso iti."

1. the Conversion of Relishing,

2. the Trefoil,

3. the Lions' Play;

4. the Plotting of Directions,

5. the Hook.

'Nandiyāvaṭṭa' is conversion of relishing. 'Tipukkhalo' is trefoil. 'Sīhavikkīḷita' is the lions play. 'Disālocano' is the plotting of directions. 'Aṅkuso' is the hook.

Aṅkuso is a sharp pointed stick to control an elephant. When the mind is unwholesome, we have to subjugate our mind sometimes by dhamma considerations. The mind gets forced into wholesomeness, like the elephant that is subjugated by the hook.

Then a paraphrasing verse (tassānugīti) follows:

"Paṭhamo nandiyāvaṭṭo, dutiyo ca tipukkhalo;
Sīhavikkīḷito nāma, tatiyo nayalañjako
Disālocanamāhaṃsu, catutthaṃ nayamuttamaṃ;
Pañcamo aṅkuso nāma, sabbe pañca nayā gatāti."

*Conversion of Relishing comes first,
In second place the Trefoil follows,
The Lions' Play is the name they give
To the Third Guide-Line formula;
The fourth Guide-Line most rare they call
The Plotting of Directions,
The Hook is what the fifth is termed:
That is how all five Guide-Lines go*

'Paṭhamo nandiyāvaṭṭo' - Conversion of Relishing comes first; 'dutiyo ca tipukkhalo' - in the second place the Trefoil follows; 'sīhavikkīḷito nāma' - The Lions' Play is the name they give; 'tatiyo nayalañjako' - to the Third Guide-Line formula; 'disālocanamāhaṃsu', 'catutthaṃ nayamuttamaṃ' - the fourth Guide-Line most rare they call the Plotting of Directions; 'pañcamo aṅkuso nāma' - the Hook is what the fifth is termed; 'sabbe pañca nayā gatāti' - that is how all five Guide-Lines go. So, altogether the five guidelines are given.

Then:

"Tattha katamāni aṭṭhārasa mūlapadāni?"

Herein, what are the 18 root terms?

This is about the key words of this teaching.

"Nava padāni kusalāni nava padāni akusalāni."

They are the nine profitable Root-Terms and nine profitable Root-Terms.

"Tattha katamāni nava padāni akusalāni"

What are the nine unprofitable root-terms?

"imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati."

The nine unprofitable root terms are:

Taṇhā	-	craving
Avijjā	-	ignorance
Lobha	-	greed
Dosa	-	hate
Moha	-	delusions
Subhasaññā	-	perceptions of beauty
Sukhasaññā	-	perceptions of pleasure
Niccasaññā	-	perceptions of permanence
Attasaññā	-	perceptions of self.

"imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati."

These are the nine unprofitable Root-Terms, wherein all that belongs to the unprofitable side is comprised and collated.

These 9 words refer to akusala, unwholesomeness.

"Tattha katamāni nava padāni kusalāni?"

What are the nine wholesome root-terms?

"Samatho vipassanā alobho adoso amoho asubhasaññā dukkhasaññā aniccasaññā anattasaññāti,"

The nine profitable, wholesome root terms are:

Samatha	-	quiet
Vipassanā	-	insight
Alobha	-	non-greed
Adosa	-	non-hatred
Amoha	-	non-delusion
Asubhasaññā	-	perception of ugliness
Dukkhasaññā	-	perception of pain
Aniccasaññā	-	perception of impermanence
Anattasaññā	-	perception of non-self.

"imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅghaṃ samosaraṇaṃ gacchati."

These are the nine profitable Root-Terms, wherein all that belongs to the profitable side is comprised and collated.

"Tatridaṃ uddānaṃ "

Here is a mnemonic for it:

And as a way of memorizing, the following verse is given:

"Taṇhā ca avijjāpi ca, lobho doso tatheva moho ca;
Caturō ca vipallāsa, kilesabhūmī nava padāni.
Samatho ca vipassanā ca, kusalāni ca yāni tīṇi mūlāni;
Caturō satipaṭṭhāna, indriyabhūmī nava padāni.
Navahi ca padehi kusalā, navahi ca yujjanti akusalapakkhā;
Ete kho mūlapadā, bhavanti aṭṭhārasa padānīti."

The nine terms Craving and Ignorance

And Greed, Hate and Delusion too

And with Perversions four besides

Do constitute defilement's plane.

The nine terms Quiet and then Insight

*With the three Profitable Roots
And Mindfulness-Foundations four
Do constitute the faculties' plane.
With nine terms on the side of profit
And nine terms on unprofit's side
Construed, these Root-Terms [thus] do come
[In all] to number eighteen terms.*

In this verse, first 'Kilesabhūmī nava padāni' is mentioned. This is the plane of kilesa; the unwholesome or evil states. It includes the four unwholesome roots and four perversions. Next, 'Kusalāni ca yāni tīṇi mūlāni' is stated; the plane of the wholesome with three wholesome roots (alobha, adosa, amoha) and the four foundations of mindfulness. How to understand this?

'Caturo ca vipallāsa', means the four perversions. These are:

1. Subhasaññā = perceptions of beauty
2. Sukhasaññā = perceptions of pleasure
3. Niccasaññā = perceptions of permanence
4. Attasaññā = perceptions of self.

'Caturo satipaṭṭhānā', means the four satipaṭṭhānas. According to the Commentary, the four satipaṭṭhānas refer here to the eradication of perversions, to the absence of distorted views. When the perversions are eradicated, there are:

- Asubhasaññā - perception of ugliness
Dukhasaññā - perception of pain

- Aniccaesaññā - perception of impermanence
Anattasaññā - perception of non-self.

Contemplation of each of the four satipaṭṭhānas is a condition for removing one of the perversions. Then the result is the absence of distorted perception, as follows:

Kāyānupassanā is for asubhasaññā.

Vedanānupassanā is for dukkhasaññā.

Cittānupassanā is for aniccaesaññā.

Dhammānupassanā is for anattasaññā.

When practising vedanānupassanā, one can see that even sukhavedanā is unsatisfactory. This is the perception of dukkha, therefore it is dukkhasaññā. Or one can see that all types of feelings are suffering, this is also dukkhasaññā.

Cittānupassanā is for realizing anicca, impermanence. How to understand this? The Buddha said⁵ that most people think that citta is permanent and that the body is impermanent. The body decays, it changes and is subject to death. People get older and all physical changes can be seen. What we cannot see, is that during our whole life, from early age to old age, new minds arise every moment. The citta is always fresh; it arises and ceases every moment. Actually, people get physically old, but not mentally old. The citta exists for only a very short moment and to see that, is more difficult. We need to

⁵ Assutavā Sutta, Samyutta Nikāya.

practise cittānupassanā, contemplate the mind and mind states, for realizing anicca-saññā.

The next, dhammānupassanā is for realizing anattasaññā. 'Sabbe dhamma anattā', all dhammas are non-self.

- End of Uddesavaro - Indicative Subsection -

Niddesavāro - Demonstrative Subsection

The next section is Niddesavāro, the demonstrative subsection. It briefly describes each of the 16 hāras, the 5 guidelines and 'How the Modes of Conveying and the Guide-Lines are Employed' (Dvādasapada) in a verse.

"Tattha saṅkhepato netti kittitā."

Here is a summary statement of the guide.

'Saṅkhepa' means brief.

Hārasaṅkhepo

Hārasaṅkhepo means a brief explanation of the 16 hāras.

1. Desanāhāra

"Assādādīnavatā, nissaraṇampi ca phalaṃ upāyo ca;
Āṇattī ca bhagavato, yogīnaṃ desanāhāro."

Gratification, Disappointment,

Escape, Fruit, Means, the Blessed One's

Injunction to devotees, this Mode

Is the Conveying of a Teaching.

Desanā means the explanation of the teaching, the explanation of the meanings of the suttas. As said before, hāra means the dispelling of ignorance, indecisiveness and perversion. In this way we have to

know it. This is only in brief. For a more detailed explanation, we have to go to the Paṭiniddesavāro of Netti (Counter-demonstrative subsection).

Desanāhāravibhaṅgo - explanation of desanāhāra

"Tattha katamo desanāhāro?"

Herein, what is desanāhāra, the mode of conveying a teaching?

“Assādādīnavatā”ti gāthā ayaṃ desanāhāro.

Desanāhāra involves the explanation of six points.

"Kiṃ desayati?"

Which are they? What does it explain?

"Assādaṃ ādīnavaṃ nissaraṇaṃ phalaṃ upāyaṃ āṇattim."

Gratification, Disappointment,

Escape, Fruit, Means, the Blessed One's

Injunction to devotees, this Mode

Is the Conveying of a Teaching.

These are enjoyment, faults, the exit, the fruition, the way and the encouragement of the Buddha.

"Dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇaṃ
majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyanjaṇaṃ
kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ
pakāsessāmīti."

Oh monks, I will explain a True Idea that is good in the beginning, good in the middle, good in the end with its own meaning and its own phrasing, I shall display a Divine Life that is entirely perfect and pure.

In this translation, all is put in one sentence. But it can also be translated in two sentences. 'Sātthaṃ sabyanjanaṃ' means full of words, full of meaning. The dhamma is full of words, full of meanings. So, "Monks, I shall explain the dhamma which is good in the beginning, good in the middle and good in the end and full of meaning, full of words."

The next sentence:

"kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmīti."

‘Kevalaparipuṇṇaṃ’ means entirely perfect, ‘parisuddhaṃ’ means pure. The next sentence is, 'I shall clarify the noble practise that is entirely perfect and pure'.

So, there are two sentences here; one about the dhamma teachings and one about the noble practise. This is mentioned in many suttas. When teaching dhamma, the Buddha specifically explained the noble practise (brahmacariya), which is entirely perfect and pure.

In the Netti text, these six points are then illustrated with different suttas as a source.

"Tattha katamo assādo?"

Therein, what is the enjoyment?

"Kāmaṃ kāmayamānassa, tassa cetaṃ samijjhati;
Addhā pītimano hoti, laddhā macco yadicchatī"ti."

*When a mortal desires, if his desire is fulfilled,
He is sure to be happy by getting what he wants*

This is the starting verse of the Kāma Sutta of the Sutta Nipāta. 'Kāma' is sense pleasure, 'kāmayamāna' is desire, 'addhā' means surely and 'pītimano' means the mind is with joy, full of joy. The meaning of the verse: When ones' wishes for sense pleasures are fulfilled, then one surely is very happy, joyful.

Sometimes when our desire is not fulfilled, we may lose our desire. But if one ('macco' is 'one who has the nature of death; a mortal or a sentient being') obtained whatever one desired or wished for then one is joyful and happy. This is the nature of beings. It happens in our present life and this is called assāda.

We must understand it in this way in any sutta. Assāda means the enjoyment of sense pleasures. Without this enjoyment, nobody would stay in life. Because we experience these pleasures, we like to live. It is natural. People say to each other "it is my pleasure", it is my pleasure to talk with you. This makes that we enjoy life. That is assāda. A life with assāda, with enjoyment, makes people want to live this life.

But in this life, there is not only assāda. Life is also full of faults or dangers. Sometimes we succeed, sometimes not.

The next phrase:

"Tattha katamo ādīnavo?"

Herein, what is the disappointment?

What are the dangers, disappointments, or faults? Sometimes ādīnava means suffering or displeasure.

“Tassa ce kāmāyānassa, chandajātassa jantuno;
Te kāmā parihāyanti, sallaviddhova ruppātī”ti.
*Desire-born and wilful, if his desires elude him,
He becomes as deformed as if pierced by a barb.*

The meaning: When one's wish is fulfilled, there is pleasure. But this enjoyment gets lost. And then one is so unhappy. If we lose our pleasure, people become sad and cry. For example, when people lose their beloved one, it is painful. There is soka parideva, grief and lamentation. 'Sallaviddhova' means penetrating with an arrow; 'ruppati' means painful.

The verse can be stated like this: The person with his desire-born out of sense pleasure loses his pleasure. This is as painful as an arrow that pierces his body.

This is called ādīnava.

With reference to the Commentary, I want to define the meanings of assāda, ādīnava, nissaraṇa, phala, upāya and āṇatti further. These six points are important in desanāhāra. Desanā means the explanation of the Buddha's teaching. Hāra means dispelling of ignorance, indecisiveness and perversion. By explanation of these six points, we understand the Buddha's teachings more and more.

We must analyse whatever the Buddha taught by means of these points. Some of the teachings contain only one or two points. Some do not contain all 6 points in a direct way, but indirectly all are included. This is the significance of desanāhāra.

First, we must know **assāda**. What is assāda?

The Commentary explains it as follows: Assāda means enjoyment, sense pleasure as ultimate state (paramattha dhamma). It is physical pleasure (sukha), mental happiness (somanassa) and a desirable object (iṭṭhārammaṇa). Craving or attachment (taṇhā) and perversion (vipallāsa) are also assāda. These five are all assāda. Because of taṇhā and vipallāsa, desire for sense pleasure comes into being. Because of perversion, craving comes into being. Therefore, perversion is also included in assāda.

The objects of craving are included in assāda. Without an object, there cannot be a desire. Without craving, no desires come into being. Therefore, subject and object are both included in assāda. 'Assādiyati' means 'to be enjoyed'. One that enjoys is also assāda.

All mundane states are the object of desire and therefore also assāda. Only nibbāna is free from desire and it is not an object of desire. So sukha, somanassa, iṭṭhārammaṇa, taṇhā, vipallāsa are assādā. They are mundane states and also the object of taṇhā. They are to be desired, to be enjoyed and therefore assāda. Or they create desire and are therefore assāda.

Ādīnava means evil, danger, faults or unsatisfactoriness. That is the meaning. Whatever causes suffering is called ādīnava. In English terms the whole meaning cannot be covered. All states that bring about suffering are ādīnava. Ādīnava is so called because it causes suffering. Poor people are sometimes called ādīnava, they have many problems, they suffer a lot.

All dhammas are ādīnava because they all are subject to impermanence, unsatisfactoriness and non-self (anicca, dukkha, anatta) in whatever plane (kāma plane, rūpa plane, arūpa plane). So, ādīnava covers all dhammas and has a wide meaning. As a mental state, we must know it too; it is a state of unpleasant feeling, dukkha vedanā.

There are three types of dukkha:

1. 'Dukkhadukkha'. This is physical suffering or dukkha vedanā, dukkha or domanassa; physical pain or mental unhappiness. It is real dukkha. People understand this dukkha. The other types are hard to know as suffering. People may think of them as enjoyment.

2. 'Vipariṇāmadukkha'. It means the dukkha that comes from change. When sukha or somanassa vedanā changes, it becomes dukkha. If we lose a pleasant feeling, it becomes dukkha. It is suffering that results from change. Vipariṇāmadukkha can be experienced as sukha vedanā, a pleasant feeling.

3, 'Saṅkhāradukkha'. This is dukkha because of all conditioned phenomena continuously rise and fall. Everything changes; all conditioned things are subject to impermanence and therefore dukkha. Saṅkhāradukkha can be realized by vipassanā knowledge.

This is called 'dukkhatā', the state of suffering. The Buddha said sometimes 'all experiences are suffering'. Whatever the experience, it is suffering. That is ādīnava.

We must contemplate ādīnava. All dukkha belong to ādīnava. All saṅkhāras are also called ādīnava, because they are subject to the three characteristics of anicca, dukkha, anatta; impermanence, unsatisfactoriness and no-self. The accumulation of evil is suffering, said the Buddha. That is ādīnava or akusala. 'Sabbe saṅkhāra aniccā', all conditioned things are impermanent. That is ādīnava, as the Buddha said.

Then let us go to **nissaraṇa**. There are two points to be made about nissaraṇa. The first is that it means the cause to escape, or the way of escaping. This means it refers to ariyamagga - the noble path. The second point is that nissaraṇa is also a synonym of nibbāna.

The noble path is nissaraṇa because it is the way that leads to the exit of suffering. Nibbāna is also nissaraṇa; it is the exit or the escape.

By means of the path we have to escape, we have to become free from saṃsāra; we have to go out of saṃsāra. Nibbāna is where there is the escape, the state that is free from suffering, free from saṃsāra. Therefore, nissaraṇa is magga and nibbāna.

The next one is **phala**. It is fruition. What is fruition? Fruition of what? By phala, fruition of the teaching is meant here. Explanation leads to a result, this is desanāphala. It is knowledge or wisdom produced by learning; this is sutamayañāṇa (knowledge by hearing dhamma). When the Buddha explained dhamma, the listeners understood it. This understanding is

sutamayañña (or sutamayapañña). Without listening, hearing and learning dhamma, we cannot understand the Dhamma.

Here, the understanding is the fruition of the learning. All noble practises such as learning, studying, reading, observing sīla and offering dāna that lead to realizing the meaning and the word are included in phala. Starting from sīla up to the noble path, it is all phala, fruition.

Vipassanā practise comprises six purifications. These purifications are also phala. Purification of view, purification by overcoming doubt etcetera. Not only that: by offering dāna, one will be reborn in the blissful state, this is also a good result. Becoming a good person, having a good morality; it all is a good result. All good results are included in this point of phala.

The fifth one is **upāya**. What is upāya? Upāya is the means or the way. Pubbāpara paṭipadā: All practise that leads to the noble path. The noble practise, the 8 fold noble practise is 'sīla - samādhi - pañña' which leads to nibbāna. How to attain nibbāna? There is a way.

Others think that God created the world. Their goal is to associate with God This reunion with God is freedom, heaven. God created individual souls. However, these souls suffer because of the bonding with kilesa and kamma. Thinking 'I was created by a god' is avijjā. The dispelling of ignorance is vijjā.

According to Buddhist texts, you must follow samatha meditation if you wish to go to heaven. If you are successful in samatha, you will be god, you will be a Brahma. You will be born as a Brahma. You will even be more powerful than the god you believe in.

If you dislike going to heaven, you may wish to go to nibbāna. Then, just follow the vipassanā meditation practise. By practising vipassanā, you will understand saṅkhāra, the conditioned things. If you realize saṅkhāra, you will have no attachment to saṅkhāra; you can cut-off saṅkhāra. After that you will never be reunited with saṅkhāra. It is freedom, it is liberation. Nibbāna is detachment from conditioned states. All conditioned things are impermanent and suffering. Vipassanā practise leads to the removal of saṅkhāra by removing attachment. This is also upāya.

Āṇatti is the Buddha's guidance, encouragement. The Buddha pointed out that if you wish to be free from suffering you must go this way. The Buddha only guides the way, you have to go yourself. He only pointed out the way, we must walk by ourselves, If we do not walk by practising dhamma, we cannot reach that point. Āṇatti means encouragement, pointing out the way that you must go.

Literally, it means sending to the point. The root of āṇatti is: √ ā-ñā = make others know, understand. That is what a guide does. Pointing out what should be done, what should not be done, that is āṇatti. For example, "Not to do any evil, to do good, to purify the mind".

Telling what we should do, giving instruction, an admonition, an order or command. That is āṇatti. The Buddha encouraged the disciples in this way.

By contemplating the four Noble Truths, we can also understand desanāhāra. In the first Noble Truth, ādīnava is articulated. The second Noble Truth, the cause of suffering, is assāda. With the third Noble Truth, nirodha or cessation, the Buddha explained nissaraṇa, the exit of saṃsāra. In the fourth Noble Truth, the way leading to the cessation of suffering, the Buddha articulated upāya, the way of escaping. We must understand desanāhāra in this way.

So, regarding desanāhāra we must understand these six points. Whatever sutta we study, we must understand it according to these six points. If we wish to explain the dhamma, we must explain it by means of these six points. That is the desanāhāra method.

Netti means 'a special guide of explanation'. A normal explanation is just giving the meaning of the words. The special guide of explanation gives also the explanation according to these six points of desanāhāra.

Question: Sayadaw, do we have to follow 1 or all 6?

Answer: All six points, because they connect everything. For example, "Nibbānaṃ paramaṃ sukhaṃ", means 'nibbāna is supreme happiness'. Here, the Buddha mentions only the escape, nissaraṇa. But nibbāna does not happen without a way, upāya. Therefore, the path becomes understood. Without

removing craving, it is impossible. That refers to assāda and ādīnava. We should understand and explain all connections, even when only one point is given.

Let us go back to the Kāma Sutta. The whole Kamā Sutta is in the Aṭṭhakavaggo of the Sutta Nipāta. Each part has eight verses. It has very beautiful meanings here for us; it illustrates the six points of Desanāhāra. It describes the situations of worldly persons in their daily life.

"Kāmaṃ kāmayamānassa, tassa cetam samijjhati;
Addhā pītimano hoti, laddhā macco yadicchatī"ti.
Tassa ce kāmayānassa, chandajātassa jantuno;
Te kāmā parihāyanti, sallaviddhova ruppātī"ti.
Yo kāme parivajjeti, sappasseva padā siro;
Somaṃ visattikaṃ loke, sato samativattatī"ti.
Khettaṃ vatthuṃ hiraññaṃ vā, gavāssaṃ dāsaporisaṃ;
Thiyo bandhū puthū kāme, yo naro anugijjhatī"ti.
Abalā naṃ balīyanti, maddante naṃ parissayā;
Tato naṃ dukkhamanveti, nāvaṃ bhinnamivodaka"nti.
Tasmā jantu sadā sato, kāmāni parivajjaye;
Te pahāya tare oghaṃ, nāvaṃ sitvāva pāragū"ti."

The translation will follow in parts.

"Tattha katamo assādo?"

Therein, what is the enjoyment?

"Kāmaṃ kāmayamānassa, tassa cetam samijjhati;
Addhā pītimano hoti, laddhā macco yadicchatī"ti."

When a mortal desires, if his desire is fulfilled,

He is sure to be happy by getting what he wants

The meaning: Everybody is searching for sense pleasure, by seeing, by hearing, by listening, tasting, by smelling, by touching. Most people search for what is most comfortable. This is 'kāmaguṇa'; sense pleasure. It is a bondage. Our mind binds together with the object; we cannot escape from this bondage; mind and object stick together because of kāmaguṇa.

Therefore, if a worldly person receives what he wished for, he is so happy. If his wish is fulfilled, he is surely (addhā) joyful (pītimano). This is the nature of human beings.

Kāma has two meanings, it is desire and to be desired; subject and sense-object. So it is both sense-desire and the five sense-objects: 'Kilesakāma' is craving and 'vatthukāma' is things to be desired.

‘Laddhā macco yadicchatī’ - after having received what is desired.

So, the Buddha explains assāda by means of this verse. Sensual pleasure and craving are assāda; that what is enjoyed by the people. All beings are like that, they are searching for happiness. Shouting 'happy new year' when a new year starts, always wanting happiness. This is assāda.

Then:

"Tattha katamo ādīnavo?

Herein, what is the disappointment ?

“Tassa ce kāmayānassa, chandajātassa jantuno;
Te kāmā parihāyanti, sallaviddhova ruppātī”ti.

*Desire-born and wilful, if his desires elude him,
He becomes as deformed as if pierced by a barb.*

'Tassa ce kāmayānassa' is one who desires sense pleasure; 'chandajātassa' is a wish that arises in the mind; 'janatu' is sentient being. 'Te kāmā' is what he wants, the sense pleasure; 'parihāyanti' means lost; 'sallavidhova' is penetrated by a dart, arrow; 'ruppati' means suffering, unhappiness.

If sense pleasures diminish in the person who desires them, he suffers as if pierced by a dart. That is a cause of suffering, ādīnava.

So, two causes are mentioned, the cause of pleasure (assāda), and the cause of suffering (ādīnava).

People are like that, anywhere. When the pleasure is lost, people are unhappy. So the Buddha's explanation is very simple to explain, we experience it in this way.

"Tattha katamaṃ nissaraṇaṃ?"

Herein, what is the escape?

"Yo kāme parivajjeti, sappasseva padā siro;

Somaṃ visattikaṃ loke, sato samativattatī"ti.

He that shuns desires, as a snake's head with his foot,

And is mindful evades this attachment to the world

'Yo kāme parivajjeti, sappasseva padā'. In my opinion, the translation should be a bit different. Here the meaning of a foot is given. All texts explain it in this way. 'Yo kāme parivajjeti' means 'one avoids sensual pleasure'. That is nekkhamma, renouncing. Even lay

people must renounce, during meditation retreats they have to renounce. The meaning is: one renounces sense pleasures, like one avoids the head of a snake. The head ('siro') of a snake is dangerous. Their teeth have poison. In the forest there are very big snakes, so one must be careful and avoid the head of the snake, you must go to the tail side of the snake. Like that. So the meaning is: One who dislikes suffering must avoid sensual pleasure, like avoiding the head of a snake.

'Somaṃ' (so + imaṃ) means that person that avoids sense pleasure. 'Visattikaṃ' is poisonous, it means here craving, attachment. 'Loke' is in the world. 'Sato' is with mindfulness. 'Ativattati' means to pass over, go beyond. So, with mindfulness he can pass over this craving in this world.

As long as one enjoys sense pleasure, craving and attachment increase. Therefore, one must avoid sense pleasure. This is the essence of the Kāma Sutta.

This is nissaraṇa; the Buddha's explanation of how to escape, how to be free from suffering.

The first verse of the Kāma Sutta mentions assāda, the second verse, ādīnava and the third verse mentions nissaraṇa. Then the next verse is again about assāda.

“Khettaṃ vatthuṃ hiraññaṃ vā, gavāssaṃ dāsaporisaṃ;
Thiyo bandhū puthū kāme, yo naro anugijjhatī”ti.”

Fields, gardens and money, cattle and horses, bondsmen and men,

Women and kin: many are the desires that a man wants.

‘Yo naro’ means one person. ‘Anugijjhati’ is greedy. He is greedy of ‘khettaṃ’, the field. ‘Vatthum’ means land or site. ‘Hiraññaṃ’ means money or gold. ‘Gavāssa’ is ‘go’ and ‘assa’; cow and horse. ‘Thiyo’ means women, ‘bandhu’ means relatives or friends. ‘Dāsa’ means slave. ‘Porisa’ means worker. ‘Puthu’ means many, ‘kāme’ means sense pleasure.

The peoples’ properties are mentioned here. Nowadays, everyone has much more properties. Greed for those properties is assāda. The Buddha explains assāda here. You remember sukha, somanassa, iṭṭhārammaṇa, taṇhā and vipallāsa: all states belong to the mundane world and they are all assāda. Everything that is included in these points is assāda.

"Tattha katamo ādīnavo?"

Herein, what is the disappointment?

“Abalā naṃ balīyanti, maddante naṃ paṛissayā;

Tato naṃ dukkhamanveti, nāvaṃ bhinnamivodaka”nti.

Impotent-seeming troubles overwhelm and crush him;

Then pain invades him, as water a broken boat.

‘Abalā’ means weak, not with strength. ‘Naṃ’ is third person. ‘Balīyanti’ means overcome. ‘Maddanti enaṃ’ means subjugate or crush. ‘Paṛissaya’ means dangers. Dangers crush him. Whoever has a strong desire for sense pleasures becomes weak and will get crushed by dangers. ‘Tato naṃ dukkhamanveti’ is ‘suffering follows

him because of that'. 'Bhinna' is broken, 'nāvā' is boat. Suffering follows him like water enters a broken boat.

This is ādīnava. The Buddha explains suffering because of craving. In saṃsāra there is great suffering.

The next one is about the escape.

"Tattha katamaṃ nissaraṇaṃ?"

Herein, what is the escape?

"Tasmā jantu sadā sato, kāmāni parivajjaye;

Te pahāya tare oghaṃ, nāvaṃ sitvāva pāragū"ti."

So let a man be mindful ever in shunning sense-desires;

Let him abandon them and cross over the flood

The Buddha explains how to escape from such a suffering. 'Tasmā jantu' is therefore sentient being; 'sadā sato' is ever mindful; 'Kāmāni parivajjaye' means 'let avoid the desire for sense pleasure'. It is directly mentioned here to avoid sense pleasure: you must abandon it. The Buddha did not encourage us to abandon our matters, but our attachment to it. Only attachment to matter should be abandoned; matter should not be abandoned. The reason is that cause and effect cannot be separated. When there is a cause, there is an effect; there is no effect if there is no cause. Abandon the cause. The cause is attachment. The Buddha said for example, not to abandon the eye but the attachment to the eye.

'Tasmā jantu': Therefore, the sentient beings must avoid sense pleasure with continuous mindfulness. 'Te pahāya' is having abandoned them; 'tare oghaṃ' is cross

over the flood; 'nāvaṃ sitvāva pāragū'. 'Ogha' is not an ordinary flood; it is the craving for and attachment to sense pleasure. It is wrong view, ignorance. Without abandoning these desires, you cannot cross over the flood. 'Pāragū: 'pāra' is 'the next bank or shore', 'gū' is 'reached'. 'Pāragū' is arrived at the other shore.

'Nāvaṃ sitvā' means when the water enters the boat, the boat will sink; one must take out the water. That is sitvā. Having taken out the water, the boat is light and can go quickly to the shore. That is nissaraṇa.

This is the Kāma Sutta. In the Kāma Sutta, the Buddha explains assāda, ādīnava, nissaraṇa. These 3 points are directly explained, out of 6.

By explaining it in this way, it can dispel ignorance, indecisiveness and perversion. This goes further than a simple explanation. When we get what we want we are so happy, when we lose it we are unhappy. That is the simple way. Here, it also explains what suffering is, what the escape is, etcetera. That is Netti, the guide explains how to understand these.

Some points will be omitted because of time limits. I will explain Desanāhāravibhaṅgo complete, the other hāras just shortly.

Phala is not directly mentioned in the Kāma sutta, but in another sutta. This is the next one:
"Tattha katamaṃ phalaṃ?"

“Dhammo have rakkhati dhammacāriṃ,
chattaṃ mahantaṃ yatha vassakāle;
Esānisaṃso dhamme suciṇṇe,
na duggatiṃ gacchati dhammacārī”ti.

*The True Ideal guards him that walks therein,
As does a big umbrella in time of rain.*

*The Ideas reward when walked in right is this:
Who walks therein has no bad destination*

The dhamma surely protects one who practises or follows the dhamma. Like in the rainy season a big umbrella protects from rainwater.

‘Chattaṃ’ is umbrella; ‘mahā’ is big; ‘esānisaṃso’ is benefit, advantage; ‘dhamme suciṇṇe’ is this well practised dhamma; ‘na duggatiṃ gacchati dhammacārī’ is ‘one who practises dhamma never goes to woeful states.’ He will never be born in a woeful state.

This is the advantage of learning and practising. The Buddha's dhamma has three steps: first learning, then consideration, then practise. You can also say that there are two steps, namely learning and then putting it into practise, this is 'pariyatti - patipati'.

Tattha katamo upāyo?

Herein, what is the means?

“Sabbe saṅkhārā aniccā”ti...pe...

“Sabbe saṅkhārā dukkhā”ti...pe...

“Sabbe dhammā anattā”ti, yadā pannāya passati;

Atha nibbindati dukkhe, esa maggo visuddhiyā”ti.

Impermanent are all determinations, . . .

And painful too are all determinations, . . .

*[And then besides] not-self are all ideas:
And so when he sees thus with understanding,
He then dispassion finds in suffering;
This path it is that leads to purification.*

Now the way is described. It is about increasing vipassanā knowledge by contemplating in this way. 'Bhāvanāmayañāṇa' means that through the practise insight knowledge comes into being. First comes 'sutāmayañāṇa', the knowledge acquired by listening and then comes 'bhāvanāmayañāṇa', the knowledge acquired by practising.

'Atha nibbindati dukkhe' means taking no delight and enjoyment in suffering, it is disliking or disgusting suffering. Suffering means saṅkhāra here. The wish to abandon all conditioned things arises. There is detachment.

'Esa maggo visuddhiyā': This is the way to purity, the path to purity. Purity means here nibbāna.

In the same way: 'Sabbe saṅkhārā dukkhā', the aspect of contemplation is different, but we see saṅkhāra as suffering etcetera.

In the statement 'Sabbe dhammā anattā', 'saṅkhāra' is not mentioned but 'dhamma'. Dhamma refers to all states, not only conditioned states but also to paññatti and nibbāna. Because the view of atta is so wide and strong, some think that the state of freedom is caused by atta. That it is atta that sees saṅkhāra. But there is no atta and also nibbāna is anatta. To prevent this wrong

view, it says 'dhamma' in the case of anatta, but we must understand that only conditioned states are meant here because the objects of vipassanā are only saṅkhāra. Therefore, in Dhammapāla's Commentary it says, 'pañcakkhanda dīpitā', you must contemplate the five aggregates, in the case of vipassanā.

When one sees with vipassanā insight then one becomes to dislike suffering. This leads to the path to purity. Upāya and magga are the same. Maggasacca, the 4th noble truth, includes vipassanā practise, vipassanā magga. But upāya is mainly explained as that what leads to the path (paṭipadā).

Tattha katamā āṇatti?

What is the encouragement?

What is the Buddha's advice, instruction?

“Cakkhumā visamānīva, vijjamāne parakkame;

Paṇḍito jīvalokasmiṃ, pāpāni parivajjaye”ti.

Just as a man with good sight journeying

Would give wide berth to places of known danger,

So too here in this world of animation

Let wise men give wide berth to evil things> (Ud. 50).

'Parakkame' is great effort. 'Cakkhumā' is one with good seeing, good eyesight. An eye is of no use if one cannot see clearly. Cakkhumā means that one who sees clearly avoids bad ways and chooses good ways.

'Visamānīva' means an uneven, not smooth way. 'Paṇḍito' means the wise. There are three types of worlds: namely, saṅkhāraloka (the world of the

conditioned things), sattaloka (the world of beings), okāsaloka (the plane of space). 'Jīvalokasmiṃ' is here sattaloka, the world of sentient beings. 'Pāpāni parivajjaye' means that one must avoid evil states.

One with clear vision avoids uneven ways with great effort, avoids the dangerous way, in the same way that the wise avoid evil in this world.

This is the Buddha's advice, āṇatti.

What follows is another verse from another text: It is from the Pārāyana vagga, Sutta Nipāta, and gives the answer to the question of Mogharājā.

"Suññato lokaṃ avekkhassu,
Mogharājā'ti āṇatti, 'sadā sato'ti upāyo;
'Attānudiṭṭhiṃ ūhacca evaṃ maccutaro siyā'".

'Look upon the world as void, Moghardja', is the injunction.

Constantly mindful is the means.

'With self-view extirpated thus, You may outstrip Mortality' is the fruit.

Mogharājā is one of the 16 disciples of Bāvāri. This is an interesting sutta, with deep meanings and was given a few months after the first sermon. The Pārāyana vagga has the form of questions and answers and is a very old text. The story is that in the Buddha's lifetime, Nandamātā upāsika, lady Nandamātā, memorized the whole Pārāyana Sutta and recited it every early morning. This is mentioned in the Aṅguttara Nikāya, Nandamātā suttas.

Nowadays, Paṭṭhāna is popular. In those days, Pārāyana was popular. At that time, Paṭṭhāna was not there yet; it appeared in the seventh rainy season. So, the Pārāyana sutta is older. If you wish, you can memorize it and recite it every morning, like lady Nandamātā.

The Buddha said to Mogharājā: 'Always being mindful you must contemplate the world as empty.' This verse is very famous with regard to suñña. 'Suññato lokaṃ avekkhassu'; it means you must contemplate the world as empty, as emptiness.

What is emptiness? Not everything is empty. People have real states. And depending on causes, nāma-rūpa arises. Nāma-rūpa can be known by knowledge. Nāma-rūpa is an ultimate reality. In ultimate reality, there is no atta and no property of atta. It is empty. Only nāma and rūpa exist.

That is the Buddha's suñña. Emptiness of what? Emptiness of atta and attaniya, mine. 'Atta' is a philosophical term. Atta means one who dominates the body, dominates our life; it assumes one who does kamma and who enjoys the results. Therefore, in most views of atta, there is a doer (kāraṇa) and one who experiences (vedaka). However, there is no one who does kamma; there is no enjoyer who experiences the effect. Phenomena alone come into being. This view is right view. Suñña is an aspect of anatta. In the Visuddhimagga, 25 aspects of anatta are mentioned.

There is neither a doer, nor an experiencer, only the existence of phenomena. Only nāma-rūpa come into being. In phenomena there does not exist a talker or a listener, it is just mind and matter that join together when actions come into being. This is the meaning of 'Suññato lokaṃ avekkhassu'. We are composed of only nāma-rūpa, mind and matter.

It is like robots. If there is a battery, all actions are possible. If there is no battery, everything is powerless. The same counts for nāma-rūpa, if they are separated, there is no power. If mind wishes to eat, then the body has to eat. If mind wishes to go, then the body has to go: mind and matter work together.

"Mogharājā'ti āṇatti, 'sadā sato'ti upāyo;
'Attānudiṭṭhiṃ ūhacca evaṃ maccutaro siyā'."

It means that we must contemplate the five aggregates with continuous mindfulness. What is the world? The world is the five aggregates. In the five aggregates there is no atta and no property of atta, it is empty.

In the Suññaloka Sutta in Saṃyutta Nikāya, venerable Ānanda asks in what respects the world can be called empty. "Cakkhuṃ suññaṃ attena vā attaniyena vā", answers the Buddha. 'Cakkhu', the eye, is empty; the eye is neither atta nor a property of atta. The eye is not atta, the eye is just the eye. It is produced by kamma, it is a kind of material quality, it depends on causes to remain and it is therefore neither atta nor a property of atta. This is called suñña.

But Nāgārjuna's philosophy on emptiness is different. He refers to cause and effect. He says, 'sabbaṃ suññaṃ', everything is empty. All is empty. In the case of Paṭiccasamuppāda, if there is no avijjā, saṅkhāra cannot be, if there is no saṅkhāra, avijjā also cannot be. Like father and son. Because of the son, the father exists. Because of the father, the son exists; it is a reciprocal dependent relation. That is Nāgārjuna's view. If there is no cause, the effect cannot be. If there is no effect, there is no cause. Suñña is reciprocal, according to him. This is the Madhyamika philosophy; I have a little knowledge about it, just enough to reject it.

Nāgārjuna says that nibbāna and saṃsāra are the same. As long as you have ignorance, you see nibbāna as saṃsāra. However, if ignorance is dispelled, you will see nibbāna, not saṃsāra.

But according to him, saṃsāra and nibbāna are the same. He gives the simile of a snake. On the road there is a rope, similar to a snake. The person who walks there in the dark sees the rope and thinks it is a snake. Then fear comes into being. But when we bring a torch light, it becomes clear that it is not a snake but a rope. The fear disappears. According to him, when avijjā is dispelled, we will see this saṃsāra as nibbāna.

“Suññato lokam avekkhassu,
Mogharājā'ti āṇatti, 'sadā sato'ti upāyo;
'Attānudiṭṭhiṃ ūhacca , evaṃ maccutaro siyā'.”

How to see the world? The Buddha answers: "Sadā sato", 'always with mindfulness'. Here you see that

knowledge is not mentioned directly. However, without sati, mindfulness, there is no knowledge. Wisdom alone cannot arise. It is like this: You cannot read a book without an eye, but you cannot open the book with your eye either. That can only with the help of the hand. But the hand cannot read the book. So, mindfulness is needed for the arising of wisdom, similar as opening the book with your hand in order to read. So, in the statement 'Sadā sato' we must know that knowledge is included.

'Attānudiṭṭhiṃ' means sakkāyadiṭṭhi; 'ūhacca' means eradicate. You must remove sakkāyadiṭṭhi. Sakkāyadiṭṭhi is wrong view about self, it concerns atta and attaniya. If you remove the view of atta and attaniya, you can pass over death (maccutaro siyā). This is fruition, the advantage. Desanāhāra is explained.

From Netti, the guide to nibbāna, I have now explained desanāhāra. According to desanāhāra, we should study any of the Buddha's teachings by six important aspects of the teaching. We studied how to connect them with each other.

Mostly, the commentaries explain the meaning of the words. They do not explain what assāda is, what ādīnava or nissaraṇa is. Not many commentaries explain it in this way. But in Nettipakaraṇa, the special guide of the explanation of the Buddha's teachings, it is explained. There are 16 ways as how to understand the Buddha's teaching, many ways how to teach.

2. Vicayāhāra

Now we study vicayāhāra. Through vicayāhāra, the investigation of the Buddha's teachings, ignorance, indecisiveness and perversion are dispelled.

"Yaṃ pucchitanca vissajjitānca, suttassa yā ca anugīti;

Suttassa yo pavicayo, hāro vicayoti niddiṭṭho."

'What in the Thread is asked and answered,

As well as a verse-paraphrase,

And the Thread's term-investigation:

This Mode Conveys Investigation'.

Vicayāhāra means to investigate the Buddha's teaching. By means of these 11 points we must investigate the Buddha's teachings:

1. Padavicaya - Investigation of words (terms).
2. Pucchāvicaya - Investigation of question (pañha in the Pāli text).
3. Visajjanāvicaya - Investigation of answers.
4. Pubbāparavicaya - Investigation of former and later, preceding and following, sequence.
5. Anugītivicaya - Investigation following a recitation or paraphrase

These are five and the six points from desanāhāra are added: assāda, ādīnava, nissaraṇa, phala, upāya, āṇatti. Desanāhāra is just the explanation according to these six points. Vicayāhāra means investigation of these five points and the six desanāhāra points. It has different aspects. So, in total there are 11 points of investigation.

In the verse not all 11 terms are mentioned, only three points are mentioned: Pucchāvicaya,

visajjanāvicaya and anugītivicaya. But in the explanation (Paṭiniddesavāro) all 11 are mentioned.

Altogether, the meaning of the discourses is investigated according to these 11 ways. That is vicayāhāra.

1. Padavicaya

The first one is padavicaya. It means investigation of words. This is done by scrutinizing the grammar of the text or by word editing. For example, you know that many suttas start with "Evaṃ me sutam" (Thus have I heard). Analyzing the grammar, it would be like this:

'Evaṃ' is a particle.

'Me' is a common noun in the genitive case, or instrumental case, working as subject.

'Sutam' is a noun. It is the nominative case.

This is a grammatical check of the words. This grammatical investigation is called padavicaya. It is like word editing and checking whether it is grammatically correct or not, or what grammatical points should be taken into notice. This is very important, because if the word is not correct, the meaning will be wrong ('Akkhāravipattiyam atthassa dunnayatā'). For example the word 'Udayabaya' (udaya = rising and baya = falling, meaning rising and falling). If it is wrongly recited, the meaning is very different. If it is recited as for example 'udakavaka' then it means 'a crane in the water'. 'Udaka' means water and 'vaka' means a crane. It is a totally

different meaning. So, investigation of words is important to get the correct meaning.

When we explain the Buddha's teaching, we must investigate whether the words are correct. Nowadays a lot of mistakes are found, due to the long history. Of some words, only scholars can know the correct meaning. During the Sixth Synod in Yangon, the correct meanings were investigated by comparing the meaning of the different versions. Also the grammatical points were compared. This is *padavicaya*, it is referring to the whole Pāli text and its grammar.

Venerable Buddhaghosa also said to check firstly the words. Even in the commentaries, the version of the text is mentioned. One of the Myanmar Sayadaws (he passed away during WWII), who had knowledge of both the Pāli and Sanskrit scriptures, pointed out that even the commentaries' explanations are not always correct. He gave an example of this. In the *Manorathapūraṇī Commentary on the Visākhūposatha Sutta (Aṅguttara Nikāya)* there is one word wrongly printed. It is the word 'usmā' (meaning heat or warmth), it should have been 'ūsā' (meaning a kind of soap). In this instance, the Buddha wished to say a kind of soap, but the Commentator thought it should be heat ('usma'). However, the Sayadaw pointed out that it must be soap, because the meaning was that of cleaning, purifying. To clean a robe there must be water, a kind of soap and the action of a person. By these three conditions, you can wash away the dirt, clean a robe.

It was used in a metaphorical meaning by the Buddha. He explained that by observing *sīla*, you can wash away your mental defilements, clean the mind. Therefore, the Sayadaw pointed out that even the commentators are sometimes wrong. The commentator used the wrong word with a wrong meaning as a result.

So, the words should be investigated regarding grammar and meaning. This investigation is *padavicaya hāra*. By investigation of words, we can dispel ignorance, indecisiveness, perversion. We know the correct meanings in this way. This is like a research methodology, if you study the Buddha's teaching, you must first investigate the words and the meaning. This is *padavicaya*.

2. Pucchāvicaya

What is *Pucchāvicaya*? It means investigation of questions. There are many types of questions, with different functions

- 1) *Adiṭṭhajotanā* - a question on the unknown point.
- 2) *Diṭṭhasaṃsandanā* - a question to know the idea of the others
- 3) *Vimaticchedanā* - a question to dispel wavering
- 4) *Anumatipucchā* - a question to check one's knowledge
- 5) *Kathetukamyatāpucchā* - a question to create an explanation

1) *Adiṭṭhajotanā*: '*adiṭṭha*' means not seeing. '*jotanā*' means openly talking. The question is about what one

does not know. Literally, *adiṭṭhā* means unseen, without seeing. *Jotanā* means that one reveals what one does not know: "I don't know, please explain it to me".

2) *Diṭṭhasaṃsandanā*: '*diṭṭha*' means that one knows, that one sees the meaning, but one also wishes to know the opinion of the other. It is comparison of one's own opinion with the opinion of others (*saṃsandanā*). It is in a question on the opinion of the other.

3) *Vimaticchedanā*: '*vimati*' means doubt or indecisiveness. One is not able to decide whether a point is correct or not. '*chedanā*' is wishing to cut off, to end this indecisiveness. One wants to know it exactly in order to end wavering and indecisiveness. This is *vimaticchedanāpucchā*.

4) *Anumatipucchā*: '*anumati*' is a question to inquire about the knowledge in the other. It is like when a teacher asks a question to check whether it is understood, whether the students understand his explanation or not.

5) *Kathetukamyatāpucchā*: this is a question to create the opportunity to explain. For example, 'Which is the most important?' 'What is *nibbāna*?' "*Katamāsā bhikkhave majjhimā paṭipadā*?" What is the middle way? There are so many examples in the suttas of this *pucchā*.

The Buddha's teachings consist mostly of questions and answers. *Anumatipucchā* and *Kathetukamyatāpucchā* are frequently found in the canonical texts. The Buddha taught by asking questions and by clarification of the meaning. Example: "*Rūpaṃ niccaṃ vā annicaṃ*

vā?" Is matter permanent or impermanent? "Venerable Sir, it is impermanent." It is not that the Buddha doesn't know, but he asks this question for the sake of others, to teach them about it.

In the discourses that are taught by the Buddha, there are only these two questions. In other texts other questions are used, for example when a Brahma or deity asks a question to the Buddha, other types of questions are used. In the Saṃyutta Nikāya, many questions are posed. Questions by Venerable Ānanda and Venerable Sāriputta are mostly vimatichedanāpucchā (to cut indecisiveness) and adiṭṭhajotanā (wishing to know the meaning). They have diṭṭhasamsandanā, and want to know the view of the Buddha about the meaning.

There are other types of questions:

Puggaladiṭṭhāna consists of 'puggala' and 'adiṭṭhāna'. The question refers to a person. For example, 'bāla' and 'paṇḍita': 'Bāla' is a person without knowledge and 'paṇḍita' is a person with knowledge. Why is a person to be called bāla? Such a question is pugaladiṭṭhāna.

Dhammadiṭṭhāna are questions referring to Dhamma. What is phassa? What is vedanā? These questions are not about persons, but concern phenomena, dhamma.

There are some suttas in which the question refers to puggala (person), but the answer refers to dhamma, not to the person. For example a question about 'saddho': 'one who has faith': What is a faithful person? The Buddha then explained only the mental state of saddhā,

not the person. Sometimes it is the other way round. The question about a mental state is answered with reference to a person.

Another way of questioning and answering is in the Dhammacakkappavattana Sutta. The Buddha said: "Katamā ca bhikkhave dukkhanirodho ariyasaccam̃". Then he posed the question: "Katamo ca dukkhanirodhasaccam̃?" 'What is the truth of dukkhanirodha?' The Buddha gave as answer: "Dukkhanirodho taṇhānīrodho." 'The cessation of craving is the end of suffering'. The answer is not directly related to the question but he explained the cessation of the cause of dukkha.

So, this type of investigation of questions is also vicayāhāra. There are more points, but we leave them now.

3. Visajjanāvicaya - investigation of answer.

There are four types of answers. Which types? 'Byākaraṇa' means answer.

- 1) Ekamsabyākaraṇa.
- 2) Vibhajjabyākaraṇa.
- 3) Patipucchābyākaraṇa
- 4) Thapanīyabyākaraṇa

1) Ekamsabyākaraṇa. This means a yes or no answer. It is a definite answer. "Have you had breakfast?" "Yes."

2) Vibhajjabyākaraṇa. This is also a yes or no answer, but with a clarification added. Yes or no is not enough.

Example: "Impermanence is matter?" "No not only matter is impermanent. Mind is also impermanent."

3) Patipucchābyākaraṇa. This is answering by posing a question.

4) Thapanīyabyākaraṇa. The answer is without answering the question. The answer is kept away. In the texts there are 10 unanswered questions, these concern the view of *atta*. These questions cannot be answered. Any answer would be one of the extremes. Example: 'After death, will the beings be born or not be born?' The Buddha did not accept the beings; in ultimate sense there is no being, there is only *nāma-rūpa*. Therefore, to such questions the Buddha never gave an answer.

Regarding 'Atthi - natthi': Atthi means permanent, eternal and natthi means cessation, annihilation. 'Is *atta* eternal?' The Buddha kept silent to such a question. 'Atta is not eternal?' Also to such a question, the Buddha gave no answer because in the Buddha's view there is no *atta*. It is the same when someone asks you 'How old is your child?' You cannot give an answer if you have no child.

The following 10 questions are not answered⁶

1. *Sassato loko* - The world is eternal
2. *Asassato loko* - The world is not eternal.
3. *Antavā loko* - The world is (spatially) infinite.
4. *Anantavā loko* - The world is not (spatially) infinite.

⁶ See also, Aṅguttara Nikāya, Abyākata Sutta

5. *Taṃ jīvaṃ taṃ sarīraṃ* - The soul (jīva) is identical with the body.
6. *Aññaṃ jīvaṃ aññaṃ sarīraṃ* - The soul is not identical with the body.
7. *Hoti tathāgato parammaraṇā* - The Tathāgata exists after death.
8. *Na hoti tathāgato parammaraṇā* - The Tathāgata doesn't exist after death.
9. *Hoti ca na hoti ca tathāgato parammaraṇā* - The Tathāgata both does and doesn't exist after death.
10. *Neva hoti na na hoti tathāgato parammaraṇā* - The Tathāgata neither does nor doesn't exist after death.

All questions are referring to *atta*. The Buddha did not accept *atta*, so he did not answer. Keeping silent in response to these questions is correct.

4. Pubbāparavicaya

This is the investigation of preceding and succeeding, of sequence. It refers to the succession of questions and answers. 'Pubba' means preceding, 'apara' means succeeding. Preceding and succeeding must be congruent. For example, a question that starts with 'why' should be answered with 'because'. According to the question, the answer must follow properly. Another example: If the question is 'where?', then the answer should be congruent in response to the question, so for example 'there'. This is *Pubbāparavicaya*.

5. Anugītivicaya

Anugīti means according to the former statement the following recitation (gīti) must be accordingly. So, the meaning is proper recitation. We should understand this one literally. Sometimes it also means summarizing and it is also translated as a paraphrasing verse. According to the Commentary, anugīti (proper recitation) is classified into three:

1. Vuttatthasaṅgaha; it means to summarize what is said.
2. Avuttatthasaṅgaha; it means to summarize what is not said.
3. Tadubhayatthasaṅgaha; it means to summarize both what is said and not said. It is like a conclusion.

The Abhidhammatthasaṅgaha is a summary of the points of Abhidhamma texts. First the text is presented in great detail; the summary is in brief, this is vuttatthasaṅgaha. Sometimes also avuttattha is included in Abhidhammatthasaṅgaha; that what is not said.

Another classification in the Commentary is kusalatthasaṅgaha and akusalatthasaṅgaha. And another one is attattha and parattha (benefit of oneself and benefit of others). More classifications are possible.

This is anugītivicaya.

3. Yuttihāra

"Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesam;
Yuttāyuttaparikkhā, hāro yuttīti niddiṭṭho"

Looking for right and wrong construing

In the case of all the Conveyings'

Plane and resort [will] demonstrate

The Mode Conveying a Construing

Do you understand this? In brief I will explain the meaning here.

'Sabbesaṃ hārānaṃ' means regarding to all hāras. In the second sentence the words 'yutti' and 'ayutti', mean proper and improper, discernible or not discernible, logical and illogical. So, here it is about the term and the meaning; about saddayutti (term) and atthayutti (meaning). Is the word properly used or not? Yuttihāra is examination about the proper or improper use of terms and meaning.

In any discourse, a certain word and meaning are proper or suitable regarding the context and another word and meaning are not proper. Such an explanation is called yuttihāra.

Saddayuti means to see whether a word or expression is suitable or not according to the grammatical rules. For example, we look at several words with the same root, like 'v vida'. 'Vidati' means to know. 'Vindati' means to receive, to gain. 'Vedeti' means to experience, 'vijjhati' means to exist.

Now we can check if the proper form is used: 'Sukhaṃ vedeti' is right, 'sukhaṃ vidati' is not correct. 'Paññaṃ vindati' is correct, he received knowledge, 'paññaṃ vijjhati' is not correct.

So, in this way we must check the suitability of the words that are used, that is saddayutti.

The difference with padavicaya (investigation of words) is that padavicaya only investigates the used words. Yuttihāra is the check whether the words are suitable or not suitable, concerning meaning and term in the context. The investigation is a bit different.

In the first sentence of this verse 'Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro', 'yā bhūmī' refers to terms, words. Words are the plane of things, because all things are in the term. 'Bhūmi' means here plane.

'Gocara' means object here, the meaning of the sutta is 'gocara'. Actually, gocara means atthayutti; the meaning of the words. And bhumi means saddayutti (suitability of the words).

Gocara is atthayutti because when we use the term, we have the meaning. For example the word 'book': when we have a book in our hand we say book. This is the word (bhūmi) that refers to the object in the hand, the thing in the hand is gocara. The meaning of the word 'book' includes not only the book in the hand, but all possible books.

'Sabbesaṃ hārāṇaṃ'; all hāras are similar to this, without a word or meaning it cannot be explained. Here, the examination is whether the term is suitable or not, proper or not proper, logical or not logical. Therefore it is said: 'yuttāyuttaparikkhā', 'parikkhā' means investigation, or examining, checking. It is different from padavicaya because that only investigates the word that is used. Here all grammatical analysis is included to check the suitability of the term. This is yuttihāra.

'Yuttāyutta' refers sometimes to investigation of meaning. It is as follows, when investigating the meaning of the word 'saṅkhāra':

In, 'Sabbe saṅkhārā aniccā' - all conditioned things are impermanent -, 'saṅkhāra' is 'conditioned things', here it is the proper and suitable meaning.

In Paṭiccasamuppāda, we can find 'Avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ' (dependent on ignorance volitional activities arise; dependent on volitional activities consciousness arises). The proper and suitable meaning of 'saṅkhāra' is here 'volitional activities, actions'.

In 'saṅkhārakkhanda', the mental formations aggregate, the suitable meaning of 'saṅkhāra' is not conditioned things but mental formations.

'Yāvatā saṅkhārassa gati'. Here, saṅkhāra means just effort. Sometimes saṅkhāra means effort or the work (viriya, payoga). In that case, the meaning is not volitional activity, conditioned things nor mental formation.

So, the word saṅkhāra has four types of meaning. According to the word context, we can see if the use of the word is suitable or not suitable. Such an investigation is yuttāyuttavicaya.

According to the Commentary, we also have to investigate the meaning in reference to the source. Who spoke the words? And is it a reliable source?

There are four mahāpadesa⁷, it is important to know these:

1. Buddhāpadeso
2. Saṃghāpadeso
3. Sambahūlatherāpadeso
4. Ekatherāpadeso

'Buddhāpadeso' - words that directly refer to the Buddha's sayings. 'apadeso' means 'refers to'.

'Saṃghāpadeso' - words that refer to the sayings of the noble Saṃgha. "The Saṃgha said", in that way.

'Sambahūlatherāpadeso' - It refers to statements of many Mahātheras, the elderly masters.

'Ekatherāpadeso' - words that refer to one therā, one senior monk, like, "Mahāsi Sayadaw said".

These are four reliable sources for reference. We must check a statement with the original text. If we see references to these groups, we must check if it is

⁷ See also Mahāpadesa Sutta, A.ii.167ff.

suitable or not suitable, correct or not correct. Also, references to statements of the Buddha must be checked with the text. If you find a citation then you can accept it, otherwise not.

4. Padaṭṭhānahāra

"Dhammaṃ deseti jino, tassa ca dhammassa yaṃ
padaṭṭhānaṃ;
Iti yāva sabbadhammā, eso hāro padaṭṭhāno."

The Victor teaching an idea

Teaches what that idea has too

As footing; so with each idea:

This is the Mode Conveying Footings

In this English translation 'padaṭṭhāna' is translated as footing. The translator thinks that 'pada' means foot. Actually, the meaning of padaṭṭhāna is proximate cause. So, it is the explanation of the proximate cause.

How to understand the proximate cause? In the Buddhist teaching the cause is important. If we do not understand real cause or true cause, then we think that things happen because of other, untrue causes. This refers to untrue causes like God, or to causelessness. In that case, wrong views come into being. If we find out the true cause, we cannot search for other untrue causes anymore. Due to opinions, untrue causes are seen as real, but they are not real causes, the real causes we have to find out.

So padaṭṭhānahāra is important to realize the true cause.

Paṭṭicasamuppāda, dependent origination, is the explanation of cause and effect. The preceding dhamma is the proximate cause of the following dhamma. For example, 'avijjā is the proximate cause of saṅkhāra'. Paṭṭicasamuppāda specifies the proximate causes. The Buddha explained dependent origination with 12 terms: Avijjā (ignorance), saṅkhāra (kamma formations), viññāṇa (consciousness), nāma-rūpa (mind and matter), saḷāyatana (6 bases), phassa (contact), vedanā (feeling), taṇhā (craving), upādāna (clinging), bhava (becoming), jāti (rebirth), and jarā-maraṇa (old age and death).

In the four Noble Truths, the Buddha's explained cause and effect too. 'Dukkha - Dukkhasamudaya' is 'suffering and the cause of suffering'. The other pair is 'Dhukkhanirodha - Dhukkhanirodha gamini'; 'cessation of suffering and the way to the cessation of suffering'.

The 24 conditional relations as described in the Paṭṭhāna text also describe cause and effect.

When we are ignorant of the true cause, we cannot find the exit of saṃsāra. Without eradicating the cause, the effect cannot stop. As long as cause and effect are running together, we will be in saṃsāra. If we find out the true cause, we can eradicate the cause. When the cause is eradicated, the effect will be no more.

The Buddhists practise in this way, trying to find the cause. Therefore, padaṭṭhānahāra is important.

Padaṭṭhānahāra includes Paṭṭiccasamuppāda, the Four Noble Truths and Paṭṭhāna. All are padaṭṭhāna; they all explain cause and effect. Padaṭṭhānahāra means to clarify the proximate cause of each dhamma.

"Dhammaṃ deseti jino, tassa ca dhammassa yaṃ
padaṭṭhānaṃ;

Iti yāva sabbadhammā, eso hāro padaṭṭhāno."

The Victor teaching an idea

Teaches what that idea has too

As footing; so with each idea:

This is the Mode Conveying Footings

'Dhammaṃ deseti jino', means 'the Buddha (conqueror) preaches Dhamma'.

'Tassa ca dhammassa yaṃ padaṭṭhānaṃ', means 'of which Dhamma there is a proximate cause'.

'Iti yāva sabbadhammā, eso hāro padaṭṭhāno.' means to clarify the proximate cause of all dhammas, such a hāra is named padaṭṭhānahāra.

So, padaṭṭhānahāra is to search for the proximate cause of the stated dhamma in the sutta. It concerns whatever dhamma that is taught in a sutta.

How do we have to search? With the sequence of Paṭṭiccasamuppāda⁸ it is easy to understand. When we are searching for a proximate cause, there are two ways.

⁸ Paṭṭiccasamuppāda anuloma: *Avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ;*

1) 'anvaya' - this is like anuloma, cause and effect in a natural order. The successive order of cause and effect starts with avijjā, then follows saṅkhāra etc. It runs from beginning to end, it is ascending order.

2) 'byatireka' - this is like paṭiloma, cause and effect in a reversed order. The reversed order starts from jarā-maraṇa and goes back to avijjā. It runs from end to beginning, it is descending order.

The Buddha explained feeling, vedanā, in for example vedanānupassanā. He explained dukkha vedanā, sukha vedanā, adukkhamasukha vedanā. What is the proximate cause of vedanā? It is phassa. When we descend in Paṭiccasamuppāda, we find the proximate cause of phassa. It is saḷāyatana, the 6 sense bases. What is the proximate cause of saḷāyatana? It is nāma-rūpa etc. In this way, it is descending. In ascending order we check: of what is vedanā the proximate cause? Vedanā is the proximate cause of taṇhā, taṇhā is the proximate cause of upādāna etcetera. In this way we search for the proximate cause of each dhamma.

Another example: the Buddha said that you should honour those who should be honoured ('pūjā ca pūjaneyyā').

*nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanaṃ paccayā phasso;
phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā
upādānaṃ; upādānaṃ paccayā bhavo; bhavapaccayā jāti; jātipaccayā
jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.*

This is kusala action; a wholesome state appears within one who pays respect. The proximate cause of this is yonisomanasikāra. What is the proximate cause of yonisomanasikāra? That is association with a good person. If you associate with a drunkard, you may get lost in unwise attention and get drunk too. For a good person you must dwell in a suitable place ('paṭirūpa desavāsa'). The proximate cause of a suitable place is meritorious actions in previous lives. In this way, we search for the proximate cause.

Then going up: Kusala is a proximate cause of happiness. Happiness is the proximate cause for comfortability, samādhi, mindfulness. This is the proximate cause for yathābhūtañāṇa (knowing things as they really are). After that vipassanā, magga, phala and nibbāna will follow. In this way we search for the cause. This is padaṭṭhānahāra, to find out the true cause.

It is important to have this knowledge of causalities (paccayapariggahañāṇa) for meditation practise. First, we must try to find out the ultimate realities, paramattha dhamma, mind and matter. It can be seen with our own direct knowledge. By seeing realities, we can eradicate attachments. By removing attachments we can become free from sorrow, when we are free from sorrow, peace in the heart comes into being.

It is important to increase our knowledge of causes by studying Paṭiccasamuppāda and Paṭṭhāna.

So, let us look at the process of seeing: On seeing there is a mental process. How does this start? Dependent on eye and visual object, eye consciousness comes into being. Before this eye consciousness there is pañcadvārāvajjana, attention consciousness. According to Abhidhamma, eye consciousness comes into being after this attention consciousness. When eye consciousness comes into being, it is followed by receiving consciousness, investigating consciousness, determining consciousness and javana - energetic consciousness. In the mental process, the preceding causes are anantara paccayo (contiguity condition), samanantara paccayo (immediacy condition), natthi paccayo (absence condition), vigata paccayo (disappearance condition).

Knowing such a process is important for meditation practise. By seeing the true cause, we can overcome doubt, indecisiveness; the indecisiveness regarding the true cause. Are we here because we are created by a god or by accident or just by former kamma? By knowing the true cause, indecisiveness is dispelled. Therefore, we must search for the proximate causes. In that way we increase our knowledge of causalities (paccayapariggahañña).

There are two knowledges that are the foundation of vipassanā. These are important, because if you do not have a proper foundation, the building will fall down eventually. One gets stuck in the practise or one does not gain knowledge. These two foundations of vipassanā are the analytical knowledge that sees mind and matter

(nāmarūpaparicchedañāṇa) and the knowledge of causalities (paccayapariggahañāṇa). Therefore, in order to build a strong foundation, we need to search for the proximate cause of the stated dhammas. By increasing our knowledge of causalities, we can realize vipassanā, which is the knowledge that sees anicca, dukkha and anatta in all phenomena.

5. Lakkhaṇahāra

"Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci;
Vuttā bhavanti sabbe, so hāro lakkhaṇo nāma"

When one idea is mentioned, all

Ideas of like characteristic

Are mentioned too: this constitutes

The Mode Conveying Characteristics

As you know, 'lakkhaṇa' means characteristic. First, we must know what this verse means.

'Vuttamhi ekadhamme'- When the Buddha directly teaches one dhamma, 'ye dhammā ekalakkhaṇā keci'; there are other dhammas that have the same characteristic as that dhamma.

'Vuttā bhavanti sabbe', is 'searching for dhammas that have the similar characteristic'. If the Buddha taught one dhamma, then all dhammas with the similar characteristic were stated as well. According to the characteristic, they are similar and therefore included.

For example, the Buddha spoke about mahābhūta, the four great elements. All material qualities have the characteristic of perishing (rūpa lakkhaṇa). All 28 material qualities are perishable and are similar regarding this characteristic. But the Buddha directly mentioned only four mahābhūta; the other material qualities are indirectly included having the same characteristic.

Another example: the characteristic of consciousness, viññāṇa, is awareness of the object. Therefore, all consciousnesses have awareness of the object as characteristic. In this way, we can understand lakkhaṇahāra too.

It is also important for meditation practise. Many persons cannot know all dhammas. But if you realize some of the material qualities, then you can apply this to all material qualities. Only venerable Sāriputta could contemplate all dhammas, according to the Anupada Sutta. If you know the sensitive eye, you know the other senses as well; all are subject to impermanence. Also, if you know your own sensitive eye, then you also know the sensitive eyes of others. They are the same: subject to impermanence. In this way, you can decide about dhammas.

If you want to explain dhamma, you can explain it in this way. If you are working on a thesis, you can use this lakkhaṇahāra methodology. If some dhammas are not mentioned directly in the sutta, you can understand

other dhammas that are equal in characteristic. That is the method of lakkhaṇahāra.

When one idea is mentioned, all ideas with similar characteristics are mentioned too. According to the Commentary, this principle can also be applied to similarity in function and to similarity in cause and effect. Because of similarity in characteristic, function and cause and effect, we can understand the other dhammas indirectly.

6. Catubyahāra

"Neruttamadhippāyo, byañjanamatha desanānidānañca;
Pubbāparānusandhī, eso hāro catubyūho."

*By way of phrasing, 1 (i) the Linguistic,
(ii) The Purport, and (iii) the teaching's Source,
And (iv) the Consecutive-Sequence:
This Mode Conveys a Fourfold Array*

'Byuha' means array or strategy. 'Catubyuho' means the fourfold strategy. What are the four strategies?

1. Nerutta - definition of words
2. Adhippāya - intention
3. Nidāna - source
4. Ānusandhī - contact

What is the meaning of these four?

1. 'Nerutta' means the definition of the words. In the Commentaries, the definitions are always stated. For example, for the word 'citta' the following definition is given: 'Cintetīti cittaṃ, ārammaṇa vijjānātīti attho.' 'Citta is so called because it is aware of an object, therefore it is called citta.'

Of each word we should investigate the definition, otherwise the meaning might not be correct. In the example of saṅkhāra, we saw that saṅkhāra has different meanings in different contexts. Likewise, the definition of Buddha is: "Buddha, Bujjhatīti Buddhō, catusaccaṃ pajānātīti attho." 'Buddha is so called because he realized the four noble truths, therefore he is called Buddha.'

This is the strategy of nerutta; a word by word analysis. When you explain dhamma, the definition is very important. We have to find out the literal meaning. In general, we must know the literal meaning first and then we must know the colloquial meanings; that what is being said.

2. 'Adhippāya' means the intention of the speaker: what is his intention? What was the intention of the Buddha when he was teaching in a particular situation? For example, the Buddha said to Vakkali, "yo kho dhammaṃ passati, so maṃ passati; yo maṃ passati so dhammaṃ passati", 'the one who sees dhamma, sees me; if you see me, you see the dhamma.' The intention of the Buddha was to encourage Vakkali to focus on the dhamma and not on the body. He was attached to the

beautiful body of the Buddha. But the body is just a body, smelling badly and of no use. To see the body is an opportunity to see dhamma. That is quite meaningful. It was the Buddha's intention to emphasize only dhamma, not the body. This is adhippāya.

The Buddha said, "Avoid evil". If the intention is unwholesome, the subsequent evil states can cause great suffering. Therefore, you should avoid doing any evil, because all evil cause suffering, even in this life. It causes unhappiness.

So, you need to mention the intention of the speaker, adhippāya, in your explanation.

3. 'Nidāna' means source.

'Desanānidāna' means explaining the external source (bāhīranidāna) and internal source (ajjhāttikānidāna). Why did the Buddha preach Dhamma? Because the Buddha had great compassion and great knowledge; mahākaruṇā and mahāpañña. These are the internal sources of the Buddha.

Only karuṇā is not enough, only knowledge is also not enough. Without compassion, there is no consideration of the suffering of others. Without knowledge, one cannot save another from suffering. Therefore, both compassion and knowledge are needed to help others. If one helps without knowledge, it can be very dangerous. For example, if one hits hard on the head of someone to remove a dangerous insect, an injury is the result. One's action can cause more suffering to the other if it is without wisdom.

Great compassion and great wisdom are the Buddha's internal sources to teach Dhamma. Thus from these sources he said, `To avoid all evil, to cultivate good, to purify the mind, this is the teaching of the Buddha's`.

‘Bāhiraṇidāna’ means external source. There are four external sources: the location or region (desa), the time (kāla), the preacher (desaka) and the listener (patiggāhaka). Region or location is important; a suitable place to talk dhamma is necessary. The classroom here is desa. Kāla means a suitable time, for example, during lunchtime is not a good time to teach. The preacher is desaka. The listener or receiver is patiggāhaka.

These external sources are the conditions for a dhamma talk. For example, when the Buddha dwelled in Jetavana monastery, there was the situation that some monks had behaved wrongly. In response to that, the Buddha explained and propagated rules. The Buddha explained things out of karuṇā and pañña. What he said was induced by the situation. Another example is in the Kīṭagiri Sutta (Majjhima Nikāya). The Buddha advised to avoid afternoon meals, but the monks who settled down in Kīṭagiri wished to eat in the afternoon too. Then the Buddha called them and in the meeting he explained the Kīṭagiri Sutta.

In this way we must investigate the suttas; some suttas are taught from the Buddha's intention, some from others' intentions. In the commentaries it is also said to know why the sutta was preached. This is suttanikkhepa. There are four reasons why the sutta is

preached. The commentaries also explain it, and especially in the Brahmajāla Sutta there are suttanikkhepa explanations.

This is also a way of how to study the Buddha's teaching, how to explain the suttas.

4. 'Anusandhi'. Briefly, we can say that it is about the explanations of word contact.

In brief, the fourfold strategy is explained.

7. Āvaṭṭahāra

"Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ;
Āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro."

*The Mode that, when there is one Footing,
Searches for a footing that remains
And then Converts the opposites*

The explanation of this is as follows: 'Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ': When you have found one proximate cause (ekamhi padaṭṭhāne), then you continue to search (pariyesati) for any remaining (sesakaṃ) proximate causes (padaṭṭhānaṃ). You can also search in opposite directions to find the other proximate causes.

Firstly, find out the proximate cause of the dhamma that is already stated in the sutta. Then try to search for the dhamma that is equal or not equal, opposite or not opposite. For example, if alobha is explained, ask

yourself what the opposite is of alobha. That is lobha. Search for the opposite.

If you search for one proximate cause you also search for the conditions of the opposite. For example, you search for the proximate conditions of kusala and for the proximate causes of the opposite, of akusala.

The proximate cause of akusala is yonisomanasikāra, the proximate cause of yonisomanasikāra is association with good persons, the proximate cause of association with good persons is listening to true dhamma. After that: what is the opposite (paṭipakkha) of kusala? It is akusala. What is the proximate cause of akusala? It is ayonisomanasikāra, unwise attention. The opposite proximate cause is association with evil persons. Etcetera.

This is the meaning. When you know things, you also must know the opposite. Knowing the opposite condition is the way of āvaṭṭahāra.

The Buddha advised: "Kusalassa upasampadā", 'cultivate wholesome states'. For that, we need to know the proximate causes of wholesome states and the proximate causes of unwholesome states. As mentioned earlier. So, the advice of the Buddha: "Sabba pāpassa akaraṇaṃ", 'not to do any evil', means that we first contemplate the proximate causes of evil states and the proximate cause of wholesome states.

The literal meaning of 'āvaṭṭa' is changing, alternating good and bad. Both sides should be understood. There are two natures, evil and good, wholesome and

unwholesome states. These have separate motions. Bad and good processes have different results. If you mention a good process, you should also mention the bad process. This alternation is āvaṭṭahāra.

In addition, kusala and the other kusalas are equal in nature. This is called sabhāga. The opposite is akusala, it is visabhaga, it is not similar. According to nature, states are equal (sabhāga) or not equal (visabhāga). So, according to this distinction between sabhāga and visabhāga we alternate the proximate causes. This is āvaṭṭahāra.

8. Vibhattihāra

"Dhammañca padaṭṭhānaṃ, bhūmiñca vibhajjate ayaṃ hāro;
Sādhāraṇe asādhāraṇe ca neyyo vibhattīti"

It analyses idea, footing,

Plane [of types of men], the shared

And unshared: this Mode should be known

As that Conveying Analysis.

There are three areas of analysis, vibhatti:

1- Dhamma vibhatti

2- Padaṭṭhāna vibhatti

3- Bhūmi vibhatti

Dhamma (phenomena) is of many kinds. Padaṭṭhāna is the proximate cause of dhamma. Bhūmi is the plane of

the persons, the ground. Like puthujjanā bhūmi (worldly) or ariya bhūmi (noble persons).

In each area, the analysis can be concerned with **sādhāraṇa** - universal characteristics and with **asādhāraṇa** - individual aspects,.

1. Dhamma vibhatti

"Dhammañca padaṭṭhānaṃ, bhūmiñña vibhajjate ayaṃ hāro." 'This Dhamma statement is with its own nature.' The Buddha explained kusala dhamma, akusala dhamma, abyākata dhamma (neither wholesome, nor unwholesome); any kind of dhamma that is stated has its own nature (Dhammanti sabhāvadhammaṃ).

For example: pūjā; this is honouring those who are worthy of it. Kusala mental states arise in the one who pays respect. All who perform pūjā ('doing kusala') have the same mahākusala citta; it has its own nature which is universal. But regarding the manner of offering there are individual differences. Some pay respect by means of property (amisa pūjā) and others by means of practising dhamma (dhamma pūjā). There are differences in the way to honour, but not in the mahākusala citta that arises.

The mahākusala citta is universal (sādhāraṇa) and the manner to do it is individual (asādhāraṇa).

The wholesome state, kusala, is universal (sādhāraṇa). But in one individual, the kusala citta is accompanied by happiness (somanassa) and in another

individual the wholesome state is with equanimity (upekkhā).

One person honours and feels happiness; another one honours and feels equanimous about it. Their wholesomeness feels differently. In addition, some wholesome cittas are associated with knowledge, some are not associated with knowledge. According to the Abhidhamma, the mahākusala citta is accompanied by pleasant feeling (somanassa) or by equanimity (upekkhā), and associated with knowledge or not (ñāṇasampayutta or ñāṇavipayuta). So, in all, the kusala citta can be of eight types. To analyse the states in this way is dhamma vibhatti.

Another example with akusala citta is for example craving consciousness, consciousness based on attachment. It is associated with wrong view and it can be with pleasant or with neutral feeling and with or without encouragement (prompting). Knowing which cittas come into being with attachment is also dhamma vibhatti.

2. Padaṭṭhāna vibhatti

The proximate cause can be classified in this way too: If kusala arises, yonisomanasikāra arises, this is a universal proximate cause.

An example of an individual proximate cause is when Venerable Sāriputta listened to the dhamma explained by venerable Assaji. His mind was kusala and at that moment, sotāpatti magga arose in him. He became a

stream enterer by listening to dhamma, this is called sutamayañña (wisdom by listening).

3. Bhūmi vibhatti

Bhūmi vibhatti is the classification according to planes and individuals. Some wholesome states belong to kāma plane (kāma vacara), some to rūpa, arūpa or lokuttara plane. This is the classification according to plane.

Persons are classified in ordinary persons (puthujjanā) and noble persons (ariya). Wholesome states arise within both ordinary persons and noble ones (sotāpanna, sakadāgāmī etcetera). Their plane, however, is different. In this way, we search for universal and individual bhūmi.

Ayonisomanasikāra, unwise attention, is a proximate cause for all akusala states. But the objects of unwise attention can be different. In the case of akusala, an undesirable object can cause hatred and a desirable object can cause craving. It depends on the object what kind of akusala arises (ārammaṇa paccayo).

For proper understanding, we can classify the dhammas according to these three points (dhamma, padaṭṭhāna and bhūmi), this is vibhattihāra. There is some connection with padaṭṭhānahāra. Vibhatti means by classification and padaṭṭhāna vibhattihāra means the classification of the proximate causes. In padaṭṭhānahāra the meaning is to search for the proximate causes. So, some aspects are different.

The Netti provides a research methodology for the commentators. It is a guide on how to explain the dhamma in detail. If you want to write a commentary, you follow this system.

9. Parivattanaḥāra

"Kusalākusale dhamme, niddiṭṭhe bhāvite pahīne ca;
Parivattati paṭipakkhe, hāro parivattano nāma."

That into opposites reversing

Ideas of profit and unprofit

Shown to be kept in being and left

Is called the Mode Conveying Reversal.

The Buddha mentions directly kusala and akusala: kusala is to be developed (bhāvite) and akusala is to be eradicated (pahīne).

According to Parivattanaḥāra, the opposite dhammas are mentioned to clarify the meaning. Therefore, kusala needs to be developed and akusala needs to be eradicated.

What does it mean? The kusala is based on wise attention. Without wise attention, kusala cannot arise because the proximate cause is wise attention. As long as there is wise attention, unwise attention cannot arise. This is the opposite dhamma. When there is no unwise attention, the evil state that is based on unwise attention cannot come into being. When the akusala

state cannot arise, then only the kusala, wholesome, state is developed. In this way the reverse or opposite dhamma is explained.

The accumulation of evil states is the cause of suffering. The evil state is based on unwise attention, as long as unwise attention remains, wise attention cannot come into being. Therefore, kusala and akusala are as black and white.

Many of the teachings of the Buddha can be explained in this way. Netti provides the methodology for commentators on how to explain the dhamma. Some scholars do not accept that the Netti originates from venerable Kaccayāna. However, he was considered the best in the detailed explanation of dhamma. As a layperson, he belonged to the Brahmin caste and he was well educated. His father was Tiriṭavacca, a famous Brahmin teacher. In those days education was only given by Brahmins, they were the teachers, scholars, professors, and lecturers. All others, including warriors and royalties, had to learn from them.

These Brahmins were called 'tevijja'. When the Buddha appeared however, he changed the definition of tevijja. Otherwise, the title would only be for Brahmins. He commented that they were just repeating what the teacher said. A tevijja however possesses three types of knowledges. He can read previous lives, has the divine eye and has no more cankers. Such a person is called a tevijja.

Also, the definitions of Brahmins were changed by the Buddha (Brāhmaṇa Vagga). In that time, Brāhmaṇas were seen as those who were born from Brahma. The Buddha did not accept this. He just said 'You are born from your mother and your father. You have the title of Brāhmaṇa because you recite mantras and Vedic texts. A true Brāhmaṇa however, can remove all evil states. Such a person can be called a Brāhmaṇa.' Accordingly, definitions changed.

10. Vevacanahāra

"Vevacanāni bahūni tu, sutte vuttāni ekadhammassa;
Yo jānāti suttavidū, vevacano nāma so hāro."

Knower of Threads is he that knows

How many synonyms for one

Idea are in the Thread: this Mode

Is that Conveying Synonyms

'Vevacanāni bahūni tu sutte vuttāni ekadhammassa' - For one thing ('ekadhammassa'), there are many terms. 'Suttavidū' - knower of the discourses, he clarifies the meaning with many terms. 'Vevacano nāma so hāro' - that is vevacanahāra.

In, for example, the Mahāniddeśa and Cūḷaniddeśa, the method of using synonyms is used. Also in the Dhammasaṅgaṇi many canonical terms are used to

explain the same thing. Like paññā, amoha, avijjā, etcetera for wisdom.

This is vevacanahāra: to clarify the meaning by using synonyms.

For example, khanti (patience) is described by the Buddha as 'anasuropo', It means 'without responding with the mouth'. This means that although people sometimes don't respond orally, in their heart hatred and anger can have arisen. Such a state is not khanti, the mind has changed. A synonym for khanti is 'attamanatā cittasa'. It means 'in his mind he keeps his own mind', one keeps ones normal position. One can stay calm, without becoming angry, that is khanti.

In the Dhammasaṅgaṇi, synonymous terms are used in this way. Taṇhā (craving) is for example described as 'pucchañcikamyatā'; it means wishing like a dog. When the dog wants something, his tail is wagging. Being wishful is the nature of taṇhā.

For the Buddha there are many synonymous terms in the Pāli tipitaka, for example, Sukhato, Bhagavā, Satthā, Tathāgata, Muninda etcetera.

Many terms and synonyms are collected in the Abhidhānappadīpikā, a dictionary by venerable Moggalana from Sri Lanka. It is a text in about 1200 verses and it includes explanations of terms and synonyms. 'Abhidhāna' means the names of things. When we were young, we had to memorize these verses. So you can also learn this, then you are a walking dictionary. You don't need to go to the library anymore.

Clarification of the meaning in this way is Vevacanahāra.

11. Paññattihāra

"Ekaṃ bhagavā dhammaṃ, paññattīhi vividhāhi deseti;

So ākāro neyyo, paññattī nāma hāroti."

The Blessed One one idea teaches

By means of manifold descriptions;

This mood can thus be known to be

The Mode that does Convey Descriptions.

'Ekaṃ dhammaṃ' - one dhamma, any state.

'Deseti' - preaches, expounds.

'Paññattīhi vividhāhi' - with many names.

The Buddha preaches one dhamma with many terms. It is different from vevacanahāra. Paññatti means to give a name, a label, to designate.

'So ākāro neyyo' - such aspects should be known.

So, paññattihāra means that one dhamma is described with terms to clarify the correct meaning without mixing them. So, there is a table, a chair, there are books. These labels are called paññatti. By paññatti the Buddha described the things.

The Commentary states there are two kinds of paññatti. One is **nikkhepa**, a statement, and the other is **pabhava**, which means origin or origination.

For example:

When the Buddha started to teach and preached his first sermon (dhammacakkavotanasutta), the Buddha used "idam dukkhanti me bhikkhave pubbe ananussutesu dhammesu". He used the term dukkha to point out an ultimate reality. The word 'dukkha' was laid down, introduced. From then on, the word was used.

What is dukkha? The Buddha stated that the five aggregates are dukkha. This is **nikkhepa**. The origin is stated as: this dukkha originates in taṇhā, craving. This is **pabhava**. Paññattis, labels, are used in this way.

It can be further illustrated with the 4 Noble Truths.

1. Elaborating on dukkha the Buddha used the word 'pariññeyyaṃ'. It means to be known accurately. He did not say that dukkha must be eradicated but he said 'Dukkha needs to be understood'. 'Pariññeyyaṃ paññatti'; the word used pertaining to dukkha.
2. The second noble truth, the origin of suffering, needs to be eradicated: 'Taṇhā pahātabba'. 'Pahātabba paññatti'; the word used with respect to taṇhā.
3. Referring to nibbāna, the Buddha used the term: 'sacchikātabba', 'to be realized'. 'Sacchikātabba paññatti'; the term used for nibbāna.
4. Referring to the path leading to cessation, paṭipadā, the Buddha used 'bhāvetabba'. The path needs to be developed. 'Bhāvetabba paññatti'; the term used for the path.

Normally we say for the four Noble Truths:

1. dukkha - the 5 aggregates are suffering,
2. dukkhasamudaya - the origin of suffering, craving,
3. dukkhanirodha - the cessation of suffering, nibbāna,
4. dukkhanirodhagāmini paṭipadā - the path leading to the cessation of suffering, the middle path, magga.

The terms are used to clarify these four Noble Truths, to differentiate, to prevent confusion. Without a term, you cannot explain any dhamma.

This is the meaning of paññattihāra.

12. Otaraṇahāra

"Yo ca paṭiccuppādo⁹, indriyakhandhā ca dhātu āyatanā;
Etehi otarati yo, otaraṇo nāma so hāro."

Dependent-Rising, Faculties,

Categories, Elements, Bases:

The Mode that by these means gives entry

Is that Conveying Ways of Entry.

'Otaraṇa' means ways of entry. Whatever dhamma the Buddha spoke about in a discourse, it pertains to a certain category with other dhammas. This clarifies the meaning of that dhamma.

⁹ The word paticcuppada here means Paṭiccasamuppāda, it is a short form because of the verse.

Phassa (contact), for example, can be explained in the following categories.

- In Paṭiccasamuppāda, phassa is the proximate cause of vedanā. The proximate cause of phassa is saḷāyatana in Paṭiccasamuppāda.
- Phassa belongs to saṅkhāra khandha, the aggregates.
- In the six bases, phassa is dhammāyatana.
- According to the elements, phassa is dhammadhātu.

When the Buddha explained phassa, he spoke about the whole Paṭiccasamuppāda; both in forward order (anuloma) and in backward order (patiloma). So, phassa can be explained according to Paṭiccasamuppāda, the aggregates, elements, bases, etcetera. This method is called otaraṇahāra. The explanation should be done in all categories.

Another example: sammā diṭṭhi can be clarified as follows:

- Pertaining to the 5 aggregates, sammā diṭṭhi is pañña.
- Pertaining to saṅkhāra, it is dhammāyatana (mind object as base).
- Pertaining to the elements, dhātu, it is dhammadhātu.
- Pertaining to the four Noble Truths, sammā diṭṭhi is magga.

- Pertaining to the faculties, indriya, sammā diṭṭhi is pañña indriya, aññindriya¹⁰, aññātaindriya¹¹.

Otaraṇahāra means the clarification of phenomena according to all possible categories of phenomena. In the Netti text, an example is given of the five faculties in one in whom higher wisdom arises, an asekkha (arahant): Saddhā (faith, confidence), Viriya (energy), Sati (mindfulness), Samādhi (concentration) and Pañña (wisdom). When wisdom arises, ignorance ceases ('Vijjuppadā avijjā nirodho'). Subsequently, the whole chain of cessation in Paṭiccasamuppāda is described: 'Avijjā nirodhā saṅkhāra nirodho' ('with the ending of delusion, volitional actions cease'), etcetera. In this way, the consequences of the arising of wisdom are totally explained with Paṭiccasamuppāda.

When you try to explain the Buddha's teaching, you can explain it according to Paṭiccasamuppāda, the khandhas (aggregates), indriya (faculties) and other categories. You must explain dhammas in many ways. This way of explanation is otaraṇahāra.

¹⁰ Highest knowledge

¹¹ (wish) to know

13. Sodhanahāra

"Vissajjitamhi pañhe, gāthāyaṃ pucchitāyamārabba;
Suddhāsuddhaparikkhā, hāro so sodhano nāma."

Seeking if in a question answered

What in the verse did instigate

Its asking is cleared up or not:

This Mode Conveys a Clearing Up.

Let us look at the Pāḷi.

'Vissajjitamhi pañhe'. There are five ways of clearing up questions. These are:

1. Pada - By using correct wording
2. Padaṭṭha - By applying the correct meaning
3. Pucchā - by correct questioning
4. Visajjanā - by correct answering
5. Ārabba - by explaining correct effort

'Suddhāsuddhaparikkhā': 'Suddha' is clear, 'asuddha' is not clear. 'Parikkhā' is investigation. So, to investigate whether it is cleared or not, what should be done.

'Vissajjitamhi pañhe' means 'In the case of answering a question'. This refers to the question in the verse. Is it clear or not clear? This is called sodhanahāra. It means to investigate the clarity of the answer to the question.

In the Pārāyana Sutta, venerable Ajita asks, "Kenassu nivato loko?" 'By what is the world concealed?'. The Buddha gave as answer: "Avijjāya nivuto loko", 'The world is concealed by ignorance.'

This is clarification by means of a word, padasodhana. 'By what?' 'By ignorance.' In that sense, it is clarification by a word. Another example: Question: "dukkhamassa mahabbhayaṃ?", 'What is the big danger for him?'. Answer: 'Dukkha is the big danger for him.' It is padasodhana. However, it is not the full answer and therefore it is not ārabhasodhana.

How to understand this? In the Vibhaṅga, it is explained that padasodhana (correct wording), padaṭṭha (applying the correct meaning), pucchā (correct questioning) and visajjanā (correct answering) are further clarified with ārabhasodhana.

The answer, "The world is concealed by ignorance." is not the full answer because nothing is said about the subsequent work that should be done or the effort that should be made. It is only said that ignorance conceals the world. However, knowing that, what should be done? Avijjā should be eradicated. How should it be eradicated? The practise to eradicate ignorance is not mentioned, the question is not fully answered. Therefore, it is padasodhana and not ārabhasodhana.

The Buddha's effort is not to give only answers to questions. You must see that. Avijjā conceals the world. How so? Then what should happen next? In the Buddhist practise, there is a goal, the end of suffering. The summum bonum of the Buddhist practise is nibbāna or arahatta phala. That is the result of effort. The result of effort is not yet explained. Therefore, the clarification

of practise (ārabha) is not finished yet here. This is according to my opinion.

'Dukkhamassa mahabābhayaṃ.' As long as avijjā exists, there are dangers and will we suffer. That is why we have to make an effort to eradicate ignorance. Elaboration on the goal and the practise is ārabha sodhana. This is what the Pāḷi says.

By explaining the practise, the meanings of words are also clarified. For example: What should be done to eradicate suffering? You must observe sīla. Why? For what is it necessary? Because if you have sīla, morality, you will have delight and peace in the mind. When there is peace in the mind there is joy, when there is joy, there will be tranquillity, when there is tranquillity there will be happiness, when there is happiness, there is concentration and is the mind without restlessness, when the mind is concentrated you will know what the dhammas really are. So, for what? For that you have to observe sīla. This kind of explanation is ārabhasodhana.

How should one observe sīla? Up to the end of the practise. We must put into practise what the Buddha taught, otherwise, we cannot benefit.

Someone who suffers from a disease goes to a doctor to get a medicine. If he doesn't take the medicine, he will not be cured. Only the remedy can cure, eradicate the disease. Just the statement 'there is a disease' is not enough. There is also an effort to be made. This is

described by ārabhasodhana. 'Ārabha' means effort, 'viriya'; taking action, practise accordingly.

I want to say it in this way, okay? This is sodanahāra.

14. Adhiṭṭhānahāra

"Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā;
Te na vikappayitabbā, eso hāro adhiṭṭhāno."

Ideas when demonstrated by

[Both] unity and diversity,

Need thereby suffer no disjunction

This Mode Conveys Expression's Terms.

'Ekattatā' and 'vemattatā' mean universal and individual, general and special. For example in the statement 'idaṃ dukkhaṃ', 'this is dukkha', which is the first Noble Truth, the word 'dukkha' is general. At the same time, it includes many kinds of suffering as mentioned in the first Noble Truth, such as decay, illness, death. There it is special. Like the word 'book'. It has general meaning. But a psychology book is special, specific. A Buddhist book too.

The second Noble Truth, 'dukkhasamudayo' is taṇhā. The meaning is general, all taṇhā is included here. But more specifically it is kāmataṇhā, craving for sense pleasure, bhavataṇhā, craving for becoming and vibhavataṇhā, craving for non-becoming.

Another example: Samādhi is general. But samādhi associated with pīti and samādhi dissociated from pīti are two specific types of samādhi. Samādhi belonging to samatha or belonging to vipassanā are also specific. Accordingly, we must understand ekattatā and vemattatā. This is adhiṭṭhānahāra.

There is also pugalahiṭṭhāna, expressions that refer to a person, and dhammadhiṭṭhāna, expressions that refer to dhamma - phenomena and their qualities. The Buddha sometimes used both.

There is the story of a monk, Subūti. He was an arahant. He was the younger brother of Anāthapiṇḍika. When he spoke, he never referred to persons. He only spoke dhammadhiṭṭhāna. He said things like, "lobha is not good", he never said that a greedy person is not good. "Dosa is not good", not 'an angry person is not good'. He never referred to a person but only spoke dhamma. He was called an 'araṇavihāra', one who abides in the state of dispassion, of peace.

15. Parikkhārahāra

"Ye dhammā yaṃ dhammaṃ,
janayantippaccayā paramparato;
Hetumavakaḍḍhayitvā, eso hāro parikkhāro."

*Ideas that generate each an idea
In due relation are conditions;
And by its picking out the cause
This Mode Conveys the Requisite*

Parikkhāra means the name of the cause that creates its effect. It is so called because it creates its effect. But here it is translated as requisite. But requisites are for monks. That is also parikkhāra. But here cause and conditions are parikkhāra.

The explanation of this verse is as follows. 'Ye dhammā yaṃ dhammaṃ, janayantippaccayā.' means that those states produce other states; some dhammas produce other dhammas. Any cause produces any effect. 'Yam' is indefinite. 'Paccayā paramparato' is subsequently producing. 'Hetumavakaḍḍhayitvā' is taking out the producing cause or supporting cause. The explanation is called parikkhārahāra.

In parikkhārahāra there are two causes: One is hetu and the second is paccayā. This should not be confused with hetupaccayo (root cause) as explained in Paṭṭhāna. It is different. Hetu means producing cause here, paccayā means supporting cause. In the suttas we can read: 'ko hetu ko paccayo?' 'What is hetu - root, what is paccayā - condition?' In this way we must understand it. So, here hetu and paccayā have a different meaning from hetupaccayo, one of the 24 conditions in Paṭṭhāna.

In many suttas, hetu and paccayā are mentioned together. Then, we must understand that hetu means producing cause (janaka) and paccayā is supporting cause (upatthambhaka).

There is some similarity with padaṭṭhānahāra and Otaraṇahāra. In both hāras there is also searching for the cause. This hāra, however, is about the difference between producing and supporting cause. By distinguishing between hetu and paccayā, the suttas are clarified.

So, the translation should be more like this: 'A kind of state produces another state. They are divided into two, hetu and paccaya. Which is producing and which is supporting?'

Saṃsāra means the circulation of the five aggregates, they are rising and falling. This is saṃsāra. Why does saṃsāra come into being? What is the cause? According to Paṭiccasamuppāda, avijjā is the major condition for the arising of saṃsāra. The explanation is that avijjā is produced by another avijjā. Ignorance produces another ignorance and ayoṇisomanisakarā, unwise attention, is the supporting condition.

For any plant, the seed is the producing cause, this is hetu. Soil and water alone cannot produce the plant. Soil and water are supporting causes. Seed produces the plant, soil and water support the plant. In the same way: We are born in mothers' womb. Kamma produces us, but mother is supporting condition. But according to concepts we say: Mother produces us, because mother gives birth to us. However, mother is a supporting condition for us to grow. Actually, in ultimately realities, kamma produces us. Without kamma, we are not produced. Mother alone cannot produce us. If mother

can produce a child, she would try herself. But it is dependent on kamma. So, kamma is producing cause. Mother is only supporting cause, according to this. According to others, god is the producing cause and mother, father and food are supporting causes.

So, here parikkhāra means searching for the cause: what is the supporting condition and what the producing condition.

In the context of vipassanā, this hāra also increases paccayapariggahañña; the knowledge of cause and effect. For example: in suttanta, it is often stated that depending on eye and visual object, eye consciousness arises. Eye and visual object are supporting conditions here, and eye consciousness is the product of kamma. It is resultant consciousness (vipāka). Without kamma, eye consciousness cannot arise. Also without an eye or an object, eye consciousness cannot arise. So there are two causes: the producing and supporting cause join and give effect. This is parikkhārahāra.

Another point is given in the Commentary: Hetu is special (asādhāraṇa). Paccayā is universal (sādhāraṇa). This distinction is also important. The seed of a mango tree is special. But the soil and the water are universal, general because they also support other plants. In this way you can explain also producing and supporting cause.

Depending on eye and visual object, eye consciousness arises. In this teaching, eye is supporting

condition and also the visual object is supporting condition. We can specify this further according to Paṭṭhāna: Eye is indriya paccayo (it is ruling faculty), nissaya paccayo (dependence condition) and purejāta paccayo (prenascence condition). The visual object is ārammaṇa paccayo (object condition). Light is a supporting condition; it is upanissaya paccayo (strong dependence condition); without light we cannot see. Then, 'manasikaro sabhavo hetu': 'one's attention is a producing cause'. This is anantara paccayo (proximity condition) because manasikāra is pañcadvārāvajjana (five door adverting consciousness). Without adverting consciousness, it does not happen. All conditions are explained here according to Paṭṭiccasamuppāda and Paṭṭhāna. Whatever the strong dependence condition (upanissaya), according to the Commentary, it is mentioned parikkhāra.

Cause and conditions are called parikkhāra here. This is parikkhāra; it dispels ignorance, indecisiveness and perversion.

16. Samāropanahāra

"Ye dhammā yaṃ mūlā, ye cekatthā pakāsītā muninā;
Te samaropayitabbā, esa samāropano hāro."

*Ideas with those whose roots they are,
And those shown by the Sage to have
One meaning, should be co-ordinated:
This Mode conveys Co-ordination.*

Samāropana ('sam' and 'aropana'; aropana means to clarify) means presentation. The word 'presentation' is better here because it means clarification by means of four aspects. Samāropana is so called because it is with reference to padaṭṭhāna that it is presented.

The dhamma is presented by means of four aspects:

1. padaṭṭhāna - by proximate cause
2. vevacana - by synonyms
3. bhāvanā - by development
4. pahāna - by abandoning

Padaṭṭhāna samāropana: by means of its proximate cause the dhamma is presented. For example: The proximate cause of akusala is unwise attention. What is the proximate cause of unwise attention? It is listening to untrue statements. What is the proximate cause of listening to untrue dhamma? It is association with bad persons. Accordingly, the dhamma is presented. By means of the proximate cause, akusala dhamma is clarified. It is like padaṭṭhānahāra.

For example, viññāṇa is rebirth consciousness. Its proximate cause is saṅkhāra. The proximate cause of saṅkhāra is avijjā; the proximate cause of avijjā is āsava (taints). If you want to explain dhamma, you can do it by explaining the proximate cause.

'Ye dhammā yaṃ mūlā' means 'those dhammas are explained together with their cause'. Depending on what dhammas arise, the causes are explained. 'Yaṃ mūlā' means 'based on that', 'rooted in that'. For example,

lobhamūla citta is the consciousness that is rooted in craving. This citta is presented by means of its root.

'Ye cekatthā pakāsītā muninā;', 'pakāsītā' means to make clear, to clarify. 'Ye cekatthā' means dhammas arising together'. So it means to explain how these dhammas go together. Such a way of presentation is called samāropanahāra

Let me explain it with the example of 'pūjā'. By honouring one who is worthy of honour, kusala citta - wholesome consciousness - arises. This kusala citta is based on wise attention. This wise attention is based on listening to true dhamma. This is based on association with a good person. This is also based on staying in a good situation; a good mother, a good teacher, like that, a situation where there is propagation of true dhamma, living in such a region is also a proximate cause.

Cause and condition are in our lives. When we are born in a family where all are fishermen, we will also become fishermen.

Therefore, the most basic point in the Maṅgala Sutta is being dissociated from not knowledgeable persons. An unwise person is very dangerous because he cannot distinguish between good and bad. Being dissociated from unwise persons and being associated with wise persons (paṇḍita) is auspicious.

Vevacana samāropana means explaining with connotations; synonyms. It is similar to vevacanahāra. There are many expressions such as phasso, phussana

etcetera, depending on the connotation. There are many examples in the Dhammasaṅgaṇi .

Bhāvanā samāropana means the dhammas that must be developed. An example from the Satipaṭṭhāna sutta: 'kāye kāyānupassī vihāreti ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.' It means, 'One dwells contemplating the body in the body, ardently, with wise comprehension, with mindfulness, removing craving and grief for the world.' The word ātāpī describes viriya (effort); sampajāno describes paññā (wisdom); satimā describes sati (mindfulness) and 'vineyya loke abhijjhādomanassaṃ' means removing craving and grief in the word, it refers to samādhi (calm, concentration).

So, in those who dwell contemplating the body in the body, the four foundations of mindfulness become fulfilled and the four faculties become developed. These four faculties (indriya) are the faculty of effort (viriya indriya), the faculty of wisdom (paññā indriya) the faculty of concentration (samādhi indriya) and the faculty of mindfulness (sati indriya).

The Bodhipakkhiya¹² dhammas with similar characteristics will also develop. Explanation in this way is according to bhāvanā samāropana.

¹² Factors conducive to enlightenment. These are: The 4 foundations of mindfulness - *satipaṭṭhāna*; the 4 supreme efforts - *sammappadhāna*; the 4 means of accomplishment - *iddhipāda*; the

Pahāna samāropana means 'to be eradicated', to abandon. Pahāna samāropana is explained as follows: One who dwells contemplating the body in the body can remove perversions and craving. By means of kāyānupassanā, you can eradicate subhāvīpallāsa (seeing beautiful in the ugly), you can realise kabalīkārahāra (material nutriment) and you can remove attachment to sense pleasures. If so, you dissociate from the canker of craving for sense pleasures (kāmasava). That is pahāna samāropana.

This way of presentation: 1) according to proximate cause, 2) according to synonymous terms, 3) according to what should be developed and 4) according to what should be eradicated, is called samāropanahāra.

This is samāropanahāra, the last hāra.

Now the explanation of the 16 hāras is finished.

5 faculties - *indriya*; the 5 powers - *bala*; the 7 enlightenment factors - *bhojjaṅga*, and the 8 Path factors- *maggāṅga*

Nayasaṅkhepo

Explanation of the 5 guidelines.

1. Nandiyāvaṭṭa naya

"Taṇhañca avijjāmpi ca, samathena vipassanāya yo neti;
Saccehi yojayitvā, ayaṃ nayo nandiyāvaṭṭo."

*The Guide-Line Craving and Ignorance guiding
By Quiet and Insight, and construing
Appropriately the four Truths
Is the Conversion of Relishing.*

What is the meaning? Nandi means enjoyment, delight. It is akusala, it is craving, it is evil. The good side is pītipāmojja; it means joy and gladness (kusala).

Literally 'nandiyāvaṭṭo' is 'nandi and 'avaṭṭo' (turning), it means rotation of the enjoyment.

Some suttas explain akusala, evil states. In such a sutta we must try to find out what the root cause is. These are taṇhā and avijjā. Regarding the four Noble Truths, we must contemplate what is possible with taṇhā and avijjā? To changing it to the good side, the Buddha explained samādhi and paññā, the result of the practise of samatha and vipassanā. So, the evil states are led by taṇhā and avijjā and the good states lead to samatha and vipassanā, or samādhi and paññā.

In the method of nandiyāvaṭṭo, there are four major terms. For evil there are taṇhā and avijjā and for

wholesome there are samatha and vipassanā. Besides, there are two types of persons mentioned. Namely, taṇhācarita, persons in who taṇhā mostly arises; and diṭṭhacarita, persons in who wrong view arises mostly. These two types of persons and four states of mind are used in nandiyāvaṭṭo.

'Taṇhañca avijjāmpi ca, samathena vipassanāya yo neti'.

Let me explain it like this: If there are conditioned things, whatever conditioned things, there is avijjā and ignorance. Without avijjā, saṅkhāra cannot come into being. When avijjā is mentioned, then taṇhā is also included, they are associated. When avijjā and taṇhā are present, then the other associated evil states are also included.

In other words: Now we are born as a human being. Our life is conditioned things (saṅkhāra), these conditioned things are based on ignorance; when there is ignorance, there must be craving. Ignorance alone cannot work. When there is ignorance, all akusala come into being, all associated evil states. This is one side.

The other side is that we have wise attention in our life because we listen to true dhamma and associate with good persons. Therefore, knowledge comes into being. Due to knowledge, we follow samatha and vipassanā practise. Then concentration arises, and paññā arises. When there is samādhi and paññā, all types of associated kusala states come into being.

'Saccehi yojayitvā, ayaṃ nayo nandiyāvaṭṭo.' This statement is connected to the four Noble Truths (saccehi). On the evil side, taṇhā, avijjā and the associated states are the second Noble Truth, samudaya sacca, the cause of suffering. The remaining conditioned things belong to three planes¹³ and are dukkhasacca (the first Noble Truth).

Then, on the wholesome side samatha and vipassanā, samādhi and paññā, are the fourth Noble Truth, magga sacca. By means of magga, nirodhasacca can be realized (nibbāna, the third Noble Truth).

'Samathena vipassanāya yo neti' means that there are two types of persons, two types of meditation and attainment.

The two types of persons are:

1. Taṇhācarita: a person in who craving mostly arises (synonym is rāgacarita)
2. Diṭṭhacarita: a person in who wrong view mostly arises. He or she is always thinking, is thoughtful, philosophical and has many opinions.

Because these two have a different nature, the type of meditation that is suitable and the attainments are different. For a taṇhācarita, samatha meditation is suitable. It changes rāga to virāga (absence of desire for sense pleasure). The attainment is called: 'rāga-virāgā

¹³ kāmavacara, rūpāvacara and arūpāvacara.

cetovimutti' - 'the cessation of craving is freedom by concentration'. By means of samatha, kāmacchanda (the desire for sense pleasure) can be subjugated. The (vipassanā) attainment is anāgāmi (non-returner), because in an anāgāmi the craving for sense pleasure is no more. The desires are very subtle, only the desires for dhamma remain. By means of samādhi, the mental hindrances (kāmacchanda nīvaraṇa) are removed, the exit of desire for sense pleasure.

For diṭṭhicarita, a person with wrong view, vipassanā is suitable. By way of vipassanā and the arising of insight knowledge, one can remove ignorance, avijjā. This is called 'avijjā-virāga' - 'the cessation of avijjā is freedom by wisdom'. Avijjā is totally eradicated by arahatta magga. By means of vipassanā meditation, one attains arahatta magga. Arahatta magga eradicates avijjā; cessation of avijjā is pañña vimuti. This pañña is free from ignorance; it is full-fledged pañña, without any disturbance of ignorance.

Accordingly, this is the explanation of the guideline of nandiyāvaṭṭa. On the side of mental defilements, there are taṇhā and avijjā. On the side of purification, there are samatha and vipassanā. To purify taṇhā one must follow samatha, to purify ignorance one must practise vipassanā.

This is the explanation of the guideline of nandiyāvaṭṭa.

2. Tipukkhala naya

"Yo akusale samūlehi, neti kusale ca kusalamūlehi;
Bhūtaṃ tathaṃ avitathaṃ, tipukkhalaṃ taṃ nayaṃ āhu."

*Guiding [ideas of] profit and
Unprofit by their [triple] roots
As they are, really, not unrealy,
That Guide-Line they call the Trefoil*

Ti means three. Pukkhala means beautiful. How to understand this? Regarding the defilements there is a classification into three, namely: lobha (craving), dosa (hatred), moha (ignorance). These are the unwholesome, evil roots. Regarding purification there are also three wholesome states: alobha (non-craving), adosa (non-hatred), amoha (wisdom). These are the wholesome roots.

By means of the wholesome roots, the unwholesome roots - lobha, dosa and moha - are purified.

Altogether, six points are given in tipukkhala; these refer to impure and pure states. For purification, they relate to each other in the following way:

Depending on alobha, lobha is eradicated.

Depending on adosa, one eradicates dosa.

Depending on amoha, one eradicates moha.

These three ways to purify can also be explained by the classification of attainments: the ways of escape by eradicating evil states.

When lobha is eradicated, the attainment is called 'apanihita vimokkha'. This is emancipation without desire. 'Vimokkha' is emancipation. 'Apanihita' is desireless.

When dosa is eradicated, one attains 'animitta vimokkha', it means emancipation without a sign. Here animitta is without a sign. The sign is 'the undesirable object and saṅkhāra'.

When moha is eradicated, the liberation is 'suññatā vimokkha'. 'Suññatā' means emptiness.

This is tipukkhalā; the classification of beautiful states in three types. By removing the ugly states, one obtains the beautiful states of alobha, adosa and amoha.

The text says, 'Yo akusale samūlehi'. It means to bring akusala together with its roots. Even when only lobha, dosa or moha is mentioned, the associated dhammas are also included. If one eradicates lobha, the associated dhammas are also eradicated. Together with its root, the associated akusala states are included.

Likewise, 'Neti kusale ca kusalamūlehi!'; with the wholesome roots, the kusala dhammas are also included.

'Bhūtaṃ tathaṃ avitathaṃ'. 'Bhūta' means as they really are. 'Tathaṃ' means thusness, 'avitathaṃ', without mistaken. So the meaning is, 'It surely happens in this way.'

'Tipukkhalāṃ taṃ nayaṃ āhu'. 'This method is called tipukkhalā.'

3. Sīhavikkīḷita naya

"Yo neti vipallāsehi, kilese indriyehi saddhamme;
Etaṃ nayaṃ nayavidū, sīhavikkīḷitaṃ āhu."

*The wise in Guide-Lines have called that
Lions' Play which by the faculties
Does faith's true objects guide, and also
By the perversions the defilements*

'Sīha' refers to the Buddha. Another name for the Buddha is 'saccasīha'. In Cambodia, the Buddha is called that way. 'Vikkīḷitaṃ' means 'with all the explanations' or 'the teaching system'. It means the ways of explanation that the Buddha used, to make the audience understand his teachings.

The Pāḷi in the verse is easy to understand. So, let's go to the Pāḷi.

In the method of sīhavikkīḷita there are four vipallāsas, perversions. These are multiplied by the three of saññā (perception), citta (mind) and diṭṭhi (view). In total there are 12 vipallāsas; but here it is with reference to four: subhaviḷpallāsa, sukhaviḷpallāsa, niccaviḷpallāsa and attaviḷpallāsa.

Subhaviḷpallāsa is seeing beauty where it is ugly. According to reality, the states are asubha, ugly. But in the distortion, it is seen as beautiful.

Sukhaviḷpallāsa is seeing happiness that is in reality unsatisfactory, unhappiness.

Niccaviḷpallāsa is seeing as permanent what is impermanent.

Attavipallāsa is seeing a self where there is no-self.

The Buddha gave the way to escape from these perversions, namely by the practise of the four foundations of mindfulness, the four satipaṭṭhānas. In the word satipaṭṭhāna, only sati is mentioned and it means setting up mindfulness. Then there are four domains of mindfulness mentioned in the sutta. Why is it classified into four? Because it refers to the four vipallāsa, its aim is to remove these four perversions. The four satipaṭṭhānas are connected to the four vipallāsa. The vipallāsa influence the mind of most people; that is why the satipaṭṭhāna sutta explains four foundations of mindfulness. This is the teaching style of the Buddha, this is sīhavikkīṭita.

It is how medicines are prescribed. The prescription is according to the disease. Likewise, because there are four ways of perversions, four satipaṭṭhānas are described.

By practising kāyānupassanā, contemplation of the body, subhavipallāsa is removed. By vedanānupassanā, contemplating feeling, sukhavipallāsa is removed. By cittānupassanā, contemplating the mind, niccavipallāsa is removed. By dhammānupassanā, contemplating the remaining dhammas, attavipallāsa is removed.

This is sīhavikkīṭita. Vikkīṭita means here the beauty of the teaching. It is similar to the word 'desanāvīlāsa', the beauty and benefit of the Buddha's teachings.

The Commentary of the Mahāsatipaṭṭhāna Sutta explains it in the same way. In addition, the way of practise is related to the characteristics of a person. In this case, two kinds of persons are described: Taṇhācarita and diṭṭhicarita, the person with a craving nature and the thinking person with many views. Each can be classified according to having a strong, sharp mind (tikka) or a dull, weak mind (manda). For each of these four types of persons, the way of practise is recommended in the Mahāsatipaṭṭhāna Commentary.

For persons with craving and a dull or weak mind, kāyānupassanā is advised. For persons with craving and a sharp mind, vedanānupassanā is advised. For persons with diṭṭhi and a dull mind, cittānupassanā is advised. Dhammānupassanā is recommended for diṭṭhicarita with a sharp mind.

Another classification goes by yānika, the vehicle of a person, the method of practise. There is the vipassanā yānika and the samatha yānika. According to their qualities, there is a differentiation into weak and strong, inferior and superior meditators. The recommendation for practise from the Mahāsatipaṭṭhāna Commentary is as follows:

For a weak samatha yānika, kāyānupassanā is recommended. For a strong samatha yānika, vedanānupassanā is advised. A weak vipassanā yānika should practise cittānupassanā. And for a strong, superior yānika, dhammānupassanā is advised.

The Commentary on Mahāsatipaṭṭhāna explains the method of practise in this way.

However, in the Netti Commentary it is explained in other ways. According to that Commentary, there are the following four persons:

1. Rāgacarita
2. Dosacarita
3. Diṭṭhicarita, weak
4. Diṭṭhicarita, strong

Here, dosacarita is included. In sīhavikkīḷita naya the method is around the eradication of vipallāsa. `Yo neti vipallāsehi kilese indriyehi saddhamme`, this means that the vipallāsa, which is a defiled mental state, must be followed by true dhammas.

The true dhammas (saddhamme) refer to the four satipaṭṭhānas and to the faculties (indriye). For removing vipallāsa, the Commentary mentions four of the five faculties, namely sati (mindfulness), viriya (energy), samādhi (concentration) and paññā (wisdom, knowledge).

Saddhā (confidence, faith) is not mentioned. Why not? In the Buddhist texts, saddhā is the encouragement to approach the teacher. Without saddhā, one does not go to a teacher. Meeting the right person is important. When venerable Sāriputta, who was a former wanderer, saw venerable Assaji, he became interested. On seeing Assaji there was saddhā because he believed that Assaji might know the dhamma. He saw the quiet manners of

Assaji and his peaceful face. Therefore he decided to speak with venerable Assaji. This is how saddhā works. After that sati, viriya, samādhi and paññā become more powerful.

The word 'saddhamma' is referring to sati, viriya, samādhi and paññā. But in the explanation, we can say the four satipaṭṭhānas. Or more extended, all bodhipakkiyadhamma.

This is according to the teacher method: sīhavikkīḷitaya.

4. Disālocana naya

"Veyyākaraṇesu hi ye, kusalākusalā tahiṃ tahiṃ vuttā;
Manasā volokayate, taṃ khu disālocanaṃ āhu."

*What mentally plots out [ideas
of] profit and unprofit stated
Or here or there in expositions
They call the Plotting of Directions*

'Veyyākaraṇesu' means answers or explanation of suttanta. 'Manasā volokayate, taṃ khu disālocanaṃ āhu.' 'Disa' means referring to the subject matter; it does not mean direction here. 'Disa' is that what the Buddha referred to. The word disa covers these subject matters.

In this teaching about wholesomeness and the way to unwholesomeness, 18 disa, subject matters, are mentioned. There are nine states that refer to purity and nine that refer to impurity. This is the Buddha's point,

these dhammas are very important. The following are disas regarding impurity:

1. Taṇhā
2. Avijjā
3. Lobha
4. Dosa
5. Moha

Then the 4 vipallāsa:

6. Subhaviṇṇā
7. Sukhaviṇṇā
8. Niccaviṇṇā
9. Attaviṇṇā.

Lobha and taṇhā are the same according to mental states, but here they are separately mentioned. Here, the taṇhā that is weak is listed. The strong taṇhā is upādāna (clinging).

With reference to purity, these are the nine disas:

1. Samatha
2. Vipassanā
3. Alobha
4. Adosa
5. Amoha

Then the 4 satipaṭṭhānas

6. Kāyānupassanā
7. Vedānupassanā
8. Cittānupassanā
9. Dhammānupassanā

Disālocana gives important directions; you must look at these disas. The target is to remove these akusala disas and to use the other nine disas to do so.

In meditation practise, you must search for the unwholesome disas. And accordingly you must try to subjugate them. This is explained here.

Unwholesome state:		Remove it by:
Taṇhā	–	Samatha
Avijjā	–	Vipassanā
Lobha	–	Alobha
Dosa	–	Adosa
Moha	–	Amoha
Subhaviṇṇā	–	Kāyānupassanā
Sukhaviṇṇā	–	Vedanānupassanā
Niccaviṇṇā	–	Cittānupassanā
Attaviṇṇā	–	Dhammānupassanā

'Kusalākusalā tahiṃ tahiṃ vuttā'. 'Kusala and akusala are mentioned here and there in the suttas.'

'Manasā volokayate'. You must be careful; you must contemplate 'what is kusala?' What is akusala? What is good, what is evil? Point the mind in that direction and attend yourself to meditation practise.

That is disālocana naya.

5. Aṅkusa naya

"Oloketvā disalocanena, ukkhipiya yaṃ samāneti;
Sabbe kusalākusale, yaṃ nayo aṅkuso nāma."

*After [thus] plotting with the Plotting
Of Directions, what then throws up
All profit [ideas] and unprofit
And guides them in is called the Hook*

The first three methods: nandiyāvaṭṭa naya, tipukkhala naya and sīhavikkīlita naya describe what to do. These three methods are important for the practise. The other two methods, disālocana naya and aṅkuso naya are just supporting.

Before practising - disālocana - you gather knowledge and understanding. This is aṅkusa; you can collect things with a hook. It doesn't mean a hook to control animals. You bring together the knowledge, knowing kusala and akusala. With this knowledge, you start the practise.

It summarizes as follows:

"Soḷasa hārā paṭhamam, disalocanato disā viloketvā;
Saṅkhipiya aṅkusena hi, nayehi tīhi niddise suttaṃ."

*Sixteen Conveyings first, surveying
With Plotting then of the Directions,
And having collected with the Hook,
Three Guide-Lines demonstrate a Thread.*

The way to study and explain the teachings is here summarized. Most important are the 16 hāras and 3 guidelines.

Dvādasapada - 12 words

The way of explanation is completed. In this section, only grammatical points are given. These are summarized in six byañjana and six atthapada. Dvādasapada means twelve words

In venerable Bhikkhu Ñāṇamoli's translation, this section is translated as: 'How the Modes of Conveying and the Guide-Lines are Employed'.

"Akkhāraṃ padaṃ byañjanaṃ, nirutti tatheva niddeso;
Ākāraḥaṭṭhavaḥanaṃ, ettāva byañjanaṃ sabbhaṃ.

*(i) The Letter, (ii) the Term, and then (iii) the Phrasing,
Also (iv) the Linguistic [inflection],
(v) the Demonstration, and (vi) the Mood
As sixth: this much concerns the phrasing.*

In this verse the six byañjanapada (words with regard to phrasing) are mentioned. The meanings are as follows.

1. Akkhara means 'alphabet'. A + khara; a is no, and kkhara means ending. Akkhara means endless. If you use the letter a, it is never empty. You can use it millions of times in many words and languages. It cannot be made empty, it always remains. It is as vast as an ocean, you cannot find the end.

According to some, akkhara also refers to thinking, What one thinks in the mind and what is verbalized has no end.

2. Pada means word, a collection of letters. Each letter is akkhāra, the collection of letters is a word and is meaningful. For example, the meanings of words are different because of different letters, like in phasso, phassa, etcetera. Pada means meaningful words. Pada conveys the meaning.

3. Byañjana means sentence. 'Give me a book', it is a group of meaningful words.

4. Nirutti means definition here. 'Cintetīti cittaṃ, ārammaṇaṃ vijjānāntī attho.' 'Citta is so called because it is aware of an object, therefore it is called citta.' It gives the literal meaning, by defining it.

5. Niddeso means explanation. The grammatical origins are explained, starting from the alphabet.

6. Akārā refers here to manner, talking style, I think.

These are six byañjanapada.

Now will follow the six atthapada, words with regard to meaning.

Saṅkāsanā pakāsanā, vivaraṇā vibhajanuttānīkammapaññatti;
Etehi chahi padehi, attho kammañca niddiṭṭhaṃ.

*(vii) Explaining, (viii) Displaying, and (ix) Divulging,
(x) Analysing, (xi) Exhibiting, (xii) Describing:*

*By these six terms are demonstrated
A meaning and an action too.*

1. Saṅkāsanā means a brief explanation by akkhara. 'San' means brief. 'kāsanā' means explanation. It is a brief explanation by akkhara. It addresses how the word

is spelled. It is an explanation by alphabet. Wrong spelling would give a wrong meaning. It starts with the alphabet. When it becomes a word, it is pakāsanā.

2. Pakāsanā is a brief explanation by 'pada'. It explains by word order.

3. Vivaraṇā is a brief explanation by byañjana. It is according to word and word order of a sentence. It openly explains.

4. Vibhaja is a brief explanation by ākāra. It explains by mood or manner of speech. It classifies.

5. Uttānika is a brief explanation by nirutti. It clarifies the literal meaning.

6. Paññatti is a brief explanation by niddesa. It explains in detail by using six byañjana. The meaning is making others know.

This is dvādasapada in brief.

Conclusion

Let me conclude this short course. For now, it is only a rough explanation, just to give you a taste of it.

The whole text is intended to understand and clarify the meaning of the Teachings. If we study commentaries and subcommentaries, then, in my opinion, knowledge of only Pāḷi is not enough. Knowledge of Sanskrit is also necessary. Knowledge of both Pāḷi and Sanskrit provide full understanding and makes comparisons in both languages possible. Without comparison, the meaning might not be fully known. We must try to find out from the original texts what the Buddha wanted to say.

Most important of the Netti method of explaining are the 16 hāras and the 3 nayas; the 16 hāras are important for understanding and the three nayas for practise.

What we understand we must put into practise. Practise is important, but if we don't have knowledge, a lot of points can be misunderstood. Therefore, both study and practise are important.

Sādhu - Sādhu - Sādhu!

Appendix

For the sake of being complete, the last two verses of Dvādasapada are included here.

"Tīṇi ca nayā anūnā, atthassa ca chappadāni gaṇitāni;
Navahi padehi bhagavato, vacanassattho samāyutto."

*The Blessed One's Utterance's meaning
Yokes nine terms for its meaning, namely:
The [first] three Guide-Lines, dropping none),
And meaning-words that number six.*

"Atthassa navappadāni, byañjanapariyeṭṭhiyā catubbāsa;
Ubhayaṃ saṅkalayitvā , tettiṃsā ettikā nettīti."

*For meaning nine terms, twenty-four
For searching of the phrasing, too,
These come in all to thirty-three,
And that much constitutes the guide.*



Introduction to Nettipakaraṇa – The Guide – is the edited transcription of a six day course that Sayadaw gave early 2017. When his international students asked if Sayadaw would be interested to lecture on this subject, Sayadaw readily agreed. Being introduced to this topic, it became clear that the lucid explanation of Sayadaw is a necessary condition for comprehension of this difficult text.

Netti is a treatise for commentators and those who wish to convey True Dhamma. Its beauty is that it systematically shows how the teachings are set up and how the aim of the teachings is supported by the way it is laid down. It uncovers this structure in a rather straightforward, but not easy to understand, way. With the explanation of Sayadaw, the meaning of the text becomes accessible, thereby enabling his students to get into touch with the profundity and elegance of True Dhamma.